

**SERMÓN PREDICADO EN LA YGLESIA DE LA  
ENCARNACIÓN DEL REAL CAMPO DE LA CIUDAD DE  
MANILA, VIERNES, ONCE DE JULIO DE 1638 AÑOS...=  
SERMON PREACHED IN THE CHURCH OF THE  
INCARNATION OF THE ROYAL FIELD OF THE CITY  
OF MANILA, FRIDAY, ELEVENTH OF JUNE 1638...**

Por el Padre lector frai Andres Gomez de la  
sagrada orden de Predicadores.

**BY THE PROFESSOR-PRIEST ANDRES GOMEZ OF THE ORDER OF PREACHERS**

**Translated in English by**

**Maria Luisa Garcia**



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**National Library of the Philippines  
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2022**



1638  
GOMEZ

THE HAGUE  
MARTINUS NIJHOFF  
HOLLAND.



# SERMON PRE- DICADO EN LA YGLE SIA DE LA ENCARNACION

del Real campo de la Ciudad de Manila, Vien-  
nes once de Junio de 1638 años, estando des-  
cubierto el Sanctissimo Sacramento, en  
accion de gracias por la famosa vic-  
toria q̄ se acababa d̄ cōseguir cō-  
tra el Rey de Iolo y su

~ Cerro. ~

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## FOREWORD

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Through the funding granted by the National Commission on Culture and the Arts (NCCA) to the National Library of the Philippines, some rare books were translated to English. NLP takes pride that we have steadily and continuously bridged the gap between the materials in our custody and the Filipino people who may need access to this kind of materials.

It is with great hope that this book rekindles the interest of our countrymen, in order to sustain our uniquely Filipino cultural heritage or further develop it for generations to come.

  
CESAR GILBERT Q. ADRIANO  
Director IV

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**SERMON PREACHED IN THE CHURCH OF THE INCARNATION OF THE ROYAL  
FIELD OF THE CITY OF MANILA, Friday, eleventh of June of 1638, while the  
Blessed Sacrament was exposed, in thanksgiving for the famous victory just  
achieved against the King of Jolo and his followers.**

**By the Professor-Priest Andres Gomez of the Order of Preachers**

**With the permission of the Ordinary, in the College of Santo Tomas, by Luis  
Beltran, of Printer of Books, 1638.**

# ADONSEBASTIAN

HURTADO DE CERVERA

Cavallero del Orden de Alcantara Governador,

y capitán, General de las Islas philipinas,

y Presidente de la Audiencia, y

Cháñilleria Real, que en

ellas reside.



*3908*  
**N**UNCA me passo Señor por el pensamiento enten-  
der que cosa mia avia de serle a V. S. tan agrada-  
ble, que no solamente la favoreciesse y honrrasse con su a-  
sistencia; sino que tambien aya mostrado gusto de que se de  
a la estampa, y que pase plaza de imagé perfecta, y acabada  
la que apenas se juzgaba por dibujo; y mas siendo con-  
cepto de persona tan retirada (si bien aficionada) que a-  
un noa cumplido con la primera de las obligaciones ordi-  
narias, qual es visitar a V. S. y ofrecerle por su perpetuo  
siervo; del qual delicto sino me es cusa el recogimiento,  
y estrechura de mi Orden, en esta Religiosa prouincia del  
Rosario de Phylippinas; por lo menos hade respóder por  
mi, mi mesma indignidad, y pocos meritos. Pero quando  
considero, que la nobleça, y generosidad de su pruden-  
cia y prouidencia de V. S. juega siempre a dos manos, ya  
animando su pecho, con el zelo de la honrra de Dios;  
ya procurando con tanta fidelidad la dilatacion del impe-  
rio de la magestad Catholica; ya sugetando nuevas nacio-  
nes alas reales plantas, sin olvidarfe del bien espirital de  
essos mismos vassallos que le va reduciendo. (de que dan  
fiel y verdadero testimonio las victorias, y felices trophe-

A

os,

TO DON SEBASTIÁN HURTADO DE CORCUERA  
Gentleman of the ORder of Governor Alcantara,  
and Captain General of the Philippine Islands,  
and President of the Audencia,  
and its Royal Chancery

Sir, I could never understand what quality of mine could be so pleasing to you, so that you not only favored and honored me with your assistance, but you have also shown that you are pleased that this will be printed and that a perfect reproduction be made since an outline has already been completed; and since it is the concept of such a modest person (although an avid supporter) who still has not fulfilled the first of the ordinary obligations, which is to visit Your Excellency and offer his perpetual loyalty. If I am not excused by the strictness and devoutness of my Order in this religious province of the Holy Rosary of the Philippines, it should at least respond for me and explain my own unworthiness and lack of merit. But when I consider that the nobility and generosity of your judgment and the kindness of Your Excellency, who always judges fairly and looks at both sides, whose breast is always filled with ardor. And that you are always inspired by zeal for the honor of God; striving with great fidelity for the extension of the dominion without overlooking the spiritual wellbeing of the vassals themselves whom they convert, (as attested to by the true testimonies of its victories and trophies,

os, que de dos años a esta parte ha conseguido V. S. cō tanto (splendor) dicho se esta que auiendo comenzado cō mano poderosa, y generosa a levantar a vn desviado solitario, avia tambien este sermon de librar las esperanças de su total defensa, y amparo en el brazo, y autoridad de quien con tanta gloria a pretendido solicitar sus medras, acreditando sus razones. Sienta pues en este pequeño trabajo el aliuio, y fauor de V. S. para que excitado de tan nobles impulsos, buele ya sin recelo, con las alas, que le a dado. Guarde nuestro Señor a V. S. y le de muchos y muy felices años de vida, como sus menores capellanes hemos menester.

Fray Andres Gomez. ~





that for two years Your Excellency has achieved in this part with so much splendor) which has been initiated with such a powerful hand, and so generous as to raise a solitary recluse, this sermon should also inspire the hopes of his total defense, and protection within the arm and authority of him whom with such glory has endeavored to facilitate its progress, verifying his reasons. Experience then in this small work the alleviation and favor of Your Excellency so that prompted by such noble impulses, you may fly without fear, with the wings I have given you. May God protect Your Excellency and grant you many more happy years, as we your humble clergymen wish.

Fray Andres Gomez

# SERMON DE ACCION DE GRACIAS

AS, POR LA VICTORIA, QUE  
se alcanço contra el Iolo . Estando descuberto  
el Sanctissimo sacramento en la Iglesia  
de la Encarnacion .

## THEMA.

HIC EST PANIS, Q VIDE  
cxlo descendit. Ex Euangelica lec-  
tione Ioannis, sexto in  
capite .

**A**VNQ VE en todo tiempo no auia  
de auer hora, ni momento, que se nos  
passase, sin bendeçir a nuestro Dios,  
ni abrir la boca, que no fuesse para dar  
le mil gracias: pero quando creçen tan-  
tos los beneficios, y se adelantan los  
portentos, y salen de su passo ordina-  
rio las maravillas: es deuda mas que deuda el inclinarnos  
a rendirselas; siquiera para no caer en el barranco de la in-  
gratitud, grangeando por este oluido, y grosseria, tan seue-  
ro, y riguroso juicio, quanto las misericordias son mayo-  
res, y mas facil de cumplir el retorno, que se nos pide.  
Quid enim melius ( Dize la lumbrera de Augustino ) & August.  
animo geramus, & ore promamus, & calamo explanemus,  
A 2 quam

**SERMON IN THANKS GIVING FOR THE VICTORY ACHIEVED IN JOLO,  
AND THE DISCOVERY OF THE BLESSED SACRAMENT  
IN THE IGLESIA DE LA ENCARNACIÓN.**

Although at all times, there should not be an hour or a moment that should pass without our praising our God, or opening our mouths to give a thousand thanks: but when the blessings increase and the omens accelerate and deviate from their normal paths, it is imperative that we incline ourselves to overcome them; otherwise, we shall fall into the gorge of ingratitude, influenced by this oblivion that is such a brutal, harmful and rigorous issue, when the blessings are so numerous and it is easier for us to do that which is asked of us. *Quid enim melius* (says the lumbrera of Augustino) *and animo geramus, & ore proferamus, & calamo explanemus;*

quam Deo gratias? Que cosa de mayor gusto para el alma? Que olor de boca de mayor suavidad? Y que se puede estampar con mas presteça en el blanco de nuestras esperanças Christo; que a Dios gracias? Hoc nihil dici breuius, (prosigue el Sancto) nec audiri letius, nec intelligi gratius, nec agi fructuosius potest. No ay cosa, que mas en breue se pueda pronunçiar, ni pronunciada, cause mayores alegrías, ni se puede entēder mas agradable, ni ay ofrēda q̄ espere mayor fructo. Dētur ergo laudes Deo altissimo; & resonāte organo vocis Angelicę, modulata suavitas procul diffundatur. Comiēzē ya a diffundirse estos olores. Demos muy en buen hora a Dios las gracias; y entre ellas: Gratiam pro gratia referamus. Correspondamosle a la gracia de tan illustre victoria, con ofrecerle la de este Pan, (que es buena gracia.) Hic est Panis, qui de cœlo descendit. Este es el pan mas fuerte, que las armas; esta es la cūpada, que derribo la tienda de Madian, y puso a nuestro exercito en possession del cerro del Iolo. Y para que la madre de esta gracia la soberana Reyna de los Angeles Maria, disponga, y de buen gusto a los presentes; y a mi lengua la que es menester, para cumplir con este cargo: resonante organo vocis Angelicę: Sigamos todos la voz del Angel, diziendo Ave Maria.

#### THEMA.

HIC est Panis, qui de cœlo descendit. Ioannis sexto.

**A**GRADA tanto a los ojos de la magestad de Dios, el humilã reconocimiēto a sus diuinos beneficios; quanto le daē rostro la ingratitud de aq̄llos, q̄ en vez de darle gracias, por ellos le bueluen las espaldas, olvidandose de su bien hechor, y dando rienda a sus apetitos, pecados, y de

*quam Deo gratias!* What a wonderful thing for the soul. What a smooth phrase to utter! And what could be more perfectly stamped on the blank page of our soul than *Deo gratias!* *Hoc nihil dici brevius* (continues the Saint) *nec audiri letius, nec intelligi gratius, nec agi fructuosius potest.* There is nothing briefer that can be pronounced, and that is spoken can cause greater happiness, nor can anything be more pleasing and more fruitful. *Detur ergo laudes Deo altissimo & resonare organo Angelice modulate suavitas proculdissundatur.* These have already begin to spread. Let us thank God in good times, in all seasons; and in between: *Gratiam pro gratia reseramus.* We shall thank Him for the grace of such great victory by offering him this bread, (which is good grace). *Hic est Panis, que de coelo deseendit.* This is the bread that is more powerful than the weapons; this is the sword that destroyed the tent of Madian, and gave our army control of Jolo. And so that the mother of this grace, Mary, the Queen of the Angels, may look favorably on those present; and hearken to my plea to fulfill this charge: *resonate organo vocis angelice:* Let us all follow the voice of the Angel, saying Ave Maria.

## **THEMA**

*HIC est Panis, qui de coelo defeendit. Joannis secto.*

Very pleasing to the eyes of the majesty of God is the humble acknowledgement of his divine blessings; who tolerates the ingratitude of those who instead of giving thanks for their blessings, turn their backs, forgetting his kindness and giving reign to their appetites, sins, and ignoring him who showers on them difficulties, sieges, oppressions, and captivities,

de magias y de aqui nace el llouer sobre ellos trabajos,  
 escos, opresiones, y captiueros, si bien, todo a fin de  
 boluerlos misericordiosamente a si. Muchos exemplares  
 trae desto a cada passo las diuinas letras de los hijos de Is-  
 rael; de quien dize el serenissimo Rey propheta en Psal. Psal.  
 mo setenta y siete: Cum occideret eos, querebant eum, 77º  
 & reuertebantur, & diluculo veniebant ad eum. Quando  
 vian pelar la barba de su vezino echaban en remojo la su-  
 ya, y el temor de la muerte los hazia, que buscasen a Dios;  
 y los que antes dormian a sueñouelto en sus pecados, ya  
 precuenian el alua, y ganaban por la mano a la mañana,  
 saliendo de sus casas cuydadosos, y sollicitos en busca del  
 Señor. O que acosados, y affligidos los truxo Dios, por  
 espacio de siete años, permitiendo que los Madianitas los  
 maltratasen de manera, que como se refiere en el capitulo  
 sexto, de los iuezes. Nihil omnino ad vitam pertinens re- Iudi. 6º  
 linquebant in Israel, non oves, non boves, non asinos:  
 No les dexaban estaca en pared, todo lo talaban, todo lo  
 destruyan, y quando passaba por alli la multitud immen-  
 sa de ganados de los del bando contrario, se llevaban de  
 calle, y se tragaban y embebian, como si fueran esponja  
 el pobre gmadillo de Israel: & instar locustarum vniuersa  
 complebant: Y a manera de langostas importunas, que cu-  
 brian todo aquel campo, dexaban abrasados, y agostados  
 los sembrados y las dehesas, y luego daban sobre los tris-  
 tes judios, y los lleuaban a experimentar las penalidades,  
 y desconsuelos de vn lastimoso, y desesperado captiuero.  
 Humiliatusque est Israel valde in conspectu Madian, & Ibidem;  
 clamauit ad Dominum postulans auxilium contra Madia-  
 nitas. Viendose pues tan abatidos, y ultrajados, tratan de  
 suspirar al cielo pidiendo a Dios socorro. Señor acudid a  
 fauorezernos, que nos ahogan, y acaban estos tiranos, y a  
 A; estamos

although in order to make them return to Him. Many examples are given of these in the last letters of the sons of Israel; where it is said of the most serene King and Prophet in Psalm seventy seven. *Cum offenderer eos, quetebrant cum, ex revertibrantor, & diluculo veniebang ad cum.* When they saw their neighbors pulling their beards, they soaked theirs, and the fear of death led them to seek God, and those who slept and dreamt in their sins, already prepared their soul, and led by the hand to the morning, going out of their houses very carefully, they anxiously searched for the Lord. Oh what sorrows and afflictions did God send them for the space of seven years, allowing the Mideanites to maltreat them in such way, as stated in chapter seven of Judges: *Nihil ommino ad vitam pertinens relinquebant in Israel, non over, uon boves, non asinos.* They did not leave a wall standing, they laid waste to the country, they destroyed everything.. And when the immense multitude cattle of the enemy passed, they drove them to the streets, they swallowed and drank them though they were a sponge, the poor calf of Israel: *& instar locustarum universa complebant:* And like persistent locusts that covered the entire field, they devoured the plants and the leaves, and later they swarmed over the sad Jews, and allowed them to experience the pains and troubles of a desperate captivity. *Humiliate que est Israel valde in conspectu Madian & clamavit ad Dominum postulans auxiliaum contra Madianitas.* Seeing themselves so abject and defeated, and abused they sighed to heaven, begging God for succour. "Lord, come to our assistance for we are dying, and destroy these tyrants; already we are at the gates of death and are about to give up our souls.

estamos a las puertas de la muerte, y a estamos para rendir el alma. Aquel Rio de eloquencia, el gran Padre de la Yglesia griega S. Iulian Chrysostomo, homilia decima in Math. Deus ( dize ) tribulationes intruere permittit, vt ad ipsum frequentius confugiamus. Muchas vezes permite Dios estos azotes, para que acudamos a el, y para que despertemos del letargo pessado de nuestras culpas, y apliquemos el oydo a la voz, y llamamiento de Dios, todo a fin de vsar de sus misericordias con nosotros, como lo hizo no vn, sino muchas vezes, con este pueblo suyo escogido, castigandolo, con entrañas de padre, para que escitmentado de quã mal le yua, por auerse apartado de los regalos de su prouidencia, y acordandose del bien despues de perdido, boluiese delalado a la casa de su padre. Qui misit ad eos virum prophetam. Embiades ( dize el texto sagrado) para su consuelo vn varõ propheta. Varios andan los expositores en declarar, quien fuese este varon propheta? cuyo nombre calla la escritura no sin misterio.

**Hebr.:** Los Hebreos dizen, q̄ fue Phyncees hijo de Eleazaro sacerdote, y que no pudo ser Angel, por estar el texto expresso en su fauor: deste parecer es en parte Nicolao de Lira, si bien no resuelue de terminadamente, si fue Phyncees, pero que seria el, v otro su semejante: pruebalo: porque Angeli in sacra scriptura non vocantur prophete, a los Angeles nunca los llama prophetas la Escritura: por que aunque el conocimiento de los prophetas es mas claro que la noticia de la fee: pero juntamente con esso es enigmático: mas el de los Angeles, qui cognoscunt res in verbo, es totalmente claro, y sin enigmas. Buena raçon. Pero con todo esso en sententia de la luz de la Iglesia Augustino ( a Hugo. quien sigue Hugo cardenal) fue el Angel que (como despues veremos) se le aparecio a Gedeon: *Nomine enim viro.*



The River of eloquence, the great Father of the Greek Church, San Juan Chrisostomo, homily ten in Matthew. *Deus (says) tribulationes irruere permittit, ut ad ipsum frequentius confugiamus.*” God permits these calamities to occur many times, so that we may seek Him, and so that we may awake from the heavy lethargy of our sins, and so that we should open our ears to hear the voice and summons of God, so that we may receive His mercies, as He has bestowed on us no once, but many times, with this his chosen people, punishing them with the heart of a father, so that experiencing all the troubles that befell him, the result of having ignored the gifts of providence, and remembering the good that comes after a loss, returning humbly to the house of his father. *Qui mittit ad eos virum prophetam.* Send them a prophet (says the sacred text) for their comfort. There are those who go about declaring, who is this prophet whose name silences the scripture, not without mystery. The Hebrews says that it was Phyne, son of Eleazar the priest, who could not have been an Angel because the text declares in his favor: it thus seems that it may in part be Nicolao de lira, although it cannot be definitely resolved that it was Phyne; but who could he be; or someone similar to him: because, *Angeli in sacra scriptura non vocantur prophete*, the angels are never called prophets in Scripture: because although the knowledge of the prophets is clearer than the news of faith, but together with these, the news of the Angels is more enigmatic; *qui cognoscunt res in verbo.* This is totally clear, and without enigmas. Good reason, But with all of this, in accordance with the light of the Augustinian Church (to which Cardinal Hugo belongs), it was the Angel that (as we shall see later) appeared to Gideon: *Nomine enim*

virorum sepè dicuntur Angeli: por que, mochas vezes  
 se significan los Angeles debajo de este nombre de va-  
 ron. Y a la replica, y repugancia de llamarse prophetas  
 (si bien confessa el Sancto, que le dio que pensas) pero al  
 caudal de Augustino no le embaraçan estas dudas, y asse  
 pudo la valentia de su ingenio darnos la congruencia: por  
 que, si Angelorum dicta prophetica nota sunt, quibus fu-  
 tura pronuntiauerunt; cur non possit Angelus propheta  
 dici? si son muchas vezes los Angeles los maestros, o repe-  
 tidores, digamoslo así, de estos enigmas, y deste conoci-  
 miêto prophético, para cõ aquellos, aquienes de parte de  
 Dios comunican las prophetias, por que no se podian lla-  
 mar prophetas? y asse viene a cõfessar Nicolao de Lira ser  
 esta la sententia mas comun: Dicunt communiter exposito-  
 res nostri, quod fuit Angelus in specie viri. Oy gamos  
 pues la voz desse Angel, como seguimos la de el otro.  
 Hec dicit Dominus Deus Israel. Conmigo que no son  
 menos q̄ palabras de Dios, y en nõbre suyo las que os ten-  
 go de dezir. Ego vos feci conseruare de Ægypto & e-  
 duxi vos de domo seruitutis. Costumbre muy ordinaria  
 en el Señor, quando querra reprehender la ingratitud de  
 su pueblo proponerles delante de sus ojos los beneficios,  
 y acordarles las mercedes, y luego arguyrlos de su descor-  
 tezia y mala correspondencia. Como lo hizo Deuterono-  
 mij treinta y dos. mandando a Moyse, que en esta raçon  
 le cõpusiesse aquel tã celebrado cantico. Audite cœli, que  
 loquor, au dicit terra verba oris mei q̄ todo el fue vn testi-  
 monio autético. y vn publico instrumêto, para q̄ vniêsse a  
 noticia d̄ todos la grãdeza de maravillas, y portentos q̄ auia  
 obrado por los hijos d̄ Israel: poniendo por testigos a los cie-  
 los, y a la tierra de la fidelidad, y justificaciõ desse auto,  
 q̄ les mãdaba notificar. Este acuerdo, y soberana prouidẽ-

August.

liber  
10. 10.Deut.  
32.

*virorum sepediconta Angeli:* because many times, the Angels are known by the name of this man. And to the retort and aversion of calling him a prophet (although the Saint confesses that it made him think), but to the credit of this Augustinian, he is not embarrassed by these doubts, and thus the courage of this talented individual gave us the congruence, because *si Angelorum dicta prophetica nota sunt, quibus futura prenuntiantur, cur non possit Angelus:* there are many times when the Angels are the teachers of repeaters, we may say of these enigmas, and of this prophetic knowledge for those whom God wishes the prophets to communicate with because they cannot be called prophets, and here comes Nicolas de Lira to confess (this is the most common sentence). *Dicunt comuniter expositores nostri, quod fuit Angelus in specie.* Let us listen then to the voice of the Angel, as we follow that of the other. *Hoc dicit Dominus Deus Israel.* With me that are not less than the words of God and it is in his name that I have to tell you this. *Ego vos deduci conserui de Egypto, & conserui vos deduco senis utis.* A very ordinary custom of the Lord, when he wished to reprimand the people for their ingratitude, and to reveal to them his mercies, and later forgive them for their discourtesy and bad reciprocity. As was done in Deuteronomy thirty two, where Moses was sent to the mountain so he could see the promised land which he could not enter due to his lack of faith. For this reason, *Audite coeli, que loquor et terra verba.* More than anything, this was an authentic testimony to bring to the attention of everyone the great marvels he had wrought for the sons of Israel, with the heavens and the earth as witnesses to his fidelity, an act that he wanted them to know.



And so through the force of your sacred law, it shall be communicated as well to the prophet, who shall reprimand and argue against the scandalous adultery and murder committed by David as repeated many times from the pulpits; he first received unheard of blessings from the hand of God, and as if these were few and of little importance, will turn the page, and even on the issue of the reprimand, tell him: *Si patua santista, adjician tibi multo maiora*. If these favors appear small to you, I will double the stake, and I will give you other greater blessings. Oh such courtesy worthy of a most noble sovereign God. Well, this is really what happened to the sons of Israel and in history, which we shall refer to. *Ego vos feci cosedere de Egypto, & ceduxivos de domo feiututis*. Come here, ungrateful people, it was not I who deprived you of power, and during your difficult servitude under those Egyptians, I opened twelve roads through the waters of the Red Sea, so that you could walk across, and the waters themselves formed transparent walls, and the crystal mountains were seen, while you crossed, free from the arduous heat of the sun, under the shelter of a cloud serving as a link-boy, a part of the night, with a column of fire, so that you would not fall. Did I not free you from a multitude of enemies who afflicted you: *esecique eos ad introitum festru*, and I drove them away, so that you may enter the possess your own lands, and finally, I warned you, to love him as your true God, and fear not the gods of the Amorites whose territory you occupy. *Y no lulitis audire vocem meam*: and you were so obstinate that you did not wish to hearken to my words. (the Angel could tell them) *venit super vox tribulatio*. You do not have to complain, since you very well deserve what you have. But since the Lord ordained it in order that they may use his great mercies. *Si par en funtita, adjielam vobis multo maiora*. Later, like

Y  
 mo piadoso Padre de remediarlos, y para esto, pone los o-  
 jos é Gedeon, y embiale el Angel, que diximos arriba, el  
 qual en persona del mesmo Dios le saluda diziendo: Do-  
 minus tecum vitorum fortissime. Dios es contigo Gedeon  
 fortissimo entre los varones. Turbose con tal renombre  
 turbose oyendose alabar; que es propia condicion de los  
 humildes. Pues como, Dios conmigo, y sin obrar mas auil-  
 llas? Dios conmigo, y permite que nos cerquen tantas mo-  
 lestias, y pessares? Bien se pudiera satisfacer aquesta du-  
 da, con aquellas palabras del Psalmo treynta y tres, Iuxta Psal. 33o  
 est Dominus ijs, qui tribulato sunt corde: Y aun de ay sa-  
 co yo, dize David, que teneys a Dios muy cerca, de quien  
 es propio acercarse al necesitado, y ponersele al lado al  
 affigido. Buen animo Gedeon (profigue el Angel) Vade  
 in hac fortitudine tua, & liberabis Israel de manu Madian.  
 Anda (le dize Dios,) y vsa de essa fortaleza, q̄ te he dado,  
 en virtud de la qual has de libertar a tu pueblo de las ma-  
 nos de Madian: Scito, quod miserim te: Y mira que soy  
 yo el que te embio, de quien no puede presumirse enga-  
 ño; pues siempre que doy el cargo, preuengo con la suffi-  
 ciencia. Con todo esso mostro retirros, y baxo otro esca-  
 lon la humildad de Gedeon, v apelo de aquella dignidad,  
 sintiendose por indigno, como el menor en la casa de su pa-  
 dre. Ellos son (dize Dios) los que yo elijo. Ego ero te-  
 cum, & percuties Madian, quasi vnum virum. Anda, que  
 yo sere contigo, y te ceñire la espada de mi virtud, y te  
 armare de fortaleza, yo te dare brazos de azero, y ma-  
 nos de bronçe; para que desmenuzes entre ellas, el poder  
 de todo el campo de Madian, cō la facilidad, que pudieras  
 rendir a vn hombre solo. Si inueni gratiam coram te (le re-  
 plica) da mihi signū quod tu sis qui loqueris ad me Señor si  
 e hallado gracia en vuestros ojos, dadme vna seña cierta, de  
 que

a pious father, he tries to assist them, and for this purpose, he fixes his eyes on Gideon and sends the Angel to him, who as we stated earlier, as a messenger of God himself, saluted him saying: *Dominus tecum vitorum fortissime*. God is with you Gideon, the strongest among the men. He was alarmed upon hearing his name and disturbed to hear the words of praise, which is the proper reaction of those who are humble. “But how is God with me, without my working any wonders? If God is with us, why has he allowed the Midianites to surround us?” These doubts could have been laid to rest with those words of Psalm thirty three: *Luxta est Dominus ijs, qui tribulato sunt corde*: And even I take from you, says David, you who have God close to you, who is always close to those who are needy and approaches the afflicted. *Buen animo Geddeon* (continues the Angel) *Vade in hac fortitudinetua, & liverabis Israel de manu Madian*. Go (God tells him, ) and through the strength I have given you, and by virtue of this you will free your people from the hands of the Midianites: *Scito, quod misserimte*: And see that it is I who send you, who cannot deceive, and whenever I entrust a task, I provide the means. With all these assurances, he was still hesitant, and the humility of Gideon went down another level, and feeling that he was unworthy, he appealed like a child in the house of his father. God said: these are those I have chosen. *Ego ero tecum, & percuties Madian, quasi unum usrum*. Go, and I will be with you, and I will give you the sword of my virtue, and I will arm you with my strength; I will give you arms of steel, and hands of bronze, so that you, with a single stroke, will defeat all the people of Midian. *Si inueni gratiam coram te (he replied) da mihi signu quod tu us qui lo queris ad me* Lord, if I have grace in your eyes, give me a clear sign that it is you

que soys Angel de luz. Non credidit statim (Dize Hugo) sed voluit probare, quis esset? No se resoluo luego, de-  
 fiendo certificarle mas. Acuerdo prudente, y muy usado  
 entre los Sanctos. Allí lo hizo Iosue, quando le dixo al  
 Iosue 5. Angel, que tenia la espada: Noster es; an aduersariosus?  
 Eres a caso de los nuestros; o perteneces al bando contrario?  
 2.Co. regla que da el Apostol, secunde Corinthiorum vade-  
 riat. 11. cimo, y el Maestro de la verdad Christo, Ioannis quarto;  
 Ioan. 4. Probate spiritus, vtrum ex Deo sint? Vna, y otra proban-  
 ça es menester, para certificarlos, si los espiritus, que nos  
 mueuen son de Dios? Y no es la menor a cudir a este Se-  
 ñor a ofrecerle el sacrificio de su mismo cuerpo, y sangre,  
 remedio efficacissimo, para salir de nuestras dudas, como en  
 figura lo hizo Gedeon. Ne recedas hinc, donec reuertar ad te  
 postans sacrificium, & offerens tibi. Aguardame en este lu-  
 gar, que boy a prevenir el sacrificio, que tengo de ofrecerte.  
 Que me place (dize el Angel) yo aguardare a que bu-  
 elbas. dgo prestolabor aduentum tuum. Que como es  
 Dios tan buen pagador de lo que promete, no le duele dex-  
 ar en prendas, y como en rehenes a vno de los corteja-  
 nos de su cielo. Ingressus est itaque Gedeon, & coxit hæ-  
 dum & de farinae modio azimos panes. Entrose Gedeon, y  
 adereço, con toda diligencia, vn cabrito, previnose de vnos  
 panes, y otras viandas de carne en vna canastilla y el cal-  
 do en su olla, y acomodado todo, con el asseo posible, bol-  
 bio al lugar, donde el Angel le aguardaba, a ofrecersele  
 en sacrificio, y respondele el Angel. Pon essa carne, y esses  
 panes sobre aquella piedra, derrama por encima el caldo,  
 hecho esto, con la estremidad de vna vara, que en la mano  
 tenia, toco la carne, y los panes, y en vn punto se lebanto  
 de la mesma piedra vna llamarada de fuego, que consumo  
 toda la offenda. Dexo de ponderas, por no alargarme. los  
 muchos



who speak: Angel of light. Non credit itatim (says Hugo) set voluit probare quis esset. He did not decide later since he desired to be more certain, a prudent decision and one frequently made by the saints. This is what he did, when the Angel told him that he had the sword. "Are you one of us or do you belong to the opposite side?" said the Apostle, second Corinthians, eleven: and the Master is in truth Christ, Joannis quarto: Probare spiritus, utruni ex Deo sint? Others try to test our need, to prove if the spirit that moves us comes from God. And it is not the least to go to the Lord to offer him the sacrifice of his own body and blood, the most efficacious way to dispel our doubts, the way Gideon did. Ne recedarme, donec revertar ad te postans sacrificium, & offerens tibi. Wait for me in this place, and I will go and prepare the sacrifice I have to offer you. I will be pleased to wait for you (said the Angel) until you return. Ago prestolabor adventum tuum. As God is such a good payer of what he promises that it does not pain him to pledge and to leave as hostage one of the courtiers of his heaven, logressus est itaque Gedeion, & coxithoedom, & de farine modioazimos panes. Gideon came and prepared a young goat, took some flour and baked bread; he put broth in a pot and the meat in a basket, and when everything was ready, he went back back to the place where the Angel was waiting for him. "Place that meat and the bread on that stone, then pour the broth over them.: Then when Gideon had done this, with the end of a stick he was holding in his hand, he touched the meat and the bread, and in a second, a pillar of flame rose out of the same stone, which consumed all the food offered. So as not to prolong my sermon, I leave you to ponder on the

muchos mysterios, que en sí encierra la corteça desta hysto-  
 ria, los reparos del grã Padre de la Iglesia Gregorio, la du-  
 da de Augustino, y solamente quiero assentar con mi Pa-  
 dre y Angelico Doctor Sancto Thomas, q̄ este cabrito, **D.Tho**  
 y esta carne, y estos panes, son figura deste diuinissimo Sa-  
 cramento: porq̄ dando ordẽ el mesmo Dios, è el capitulo  
 duodecimo del Exodo, del modo, y circunståcias, con que **Exod.**  
 se lo auian de ofrecer los hijos de Israel; como auian de **12.**  
 rofiar, con la sangre, el vno y otro poste, y lo alto de los  
 umbrales de las casas, donde se auia de celebrar este phase  
 de pan y carne; adierte el Illustrissimo Cardenal Hugo, **Hugo.**  
 que figurabat vnum Christũ, qui futurus erat hostia singu- **Car.**  
 laris. Todo esto figuraba a Christo Señor nuestro, hostia  
 singular, y sacrificio agradable a los ojos del eterno Padre  
 en precio de nuestra redempcion. Y paseando el Ange- **D.Tho**  
 lico Doctor la solemnidad de a quel phase, con este di-  
 uino sacrificio, que oy veneramos, dize en vn responso  
 desta festiuidad: *Immolabit hẽdũ multitudo filiorũ Isra-*  
*el ad vesperã Paschẽ & edent carnes, & azimos panes.* Y  
 luego aplicale el discõte, y contrapunto, con admirable  
 consonancia, tomãdo de la boca del Apostol las palabras  
*Pascha nostrum immolatus est Christus; itaque epulemur*  
*in azimis sinceritatis, & veritatis. Que fue como dezir.*  
 Si cõ tanta solẽnidad se cãtarõ aq̄llas visperas: *Ad vespẽ-*  
*ram Paschẽ:* del Phase de la vieja ley, en la comunicaci-  
 on de aquel cabrito, y de aq̄llos panes, qual hade ser el a-  
 legria, pureça y deuocion, conque en la ley de gracia de  
 vemos assistir al dia Sancto, y a este opulentissimo combi-  
 te, donde Christo es la Pascua, y la verdad de a quel pha-  
 se? *Hic est Panis qui de cẽlo descendit, este es el pan ce-*  
*lestial, esta es la carne de vida: Ille est panis quem dedit* **Ican. 6o**  
*vobis Dominus ad vescendum; itaque epulemur.*

**Agra-**

many mysteries contained in this history, the misgivings of Gregory - the great Father of the Church, the doubts of Augustine, and I only wish to affirm what my Father and the Angelic Doctor of the Church Saint Thomas Aquinas said, that his goat and this meat, and the bread, are representations of the divine Sacrament, because God himself has ordered as stated in Exodus chapter twenty two on the manner, and the circumstances under which the sons of Israel should make their offerings, on how they should mark the doorposts and top of their door frames with the blood of a lamb, where the feast of this bread and meat would be celebrated; the Most Illustrious Cardinal Hugo warns that: *figurabat unum Christu, qui futuros erat hostia singularis. All this represented Christ our Lord, singular host, and sacrifice pleasing in the eyes of the eternal Father, the price of our redemption. And the Angelic Doctor referring to this solemn feast of the divine sacrifice which we now venerate, says in responsory on this festivity: immolabit hedu militudo filiere Israel ad vespera Pasche & edent carnes, & azimos panes. And later, apply the melody and counterpoint with admirable harmony, taking the words from the mouth of the Apostle. Pascha nostrum immolatus est Christus: itaque epulemut in azimis sinceritatis, & veritatis. This was like saying; if the eve was celebrated with such joy: Ad vespera, Pache: that small goat represents the old law, and the bread is the joy, purity and devotion with which in the law of grace we should assist in the sacred day, and to this most opulent invitation where Christ is the Paschal lamb and the truth of that phase. Hie est Panis qui de celo descendit, this is the heavenly bread, this is the flesh of life: Iste est panis quem dedit vobis Dominus ad vescendum; itaque epulemur.*

10  
 Agradado pues Dios esta primera ofrenda de Gedeon, y auie-  
 dole dado otras señales, y correspondidole su siervo, con  
 levantarle nuevas aras, y ofrecerle nuevos sacrificios, le con-  
 cedo vna victoria de tanta importancia, como fue poner  
 e libertad a todos los Israelitas, despues de vn captiuero  
 tan prolixo; y esto con tantas circunstancias, en el modo  
 de dar la batalla, minorando siempre el numero de los sol-  
 dados de manera, que auiendo salido a la campaña, con to-  
 do el pueblo, vino a dar el assalto con solos trezientos  
 hombres; y para efetuarlo, dizele Dios vna noche: leban-  
 tate, y ve a los reales del enemigo, y si temes de yr solo,  
 lleva contigo a Phara tu criado, y esta atento; porque de  
 lo que alli oyeres, tomaras ocasion, para esforçarte, y ase-  
 gurarte de q̄ ha de salir cō la victoria. assi lo hizo, y apli-  
 cado el oydo, al tiempo q̄ comēçaba vn soldado a relatar  
 vn sueño a otro emarada, noto q̄ le dezia estas palabras. Vi  
 7. debatur mihi, quasi subcinericius panis ex hordeo volui, &  
 in castra Madian descendere; cumque peruenisset ad ta-  
 bernaculum, percussit illud, atque subuertit, & terrę fun-  
 ditus coçquanit. Aueys de saber hermano, que he tenido  
 vn sueño muy particular. Y bien que fue? Vi, dize, vn  
 pan de çenada que se desemboluia, y salia de entre la ce-  
 niza, y el rescoldo, y que bajaba a los reales de Madian;  
 y auiendose llegado a la tienda, o tabernaculo deste cam-  
 po, dio sobre el, y lo desbarato, y deshizo, hasta arras-  
 sarlo por el suelo. Tened; esto soñastis? Perdidos somos.  
 Nō est hoc aliud, nisi gladius Gedeonis filij loas israelitę.  
 Esse pã de tãto brio y fortaleza, no es otra cosa, que la es-  
 pada de Gedeon hijo de loas israelita, a cuyo azero fuer-  
 te y agudos filos, tengo por sinduda, (ay dolor) que a-  
 rendido Dios los reales, y campo de Madian. A qui aduir-  
 tio Gedeon la vltima seña, oyo el sueño, y la soltura; y  
 derri-

Thus God was pleased with this first offering of Gideon, and gave him other signs, and corresponding with his dream of elevating new pledges, offering him new sacrifices, he granted him a victory of such great importance, and he was able to free all the Israelites, after such a long captivity; and with such a great number of circumstances in the way the battle was fought, always diminishing the number of soldiers so that, having gone out to do battle with all the people, he launched the assault with only three hundred men; and to carry this out, God told him one night: get up, and see the encampment of the enemy, and if you are afraid of going alone, bring your servant Fara with you, and be attentive, because from that you shall hear from there, you will have the opportunity to make vigorous efforts and thus be certain of victory. This he did, and listening well, he heard one soldier began to relate to another soldier about his dream, and heard him say these words. *Vi debatur mihi, quasi subcinericius panis exhordeo volai, & in castra Madian descendese; comque pervenisser ad tabernaculum, percussit illud, atque fubuertit, & terre funditus coequavit.* “Brother, I must tell you that I had a very strange dream. And it was this. I saw a loaf of bread rolling down, coming from between the ashes and the embers, and it was rolling down to the field of Madian; and having reached the tent, or tabernacle of this field, it bumped into the tent and knocked it down to the ground. What does this mean?” His comrade answered him that this only enas the sword of Gideon, the son of the Israelis, whose steel is strong and the blade is sharp; “of this I have no doubt, (oh what pain) that God will destroy the encampment and fields of Madian.” Gideon took this as the last sign;

derribandose ante la presencia de Dios, le adoró humilde, por auerle assegurado de su victoria. Sale pues el alentado capitán con sus trecientos hombres, diuidelos en tres tropas, dales a cada vno su clarín en la vna mano, y en la otra cierto vaso, o cantaró, donde y van ocultas vnas lamparas, y preuenidos de la seña, marchan a media noche; y estando a punto de dar el assalto, da Gedeon la seña tocando su clarín, siguenle a vn tiempo los soldados alétando sus añabiles; hazē vn poderoso estruēdo, con los cantaros, dando vnos cō otros, aparecen de Improviso las luces, gritan todos, Victoria; vna el Dios de Israel, preualezca la espada del Señor, y la de Gedeon nuestro caudillo, Dios y a ellos, mueran, mueran. Con que los a temORIZARON de manera, que llenos de pavor, y espanto creyendo, q̄ venia ya descargando sobre el cuello de cada vno la espada cortadora de Gedeon, vnos a otros se a tropellaban, y mataban, por escapar siquiera con la vida. Finalmente auiendoles procurado dar alcance a los fugitiuos, vino con la ayuda, y socorro, que les embio el Señor de diferētes partes, a conseguir vno de los mas gloriosos, y felice triumphos, que se podian desleer, en ocasion tan apretada. Luego se siguió el yr todos los hijos de Israel a darle los parabienes de la victoria a Gedeon, y a entregarle las llaves del gouierno, hasta la tercera generacion, por auerlos librado de las manos, y tirania de Madian: *Dominare nostri tu, & filius tuus, & filius filij tui; quia liberaisti nos de manu Madian.* Y luego al punto, les responde humilde: *Non dominabor vestri, nec deminabitur in vos filius meus; sed dominabitur vobis Dominus.* Esto no, errados andays; no se hade atribuyr esta victoria a mis fuerças, sino al Señor; cuya fue la espada, cō que ofendi a los enemigos. El es el principe, y cabeça a quica

he heard the dream, and was relieved before the presence of God, he adored him humbly for having assured him of his victory. The inspired captain then departs with his three hundred men, dividing them into three groups, giving each one his trumpet in one hand, and in the other hand, a glass or pitcher where a lamp was hidden, and after being given the sign, they marched at midnight; and just before attacking, Gideon gives the sign by blowing on his trumpet, and after a time the soldiers follow and blow their trumpets, making a powerful sound with the trumpets, all of the blowing together and the improvised lights appear, and everyone shouts "Victory, long live the God of Israel, they brandish the sword of the Lord, and that of Gideon our Commander God; death to them. With this, their manner terrified them, and filled with fear and astonishment, fearing that the sword of Gideon would cut off their heads, and in the confusion and the rush to flee, they fell over each other, and were killing each other trying to escape with their lives. Finally having been able to overtake the fugitives, they came with the help and succour of the Lord, to obtain one of the most glorious and joyful triumphs that could ever be desired in such a tight situation. Later, all the sons of Israel came to congratulate Gideon on his victory, and to give him the keys to the government, up to the third generation for having freed them from the hands and the tyranny of the Medianites. *Dominare nostri, & filius tuus, & filius filij tui, quia liberasti nos de manu Madian.* And later, he humbly responded: *Non dominabor in vos filius meus, sed dominabitur vobis Dominus.* Not this, you are wrong; this victory cannot be attributed to my strength, but to the Lord who was the sword with which I defeated the enemies. He is the beginning,

quien aueys de reconocer por vuestro legitimo Señor; pa  
 ra se deuen estas gracias, cuya ha sido la maravilla, el es el  
 obrador deste milagro.

ES FB es el triumpho; y este es el Pan subdinericio  
 que derribo el es fuerço de Madian. Hic el Panis qui de  
 coelo descendit: Non est hoc aliud, nisi gladius Geseonis.  
 Hite es el pan, O lea Republica, y nobilissimo Audito-  
 rio, y esta es la espada, a quien se deue la victoria, que oy  
 reconoces, no menos illustre, ni de menos importancia,  
 para tus Islas, y para la conseruacion, y aumento dellas;  
 que lo fue la que auemos referido, para los hijos de Is-  
 rael. Aquí tienes el pan, que te sustenta, y la espada, que  
 venga tus agravios: sibiens auezes rebuelue contra tã sus  
 filos, para castigar los oluidos, que tienes de las merce-  
 des q̄ te haze. Castigos s̄o de cometidas ofensas, los agrava-  
 nios, q̄ an experimentado, de tantos años a esta parte, los na-  
 turales de tus Islas, y nuevas plantas en la see, de la tirania  
 de los loloos: y lino quantas vezes les quemaban los  
 pueblos, talaban las sementeras, y dando tras los dueños  
 los llebaban captiuos, con daño, y detrimento, no solo  
 de los cuerpos, sino de sus almas, obligando los a dexar la  
 Fee; daño digno de llorarse con lagrimas de sangre? Que  
 bejaciones, y robos no hazian por essas costas, atrenien-  
 dose, hasta a los mesmos Españoles, hechos ya perpetuos  
 collarios, en esse mar, del sustento de los vezinos desta ciu-  
 dad? Pues que dire de los calices y sagrados ornamentos  
 q̄ hã prophanado? successos, y calamidades merecidas por  
 nuestra ingratitude: las quales passabã ya tã adelãte, q̄ Hu-  
 miliatus est valde Israel in cõspectu Madiã, & clamauit ad  
 Dominum postulans auxilium. Ya estabamos, con la zo-  
 ga a la garganta, ya estabamos grãdemente affigidos. Pues  
 que remedio? Clamar a Dios para que nos saque de tan-



the head to whom I acknowledge as our legitimate Lord, and who should be given thanks, he has performed the wonder, and the miracle.

This is the triumph: and this is the Bread that destroyed the forces of the Medianites. *Hic est Panis qui de coelo descendit*, Oh loyal Republic and most noble Audience, and this is the sword to which we owe the victory, which you now acknowledge as no less illustrious, nor of lesser importance for you islands, and for its conservation and growth, which is what we referred to as the sons of Israel. Here you have the bread which sustains you, and the sword that avenges your grievances, although at times it may turn against you to punish you for your forgetfulness of the graces he has bestowed on you. Punishment for offenses committed, for the abuses experienced for so many years by the inhabitants of your islands and the new converts to the faith at the hands of the Joloanos. How many times have they burned down the towns, destroyed the rice fields, and later seizing the owners as captives, harming not only their bodies, but even their souls, forcing them to give up their faith, a terrible harm that deserves to be mourned over with tears of blood. What abusive acts and thievery they committed along these coasts, daring to molest even the Spaniards themselves, having become pirates of these seas, of the support of the residents of this city?

en apreturas. Y ya que todo esto no lo ayamos hecho, tiene  
 el Señor en esta republica, y por estos rincones, muchos  
 siervos fieles, cuyas lagrimas abran solicitado las entrañas  
 suyas; y no abran faltado varones zelosos de la honra  
 de Dios, que haciendo officio de buenos Angeles, ya a  
 cordando al pueblo las obligaciones en que estamos a  
 Dios, ya prouocando a nuestro Gedeon, abran con la batba  
 cana de sus consejos negociado a quella empresa. Pero  
 Señor, quien se ha de atreuer a emprender dificultad, q̄ no  
 se a podido vencer en tantos años? *Quien? Hic est panis;*  
*Non est hoc alud nisi gladius Gedeonis.* Por vértura no se  
 concede aquí la comunicació a pã y cuchillo? Pues quiẽ  
 hade temer con tal socorro? *Ecce strepitus panis hordeacei*  
*se se deuoluentis* (dize otra letra) Este es a quel estru-  
 endo del pan, que se desemboluia del rescoldo, para de-  
 rribar el tabernaculo de Madian. Aquí esta la verdad,  
 si aq̄llo es la figura; aquesta es la soltura, a quel el sueño;  
 aquel era el olor; *odoratus est Dominus odorem suauitatis.*  
 este el sabor, *omne de lectamentum in se habens.*  
 Pues si aquellos sacrificios, que solo eran vn bosquejo  
 y representacion de la verdad, que tenemos presente a  
 gradaba tanto a Dios; que concedia victorias tan illustres;  
 porque solamente le olian aquellos panes azimos a este  
 Pã del cielo; aq̄lla carne muerta a la viveza desta carne;  
 y la sangre de aquel cabrito, a la fragancia deste suauissimo  
 licor. *Non enim* (dize vn doct̄or) *vult Dens vi lere a-*  
*lium sanguinem effusum; quàm sãguinem filij sui.* Pues en  
 tanto pone los ojos, y se agrada de aquella sangre, en  
 quanto representa estotra; que nos podiamos prometer  
 deste Señor, quando ve que los leales vassallos de su Rey,  
 los hijos de la Iglesia, los defensores de su feo, siguiendo  
 el consejo y orden de su Capitan general, se rinden con  
 B el, ante

the head to whom I acknowledge as our legitimate Lord, and who should be given Call on God to free us from so many difficulties. And since not all had done it, but the Lord has in this republic, and in those corners, many persons of great faith; their tears must have moved him and there was no lack of men who were passionate about defending the honor God, and doing the job of good Angels, whether reminding the people of their obligations toward God, or provoking Gideon to heed his counsel with regard to that undertaking. But Lord, who will dare to venture on such a difficult undertaking who has not been able achieve victory for so many years? Who? *Hic est panis, Non est hoc aliud nisi gladius Gedeonis*. Luckily, the communication is not given from here by bread and knife. So who should be afraid when such succour is at hand? *Ecce firepitus par is hordeaseise se devoluentis* (states another letter). This is the clamour of the bread, that it be removed from the embers, to destroy the tabernacle of Madian. This is the truth, if that is the note and that is the release, that is the dream, that is the scent; *odoratus est Dominus odorem suavitatis*, this is the taste, *omne de lectamentum in se habeus*. So if those sacrifices that alone are an outline of the truth, how much more should we be most grateful to God who granted us such illustrious victories, only because they smelled that unleavened bread, the Bread of heaven. From that dead flesh to the freshness of this meat, from the blood of that small goat to the fragrance of this most sacred wine. *Non enime (says a doctor) vut Deus vijere alium singuinem essusum, quam saguinem filli sui*. So that where ever he looks, he will be pleased to see the blood that represents this other one: that we were able to promise the Lord, so that when he sees the loyal vassals of his King, the children of the Church, the defenders of the faith, following the counsel and order of his Captain General.

el ante el trono de su glorioso Christo, confesando la desigualdad de sus fuerzas, y fiando de la fortaleza deste Pan y en los azeros desta espada, y en el vigor de aquella sangre. Alto pues, junteu los enemigos quantos pertrechos de guerra quisieren; aprouecheuse de mucha gente de otros reynos circunvezinos; vengan de Macasar y Basilan en su tanor y ayuda, haganse fuertes en el cerro de su atina presumpcion; jueguen como les pareciere de la artilleria que cō aleuosa trayciō han vsurpado de nuestros astilleros; hagan su apunteria; disparen sus mosquetes; aimen sus arcos; arrojen sus lanças; despidan venenosas flechas; fortifiquense, quanto les fuere posible, con vna, y otra, y otra trinchera de fortissimos terraplenes; hagan rostro a trex embestidas de los nuestros; q̄ lo q̄ toca a nuestro Gedeon, y al campo catholico, es clamar a Dios, é el rigor de sus empeños, y hazer, que se le ofrescan agradables ofrendas. Y fino, que quierẽ dezir tantas rogatinas, tantas Missas, como por esto, se han dicho, tantas vezes patente este Señor, tan poca confianza en proprias fuerzas, tanto fiarse de la eficacia desta espada, tanto perseuerar, tanta por fia, tanto atropellar por millares de dificultades, hasta salir con el intento, tanto atrincherarse los nuestros, tanto teson en levantar el baluarte; todos estos efectos y va engendrando la fortaleza deste Pan subcinericio, ya con la diligencia de las minas, ya con sobrepujar, con el baluarte dicho, los grados, y la altura, en q̄ se hallaba el enemigo (dificultad tan ardua, que, a juicio de los q̄ bien sienten, ninguno otro la vbiera concluydo). Con lo qual vinieron a rendirse de manera, que se allanaron a todo quanto quiso nuestro general Candillo: baxo el Rey, baxo la Reyna, baxaron los principales de su casa y corte, restituyeron la artilleria: y ante todo concierto ya parece que trataua nuestro

before the throne of Christ, and confident in the fortitude of their forces, and the power of this bread, and the steel of the sword; and the vigor of that blood. How high then will the enemies leap, how many implements of war will they need, taking advantage of many people of other neighboring kingdoms, from Macasar and Basilao and to assist them to become strong in the bosom of his own place, to play as they wish with the artillery that they so treacherously stole from our artillerymen; they will take aim, fire their muskets, arm their bows, hurl their spears, throw their poisoned darts; defend themselves as best they can with both, and in another trench of very strong embankments; to face our forces; as that which touches our Gideon and the Catholic camp will exclaim to God, and the rigor of his undertakings and will lead him to make pleasing offerings. And one who wishes to say so many prayers, so many Masses, as though in this way, as the Lord has said so many times, with such little confidence in one's own strength, so much faith in the efficacy of this sword, so much perseverance, so much stubbornness, so greatly trampled down by thousands of difficulties, until they come out with the intention, so entrenched are ours, so many curtains to raise before the bastion. All of these effects engender the fortitude of this sustaining Bread; whether with the formalities of the gallery, whether by overpowering, with the said bastion, the levels and the heights in which the enemy could be found (an arduous difficulty in the opinion of those who feel it could have ended in no other way). With this they came to surrender so that, they leveled everything, when our General Caudillo desired: under the King, under the Queen, all the principal members of his house and court came down, they returned the artillery, and in the face of everyone's agreement,

no Adal. d. de agradecer favores. Vengan los calices, y sa-  
 grados ornamentos; lebantense aras en el cerro, donde o-  
 frescan los Sacerdotes el sacrificio de alabanza; levantese  
 en alto esta sagrada Hostia: Exurgat Deus & dissipentur Píal.  
 inimici eius, & fugiant qui oderunt eum á facie eius. Le 67.  
 vantese Dios, y desembuelua las manos, no le pare hom-  
 bre delante, bueluan las espaldas sus enemigos, que han si-  
 do pertinazes en el mal.

ESTA es la marauilla, este el triumpho; justo, y digno  
 es, que rindamos a este Señor las gracias Non est ista super Augus.  
 bia elati; sed confessio non ingrati, & habere te cognos-  
 ce, & nihil ex te habere: El conocer vn Principe su buena  
 dicha ( como no pare ay, sino que al tropel de los parabie-  
 nes, responda como otro Gedeon. Non dominabor vest-  
 ri; sed dominabitur vobis Dominus: A Dios se de la glo-  
 ria, tenga el Señor el mando; pues fue suyo el palo, y es-  
 pada de aqueste vencimiento ) esto, dize Augustino, no  
 es altivez, ni efecto de arrogancia, sino confession de vn  
 pecho agradecido. Reddamus igitur (concluye Ambrosio) Ambro.  
 amorem pro debito, charitatem pro munere, gratiam pro  
 sanguine. Soberana Magestad; memorial de salud, y sin-  
 gular sacrificio: Hostia agradable, mantenimiento suave,  
 Pan de vida, Pascua del Alma, Phasé de la ley de gracia,  
 sustento de fuertes, y valerosos capitanes, manjar de Reyes,  
 espada de dos filos, vengadora de agravios, propugnaculo  
 de nuestra defensa, muro inexpugnable, levantado y emi-  
 nente b.uarte. Vino de honestidad, Sangre diuina, des-  
 tierro de tristeza, principio de perpetuas alegrías, nectar  
 de Dioses por participacion: Paguemos esta deuda con a-  
 maros. Salte Señor vna centella del bolcá de vuestra ardea-  
 tissima charidad, que podamos ofreceros en retorno de  
 tantos beneficios. Y pues por el valor de vuestra ságre a-  
 ueys

it seems that we tried to be grateful for the favors. Bring out the chalices and sacred ornaments, raise altars in the hill, where the Priests will offer the sacrifice of praise; raise on high the sacred Host: *Exurgat Deus & diccipientos inimici elas, & fugiant quioderunt eum a facie-ejus*. Sing to God, and unfold your hands, the man in front will not stop you, your enemies turn their backs, who have been obstinate in their evil.

This is the wonder, this is the triumph, and it is just that we thank the Lord. *Non est isl superbiaelati; sed consessio non ingrati & haberete cognor fe & nihil ex te habere*: For a Prince to know his good fortune (as it does not happen except during the rush when best wishes are given, he will respond like another Gideon. *Non dominabor vestri; sed dominabitur vobis Dominus*: To God be the glory, the Lord is in command, yours was only the stick and the sword of that victory) that, said Augustine, is not haughtiness, nor the effect of arrogance, but the confession of a grateful breast. *Reddamus igitur (concludes Ambrosio) amorem pro debito, charitatem pro munere, gratiam pro sanguine*. Sovereign Majesty; memorial of goodness, and singular sacrifice: Pleasing host, gentle sustenance, Bread of life, Easter of the soul, phase of the law of grace, support of the strong, and courageous captains, food or Kings, double-edged sword, avenger of wrongs, fortress of our defense, solid and eminent bastion, Wine of honesty, divine Blood, banishment of sorrows, beginning of perpetual joy, shared nectar of the gods: We will pay this debt with love. Let loose a bolt of lightning from the pouch of your ardent charity; what can we offer in return for so many blessings,

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ueys puesto mi Dios, en libertad a tantos pobres, que de  
 tantos años a esta parte, la aguardaban, y lo que excede to-  
 do encarecimiento, como propio de vuestra omnipoten-  
 cia, y haze nuestra victoria mas illustre, que la de Gedeón;  
 que a los mismos enemigos de vuestro nombre franque-  
 ays la puerta de vuestras misericordias, concediendo, que  
 mueran, cō el agua del bautismo, diez y siete personas va-  
 rones, y mugeres de las entradas en edad, ocho mucha-  
 chos, y de treynta y tres niños reziennacidos, que bap-  
 tizo en el solo vuestro Bvangélico ministro, casi todos  
 estan ya celebrando esta victoria en vuestro cielo, ganán-  
 dolo por la mano en estas gracias: para que mi étras he es-  
 tado menoscabado las fineças de vuestra piedad, cō la tor-  
 peça de mi lengua, esten ellos engrandeziendo vuestro  
 nombre, enmendando estas faltas. Soldando aquestas qui-  
 ebras, y poniédo en perfe-ciō estos bosquejos. Solo resta  
 Señor que nos concedays, por esta dadiua, las riquezas y  
 bienes permanentes de vuestra gracia, para q̄ podamos  
 ofrezerosla en prendas de la gloria. Ad quam nos perdu-  
 cat Iesus Marię filius, &c.

~ Fin. ~

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who will surrender to him, before my God has freed so many poor people; who for many years have been waiting in this place, and what exceeds all earnestness as proper to your omnipotence, and which make your victory more renowned than that of Gideon, who to the same enemies of your name, freely open the door to your mercifulness, granting them that they many die, with the water of baptism, seventeen persons—men, and women of a mature age, eight lads and thirty three newly-born baby boys were baptized by your only minister. Almost everyone was celebrating this victory on your earth, getting ahead of us in this blessings, so that while I was reducing the cinders of your piety with the clumsiness of my language, they are extolling your name, compensating for you faults, soldering those cracks, and perfecting these outlines. Lord, I only pray that you grant us this gift, the wealth and permanent blessings of your grace, so that we may offer these to you for your greater glory. *Ad quarinos perduces Jesus Marie filies &c.*

~End~

### **About the Translator**

Maria Luisa Garcia is a Cataloger at the National Archives since February 2001 where she arranged and prepared abstract of original Spanish documents dating from the 16th century to the late 1800s. As translator, she has completed translation (Spanish to English) of books on Ferdinand Blumentritt, Anales Ecclesiasticos de la Iglesia de Philipinas, Epistolario of M.H. del Pilar, the Revolución Filipina de Apolinario Mabini. Additionally, she has translated correspondence of Galicano Apacible, one book and one play about Andres Urdaneta, numerous Spanish manuscripts on Guimaras and numerous manuscripts and documents of private institution and personalities. She has also edited and verified English translation of the following Spanish versions of Struggle for Freedom by Elias Ataviado, My Memoirs of the Philippine Revolution by Felipe Calderon, The Siege and Conquest of Manila by the English Forces in 1762 by Marquis de Ayerbe.

# SERMON PRE- DICADO EN LA YGLE SIA DE LA ENCARNACION

del Real campo de la Ciudad de Manila, Vier-  
nes once de junio de 1638 años, estando des-  
cubierto el Sanctissimo Sacramento, en  
accion de gracias por la famosa vic-  
toria q se acababa de cõseguir cõ-  
tra el Rey de Iolo y su

Por el Padre *[illegible]* Gomez de la  
sagrada orden de Predicadores.



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Manila  
2022

Con licencia del Ordinario, en el Collegio de Sancto  
Thomas de Manila, por Luis Beltran Im-  
pensor de libros. Año de 1638.