



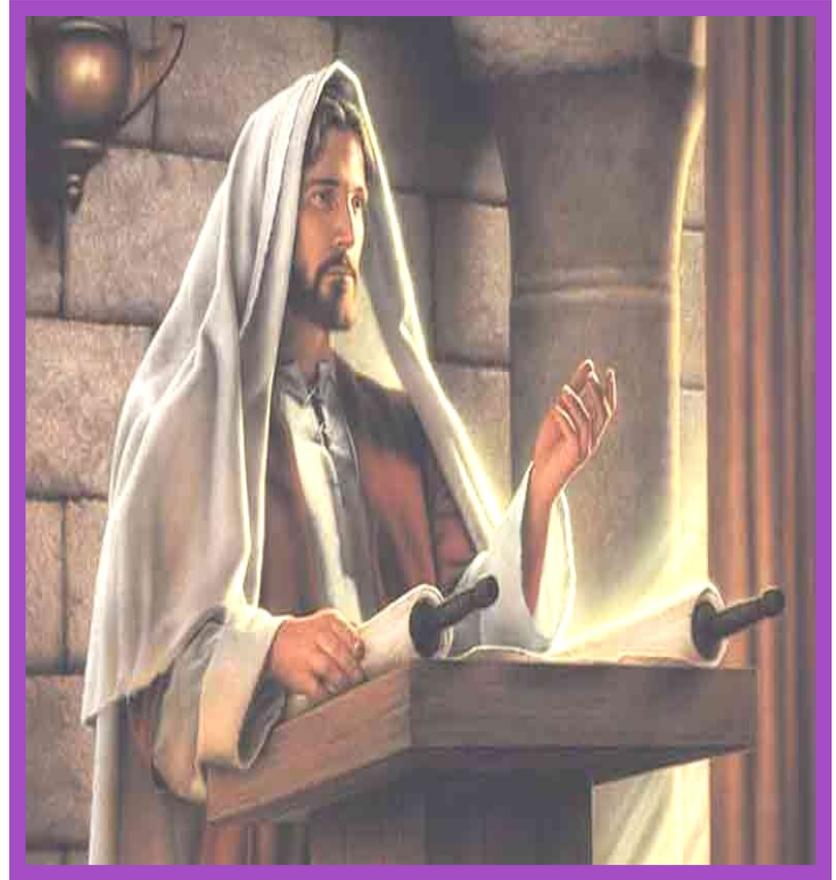
Simeon then prophesies, the Virgin had prophesied, she that was joined to her husband prophesied; a widow then must prophesy, so that no state or sex might be excluded. And so Anna, who, by reason of her years of widowhood and her virtues, is set before us as wholly worthy of belief, announces that the Redeemer of all men has come. But since we do not believe that which we said in praise of

her merits, in our exhortation to Widows, we should here repeat, let us go on to other things. Not however without purpose does he make mention of the eighty-four years of her widowhood, because both the seven twelve's and the two forties seemed to imply a number that is sacred.



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**SERMON ON
PROPHESIES OF SIMEON AND ANNA
FROM THE FATHER'S OF THE CHURCH
129 - 1**



JESUS, OUR FIRST PREACHER!

**SUNDAY WITHIN THE OCTAVE
OF CHRISTMAS**

Based on the Divine Office-Douay-Rheims Version

Volume 1 - Pages 1189 (1962 edition)

Commentary on the Gospel of Luke 2: 33-40

by: Saint Ambrose, Bishop and Doctor

And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel. Not alone from angels and prophets, from shepherds and parents, do the Children of the Lord receive testimony, but also from elders and from the just. Every age and either sex, and the wondrous things that happened to them, add to our faith: a Virgin has a Child, she that was sterile brings forth, the dumb speak, Elizabeth prophesies, the magi adore, he that was enclosed in the womb exults, the Widow confesses to the Lord, the Just Man awaits Him. He is truly a just man, who was seeking, not his own, but the consolation of his people; for himself desiring only that he be freed from the bonds of earthly infirmity, waiting however to look upon the One that was promised; for he knew that blessed are the eyes that would see Him. Now, he says, Thou mayest dismiss thy servant!

Behold the Just Man, who is as it were shut up in the prison of this earthly body, desires to be set free, that he may begin to be with Christ; for to be dissolved and to be with Christ is far more perfect. He then that desires to be free, let him come to Jerusalem, let him look for the Anointed of the Lord, let him receive in his hands the Word of God, and let him embrace It with the arms of his faith. Then let him be dismissed; as he sees not death who has looked upon the Life.

See how at the Birth of the Lord His grace is poured out on all men; and prophecy, denied to the unbelieving, is given to the just. Thus Simeon prophesies that the Lord Jesus Christ is come, and for the fall and for the resurrection of many, that He may disclose the payment of just and unjust; that He the true and just Judge may decree reward or punishment, according to the quality of our deeds.



And thy own soul a sword shall pierce. Neither Scripture nor history tell us that Mary departed this life by a violent death. For it is not the soul but the body that can be pierced by a material sword. This therefore proves that Mary was not unaware of the heavenly mystery. The word of God is living and effectual, and more piercing than any two-edged sword; and reaching unto the division of the soul and the Spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart. All things are open and naked to the eyes of Her Son (Heb. iv. 12), to Whom the secrets of our conscience are visible.