

**‘Lift up your voice with strength’: the Idea of ‘the Preacher’  
in Thomas Aquinas’s *Super Isaiam* and *In Jeremiam***

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**I. Inventing ‘the Preacher’ (1215-1256)**

A. predecessor preachers

1. wandering hermits, monks, canons regular, Humiliati, Waldensians
2. nascent idea of ‘the preacher’ among twelfth century schoolmen: Peter the Chanter (d. 1197), Alan of Lille (1128 – 1202/03), Stephen Langton (1150-1258)
3. ‘the preacher’ of Lateran IV (1215)

B. the novelty of the ‘friar preacher’

1. Jordan of Saxony, *Libellus* (~1233): ‘... an order which would be called and which would be (*diceretur et esset*) an order of preachers.’
2. Thomas of Cantimpré, *Bonum universale de apibus* (1261): ‘... praedicator ... habitus ...’

**II. Hindrances to the transmission of Dominican ideals (1215-1256)**

- A. rapid expansion  
B. decentralized governance  
C. auxiliary activities

1. Dominican schools
2. building campaigns: churches, piazzas, bridges, roads
3. politics (legislation, arbitration, reconciliation)
4. inquisition

D. death of first-generation friars

**III. Memorializing ‘the Preacher’ (1215-1256)**

A. Early Dominican literature

1. *Primitive Constitutions* (1220)
2. Encyclical Letters of Masters General (1233-1256)
3. Hugh of St. Cher (et al), *Postills on the Entire Bible* (1230-36)
4. misc. *vitae, legendae*,  
Jordan of Saxony, *Libellus* (~1233)

Peter of Ferrand, *Legenda* (1237-1242)  
Constantine of Orvieto, *Legenda* (1245)  
5. Gerard of Frachet, *Lives of the Brethren* (\*1256)

B. Jordan of Saxony, *Libellus* (~1233)

1. ‘Many of the brethren have been asking ... who were the first brethren of our Order, what they were like, how they increased in number, and how they were made “strong in grace”’ (§2).

2. ‘The Preacher’ as figured by St. Dominic, ‘Brother Henry’, and Reginald of Orleans

a. ‘graces’ (*gratiae*)

‘prophecy’ (*prophetia*, §62)

‘eloquence’ (*eloquentia*, §58), grace in words’ (*gratia in verbo*, §77); cf. §38

‘encouragement’ (*edificatio*, §104)

b. virtues

‘charity’ (*caritas*, §§34, 38, 107)

‘constancy’ (*constantia*, §103)

‘patience’ (*patientia*, §103)

‘confidence’ (*fiducia*, §100) or ‘poise’ (*fidencia*, §62)

3. Why these virtues?

a. charity: Hugh of St Cher, *Postills*: ‘he who does not burn does not set on fire.’ Peter of Rheims, *Sermon on Evangelists*: ‘Anyone who is not burning will not be able to set anyone else on fire.’ Aquinas, *Super Isa.* 41: ‘One is moved to preach ... by the sting of zeal. Jeremiah 20: “and there came into my heart the word of the Lord as a burning fire.”’

b. constancy: Hugh of St. Cher, *Postills*: ‘According to the literal sense, the Lord ordered Jeremiah to stand in the gate of the house of the Lord, so that those who refused to listen to the word of the Lord would at least hear Jeremiah preaching in the gate while they entered through the gate. The Lord himself did this often, for we read that he preached in synagogues on the Sabbath when the people assembled. This teaches us to do the same thing at certain times and places.’

c. patience: William Peraldus, *The Gospel Sermons for the Third Sunday in Advent*: ‘And notice that going among people is not any less dangerous than going among wolves. A philosopher was asked what might be the greatest enemy to man: he answered: ‘Another man.’ When one goes among people, one sees and is seen, one kills and is killed, one hurts and is hurt. To be and be seen, to hear and be heard is dangerous’ Jordan of Saxony, *Letter* 44: ‘Wherefore I have wept, and still sometimes now weep. I weep for my most faithful companion, my sweetest friend, I weep for the

brother who loved me so much, I weep for my dearest son, Henry, the prior of Cologne.’

d. confidence: Jordan of Saxony, *Letter 20*: ‘For I had spent a long time preaching to the scholars at Padua, with little or no fruit so far as I could see; wherefore I grew weary and was thinking of leaving; then suddenly the Lord was pleased to pierce the hearts of many, to pour into them the torrent of his grace, and to add to my voice his voice of power.’

#### IV. ‘The Preacher’ in Aquinas’s *Super Isaiam* and *In Jeremiam* (1252-54)

##### A. ‘the Preacher’ as ‘Prophet’

###### 1. ‘graces’ (*gratiae*)

‘gift of prophecy’ (*donum prophetia*, *In Jer.* prol.; *S. Isa.*, c. 1, l. 1);  
‘inspiration’ (*inspiratio*, *In Jer.*, c. 1, l. 3; c. 18, l. 4; *S. Isa.*, c. 50)  
‘eloquence’ (*eloquentia*, *In Jer.*, c. 1, l. 3; *S. Isa.*, c. 50)  
‘comfort’ (*confortatio*, *S. Isa.*, c. 50)

###### 2. virtues

‘charity’ (*In Jer.*, prol.; *S. Isa.*)  
‘obedience’ (*obedientia*, *In Jer.*; *S. Isa.*, c. 50)  
‘constancy’ (*constantia*, *In Jer.*, c. 1, l. 3; *S. Isa.*, c. 40, 50)  
‘patience’ (*patientia*, *In Jer.*, c. 1, l. 3)  
‘confidence’ (*fiducia*, *In Jer.*, c. 9, l. 6; c. 17, l. 1; *S. Isa.*, c. 50)  
‘security’ (*securitas*, *In Jer.*, c. 1, l. 5; *S. Isa.*, c. 40, 50)

##### B. a concluding puzzle: the source of ‘confidence’ (*fiducia*) and ‘security’ (*securitas*)

1. ‘And then he [Jeremiah] demonstrates true confidence (*veram fiduciam*): ‘But let him who glories glory in this, that he knows me,’ through knowledge in the intellect, ‘and is familiar with me,’ through the experience of sweetness in the affection (*per experientiam dulcedinis in affectu*, *In Jer.*, c. 9, l. 6).

2. ‘[H]e [Isaiah] presents himself as an example of having confidence in God—first, setting down a ready defense. ‘The Lord God is my helper’; second, the security of his confidence: ‘he has set my face’ so that I am moved neither by fear or shame. ‘I have made thy face like an adamant and like flint’; third, he assigns the reason for this security from the power of the helper: ‘he that justifies me is near,’ namely, God (*S. Isa.*, c. 50).