

The Art of Preaching



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The Art of Preaching

By
Alan of Lille

Translation and Introduction by
Gillian R. Evans



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ALAN OF LILLE,
THE ART OF PREACHING
THE INTRODUCTION

INTRODUCTION

LIFE AND WORKS



ALAN OF LILLE led a long life as scholar and religious. When his body was exhumed in 1960, it appeared that he had been well into his eighties when he died in 1202.¹ He was probably born at Lille in Flanders. Nothing is known of his early life, but he certainly studied at Paris as a young man, and perhaps at Chartres, in the years when some of the most important and influential masters of the first half of the twelfth century were teaching in the schools of northern France. Of these, perhaps Gilbert of Poitiers and Thierry of Chartres had the greatest influence on Alan, awakening his interest in some of the newly-fashionable works of the day, in particular, the theological tractates of Boethius and the work of Pseudo-Dionysius on the celestial hierarchy. In his turn, Alan himself taught at Paris, and probably at Montpellier, too. To judge from his title of *Doctor Universalis*, even in a scholarly milieu Alan passed for an exceptionally learned man.

It is likely that he came into contact with the Cistercians while he was in the south of France. They were actively engaged in missionary work in the Languedoc area, and Alan himself may have preached against the heretics there. The detailed treatment of the Cathar heresy in the first of his four books against the heretics suggests that he knew more about these latter-day Manichees than about the Waldensians, Jews, and Moslems to whom he devotes the other three books. At some time before his death, Alan entered Cîteaux, as had Thierry of Chartres and a number of other scholars before him.

Alan wrote a great deal, and his works cover a wide range of literary and theological *genres*. Of the 'literary' pieces, the work which has received most attention from both mediaeval and modern commentators

is the *Anticlaudianus*, an epic poem in which Alan describes the fashioning of the perfect man by Nature and the Virtues. He is to restore the world to beauty and peace by living a perfect human life, and defeating the Vices in battle. (Claudian wrote a poem depicting Rufinus as a wholly evil man; Alan intends to portray his opposite in the *Anticlaudianus*, and he chose his title as a playful reference to Claudian's work). The same debt to Late Roman literature is noticeable in the *De planctu naturae*, or *The Complaint of Nature*, which is composed in alternating prose and verse, like Boethius' *Consolation of Philosophy*, and which, like the *Anticlaudianus*, owes much to Martianus Capella's *De nuptiis Philologiae et Mercurii*. In the *Consolation* Boethius converses with Philosophy; in the *De planctu naturae* Alan talks to Nature in a vision. Instead of Fortune he introduces Genius; instead of Providence he takes Virtue as his subject.

Alan's works of speculative theology includes the *Summa quoniam homines*, and the *Regulae theologicae*. The first of these was intended to cover the range of material which was coming, during the course of the twelfth century, to constitute a full syllabus of theology: the nature of God, unity and Trinity, the creation of angels and man, redemption, sacraments, the end of the world and the resurrection of the dead. The *Summa* is incomplete, but in the *Regulae theologicae* Alan provides a fuller conspectus of the subject-matter of speculative theology. He does so in an unusual way. In Boethius' *De hebdomadibus* a system of axiomatic demonstration is proposed. Boethius gives nine maxims, and suggests that his readers will be able to apply them for themselves to his argument about the way in which substances can be good simply by virtue of their existence, without being absolute good. As a number of twelfth century commentators point out, it is by no means easy to apply the maxims. Alan has adapted the idea; he extends the nine maxims to 134 *Regulae* and attempts to demonstrate the whole of Christian doctrine by this axiomatic method. The inspiration is ultimately Euclidean, but Alan's immediate source is undoubtedly Boethius, and only in a limited sense can this be called a geometrical theology. Nevertheless, it is a most enterprising experiment in speculative theology, which seems to have had no imitators, unless we count the more strictly Euclidean work of Nicholas of Amiens, the *De arte catholicae fidei*

written at the end of the 1180s, and dedicated to Pope Clement III.

Alan wrote commentaries, on the *Song of Songs*, on the Apostle's Creed, on the Nicene Creed, and on the *Prosa de Angelis* which was used as a Sequence for Michaelmas. He composed four books against heretics, a dictionary of theological terms, a book on virtues and vices, another on the reasons why Mass is not to be celebrated twice on the same day, another on the sacrament of penance and another on the 'six wings of the cherubim' in *Isaiah* 6: 1-10, and many more.

The *Art of Preaching* and the *Sermons* (which will be published in a companion volume) are Alan's works of practical theology.

ALAN THE PREACHER

Alan's manual of preaching occupies a special place in the history of preaching. The homilies of the Fathers—in particular those of Augustine and Gregory—had long supplied the needs of monastic communities. Original sermons were so rarely preached that St Anselm's preaching and 'table-talk' aroused enthusiastic admiration because of their sheer novelty, as well as because of their excellence, when he spoke to the communities of the houses he visited on his travels.¹ Guibert of Nogent, a younger contemporary of St Anselm, composed a *Book on Making Sermons*² in which he discusses the motives which should lead a man to preach, the principles by which the preacher should be guided, the frame of mind in which he should address himself to the task ('Let prayer come before preaching').³ Guibert remarks on the need for the preacher to adapt the sermon to the capacity of the audience: 'While he speaks to the simple plainly and simply, when he speaks to more learned men, let him add those deeper matters which are suitable for their ears'.⁴ His treatise covers much the same ground as Alan's prefatory remarks in the *Art of Preaching*.

But Alan wrote, a century later, within a scholarly milieu rather different from that in which Guibert lived and worked. The sermons of Stephen Langton and Peter the Chanter,⁵ demonstrate that method and principle had become considerably more technical in the intervening years. Doctrinal and theological themes join the often more homely subject matter of the patristic homilies, which are concerned with the practical living of the Christian life. From 1230-1 the *Art of Preaching*

was to become a highly formal art.⁶ The university-style sermon took a theme, usually (if not always) a text of Scripture, and divided it. The preacher tried to win his audience's attention and interest with a *prothema*, in which he might invite his listeners to pray with him. This served the same purpose as the 'securing of good-will' (*captatio benevolentiae*) of the Art of Letter-Writing. The theme proper was then introduced and expounded in a narrative or a sequence of argumentation. It was divided into three parts, often labelled by terms which rhymed, so as to aid the memory of the listeners. In expounding these, and any further subdivisions of the subject which could be drawn out of the theme, a variety of rhetorical devices was employed: *digressio*, *correspondentia*, *circulatio*, *unitio*, *convolutio*, for example. The Art of Preaching, then, at its most fully developed, satisfied the scholastic desire for order, exactness, and meticulousness. Several features of Alan's method, especially in the *Sermons* themselves, suggest that the manuals of the thirteenth century formalised a method of preaching which had already been well-tried in practice. Alan's manual occupies an intermediate position of some importance. It is an explanation of the theory of sermon composition which was developing in the schools and monasteries of the late twelfth century. The collections of material for the preacher arranged under topics include some division of the subject, and in the sermons themselves, a Scriptural *thema* is often divided and treated in a manner worthy of the thirteenth century art. A wide range of examples provides illustration.

THE TEXT

There is no modern edition of the *Art of Preaching*. The only printed text is that of C. de Visch, which is reproduced in J.P. Migne *Patrologia Latina* 210, cols. 109–95. It is upon this edition that this translation has been based, for the convenience of readers who wish to refer to an easily accessible Latin text. The Migne text is far from satisfactory, however, and its use as a basis for translation requires some justification.

C. de Visch made use of two manuscripts, one of which contains the whole of the *Art of Preaching*, while the other ends at Chapter 30. The first of these is now in the municipal library at Bruges (MS 193);

the other is now Bruges 222. In 1951 G. Raynaud de Lage published a list of more than ninety manuscripts of the *Art of Preaching*.¹ A number of these were examined by M. T. d'Alverny in preparing her edition of some of Alan's Sermons.² She came to the conclusion that one group of four manuscripts—Paris Bib. nat. n. acq. lat. 335; Dijon 211; Munich CLM 4616, and Vatican, Reg. Christinae lat. 424—might provide an acceptable basis for an edition,³ but the manuscript tradition is complex, and it would seem premature to embark upon any attempt at editing without examining the remaining manuscripts. The task is a major one, not only because of the number of manuscripts involved, but also because of the nature of the work. The *Art of Preaching* was intended to be used as a practical manual. It was a popular work, and copyists anxious to provide copies in a hurry sometimes worked carelessly. And it lends itself to the insertion of additional material or the omission of portions of the text, to changes in the chapter-headings, to abbreviation or extension. It would be difficult to establish Alan's intentions with any confidence.

It is possible, as M. T. d'Alverny suggests, that the work was composed in stages. One group of manuscripts ends, like MS Bruges 222, at Chapter 30. There is a natural division of the subject-matter into three: an introductory essay in which Alan outlines the theory of the art of preaching, and which is further subdivided under headings in some manuscripts ('On avoiding scurrility in preaching'; 'On the form of preaching', MS Add.18325, British Library; 'What preaching is and what it ought to be', MS Cott. Vesp. D XIII, British Library, for example). This is followed by a series of chapters on such subjects as 'despising the world', 'despising oneself', 'gluttony', 'avarice', 'envy', and running on to the chapter on 'hospitality', which is Chapter 37 in the Migne text. MS Cott. Vesp. D.XIII distinguishes these chapters with an *informacio ad*, throughout. At the end of the preface Alan explains that it is important that the preacher should make use of examples, and there is every reason to suppose that he intended the chapters which follow to provide collections of authorities and ready-made examples as a starting-point for preachers. If Mlle d'Alverny is right in thinking that the manuscripts which end at Chapter 30 represents Alan's first version, then this series, or that part of it which is to be found in these manuscripts,

(for the final chapters are missing) constitutes a self-contained *Art of preaching* in its own right.

There follows, in the longer versions, a series of chapters explaining that the question 'what is preaching?' has now been answered (and 'what is preaching like?' and 'what should preaching be about?'). It remains, says Alan, to show who the preacher should be, and to whom preaching should be given or delivered (PL 210:182, 184). Alan had indicated in his Prologue that the mastery of the *Art of Preaching* involved all these things, and these final chapters, on how to preach to soldiers, princes, monks, widows, and so on, are clearly in keeping with his original intention, whether or not they were added at a later stage, after the first thirty chapters or so were already in circulation.

In the present state of knowledge, then, Migne provides us with no more than a working text, and the translation which has been based on it pretends to be nothing more than an English working text. It is unlikely that a definitive edition will be available in the foreseeable future. In the meantime it is important that a treatise of such unusual interest for the early history of the *Art of Preaching* should not be neglected, and it is hoped that the present version will provide a starting-point for further work.

A group of twenty-seven sermons for the liturgical year is sometimes found with the *Art of Preaching*. This *Liber Sermonum* was perhaps intended to serve much the same purpose as the collections of pattern-letters which often accompany manuals on the *Art of Letter-Writing* of the twelfth century and later. Some of these sermons are found independently elsewhere, in longer or shorter form, as though Alan himself had used them on more than one occasion, and adapted them. [These sermons will appear shortly in a companion volume—ed.]

SOURCES AND CITATIONS

Of the sources on which Alan draws in the *Art of Preaching* and *Sermons*, the prime authority, as we should expect, is Holy Scripture. In each chapter of the *Art of Preaching* Alan lists first the biblical texts he recommends to his preacher as possible themes, and then a series of patristic texts, followed sometimes by an appropriate secular authority. The books of the Bible on which Alan draws most consistently, the

Sapiential Books, the Psalms, the Gospels, present no surprises. Among patristic writers, Alan leans most heavily upon Augustine, Gregory and Jerome, with Bede, and Isidore. Secular writers are represented by Boethius, Cicero, Claudian, Horace, Juvenal, Ovid, Macrobius, Seneca, Statius, Virgil, and citations of 'Aristotle', 'Plato' and 'Socrates'. Although Alan was exceptionally well-read, there seems no doubt that he made use of *florilegia*¹ in compiling his collection of quotations, and that the quotations were often drawn ready-made from existing compilations, rather than taken directly from their sources.

NOTES TO INTRODUCTION

SECTION 1: LIFE AND WORKS

1. M. Lebeau 'Découverte du tombeau du bienheureux Alain de Lille' *Collectanea* 23 (1961) 254-60. The evidences for Alan's life, details and discussions of manuscripts and full bibliographies are given in *Textes*, and J.J. Sheridan adds some recent publications in his account of Alan's works in *Alan of Lille: Anticlaudianus* (Toronto 1973).

SECTION 2: ALAN THE PREACHER

1. *Memorials of St. Anselm* ed. R. W. Southern and F. S. Schmitt (London, 1969) Introduction, and R. W. Southern *St. Anselm and his Biographer* (Cambridge 1966) p. 226.
2. PL 156:21-32.
3. PL 156:24, cf. Augustine *De doctrina christiana* IV.xv.32, IV.xxx.63.
4. PL 156:25.
5. On Petrus Cantor, whose *Verbum Abbreviatum* affords some interesting parallels with AP, see *Textes* p. 148-51, and on Stephen Langton's sermons, see P. B. Roberts *Studies in the Sermons of Stephen Langton* (Toronto 1973).
6. For the development of this art, see the studies listed in J. J. Murphy *Bibliography of Mediaeval Rhetoric* (Toronto 1971) 40-1.

SECTION 3: THE TEXT

1. G. Raynaud de Lage *Alain de Lille: Poète du xii^e siècle* (Paris 1951) pp. 179-82.
2. M. T. d'Alverny *Alain de Lille: Textes inédits* (Paris 1965) 109-148.
3. Ibid. pp. 112-3.
4. *Textes* p. 112.

SECTION 4: SOURCES AND CITATIONS

1. The following collections of *florilegium* material contain items to be found in Alan of Lille's pastoral writings:
Ps-Caecilius Balbus *De nugis philosophorum* ed. E. Woelfflin (Basle

1855); William of Conches *Moralium dogma philosophorum* ed. G. Holmberg (Uppsala 1929); Otloh of St Emmeram *Libellus Proverbiorum*, ed. G. C. Korfmacher (Chicago 1936); *Florilegium morale Oxoniense*; *Analecta Medievalia Namurcensia* 6 (Louvain 1956); *I Collectanea di Eirico di Auxerre*; ed. I. Quadri *Spicilegium Friburgense* 11 (Freiburg 1966).

THE ART OF PREACHING

[PL 210:111]

THE AUTHOR'S PREFACE

Gn 28:12

JACOB BEHELD A LADDER reaching from earth to heaven, on which angels were ascending and descending.¹ The ladder represents the progress of the catholic man in his ascent from the beginning of faith to the full development of the perfect man. The first rung of this ladder is confession; the second, prayer; the third, thanksgiving; the fourth, the careful study of the Scriptures; the fifth, to inquire of someone more experienced² if one comes upon any point in Scripture which is not clear; the sixth, the expounding of Scripture; the seventh, preaching.³

The man who repents his sin then should first set his foot on the first rung of this ladder by confessing his sin. He should mount to the second rung by praying to God that grace may be bestowed on him. The third rung is reached through thanksgiving for the grace which is given. The ascent to the fourth rung is made by studying Scripture so as to preserve the gift of grace—for Holy Scripture teaches how grace, once

1. Jacob's ladder provides many writers with similar analogies. See, for example, RB c.7.

2. Or: 'a greater authority', perhaps one of the patristic commentators?

3. Compare the seven *modi* of preaching and the seven qualities of the preacher distinguished in two of the *artes* described by H. Caplan 'Classical Rhetoric and the Mediaeval Theory of Preaching' *Classical Philology* 28 (1933) 73-96.

given, may be held fast. In this way the fifth rung is seen in sight, when a doubtful point arises, and the reader asks someone senior to help him understand it. The sixth rung is reached when the reader himself expounds Holy Scripture to others. He climbs the seventh rung when he preaches in public what he has learned from Scripture.

Various writers have composed treatises on the other 'rungs', how and when one must 'mount' them.⁴ Little has been said⁵ up to now about preaching: its nature, by whom and to whom it should be delivered, on what subjects and in what manner, at what time or in what place. We have thought it worthwhile to compile a treatise on the subject, for the edification of our 'neighbors'.⁶

CHAPTER I: ON PREACHING

First, then, we must see what preaching is, what form it should take—in the surface aspect of its words, and in the weight of its thoughts—and how many kinds of preaching there are. Secondly, we must consider who the preachers should be; thirdly, to whom the sermon should be delivered; fourthly, for what reasons, and fifthly, in what place.

Preaching is an open and public instruction in faith

4. Manuscript variant: 'it is clear enough how and when one must mount the other steps, on which various writers . . . '.

5. Var.: 'few, indeed, have spoken'.

6. Among Alan's mediaeval predecessors, we might number Guibert of Nogent, whose *Liber quo ordine sermo fieri debeat* is printed in PL 156:21-32. J. J. Murphy, in his *Bibliography of Mediaeval Rhetoric* (Toronto 1971) VI, p. 71 remarks on the absence of an early *Ars Praedicandi* tradition.

Mt 10:27

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and behavior, whose purpose is the forming of men; it derives from the path of reason and from the fountainhead of the 'authorities'.¹ Preaching should be public, because it must be delivered openly. That is why Christ says: 'What I say to you in your ear, preach upon the the housetops.'* For if preaching were hidden, it would be suspect; it would seem to smell of heretical dogmas. The heretics preach secretly in their assemblies, so that they may the more easily deceive others. Preaching should be public because it must be delivered not to one, but to many; if it were given to a single man, it would not be preaching but teaching—for that is where the distinction lies between preaching, teaching, prophecy and public speaking.² Preaching is that instruction which is offered to many, in public, and for their edification. Teaching is that which is given to one or to many, to add to their knowledge. Prophecy gives warning of what is to come, through the revelation of future events. Public-speaking is the admonishing of the people to maintain³ the well-being of the community.⁴ By means of what is called 'preaching'—instruction in matters of faith and behavior—two aspects of theology may be introduced: that which appeals to the reason and deals with the knowledge of spiritual matters, and the ethical, which offers teaching on the living of a good life. For preaching sometimes teaches about holy things, sometimes about conduct. This is what is

1. That is, the 'authorities' of Holy Scripture and of the works of the Fathers.

2. Cf. a similar list in Robert of Basevorn's *Ars Praedicandi*, chapter one. See J. J. Murphy *Three Rhetorical Arts* (California 1971) 120.

3. Var.: 'strengthen'.

4. A fundamental notion in classical rhetoric. See Cicero *De inventione* 1:1 ff.

meant by the angels ascending and descending. Preachers are the 'angels', who 'ascend' when they preach about heavenly matters, and 'descend' when they bend themselves to earthly things in speaking of behavior.

In the remainder of our definition, the ultimate reason for preaching—the benefit it brings—is implied in: 'whose purpose is the forming of men'. Because preaching must be dependent on reasoning and corroborated by authoritative texts, we have: 'it derives from the path of reason and from the fountainhead of the "authorities".'

Is 1:22 Preaching should not contain jesting words, or childish remarks, or that melodiousness and harmony which result from the use of rhythm or metrical lines;⁵ these are better fitted to delight the ear than to edify the soul. Such preaching is theatrical⁶ and full of buffoonery, and in every way to be condemned. Of such preaching the prophet says: 'Your innkeepers mix water with the wine.* Water is mingled with wine in the preaching in which childish and mocking words—what we may call 'effeminacies'—are put into the minds of the listeners. Preaching should not glitter with verbal trappings, with purple patches, nor should it be too much enervated by the use of colorless words⁷: the blessed keep to a middle way.⁸ If it were too heavily-embroidered [the sermon]

5. On the use of rhythm and metre at this period, see D. Norberg *Introduction à l'étude de la versification latine médiévale* (Stockholm 1958).

6. See D. Bigongiari 'Were there Theatres in the Twelfth and Thirteenth centuries?' *Romanic Review* 37 (1946) p. 212.

7. A pun on the 'colors' of rhetoric.

8. J. M. Miller *Readings in Mediaeval Rhetoric* (Indiana 1973) 231, n. 4 suggests that Alan may be mimicking the form of the Beatitudes here.

would seem to have been contrived with excessive care, and elaborated to win the admiration of man, rather than for the benefit of our neighbors, and so it would move less the hearts of those who heard it. Those who preach in this way are to be compared with the pharisees, who made the tassels of their garments long, and wore large phylacteries.* Such preaching may be said to be suspect, yet it is not to be wholly condemned, but rather tolerated. For St Paul says: 'On whatever occasion Christ is preached, I rejoice in it and shall rejoice.'* It serves no purpose to interpolate at intervals the phrase: 'to the greater glory of Christ,'⁹ for Christ is no less angered by false praise than by a denial of the truth. Such—as a rule—is the teaching of heretics, who propound truths and introduce falsehoods among them.¹⁰ It is said of them: 'even jackals bare their breasts and feed their young.'* These jackals have the faces of young girls, but the feet of horses. Horses' hooves are not cloven, but stand squarely on the ground. By 'jackals', therefore, we should understand 'heretics', who have the faces of young girls, but whose bodies end in the scorpion's sting. For first they propound the truth, and then they draw false conclusions from it. They have indeed the feet of horses, for they do not divide their hearts' desire* between the love of God and the love of their neighbor, but they set all their desires on earthly pleasures. Such preaching must be wholly rejected, because it is full of vices and dangers. There should be some weight in the thought of a good sermon, so that it may move the spirits of its hearers,¹¹

[113]

Mt 23:5

Ph 1:18

Lm 4:3; cf.
Rv 9:7-10

affectus mentis

9. Var.: 'the Christian religion'.

10. Var.: 'Draw false conclusions from them'.

11. Var. [add]: 'to tears'. Cf. Cicero *Orator* 21:69 and DDC 4:12:27.

stir up the mind,¹² and encourage repentance. Let the sermon rain down doctrines, thunder forth admonitions, soothe with praises, and so in every way work for the good of our neighbors. There are some who make earthly gain the motive for their preaching, but their preaching is extravagant; such are rather merchants than preachers, and so their preaching is to be heard and endured. That is why the Lord says: 'Do what they tell you to do, but do not follow the example they set.'*

Mt 23:3

There are three kinds of preaching: that which is by the spoken word, of which it is said: 'Go, preach the Gospel to every creature.'* Another is by means of the written word, as when the Apostle says that he has 'preached' to the Corinthians because he has written them a letter.* The third is by deed, as it is said: 'Every work of Christ is our instruction.'¹³

Mk 16:15

1 Co 5:9,11

This should be the form of preaching: it should develop from, as it were, its own proper foundation, from a theological authority—especially a text from the Gospels, the Psalms, the Epistles of Paul, or the Books of Solomon, for in these, in particular, edifying instruction resounds. Texts should also¹⁴ be taken from other books of Holy Writ if necessary, and if they have a bearing on the theme in hand.

And so the preacher must win the goodwill¹⁵ of his

12. Cf. Anselm *Proslogion*, ed. F. S. Schmitt *Anselmi Opera Omnia*, 6 vols. (Rome/Edinburgh 1938-68) 1:97, Ch. I: *Excitatio mentis ad contemplandum deum*.

13. Not a Scriptural quotation.

14. Var.: 'therefore.'

15. *Captatio benevolentiae*, the winning of goodwill, is one of the parts of a letter in the contemporary Art of Letter-Writing; it has its origin in classical rhetoric.

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audience through the humility he shows in his own person, and through the profitableness of his subject-matter. He must say that he propounds the Word of God to his listeners so that it may bring forth fruit in their minds, not for any earthly gain, but to set them on their way and to help them make progress. He must make it clear that the sermon is not designed to arouse the foolish acclaim of the mob, nor tempered to win popular favor, nor shaped to evoke applause, as in a theatre. It is composed to instruct the souls of the listeners, so that they may concentrate, not on who is speaking to them, but on what he is saying.¹⁶ It is not the sharpness of the thorn that we should dwell on, but the sweetness of the rose. Honey can be sucked from the broken reed, and fire may be struck from a stone. Thus, if he is committed to his task, [the preacher] should show how profitable it is to hear the word of God.

Lk 19:40

He should also assure his listeners that he will speak briefly and to their profit, and that he has been led to speak only by his love for his listeners; that he does not speak as one greater in knowledge or in wisdom, or as one who lives a better life, but because things are sometimes revealed to the little ones which are not shown to the great; and at such a time, the great ought to be silent. And because sometimes the great do not wish to preach, it is not surprising if lesser men then prattle. For if the learned are silent, the very stones will speak and cry out.* So the preacher should come to the exposition of the proposed text, and bend everything he says to the edification of the listener. Let him not begin with a text which is too obscure or too difficult,¹⁷ in case his listeners are put

16. Var.: 'who it is who is spoken of'.

17. Cf. DDC 4:9:23.

off by it and so listen less attentively. Nor, in the expounding of his authority, should he move too quickly away from his text, in case the beginning should be out of keeping with the middle and the middle with the end.¹⁸ He should also bring in other authorities to corroborate the first, especially those which are relevant to his subject. He may also, on occasion, insert sayings of the pagan writers—just as the Apostle Paul sometimes introduces quotations from the philosophers into his epistles, for he will make an apt point¹⁹ if he provides a fresh illumination by such a skilful juxtaposition. He may also introduce moving words which soften hearts and encourage tears. But let the sermon be brief,²⁰ in case prolixity should cause boredom. When the preacher sees that his hearers' minds are moved, and that they weep freely, and that their expressions are downcast, he should hold back a little, but not too much, for, as Lucretius says: 'Nothing dries up faster than a tear.'²¹ Finally, he should make use of examples²² to prove what he says, because teaching by means of examples is a familiar method. For instance:

CHAPTER II: ON DESPISING THE WORLD

If the preacher wishes to invite his listeners to despise

18. Horace, *Ars Poetica* 1:152.

19. *elegantem locum*: the *locus*, or topic, was an important element in 'rhetorical argument' from classical times.

20. The author of the *Rhetorica ad Herennium* advises orators to be brief in their statements of the facts: 1:9:14.

21. Cf. Cicero *Part. Orat.* xvii:57.

22. On *exempla*, see Introduction pp. 5–6.

the world, let him bring before them this text: 'Vanity of vanities! All is vanity!'^{*} What authority so teaches the vanity of earthly things and the unworthiness of man as does this one? It shows that all things pass away and nothing endures. According to this authority we should distinguish three forms of worldly vanity. There is the vanity of what passes away, the vanity of worldly care, and the vanity of deceitfulness. According to the vanity of what passes away, all things are subject to change. On this topic St Paul says: 'every creature was made subject to vanity.'^{*} The vanity of worldly care makes a man concentrate all his desire on worldly things; whence: 'The Lord knows the thoughts of men, that they are vain.'^{*} On the same subject, Persius, writing in comic vein, says: 'How great a folly are the cares of mankind over their affairs!'^{*} The vanity of deceitfulness is the telling of lies, of which it is said: 'Everyone speaks vain things to his neighbor.'^{*} In such a way the preacher should substantiate from the authorities every division of the subject which he proposes, otherwise every division is uncertain and unreliable.¹ He should show where vanity is to be found in all earthly things, where there is the vanity of vanities and where all is vanity. For it is vanity if riches come to a man, for they quickly pass away; if they last, they make a man their slave and, that, you see, is the vanity of vanities. If they diminish, all is vanity.

Qo 1:2

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Rm 8:20

Ps 94:11;
1 Co 3:20

Satura 1:1

Ps 12:3

In riches is the vanity of that which passes away, for they perish; the vanity of worldly care, for men concentrate all their desire on them; the vanity of deceitfulness, because men spit out lies for the sake of getting and keeping wealth. Where is there a greater vanity than in riches which, when they promise

1. On *divisio* see Introduction p. 6.

happiness, take away that very thing; which promise security but bring only fear? For where is a greater fear to be found than among the rich, who are in terror of everything for fear of losing their wealth? They do not trust their children; even a wife's love is suspect; they fear those who are greater and they live in terror of robbers. They dream of things which do not exist and they do not believe in what is really there. Where is there a greater vanity than in riches, which promise fullness and leave a man hungry? They return drunkenness for thirst; far from satisfying greed, they increase covetousness. They do not enrich the mind, but exhaust its resources. They are filled with a kind of unspeakable emptiness and empty of a kind of indescribable fullness.²

Where is vanity if not in worldly honors? They show their favor to a man only so they may destroy him. They lift him up only to cast him down. They raise him up only to throw him the more heavily to the ground. In these is the vanity of vanities, for there is in honor an unbearable burden, and in the burden a valueless honor. All is vanity in honors when they utterly desert a man. There is vanity in the enticements of worldly things when first they give pleasure, the vanity of vanities when they come to be loathed, and all is vanity when we are led by them to death. At first they soothe, then they sting, and at last they destroy. Similarly there is a deceitfulness in venial sin, the deceitfulness of deceitfulness in mortal sin, and in inflexible sin all is deceitfulness. There is deceitfulness in punishment, the deceitfulness of deceitfulness in error, and in hell, all is deceitfulness. Therefore, abhorring vanity and fearing deceitfulness, let us run our course towards the highest truth, that is, to God in

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2. Cf. Misc. 16; *Textes* p. 278.

1 Co 12:6

whom is the Truth of Truths, through the fulfilling of his promises. In him is all truth, for he himself is all in all that is holy.*

When he has thus shown that the world is to be despised because of the nature of temporal things, the preacher should demonstrate the same theme from its ultimate principle. This consists in two things: that is, in doing what is profitable and in avoiding what is unprofitable. Contempt for the world through doing what is profitable may be urged in this way: 'O man, if you will despise the world, you will have God, the Creator of the world and its Lord, for your reward.' Contempt for the world through the avoidance of what is unprofitable can be urged like this: 'O man, if you will despise the world and what is vain, fear will not cause you to tremble, hope will not desert you, sadness will not constrain you, nor will your joy fade. You will be no one's slave; you will be free; you will not fear the blows of any adversary. Your conscience will be at peace, and you will await the coming of death with a quiet mind. Death will be welcome and after death there will be the hope of blessedness. If, however, you cling to the pleasures of this world, your conscience, entangled in earthly vanities, will be torn, and death hateful; after death your end will be eternal punishment. What will you feel then? In death, devils will appear to you, horrible adversaries, waiting to carry off your soul to hell. And you will find that those things which were pleasing to you in life will be savage in death. Where will your pleasure be then? Where will your earthly friends be then? Where will the delights of this world be then? After riches comes eternal poverty, after honors degradation, and for pleasures you exchange eternal bitterness.'

After this, let the preacher conclude his admonition with instructive examples, showing how the Fathers

of old despised the world and yet the world flourished in their day, while it shrivelled up in their hearts. Now, when the world is shrivelling up in itself, it should not flourish in our hearts, but we should put it to flight by fleeing it, leave it to its sliding, lest we slip with its sliding or rush with it to our ruin.

CHAPTER III: ON DESPISING ONESELF

Sl 7:40

Ps 22:7

Jb 14:1

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Cf. Misc. 11

If the preacher sets out to encourage his listeners to despise themselves, let him use this text: 'Children, remember your final end and you will never sin.'* Or this: 'I am a worm and not a man.'* Or this: 'Man who is born of woman is filled with many sorrows,'* or some similar text by means of which human wretchedness may be expressed. He should then go on in this way: Remember your final end and that of the world; remember the Day of Judgement. Consider your own end, remembering that you were conceived in sin and born in pain; your life is a punishment, and death an inevitability, that life is disappearing or promises to disappear, while death is at hand or threatens to be. In what then shall a man glory? Conceived in sin, born in pain, his life is full of effort; he must certainly die. O man, remember that you were a seed in fluid, that you are a channel for dung, and that you will be food for worms.* After your death a worm is born from your tongue: this denotes the sin of loose speech. From your stomach come lice, which represent the sin of gluttony, from your spine a scorpion, which signifies the sin of dissipation, from your head a toad, which means the sin of pride.

O man, you are a worm born from the earth. You

are a worm while you live, because you are earth-bound; you are a worm when you die, for you will be given to the worms for food. Remember, O man, that because you are earth you will return to the earth, and because you are ashes you will return to ashes. Because you are dust, you will return to dust.* On your behalf, Job said: 'I have said to corruption, "you are my father", and to the worms, "you are my mother and my sister!"' † O man, remember the final end of your beauty, how 'all flesh is like grass and all its glory like that of the flower of the field.'* For 'Beauty is a frail blessing, and as the years pass it grows less; it is diminished with its own span of life.'* Remember how beauty is lost in death, how the prick of a single pin destroys it, how sickness damages it and how it is ruined by old age. If you boast of your strength, remember to what your strength will come at last, how old age weakens it, sickness drains it, and death wholly destroys it. If you brag of your wisdom, hear what the Lord says through Isaiah: 'I will destroy the wisdom of the wise and bring to nothing the understanding of the learned.'* And elsewhere: 'The wisdom of this world rates as foolishness before God.'* Consider how 'Learning puffs up, while love edifies', † how the philosophers 'through the medium of created things had some perception of the invisible things of God, but because they went astray in their reasoning their misguided minds were given up to error.'* If you boast of your birth, remember the final end of every nation, and how 'Every race of men arose from a like beginning'.¹ Since for all men there is one beginning in birth and one ending in death, to achieve nobility is better than to be born noble; for while the latter is more common, the former is a finer

*Cf. Gn 3:19, 18:27, Jb 34:15, Si 17:31

fJb 17:14

Is 40:6

Ovid, *Ars amatoria* 2:113

Is 29:14; 1 Co 1:19

*1 Co 3:19

f1 Co 8:1

Rm 1:20

1. Boethius *De consolazione Philosophiae* III metr. vi:1.

thing. The royal purple, too, comes under the rule of death, since death overthrows both the palaces of kings and the hovels of poor men. If you boast of riches and earthly pleasures, consider how they are rather enemies than friends. You should not feel secure in them, but rather timid and uncertain. Think how you came naked from your mother's womb and how, naked, you will return.*

Jb 1:21

Learn to open the house your mother made to poverty, to bind your pleasures under the yoke of reason. Learn that there is shallow satisfaction in the enjoyment of earthly goods. The ruddy color² of metals of little value gleams on the surface. The most precious metals are those which lie in a deep vein, and which will yield ever more richly to digging. To these heavenly treasures direct your mind, so that where your treasure is, there may your heart be also: 'Do not lay up for yourself treasure upon earth, where thieves break in and steal, but lay up for yourself treasures in heaven, which neither moth nor rust will destroy.'* For, as Seneca says: 'These things in which the common mob takes delight give a slight and superficial pleasure. They lack at root the deep joys of life.'³ Learn, then, to despise those things which have a merely superficial glory, and which are lent you by someone else, which are not for you. Strive to reach the true good and to take pleasure in what is proper to you.

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Mt 6:21

Do not glory in fine clothing. What glory is there in the fleeces of sheep and in the castings of worms? What is the good of making the filth of the body fine,

2. Var.: *utilitas*: value.

3. Cf. Seneca, *Letter* 23:5. On this and Alan's other 'Seneca' quotations, see J. E. B. Mayor 'Seneca in Alan of Lille' *The Journal of Philology* 20 (1892) 1-6.

Ga 5:17

of adorning the dung-pit of the flesh? Remember then your final end, which is written in the book of knowledge. You may read about yourself in the book of experience. You may discover yourself in the book of conscience.⁴ The book of knowledge—written in a volume—may reprehend you, as well as the book of experience written in the heart. You read in the book of knowledge: ‘Know yourself’. In the book of experience you will read that the flesh battles against the spirit,* in the book of conscience that ‘The day of judgement circles on remorseless wings’.⁵

O man, look at yourself in this threefold mirror, and you will not be pleased by the sight of yourself. The glass in which you should behold yourself is triple: the mirror of Scripture, the mirror of nature, and the mirror of creation. In the mirror of Scripture you will read of your condition. In the mirror of creation you will behold your wretchedness. In the mirror of nature you will see that you stand accused.

But in your own nature, a threefold mirror reflects back again: the glass of reason, the glass of the senses, and the glass of the flesh. As the philosopher says,⁶ there is a certain kind of mirror in which the left appears on the left and the right on the right. This mirror is that of reason,⁷ which tells us to seek the ‘right’, that is, the things of heaven, and to flee the ‘left’, that is, the things of earth. There is another kind of mirror, in which the right-hand side appears to be on the left, and the left on the right. This is the glass of the senses, which tells us that the things of

4. On ‘the book of experience’ etc., cf. Misc 9 and 11. Cf. Bernard *Conv* 3 (SBOp 4:73).

5. Statius, *Thebaid* 1:51; Cf. Misc. 11.

6. Seneca, *Quaestiones naturales* 1:5:14 and 1:5–1:7 *passim*, Cf. Lucretius, *De rerum natura* 4:250–320.

7. Var.: “the ‘right’ in this mirror is reason”

earth are to be sought after, and the things of heaven are to be put from us. There is yet another kind of glass in which the face appears upside-down. This is the glass of the flesh which turns all human nature upside-down.

Look at yourself, then, in the mirror of reason, that you may follow its instructions. Look at yourself in the mirror of the senses, to bring them under the control of reason. Look at yourself in the mirror of the flesh, that you may defeat carnal lusts. Set yourself before three mirrors: first the mirror of providence, so that you may beware of the dangers which threaten you; secondly, before the glass of circumspection, that you may avoid the opposing vice. Hold to a middle way. You will walk most safely in the middle, for nature, too, is the friend of moderation. Thirdly, look in the glass of wariness, in case a vice is hiding itself under the guise of a virtue, for often cruelty pretends to be justice and is in fact the absence of mercy. And so, through this threefold mirror, you will come to the threefold vision of a clear conscience, divine contemplation and eternal life.

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CHAPTER IV: AGAINST GLUTTONY

If the preacher wishes to encourage his listeners to avoid gluttony, he can use this text: 'I treat my body harshly and make it obey me.'* Again: 'Let us live soberly and righteously and piously in this world.'* I say that the body must be treated harshly so that it may serve us. Take care of it, but do not be its slave, for he who is a slave to the body is a slave to many things; he fears too much for it, who sets his all upon it. Honor is cheap to him whose body is too dear to

1 Co 9:27

Tt 2:12

Seneca, Ep 14.2 him.* The Lord says in the Gospel: 'See that your hearts are not overcharged with surfeiting and drunkenness and the cares of this life.*' Paul, too, says: 'Do not be drunk with wine, in which is dissipation.*' Solomon says: 'Wine is full of dissipation and drunkenness causes riotousness. He who delights in these things is unwise.*' Jesus, Son of Sirach, remarks: 'A drunken laborer will not grow rich. Wine and women cause wise men to go astray and make them imprudent.*' 'A little wine is sufficient for a wise man and for a learned man. You will not be troubled by it in your sleep, nor will you feel your labors. Wine taken in moderation brings health to both body and mind.*' Isidore says: 'Wherever satiety and drunkenness are found, there lust will govern.'¹ Behave then, O man, in such a way that you do not appear to live for the sake of your body; conduct yourself as though you were able to live without a body and—as far as you can—rather believe the flesh to be a necessary thing than an important one.

From the body are born as a matter of course pleasures which are brief, reprehensible, and, unless they are controlled, immoderate, and liable to turn into the very opposite of pleasure. Therefore discipline the body, which is like a dog or a slave or a beast of burden. The more a slave is indulged, the more likely he is to become an idle wastrel. The more a dog is beaten, the more it barks. The better a beast of burden is cared for, the more it kicks its master. Then how zealously is gluttony to be avoided which, when it makes its home in the body, reduces this vessel of the mind and spirit to a dung-heap and turns our flesh to filth. It bends the spirit, which

1. The thought, but not the words, are to be found in *Sent.* 2:4; PL 83:648.

is the true school of the virtues, the governor of reason, the temple of the Lord and the foundation of immortality, and inclines it towards a parading of vices, the filthiness of crime, the grime of sin, the display of uncleanness. This is gluttony, for whose sake you immerse yourself in business, and labor in castles. You do service to the rich and you put up with their pride. You flatter them and you speak to them placatingly. Therefore avoid gluttony. Do not be a slave to the flesh, but take care of it. Sustain it, do not cosset it. Rule it; do not rouse it.

[120] O man, do you know what gluttony is? Gluttony is the tomb of the mind, a heap of dung, the source of dissipation, the mother of nausea. Your stomach is fortified against gluttony if it can say: O man, I ask for what I need, but I will not take more than I need. Do not burden me, but give me the food I require. I ask what nature demands, what necessity asks. What is more than that is of the Devil, for: 'Food and water are sufficient for the people.'² O man, why take trouble to add to dung and fill the dung-pit? Consider your nature; understand the measure of your stomach. You know where weaknesses of the body come from, and loss of reason—it is certainly from a great weight of food, from a stream of liquid, or rather, a flood! Whence comes fever if not from gluttony? Why does a man fall into a fit, if not because he is drunk? Surely paralysis comes from drunkenness and dropsy from wine-bibbing? What is drunkenness but a madness, a robber of virtue, an image of death, the likeness of a madman? When he is drunk, a man swells with haughty pride, is brutal to his servant and vicious to his enemy. *Drunkenness* confuses his words, clouds his eyes, makes him walk unsteadily, tortures his stomach,

2. Lucan, *Pharsalia* 4:381.

distends his intestines, makes his head dizzy. It drives out the very sense of shame from the mind, and takes the guard from a man's tongue. It takes away modesty and breaks the seal of chastity.

It is drunkenness which brings any hidden evil out into the open when too much wine has taken possession of the mind. Just as new wine fermenting bursts the wine-jar, and what is in the wine comes foaming to the top, so when a man is drowned in drunkenness, the secret which lies in his mind comes up from the depths of his heart to his mouth. Just as the wine spills out from the bodily stomach to the mouth, so from the stomach of the mind, the secret comes forth in words. Just as a drunken man cannot hold his wine, so he vomits forth his secret.

Ph 3:19

This is one of the daughters of idolatry, to whom the stomach is God.* She worships Bacchus. To coin a name, she may be called a 'Bacchus-worshipper'. He is idolator enough who puts his stomach before God, devotes himself more to Bacchus than to God, grows disgusting in his drunkenness and wallows like a beast in its dung.

O man, consider the rich man who feasted splendidly every day. Consider, on the other hand, Lazarus, who lay outside his door, covered in sores. The rich man enjoyed his good living, and so he was cast into hell. In life he feasted splendidly. After death, he thirsted for a drop of water. First he was clothed in purple and afterwards he was surrounded by the flames of hell. In life, Lazarus was a beggar. After death, he lay in the bosom of Abraham. Here, he was a poor man; there, he is rich. Here, he was full of sores; there, he is comforted by the hope of blessedness.* Consider, man, how through gluttony, Adam lost paradise;† Elijah, through abstinence, went up to heaven.* Noah uncovered his nakedness because of overindulgence in wine.* Moses, through abstinence, was found worthy

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*Lk 16:19-31

†Gn 3:13

*2 K 2:1

*Gn 9:21

*Ex 19:20**Gn 19:32-7**2 S 24; 1 Ch 21*

to speak with God.* Lot fell into dishonor through drunkenness.* David, through abstinence, made the reparation of penance.*

O man, learn from nature. She teaches you what should be the rule for living. The law of nature is that you should dispel hunger and thirst, and to do this it is not necessary that you should go far across the sea, nor that you should voyage in ships. What nature requires is easily prepared and ready to hand.³ Take up arms, then, against gluttony, and fortify yourself against drunkenness. Take the remedy of fasting against the threat of such a sickness. Abstain from food, lest the flesh be sportive. Fast from worldly pleasure, lest the mind grow lazy, and from sin, lest the spirit grow languid. We should beat our 'beast', that is our flesh, with this threefold fasting, so that it may not raise its hoof to kick us. Our 'beast' must be corrected by means of the stick, spurs, bridle, and goad. For if our flesh wishes to wander into forbidden places, it must be prevented by the discipline of the bridle. It must be chastised with fastings as if with spurs. It must be castigated with vigils, as if with sticks. It must be brought to its senses by the goad of fear.

CHAPTER V: AGAINST DISSIPATION

*1 Co 6:18**Lk 12:35**Heb 13:4*

If the preacher wishes to encourage his listeners to avoid dissipation, he can begin with this text: 'Avoid fornication'.* The Lord says in the Gospel: 'Have your loins girded, and have lamps burning in your hands'.* Paul says: 'God will judge fornicators and adulterers'.* Solomon tells us: 'A harlot is like a deep

3. This passage is expanded in some manuscripts without adding to the argument.

pit; she lies in wait along the road like a robber, and destroys those whom she sees, if they are not wary'.*
Pr 23:27-8 Jesus, Son of Sirach, says: 'Do not give a woman power over your soul, lest she make assaults on your virtue and you are overthrown'.* Jerome says: 'Woe to him whose dissipation is brought to an end only by death. For chastity may be preserved among the rich only with difficulty. A lovely outward appearance betrays a soul befouled, and lust is lord in silken garments'.¹ He who indulges in lust is dead while he lives, and he who is drunk is dead and buried. Gregory says: 'While the stomach is distended with fullness, the sting of lust stirs'.² He who bridles the pleasure of his lustful thoughts does not slip into consenting to lust. If pleasure in fornication delights his mind more than the love of chastity, sin still rules the man. All uncleanness and unchastity is called fornication. It is better to die than to indulge in fornication. It is better to die than to be besmirched by lust. Desire thrusts a man down into hell. Lust burns more fiercely in someone who has plenty of leisure. When you are young, come close to a raging fire more readily than to a young woman. When physical horrors are to be fled and feared, how much more are spiritual monsters to be fled and put to flight! What monster is more terrible than dissipation, which bears the face of a young girl and the image of desire, but its body is a she-goat of stinking lust, its tail a wolf, that snatcher-away of virtue?

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This is that vice which has a close likeness with hell. In hell there are three things: a foetid smell, the burning of the worm of conscience, and a devouring flame. So dissipation stinks in its infamy, scorches the conscience, and devours a man with desire. This is the vice more damnable than any horror. It empties the purse, enervates the body, intoxicates the mind,

1. *Ep* 117:6, cf. Ps-Aug. *Hom. ad Monachos* PL 30:315A.
2. Cf. *Moralia in Iob* xxxi·xlv·PI 76·622A

emasculates a man's thinking, besmirches the spirit. It destroys a man's reputation, offends his neighbor, and separates him from God.

This is the vice whose pleasure is soon past and whose pain lasts for ever. The desire for it causes anxiety and folly; the act itself is an abomination and full of ignominy; its result is punishment and shame. In that vice these three things are loathsome: the burning eagerness to achieve what is desired; the effort involved in carrying it out; and the stench of its completion. Behold what vileness! What a satisfying of desire in dung-pits! You will appease a hunger and enjoy a pleasure which carries a grave punishment. Its pleasure lasts for a moment; its bitterness is everlasting.

This is the vice which hates the light, seeks darkness and a covering, and sets a guard at the door. This is the fly which turns sweet oil rancid, which is born from the dung-pit and which dwells in filth. The place where it settles is infected. This is dissipation, which is the daughter of gluttony, a stench born of the dung-pit of the flesh, a smell begotten of the filth of the body. It feeds on uncleanness and delights in the flesh. Chastity is an ointment in which there are, so to speak, different kinds of 'fragrance': purity of mind, cleanliness of body, restraint of gesture, modesty in dress, abstinence in eating, reticence in speaking. Dissipation turns this oil rancid, because it defiles the mind, besmirches the body, makes gestures bold, dress womanish, meals excessive, words unguarded; and so lust with its arms lays siege to chastity. These arms are: appearance and address, touch and kiss and deed. When first dissipation tempts a man to desire through what he sees, it attacks his chastity; secondly by addressing him, it does injury to his chastity; thirdly it spits in the face of shame

with a kiss; fourthly it shakes modesty by a touch; fifthly it kills it in the deed itself. Battle with lust must be engaged in the Parthian way. Just as the Parthians when fleeing put the enemy into disorder and when retreating overcame them, so lust is to be put to flight by fleeing and slain by retreating.*

*Cf. Horace, Odes
1:19:11, 2:13:17*

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2 S 11:16

2 S 13:28

Dn 7:11

Gn 41:41

1 K 21:23

Lk 1:35

This is that vice which entwines the three things which may drive a man from his home, that is, smoke, a flood, and his wife. The wife is carnal lust, the smoke the great cloud of ill-repute, the flood the flood of desire. These three keep the spirit from peace of heart, from serenity of mind, from tranquillity of heart. O man, read in examples what the vice of dissipation brings with it, so that the deeds of others may be your instruction. Through lust, David fell into murder.* Because of dissipation, Ammon suffered the sword of Absalom.* Daniel, through chastity, deserved to be given the power to interpret dreams;* Joseph, through chastity, merited the first office in Egypt.* Jezebel, for her evil deed, earned ruin and death;* the Blessed Virgin, through her virginity, deserved to become the Mother of God.*

Do you wish to avoid lust? Beware of gluttony, which fomented lust; it is the beginning of dissipation and the bridge to shamelessness, the prelude to incontinence. O man, it is lust which makes the imagination sluggish, the senses dull, the understanding dim. Further, to put it even more strongly, it turns a man into a beast; it even degrades a man below the level of a beast, for the cattle observe the proper times for their lust, but you are lustful all the time. The beast follows nature; you debauch yourself. The beast confines himself to one of his own kind; you dissipate yourself among many.

CHAPTER VI: AGAINST AVARICE*Cf. Eph 5:5**Pr 30:15**Ovid, Fasti 1:216**Virgil, Aeneid
3:56*

If the preacher wishes to incline the hearts of his listeners against covetousness and greed, let him take the theme of his sermon from that authority which declares avarice to be the service of idols,* or from that which says: 'There are three things which are never satisfied, and even a fourth which never says, "enough"'.* For 'The more they drink, the more they thirst'.* No vice is more likely to lead to sin, when it burns with the thirst for gain: 'O cursed lust for gold, to what do you not drive mortal hearts?'

Whereas other things are held within firm bounds, avarice has no limit. The earth is bounded by its limits; water is held in by its banks; the air has its boundaries and the sky is contained by its borders. Only avarice is not checked by measure. O man, many things take up arms against you on account of avarice; many things complain against you: fortune, nature, your own flesh, charity, your neighbor, the world and God.

Hear what Fortune says against you. 'O man, why do you seek to be a member of my household? Why do you ask for my favor? If I give you riches, it is only to take them away; I give the more generously so that I may have more to snatch away; I give the more generously, so that I may torture you the more fiercely. I make myself appear serene, so that the thunderclap, when it comes, may be the more frightening. You who are in safety, why do you look to me for trouble? You who are on level ground, why do you yearn for my precipice? You who are in harbor, why do you pant for my shipwreck?

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Hear what nature says against you! 'O man, I begot you without honors, so that you may return without honors. I bore you without wealth, so that you should come to me again in poverty. You entered on this life without earthly glory, and without earthly glory you shall leave it. O man, do you seek to do something which is foreign to you? Certainly, those things with which you were not born are foreign to you, and those things which cannot be with you for ever—nor even for very long—deny themselves yours. Consider this saying of the philosopher: 'Poverty with joy is an honorable thing'.¹ With joy, there is no such thing as poverty. The man who welcomes poverty is rich. The poor man is not he who has little, but he who desires more. If you live according to nature, you will never be poor. If you live according to your expectations, you will never be rich. Nature desires very little, and expectation a great deal. Natural desires are finite, but those born of false expectations know no bounds, for there is no end to false expectation. Draw back, then, from vain things, and when you wish to know whether your desires are natural ones, or blind desires, consider whether they can be quickly satisfied. If, after a long struggle to attain your desire, you find that something further always remains out of reach, you will know that that desire is not born of nature. O how much to be desired is honest poverty! Riches stand in the way of many good deeds. Poverty is quickly satisfied and has no cares. If you wish to serve God it befits you either to be poor or to behave as if you were poor.'

Hear, O man, what your own flesh says against you! 'Why do you complain against me? What quarrel have you with me? You call me the touchwood which

1. Seneca *Ad Lucil. Ep.* 2:6

sparks sin, a savage tyrant over your members, the weakness of nature and the devil's goad. Why do you impute to me the fact that you are afflicted with greed and bloated with desire? I could lay more accusations against you, bring more arguments to bear, since without a spark I lie inert and without a stimulus I am idle. It is you who awaken me to desire and excite me to avarice. You give me the arms with which to fight against you; you incite me to be wild and encourage me to violence.'

Hear what charity says against you! 'O man, why do you make yourself wealthy with things of which your neighbor stands in need? Why do you keep for yourself things which should be given to the poor? Why do you feed moths and worms with things which should go to sustain the poor? Do you wish to be the best of merchants, an outstanding moneylender, a wise steward? Give what you cannot keep, that you may obtain those things which cannot be taken from you; give a little, that you may receive an hundredfold. Give away those possessions which are not properly yours, so that you may obtain an everlasting inheritance.'

Hear what your neighbor says against you! 'O man, why do you injure me? Why do you grind me to death for what is mine? Why do you cheat with lies and plan to commit crimes, to empty my purse and cheat me of my money? If you injure me, recompense will be required of you at once. If you rob me of my money, you will have robbed yourself of your soul. If you wound me in my body, you will first have wounded yourself in your mind.'

Hear what the elements say against you, and especially the earth, your mother: 'Why do you do injury to your mother? Why do you do violence to me who brought you forth from my womb? Why

Cf. Ps 129:2

do you disturb me with the plough,* so that I may return your investment in seed an hundredfold? Why do you dig into me, your mother, to make me give up my gold? Are those things not sufficient which I give you abundantly and of my own free will, that you should tear things from me by force? Let the time come when you will return whence you came, when I shall receive you and enfold you in my bosom; then I shall expose you to beetles as you exposed me to blows!'

Hear what the sea says against you: 'O man, why do your ships make troughs in me? Why do you beat me with oars and tear at my depths with nets? Is it surprising that I drown you, that I attack you with storms and all kinds of blows?'

Hear what the Lord says against you: 'Why is it, man, that you set the creature before the Creator? To him you prefer a coin, a creation of God; you prefer the earth to the heavens, the mire to the sky, the transitory to the eternal. Consider how I have formed you from the dust and made you in my own image. Remember that my hands have made you, and moulded every part of you. Are you grateful to men for money and ungrateful to me for your very life? If you are not grateful for what has been given you in the past, be grateful for what is given you now, so that even if what I have already given cannot move you, my promises may do so. If the hope of everlasting life cannot persuade you, let the fear of hell do so.'

Thus warned, let man avoid avarice and not set his heart on riches, for authority says: 'It is as difficult for a camel to pass through the eye of a needle as for a man who puts his trust in riches to enter the Kingdom of God'.* Paul, too, says: 'The love of money is the root of every evil'.* Greed brings no profit to

Mt 19:24

1 Tm 6:10

Lk 12:15

Eph 5:5

Qo 5:9

Ibid.

the man filled with greed. Avarice and the love of money is worse than any sin. Hence the Lord says in the Gospel: 'Beware of all covetousness',* and Paul: 'No fornicator, no unclean or avaricious man has an inheritance in the Kingdom of God'.* Solomon, too: 'The covetous man is not to be satisfied with money'.* And: 'He who loves riches does not enjoy the benefits they bring'.* On the same subject Cyprian says: 'The covetous man is like hell itself'.² Someone else remarks: 'The covetous man "lacks" what he has just as much as what he does not have'.³ O brothers, if you renounce your desires, you leave behind you many encumbrances. For God asks for your heart, and does not value your sweat for gain.

CHAPTER VII: AGAINST SLOTH

Sl 22:2

Eph 5:14
[126]

Source unknown.

Cf. Eph 5:14

† Ep 1:1

If the preacher wishes to arm a man against sloth, let him use these authorities: 'The slothful beast will be pelted with dung'.* Again: 'Arise, you who sleep, and Christ will give you light'.* Again: 'You who lie in the tomb, arise and hurry to the Judgement of the Saviour'.* For Seneca says: 'What is done negligently is the most costly in the end'.† From this point, the preacher may proceed thus:

Dearly-beloved brethren, see how Scripture arms us against sloth and laziness. It is sloth which draws

2. Ps-Augustine, *De salutaribus documentis*; PL 40:1047-78.

3. Jerome, *Ep.* 53:11, quoting *antiquuus*. The passage is found first in Publilius Syrus, *Sententiae* 486, quoted by Seneca in *Controversiae* 7:3:8, by Quintilian *Institutio Oratoria* 8:5:6, and 9:3:64. There is a close paraphrase in Jerome, *Ep.* 100:15.

Gn 19:26

Gn 19:19

Rt 1:16

back the Christian's hand from the plough; which looks with Lot's wife back at Sodom;* which like Lot fears to climb the mountain;* which like Ruth does not want to return to Bethlehem.*

This is the sloth which makes the monk's vows grow cool, through which he comes to dislike the rigor of the cloister. It is sloth which desires more delicate foods at meals, which wishes to lie on softer beds and to be less often present at vigils. It is willing to keep silence only for a short time, or not at all. It is sloth which is reluctant to tackle a great task, and grows weary of a task it has begun. Everything is burdensome and difficult to sloth, and nothing is easy. It is this which dampens the zeal of the clerk, drives the cloistered monk from his cloister, nourishes vices and banishes virtues.

Ovid, *De remedio
amoris* 161
†Eph 5:14

Sloth gives rise to dissipation, encourages gluttony, sows the seeds of evil-speaking and gives rise to quarrels. For this reason the poet says: 'Does Aegisthus inquire why he was made an adulterer? The reason is clear: he was lazy!'^{*} To such a sluggard, it is said: 'Arise, you who sleep'.† The idle man sleeps, I tell you, with the eyes of his mind closed. He neither directs his understanding towards what is good nor opens the eye of his mind to see what is necessary. Instead, he lies in a mental stupor and dreams of phantoms, while he gives his attention to earthly desires.

Eph 5:14

There are three kinds of dream.^{*1} The first and most important is that of contemplation, in which a man is granted a vision of heavenly things. The second is that of the imagination, through which he pictures to himself visible things. The third is that of idleness, in

1. Macrobius distinguishes five kinds of dream: *Commentarium in Somnio Scipionis* 1:3:10.

- Gn 2:21* which a man dreams of foolish things. Of the first it is said: 'God sent sleep upon Adam'.* Of the second
1 K 3:11-5 that: 'in his sleep, the Lord gave wisdom to Solomon'.* Of the third it is said against the idle man: 'Arise, you
Eph 5:14 who sleep'.* In the first kind of dream, a man becomes like God; in the second a spirit; in the third, he becomes a beast. In the first appears God; in the second, a spirit; in the third, the devil. In the first dream the eye beholds visions; in the second, material things; in the third, the eye of reason is seduced.² In such a sleep, Isboeth lay in a stupor in the middle of the day.* When the doorkeeper was asleep, the leaders of the robbers came in and threatened to take his life. The sleeping Isboeth is the soul drowned in the sleep of idleness. The leader of the robbers who come in to kill him are devils. While the door of a man's mind is less carefully guarded by the prudence of reason, the devil cunningly enters by that gate to slay his soul.
- [127]* This sleep of idleness is brought on by a murmur, or by a shade, a light breeze or by too much weariness. Just as physical sleep is brought on by a soothing song, the gentle murmur of a fountain, or a soft breeze, so, at the prompting of a sense of well-being, the mind is led into the sleep of idleness as if by the breath of a light breeze or the murmur of bodily pleasure. The cloud of ignorance, too, brings about this sleep, and a weariness of doing honest labor also produces it. The Scriptures cry to such a sleeper: 'Arise, you who sleep'.* Arise, I say, by the prudence of your reason, by despising evil, by doing good, and 'Christ will give you light'.* For night departs, and day is at hand.
- Eph 5:14* You, then, lie in the tomb of negligence, which is
ibid.

2. In certain manuscripts there is additional material along the same lines; some of it is included here.

Si 22:2

whitewashed outside with the semblance of righteousness, but inside it stinks with the idleness of your mind, and is full of a multitude of evil thoughts which have turned into worms. Arise from earth to sky, turn from idleness to activity, from dangerous sloth to the business of virtue, and hasten to the Judgement of the Saviour. Hear what Scripture says: 'The lazy ox will be pelted with dung'.* The ox is he who labors on the threshing-floor of the Lord. He takes hold of Scripture in its spiritual sense, as if by his teeth; he draws spiritual understanding from Scripture and swallows it, as if into his stomach, for the edification of his mind. From this spiritual food, the superficial, literal sense is cast out like dung, together with whatever has some taste of heresy, as well as whatever kills by idleness the man who grows lazy in his efforts to understand Scripture.

O man, why is it that in their deputed offices other creatures carry out their tasks? The sun completes its annual journey, the moon runs on its monthly round of change, and the other stars fulfil the duties allotted to them. Brute animals are not idle in carrying out their natural tasks. You alone, sleepy with idleness, drift away from your duty and make hideous the image of God in yourself. You die while you live, and you live in death.

At least let the industry of the least and humblest animal move you to shame—that is, the prudence of the ant. With great foresight, he collects grain in the summer, on which he may live when winter's famine comes. So, in this life you must gather the fruit of good deeds, that when winter comes—that is, the Day of Judgement—you may have the fruit of good deeds to support you in eternity.

Behold then the danger of slothfulness! For a long time David was engaged in wars, and dissipation had

no hold on him. But afterwards, when he rested in his palace, he committed adultery.* During Samson's long battle with the Philistines, he was not captured by his enemies, but when he slept in the bosom of Delilah he was blinded by his foe.* Solomon did not feel the temptation of dissipation while he worked at the building of the Temple, but, released from his labor, he felt the assault of lustful desires.*

2 S 11:14

Jg 16:21
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1 K 11:1

This is the idleness which delivers a man unarmed into the hands of the devil, exposes him naked to the suggestion of evil doing and, weak, to temptation. This deprives a man of spiritual benefits—the garment of the virtues. It calls Satan to do battle, the flesh to lust, the mouth to greed, the mind to neglectfulness. Therefore be occupied with honest labor, that you may redeem in the future what you have lost in the past. Make use of every hour; turn every moment to profit, that at least you may offer God the last remains of old age, although you gave the devil the flower of your youth. At least in old age, you may be the soldier of Christ, although when you were young you were the slave of the devil.

CHAPTER VIII: AGAINST ENVY

The preacher can fortify his listeners against envy with these texts. The Lord says in the Gospel: 'Do not envy one another',* and Peter says: 'Putting away all malice and deceitfulness and hypocrisies and evil-speaking and envy'.* Solomon says: 'A sound heart is the life of the body, but envy is a rottenness of the bones'.* Augustine, too, says: 'Envy devours all the virtues. He is certainly a jealous man whose envy allows a stranger's good to be his own tor-

Mt 24:10. Cf.
Ga 5:26

1 P 2:1

Pr 14:30

Ws 2:24

Ovid, Metamorphoses 2:778

† *Horace, Ep 1.ii.5-8*

ment.¹ On the same subject, Isidore says: 'What brings benefit to a good man causes a bad or envious man to pine away with envy'.² Another authority says on the same subject: 'The envy of Satan brought death into the world'.* Again, the poet says: 'There is no cause for laughter like the sight of someone else's grief'.* And: 'Tyrants have not discovered a greater torment than the envy of the Sicilians'.†

According to these texts, the preacher may proceed thus: You have heard, dearly beloved brothers, in what way Holy Scripture speaks of the sin of envy, how the evil of jealousy is reproved. For this reason, the vice of envy is to be assiduously avoided. From the first it vexes itself and infects its possessor, who wounds himself before he hurts another. His own thrusts are turned back on himself. This vice grieves at the prosperity of others and is sad at their joy; it rejoices in the adversity of others. O vice more to be despised than every other vice, more disgusting than every plague! Virtue troubles it, happiness clouds it, blessedness upsets it and joy crucifies it!

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Other vices may bring a certain brief pleasure, a shadow of joy, an appearance of happiness. This vice is a torment without relief, a sickness without remedy, a labor without rest, a punishment without intermission. This is the sin which is its own punishment and does not leave itself unpunished. It besmirches and crucifies at once; at the same time it punishes and spoils. This is the worm born from manna; this is the worm which shrivelled up the gourd of Jonah.* This is the fiery serpent by which the children of

Jon 4:7

1. Cf. Ps-Augustine *Ad fratres in eremo, Sermo xviii*; PL 40:1264-6; see J. P. Bonnes 'Un de plus grands prédicateurs du xii^e siècle: Geoffroy Louroux dit Geoffroy Babion' *R.Ben* 56 (1945/6) 177.

2. Cf. Otloh of St Emmeram, PL 146:336B.

Nb 21:6

Israel were stung.* This is the locust which consumes the fruits of the earth.

Ex 16:20

We read how manna from heaven was given to the children of Israel. If they kept it, many worms came forth from it.* So heavenly grace is given to the faithful and gives occasion for envy to be born in the heart of a proud man. The more the faithful man is strengthened by the manna of heavenly grace, the more the mind of the proud man is infected with envy. We read that the worm was born of the gourd under whose shelter Jonah was protected from the heat of the sun. It utterly destroyed the gourd. So envy, born like a worm from the beauty of virtue, utterly destroys the purity of conscience with which a man ought to defend himself against the attacks of the vices. And the head of Jonah—that is, the mind of man—is exposed to the fierce heat of the vices.

Nb 21:6

We read how the sons of Israel, wandering in the wilderness, were vexed by fiery serpents.* So those cloistered monks who should be the children of Israel indeed, but who wander at large in the wilderness of this world, are often in danger from envy. For that worm lives in ashes and dust; lying hidden in the dust, it stings to death. This is the rust which corrupts the treasure of wisdom, the locust which devours the fruits of the earth. For if any good work flourishes in a man, it consumes it. This is the vice which cast the angels out of heaven and shut man out of paradise. This infected the children of Israel in the desert. It caused Joseph's brothers to take up arms against him.* It thrust Daniel into the lions' den.* In the end, it brought Our Lord to the suffering of the cross.

*Gn 37:19**Gn 6*

O man, what is your reward if you are envious? What does it profit you to be jealous? You prepare a snare; you dig it out. You yourself will fall into the hole you make. While you bind others to labor, you

are bound yourself. While you defraud others, you deceive yourself. O man, you fight against nature; you do battle with love; you trouble yourself; you go astray from your duty to your neighbor and offend God. You should rejoice in the joy of another, and make another's grief your own by grieving with him, and read your own wretchedness in the wretchedness of another; you should understand the state of your neighbor in your own person. Whither does envy lead? Whither does jealousy take you? Whither does envy bring you? It breaks the bonds of friendship, the ties of charity, the contract of love, the law of natural justice.

CHAPTER IX: AGAINST ANGER

If the preacher wishes to arm a man against anger, let him use these authorities: 'Everyone who is angry with his brother, will be in danger of the Judgement'.* Paul says: 'Do not let the sun go down upon your anger'.* And James: 'An angry man does not do justice'.† Solomon says: 'Fools show their anger at once, but he who hides his anger is wise'* and: 'An angry man provokes strife, but he who is patient soothes ruffled feelings'* and: 'Anger lies sulking in the heart of a fool'.* Gregory says: 'Who can bear a spirit which is quick to anger?'¹ The psalmist says: 'Do not be angry, and sin not'.* The poet, too, tells us: 'Anger is a brief storm; rule your spirit, for unless it is obedient it becomes imperious. Hold it in check with a bridle; curb it with chains'.* And Claudian: 'You bear the yoke of slavery if you are led by anger

Mt 5:22
**Eph 4:26*
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†Jm 1:20
**Pr 12:16*
Pr 15:1
Qo 7:10
Ps 4:5
Horace, Ep 1.ii.63

1. A misquotation of Pr 8:14, which is quoted by Gregory, *Moralia in Job* V:xlv; PL 75:724.

or fear, or if you desire what is evil'.²

See the authorities with which the Christian should fortify himself against anger, as if with spiritual arms. Behold how fertile anger is in bringing forth evil progeny! From anger proceeds the rancor of hatred. For what is hatred but old-established anger? From that is born murder, insult, evil-speaking, injury. O man, if you grow angry, if you hate your neighbor, you contradict your very self when you cry to God in prayer: 'Forgive us our sins, as we forgive those who sin against us'. With what effrontery do you seek to have your sins forgiven when you do not cast out from your soul your hatred of your neighbor?

Mt 5:22

*Mk 5:22-43,
Lk 8:41-56*

Mt 5:22

Lk 7:12

Mt 5:22

There are three kinds of anger. One arises in the spirit, but does not come out into the open. This is that anger of which it is said: 'He who is angry with his brother will be in danger of the Judgement'.* For even he who keeps his anger to himself will not escape the judgement of eternal damnation. This anger is signified by the daughter of the chief priest of the synagogue who lay dead on her bed.* There is another kind of anger which goes as far as general quarrelsomeness; this is more serious, and closer to hell. On this subject Scripture says: 'He who says to his brother "Racha" will be in danger of the council',* that is, he who is generally quarrelsome will be subject to a more severe judgement. This is signified by the widow's son.* For when one is provoked by anger to an actual deed—something outside the mind—the 'dead' soul is carried outside the 'gates' of the mind, to the actual carrying-out of an evil deed. When indeed quarrelsomeness breaks out into particular villainies, this is an even graver madness. Of this it is said: 'He who says to his brother "Thou fool", will be in danger of hell-fire'.*

2. *De IV. Con. Honor. Aug. 11:259-60.*

Jg 15:5
Ex 11:5
Ex 23:28
Eph 4:26

The more serious the quarrels are, the more he who causes them is corrupted by the foul stench of infamy. If anger arises in the mind, it should be instantly bridled; little ones should be dashed against a rock before they grow; the little foxes should be captured before they damage the vineyard,* and the firstborn must be killed in the morning.* The Canaanite is cast out of the Promised Land.* Therefore, 'Do not let the sun go down upon your anger'.*

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Mt 5:23-4

We must react to the first flickerings of anger in such a way that we not consent to sin. For it is human to be roused to anger, but it is diabolic to persevere in it. It is no shame to be roused to anger, yet not to sin. Hear what the teaching of your heavenly Master says: 'If you offer your gift at the altar and there remember that your brother has anything against you, leave your gift there', etc.* There you have it: if you wish to offer your material gift at the altar, you must first reconcile yourself with your brother if you have any rancor in your spirit, for the offering of an external gift profits nothing unless an inner peace of the mind is offered to God. Similarly, if you wish to offer on the altar of faith the sacrifice of a good work, first cast from your mind the clouds of rancor. If your brother has offended you, you must forgive him not seven times, but seventy times seven.* Our Lord Jesus Christ, in the moment of his passion, prayed for his tormentors,* and the first martyr, Stephen, interceded for those who stoned him.* If we are not so perfect that we are able to return good for evil, at least let us return no recompense for evil.

Mt 18:22

Lk 25:34

Ac 7:59

We should often bring to mind what the parables of the Gospel teach us. There we may read of him whose master forgave his debts, but who was not willing to let his own debtor go free. He was thrust into prison and forced to pay to the uttermost

Mt 18:34 farthing.* Similarly, the Great Creditor exacts the penalty for every single sin from the man who will not forgive his neighbor the injuries he has done him. When you let anger rankle in your spirit, you do not hurt your enemy, but you lose your own soul. You punish your own spirit through rancor, while you desire to vex someone else.

What malice is this? What vindictiveness, where, wishing to seize your enemy, you yourself are held fast; where, wishing to harm your enemy, you yourself perish? Attend carefully to this precept, and understand it well: 'Love your enemies and do good to those who hate you'.*

Mt 5:42

CHAPTER X: AGAINST PRIDE

If he intends to inspire his listeners to flee from pride, let the preacher use these texts: 'Everyone who exalts himself shall be brought low'.* And: 'What is valued highly among men is an abomination in the sight of God'.* And Paul: 'Have no taste for self-aggrandisement, but be meek'.* Jesus, son of Sirach: 'Pride is the beginning of every sin'.* Again: 'He has put down princes from their thrones, and he has exalted those of lowly birth'.* Peter says: 'God resists the proud but gives his grace to the humble'.*

Lk 14:11

Lk 16:15

Rm 11:20

Si 10:14

Lk 1:52

1 P 5:5, Jm 4:6

[132]

Lk 18:11

O man, consider what pride may snatch from you, and what humility, the foster-child of the virtues, may bestow. Pride made devils of angels, but humility makes man like the blessed angels. Pride was born in heaven, yet it lies low in dust and ashes. Let the cloister-dweller beware, lest he say with the Pharisee: 'I am not like other men'.* Let him rather cry: 'I am a worm and not a man, an object of reproach among

- Ps 22:7* men and despised by the people'.* If he is an educated man, let him not chant with the Pharisee:
- Ps 12:5* 'Our lips are our own. Who is lord over us?'.* But rather let him cry with the Publican: 'Lord, be
- Lk 18:13* merciful to me, a sinner'.* O man, it is for you to take the lowest place; it is dangerous to stand on a precipice. To the humble man the Lord says: 'I am the dew, and Israel will blossom as the lily'.* The lily grows better in the valley than on the mountain, for there it is made more fertile by watering. It retains its greenness longer and it preserves its whiteness for a longer period of time. For this reason, it is called 'the lily of the valley'.* So the true Israelite, truly seeing God, is rooted in the valley of humility. He grows the more freely because he receives a freer watering of heavenly grace, and he blossoms the better in spirit. He better preserves the splendor of charity and the purity of innocence. For 'the more anyone should be humbled by the gifts he has received, the more should he consider himself to owe a debt in return'.* All works are without merit unless they are seasoned with the sweetness of humility. For he who acquires virtues without humility, throws—as it were—dust into the wind.* This is the humility which cries: 'Let him who is greater become like a servant'.* And elsewhere: 'The greater you are, the more you should behave humbly'.†
- Gregory, In Mt 25; PL 76:1106*
- Gregory, Super Ps 38; PL 79: 568-81*
- *Lk 22:27*
- †Si 3:18*

It is this which caused the Son of God to come down from the bosom of his Father into the Virgin's womb. This it is which wrapped him in cheap rags, so that he might bestow on us the lovely garments of virtue. It is this which circumcised him in the flesh, that he might 'circumcise' us in the mind. This allowed him to be flogged physically, that he might free us from the flagellation of sin. This it is which crowned our King with thorns, that he might crown

us with the roses of eternal blessedness.

Dn 4:13

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See Textes, 261.

O how different is pride from this humility! It cast Lucifer out of heaven, deprived Adam of Paradise, made Nebuchadnezzar into a beast.* This is the pride which insolently raises itself above its station, and descends below its appointed level into ruin. This is that which, while it seeks its own in what is beyond its reach, does not find itself within. It is pride which makes a man stand out among the common herd, and makes him an oddity in the community, a solitary in public, a man apart in the monastery. This it was that caused the fall of man, and it is the last thing which stands in the way of man's return to God. 'When you fight well, when you think all things are subjugated to you, what then stands in the way? Pride itself remains to be conquered.'* Pride makes a man's appearance affected, his actions immodest. As a result of pride, his words pour out in a flood, threats thunder forth. A man takes upon himself what is not his business, and neglects what is pressing. Pride handed the philosophers over to dishonest notions, blinded the Jews, destroyed the obstinate, cast down the exalted.

Sg 4:16

Jr 1:14

Jr 1:13

Pride is signified by the north wind when it is said: 'Arise, O north wind, and come, O south wind'.* The north wind is the enemy of flowers; it damages the corn; it freezes the waters into ice. So pride is a poor nurse to good and destroys the fruits of labor; pride freezes the mind in the ice of perversity. Of this it is said: 'From the north shall come every evil'.* For pride is the mother of all wickedness. It is also said: 'What do you see, Jeremiah? I see a seething pot boiling over from the north'.* This is the earthenware pot of the slaves of pride, in which the children of darkness are boiled—the hangers-on after honors, the seekers for riches, those who long for the highest seats,

and desire to be greeted respectfully in the marketplace and to be called 'Rabbi' by men. This pot Nebuchadnezzar—that is Satan—kindled; to this he set the fire of the feast of pride. In this pot the proud man is boiled, and 'Egypt' eats the meal—that is, he draws the unclean spirits into his body, and so he bears them off to hell.

Pride is the wind which blows dust from the face of the earth, for it casts out the proud man from the security of everlasting life. This is that swelling which a medicine cures, for pride does not accept the gift of grace. There are four kinds of pride which blow across the whole world like the four winds, for they inflate the people of the world with swellings. They are: arrogance, which imputes to itself what it lacks; insolence, which takes to itself what it owes to others; boasting, which credits itself with more than is true; quarrelsomeness, which raises itself up against authority. These are the four workmen who shake the whole world and offer a variety of dreams to men.

CHAPTER XI: ON DESPISING WORLDLY FEARS

Let the preacher who wishes to invite his listeners to have contempt for worldly fear and to lead them to seek a higher fear, make use of these authorities: 'Do not be afraid of those who kill the body, but are not able to kill the soul, but fear him who is able to destroy both body and soul in hell'.* In the Book of Wisdom we read: 'Fear God and keep his commandments'.* Elsewhere: 'Blessed is he who is always fearful'.* Again: 'The fear of the Lord is the beginning of

Mt 10:28

Qo 12:13

Pr 28:14

Sl 1:13
[134]

†Lk 1:52

Source unknown

**Moralia in Job*
1.iii; PL 75:530A

wisdom. At their end it will be well for those who fear the Lord, and in the day of their death they will be blessed'.* 'Those who fear the Lord keep his commandments, and are patient under his examination'.† Jerome says: 'There is nothing which keeps us so safe from sin as the fear of punishment and the love of God'.* And Gregory tells us: 'To fear God is to leave undone no good deed which ought to be done'.*

From these authorities, he must proceed thus: O man, you must particularly avoid every worldly fear. It flees troubles before they come. It overemphasizes the sorrow of its torments; in time of prosperity it invents adversities, and it finds sadness and death in joy. In times of uncertainty, it prophesies the worst; it lies about the truth, and it abounds in falsehoods. No good thing is profitable to him who has it unless his spirit is prepared to lose it.

Therefore, he who is Most Powerful encourages you in the face of everything which can happen. Even the ending of desire serves as a sound remedy for fear, and, as Seneca says: 'Dread comes after hope. By providence, the greatest good of the human condition is turned to evil. Wild beasts flee the dangers they see, when they can safely do so. We are tormented both by what is to come and by what is past. Many of our goods do us injury. For memory recalls the torment of fear; it anticipates the working of providence. But no-one is really so wretched in the present!'* O man, overcome fear, which conquers all things! If you overcome it, adversity will become prosperity, trouble sweet, grief delightful.

Ep 5:7-9

O man, do you wish to put fear to flight and to put away earthly things? Do not cling to earthly things or care for what is transitory. If you love earthly things, you are fearful of losing them or of casting them away. If you wish to conquer fear,

fear God. Thus art is confounded by art, and thus a nail is blunted by another nail.¹ Fear God so you will not be afraid; serve God so you will not be a slave, and observe his commandments in your mind. This is every man—that is, for this was every man made—that he might make out in himself every power of God. Set yourself, O man, between two millstones, the stone of fear and that of hope. Hope so much that your spirit does not slacken, fear so much that your thoughts do not wander. O man, do not fear the immensity of death, nor hold back from the battle of life. The one gives a just man greater merit; the other increases his reward.

animus

Do not think about how long you may live, but in what manner. You must not take care that you live long, but that you live a sufficiently good life. Living long is a matter of chance, living well is a matter for the spirit.* Life is long if it is full. The spirit is 'full' when it makes itself full of virtues, and does not recoil from its own power. What profit is it to a man if he spin out his life for eighty years by the sluggishness of an idle life? He has not lived, this fellow, but merely lingered in life. Nor does he die at length, but at last. But he who measures his old age by the weight of his virtue, who extends with merit his allotted span, he dies full of days; for even if he has not reached his full number of years, his life is yet complete.

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I beg you, man, so to live that, as you know what is precious to you hangs by a thread, so, too, you may not doubt that the span of your life is hanging in the balance. Let us measure by deeds, not by time. A man recovers in a good deed what he lost in

1. From the Greek proverb. See Aristotle *Politics* 1314a5 and Cicero *Tusculan Disputations* 4:35:75.

passing. We do not suddenly cast ourselves into death, but we proceed towards death bit by bit. We die every day. Every day we shorten a little of our life. Let us behave in such a way that the more our temporal life diminishes, the more our eternal life increases. What may be to the detriment of our temporal life goes to increase our eternal life.

Let us arm ourselves with patience for life's course, and for death's ambush. For we must be both counselled and strengthened, that we neither love life too much, nor fear too much the onslaught of death, but weigh both in the balance of reason. For there is in general an unthinking inclination of the mind towards death. When certain men are weighed down with sloth, they wish to end their boredom in death. It is not the adversity of importunate worldliness that should impel us towards death, but rather the ardor of divine charity, that a man may not set the end of his desire on the moment of death, but rather on the bestowal of eternal blessedness.

CHAPTER XII: ON DESPISING THE THINGS OF THIS WORLD AND ON THE HOPE OF HEAVENLY THINGS

If the preacher wishes to invite his listeners to the hope of heaven and to abandon the hope of earthly goods, he should use these authorities, which strengthen the one hope and draw the spirit away from the other: for example: 'Cursed be the man who puts his trust in man and relies on things of flesh'.* Again: 'How hard it is for those who trust in money to enter the Kingdom of Heaven'.* And

Jr 17:5

Mk 10:24

Ps 118:9

Ps 55:23

Ps 37:3

elsewhere: 'It is good to hope in the Lord rather than to hope in princes'.* Again: 'Cast your thoughts on the Lord, and he will sustain you'.* And: 'Hope in the Lord and do good'.*

From these authorities he must proceed thus: the hope of earthly goods leads only to promises for the future; it destroys our joys before they arrive. [Earthly hope] corrupts the mind by too much anxiety, for fear trips up hope and mortgages the joys to come; it stretches desire into infinity. O man, you depend on earthly things; you rely upon what is uncertain; you lean upon a reed cane which is easily broken. Do not therefore trust in that which is fragile and slippery; it quickly sinks away and destroys you. Set your mind on the clouds of adversity rather than on the clear skies of prosperity. If you set your hope on earthly prosperity, that is deceitful and misleading. When you grasp it, you will not find what you hoped for. Learn from the prophet that hope is not to be put in what is slippery. Why do you hope for that which you cannot obtain at last—where you may not find what you expect, where the pleasure is less when it is experienced? Not only will you fail to find there what you hope for, but you will discover instead the tinder of sin and of ruin, a snare for your soul and the leavening of justice.

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Rather direct your hope towards tribulations, which although they present an external bitterness, yet—for those who stand firm—they bring forth in the spirit the sweetness of the hope of heaven. Nor may he who has not been pricked by the bitterness of tribulation enjoy the sweet fruit of patience. Tribulation is the furnace which refines gold, the file which burnishes iron, the flail by which the grain is separated from the chaff. In this warfare of tribulation, patience is exercised, fortitude does battle, constancy is strengthened,

hope is summoned heavenwards.

The anchor of hope should rather be dropped in the harbor of salvation, in the mercy of the Saviour. This hope does not confound, but restores. It illuminates; it does not blind. There, is found more than is sought, more than hope can grasp. There, is more than hope can understand. There, hope does not devour joy, there fulfilment [of the promise] does not diminish joy, for the fulfilment of the promise leaves nothing to be awaited, where hope governs your steps.

1 Co 13:7

O how happy is that heavenly hope, which fear does not overpower, in which fear is not engendered by falsehood, where desire does not dream undetected, but, 'Love bears all, believes all, hopes all'.* The utmost reaches of our reason invite us to believe and hope in this. What fear is able to weaken the human mind, if heavenly hope pleads for it before God? What harm will the thunderings of tyrants, the precipices of fortune, the weaknesses of the body, the groanings of poverty do to the man whose mind is fortified with heavenly hope? This is the hope which governs the assemblies [of men], and directs their actions. This it is which finds its height in charity, that we may direct our actions towards God; this it is which expands its breadth in charity, that we may extend charity to our enemy. This it is which stretches out its length in charity, that we may persevere in charity to the very end of life.

Dt 24:6

Between this [hope] and fear, as between two millstones, the Christian should be ground smooth and fine. Whence it is said in Deuteronomy: 'You shall not accept the upper or the lower millstone as a pledge'.* The upper millstone is hope, the lower, fear. The one must not be accepted without the other. Anyone who hopes and does not fear is neglectful;

anyone who fears and does not hope is downcast.

CHAPTER XIII: OF SPIRITUAL SORROW

Anyone can lead men to spiritual grief by means of these authorities and reasons: 'Blessed are those who mourn, for they shall be comforted'.* And elsewhere: 'Woe to you who laugh now, for you shall weep and mourn'.* James says: 'Be wretched, grieve and weep. Let your laughter be turned to sorrow and your joy to misery'.* Solomon says: 'It is better to go to a house of sorrow than to a house of rejoicing'.* Gregory tells us: 'Everlasting wailings follow present joys. No-one can rejoice here with the world and reign there with God'.*

Mt 5:5 There are three sorrows with which a man is bound to flood his mind: sorrow for his own sins; sorrow for others; sorrow for postponing heavenly bliss. The first sorrow bears upon himself, the second on his neighbor, the third on God. Of the first it is said: 'Tears have been my bread, day and night'.* Of the second, it is said: 'Who is sick, and I am not sick? Who is made to stumble, and I do not burn?'.* With this complaint, Jesus wept over Jerusalem, saying: 'If you had known—even you.'* Of the third complaint we read in the Psalm: 'By the rivers of Babylon we sat and wept'.* These are the lamentations of Jeremiah, with which he bewails the sin of his soul, he bewails the indignity of wretchedness and exile from his native land. With the showers of such tears should a man water the earth of his mind, that it may bear the fruit of good works, and the various flowers of the virtues. These are the morning dew and the evening dew; that is, weeping for one's own sins, by whose watering there

Lk 6:25

Jm 4:9

Qo 7:3

Hom in Evang. I, xi; PL 76:1117D

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Ps 42:3

2 Co 11:29

Lk 19:42

Ps 137:1

Ex 14:28 springs up in the mind the seed of a good work. But after the seed of repentance has come to the maturity of perfect righteousness, the dew of evening should fall, that is, weeping for the exile from one's native land. Thus, by such a sprinkling with lamentation, we may more properly measure the fruit of good works. These are the waves of grace through which the children of Israel passed, going up into the Promised Land. Sinners they left the Egypt of their vices, and first they passed through the Red Sea,* in which their enemies were drowned. That is to say, first they passed under the waves of repentance, where the errors of vice are washed away. For this reason we should sing through our tears: 'Let us sing to the Lord, for he is great and glorious; he has cast horse and rider into the sea'.*

Ex 15:21

*Jos 11:17
†Num 21:15

Jos 3:17

Ezk 2:9

After that, the children of Israel come to the brook of Hermon,* and dangers lower.† When the faithful are settled in the wilderness of the spirit and snatched from the cares of the world and seated upon the throne of the virtues, they weep for the sins of others; they suffer with their neighbors; they consider the errors of others to be their own, and so the dangers lower over them. At last, the children of Israel come to the Jordan, and cross over dry-footed,* as when the faithful, brought to perfection, their spirits cleansed from the waves of fleshly thoughts, are overcome by tears at the dispelling of their present wretchedness. The first is the weeping of repentance; the second, of compassion for one's neighbor; the third, of compassion for oneself. O man, see that your mind is that book which Ezekiel saw, in which was written: 'Woe, lamentations and dirges'.* So, if you were entangled in sin, may you be turned to repentance, so, if the woe of mortal sin went before, may tears of repentance follow—indeed, three

lamentations, a lamentation of repentance, a lamentation of compassion for others, a lamentation of grief for exile from one's native land. O man, turn yourself to utter these groans. Embrace these sorrows, and turn aside from other, earthly, sorrows.

[138] If fortune is against you, do not let her hostility add to your sorrow. She has no means of hurting you unless you give her the power. Certainly, she cannot harm you, unless you injure yourself, and if you grieve you give her weapons. Why are you sad at the loss of those things which cause sorrow in the midst of pleasure? In the midst of peace, they cause dissension. Those things which ought to be a source of security, turn into a source of fear. If you ought to grieve for the death of a friend, you should grieve more for the danger to his soul, than for the loss of his earthly life. If you weep for him, you should shed the tears of your mind* for him before God, rather than a public wailing before the world. If natural weakness invites you to grieve, do not abandon your spirit* to grief. I do not forbid tears which necessity brings forth in the course of nature, tears which human weakness wrings out, for such tears slip out against our will. Often they flow for a friend at a time when wisdom prescribes them as a relief. Then tears lack neither humanity nor dignity. For it is right to give nature rein so long as propriety is preserved. But although nature invites you to grief of spirit,* do not let tears choke your spirit, but let your spirit stand steady and unmoved in the midst of tears. Let it hold firm in its wretchedness and let grief be mastered by the spirit. Let the mind contain its weakness, and let the spirit give little quarter to the flesh, or the reason to the senses.

mens

animus

animus

If death threatens, do not grieve, but prepare yourself for its coming with steadiness of mind. So

make yourself ready that you cannot fear death, and that after death you may begin to live, you who, before death, lived by dying. I do not say that you should look to death as a refuge out of idleness, for it is as vile at any time to fly to death as it is to flee from death. Let the desire for eternal life invite you to die; let the desire for greater merit detain you in life.

Ezk 8:14

Do not wish to be indebted to good luck, nor choked by bad. Do not be one of those women whom Ezekiel saw weeping for Adonis.* Adonis we read had died and after that was alive again, and over him when dead the women seemed to grieve, and at his return to life, they rejoiced. By Adonis is meant that earthly prosperity which vanishes at one moment and at the next returns, because it is always changing and never stays still. The women who grieved over his death and rejoiced at his return to life, are those womanish men who are forever being tossed about in the game of Fortune. They grieve when Fortune grieves and smile when she smiles. Those who have so many alterations of mind, have as many changes of fortune. Such temporal grief is not to be embraced, but eternal sorrow is heartily to be feared, where there will be weeping without end, grief without respite, labor without rest, there the whole soul will be in tears of conscience, and the whole body in a misery of wretchedness, for from the first gate on there will be wailing, and from the second, wretchedness.

CHAPTER XIV: OF SPIRITUAL JOY

These authorities and reasons are able to lead a man to spiritual joy: 'Rejoice in the Lord, O righteous

*Ps 32:11

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*Lk 10:20

Is 25:9

Ph 4:4

Ps 66:1-2

men, and be glad'.* Again: 'Rejoice, for your names are written in heaven'.* And: 'We rejoice and are glad in you'.* 'Rejoice in the Lord always, and again I say, rejoice.'* 'Rejoice in the Lord all the earth; serve the Lord with gladness.'*

By these authoritative texts we are exhorted to spiritual cheerfulness of the mind. Great riches do not yield it, nor the deceptive glory of the world, nor earthly power, nor numerous offspring, nor bodily health, but a clear conscience and purity of life. No misery disturbs this joy, and no adversity destroys this prosperity; no bitterness mingles itself with this sweetness. O happy delight of a pure conscience, which drives out the worm within, frees the reason from the prison of sorrow and purges the mind of uncleanness!

This is the paradise of delights, planted with the many trees of good works, made colorful by the varied flowers of the virtues, watered by the spring of heavenly grace. This purity of conscience is the image of eternal life, and a prologue to the Kingdom of Heaven. Against this peace of mind, the Wheel of Fortune has no power.* Against this forearming of the mind the weapons of the world have no strength. He who has a clear conscience rejoices in the midst of grief, laughs in the midst of lamentations, is happy in adversity.

This is the palace of Solomon, filled with diverse ointments, for in purity of heart the sweet gifts of grace give forth their fragrance. This is the resting-place of God, the royal abode of Christ, the couch of the heavenly Bridegroom. There the Bride, that is the soul, rests with Christ, her Bridegroom. There Rebecca runs to Isaac on his return from the fields.* There Jacob takes delight in the sweet embraces of Rachel.* There Mary Magdalen offers the most

*Cf. Boethius,
De Consolatione
II, pr. 2.

Gn 24:65

Gn 29:30

*jn 12:3**Cf. Virgil, Aeneid
1:604**Statius, Thebaid
1:151**Cf. Misc. 11*

precious ointment to Christ.*

O, if such is the happiness of a clear conscience,* how great is the wretchedness of the branded mind! By that judge no-one guilty is absolved; there the worm of conscience remorselessly destroys the mind. There the dire day [of Judgement] circles the spirit on remorseless wings,* there monsters throng, the great freaks of sin. This is the book written by the Devil's hand, defiled with hideous strokes; its page is the mind conscious of evil. Its pen is the free will. Its ink is the enormity of sin.* There, O man, you call wretchedly to mind whatever you have written from your earliest youth, those matters in which you have offended God, in which you have tripped-up your neighbor, in which you have hurt yourself. O damnable book in which are written, not songs, but lamentations and dirges! But now, O man, erase by confession what you have written through false speech. Erase by contrition what you have written through evil thoughts. Erase by reparation what you have written through evil deeds. Erase the book of a perverse conscience lest reason read there why it should condemn you, lest the Devil find there grounds to accuse you, lest God see there grounds to judge you. [Erase it] that you may return to spiritual joy of mind, that you may come to yourself, that you may hasten back to God.

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CHAPTER XV: ON PATIENCE

*Cf. Jm 5:7-8
Mt 5:10*

If you wish to teach your listeners patience, use these authoritative texts: 'Patience completes its task'.* 'Blessed are those who suffer persecution for righteousness' sake.* 'A man's teaching is to be

Pr 19:11

judged by his patience.’* And the philosopher says that patience is highest virtue. It is through patience that by dying the martyr rises above the living, triumphs in suffering, finds delight in tribulation, rest in labor. Patience brings syrup from gall, honey from vinegar. The shield of patience shatters the arrows of insult, and the virtue of tolerance repels the darts of effrontery. There are four kinds of affront which conquering patience defeats, and, by resisting, it overcomes them. The first is the verbal affront, which patience either absorbs into itself in the tranquillity of silence, or softens by a gentle reply. The second affront is that of hatred, which patience remits, returning love for hatred. The third is the affront of material things, which patience overcomes, being content with small reward. The fourth is the physical affront which is held at bay by the chastisement of the flesh.

We read of many who had the aura of patience, who claimed falsely to be steadfast, that they might gain earthly prosperity. We wonder at certain animals which pass through the midst of fire without injury to their bodies. But we should wonder much more at those who through cruelty pass unscathed and unharmed in spirit past sword and through catastrophe and flames. It is base to give in to a passion, baser still to surrender to it. To wrestle against it insures that the battle need not be fought again if it is conquered. Enlarge your spirit; increase your strength; no strong and energetic man avoids hard work. I say that patience should have a place in the dealings where a man engages himself in the cause of heaven’s business. In other matters, you will wear yourself out by striving continually at what is unworthy. Why, if you see weighty problems pressing in, do you not turn your back and withdraw a step at a time to a posi-

tion of safety? It is easy to avoid the pricks of tribulation through patience, and it is easy, through patience, to despise worldly goods. What is baser than to be anxious under the roof of security itself? This is the reason we become impatient, because we are void of the heavenly good.

Mt 6:13

There are seven kinds of patience, which are comprehended in the seven petitions of the Lord's Prayer. The first counters the world's attack, the desire for vainglory, the yearning for earthly doings, the halter of greed. This we ask when we say: 'Deliver us from evil'.* It is as though the faithful soul were to say: 'Bestow on us patience against the evil of the world, against the world's affronts.' Of this patience it is saying, in the list of Beatitudes: 'Blessed are the poor in spirit'.* For the first kind of patience consists in the spiritual poverty which underlies the abjuring of external things, the putting from us of nature's gifts, where a man, in putting from him those things which belong to physical endowments—such as strength, beauty, and so on—does not puff himself up with pride in his natural endowments of soul.

Mt 5:3

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The second patience is that which counters the attacks of Satan. This kind of patience is what we beg for when we say: 'Lead us not into temptation'. A man does not ask not to be tempted, but that he not be led into temptation—for someone may be tempted without being led into temptation, as in the case of the righteous man who resists the Devil. He who gives way to malice is both tempted and led into temptation, in that he sins. Of this kind of patience it is said: 'Blessed are the meek'.* There comes the highest meekness by this patience because a man does not give his consent to the malicious Devil.

Mt 5:4

The third patience counters a neighbor's affronts, when a man patiently bears wrongs done to himself.

Mt 6:12 Of this we speak when we ask: 'Forgive us our sins,
Mt 5:7 as we forgive those who sin against us'.* Of such it is
 said, 'Blessed are the merciful',* for the spiritual work-
 ings of mercy lie in the forgiving of affronts.

The fourth kind of patience counters the trials of
 natural poverty—that is, when someone sustains the
 assault of want with a constant spirit. We speak of this
Mt 6:11 when we ask: 'Give us this day our daily bread'.*
 What is this daily bread, but patience in the face of
 poverty in the course of this life? For this
 patience reckons a small sufficiency a great deal; it
 feeds the mind abundantly, although it may not fill the
 stomach. This patience makes fasting fruitful. In
 coarse flour, it discovers the finest wheat, and it
Cf. Misc. 15 finds salmon in stockfish, spice in water.* Of this
 it is said: 'Blessed are those who hunger and thirst after
 righteousness'.* Patience which discovers satisfac-
Mt 5:6 tion in physical fasting, hungers and thirsts for
 righteousness. And the more it despises physical
 food, the more it desires spiritual.

The fifth patience counters affronts to the flesh.
 When someone manfully restrains the assaults of the
 flesh, and chastises that beast of burden, that
 sensuality may attend upon reason, and the flesh
 the spirit, then the spirit holds dominion over the
 flesh, and reason holds sway over against it. This
 is the dominion we ask for in the Lord's Prayer,
Mt 6:10 when we say: 'Your kingdom come',* that is, 'Let all
 things obey you'. So in us let sensuality obey reason.
 Just as all things are peaceful in your kingdom, so in
 the kingdom of our mind may all things be calm.
 O how much to be feared is this duel between flesh
 and spirit, when the flesh takes arms against the
 spirit by the allurements of the senses, by the delights
 of carnal pleasures! Behold the army of the flesh,
 which prepares for war in its camp, and comes to do

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*Eph 6:12**Sg 1:6**Ga 5:17**Mt 6:10**Lk 10:30*

battle with the spirit! It is the beauty of the thing which deceives the sight, the blandishment of sounds which seduce the ear, the sweet scents of things which confound the sense of smell, the flavor of food which attracts the sense of taste, the smoothness of the thing which excites the sense of touch. Against this army, patience arms the mind; it alone is able to fight off these enemies and to bring the quarrel to an end. It alone is able to restore banished reason to its kingdom. That war is more than a civil war, and thus the more to be dreaded. It is a foreign war, between man and the devil, of which it is said: 'For our wrestling is not against flesh and blood, but against the powers and princes of the air'.* There is a civil war between a man and his neighbor, of which it is said: 'The sons of my mother fight against me'.* It is a war more than civil between flesh and spirit, of which it is said: 'The flesh fights against the spirit, and the spirit against the flesh'.* This war can be settled by spiritual mourning, if one grieves for the loss of husband or wife, if one weeps at the onslaught of sin, if one mourns in the abstinence from carnal desire, if one weeps for the ending of earthly love. Of such grief it is said: 'Blessed are those who mourn, for they shall be comforted'.*

The sixth patience counters the miseries of the body which accompany labor: weariness, cold, heat, hunger, thirst. These are the wounds the robbers inflicted on the man going down from Jerusalem to Jericho.* That is, they are the demons of the sin of Adam, who went down from the Jerusalem of the heavenly vision, to Jericho, that is, into the fault of our mortality. Against this we have patience when the spirit finds virtue in sickness and in weariness, giving thanks to God, and so in the weakness of the flesh, discovers health of mind. When the mind finds

rest in labor, it offers up that punishment as its proper due, that those things which are weariness of the body may be medicines of the mind. Against these miseries of the flesh we ask patience when we say: 'Your will be done, on earth as in heaven'. That is: 'Grant that, just as in heaven (that is in the human nature of Christ) your patience stood firm at the behest of your will against these ills of the flesh, so, too, on earth (that is, in us earthly men), patience may be firm against the weaknesses of the flesh'. Of this [patience] it is said: 'Blessed are those who are pure in heart, for they shall see God'.* Through this patience, the eye of reason is purged, lest through weariness it fall into desperation, or through labor slip into torpor.

Mt 5:8

The seventh patience counters the chastisements of God by which He examines the righteous man, proves his servant, and designates his son. For this we ask when we say: 'Hallowed be thy name'.* For when anyone is patient beneath God's chastisements the name of 'son' is sanctified in him. And the more patiently he bears God's chastisements, so much the more is his Father's name sanctified in him, for the Father chastises, through punishment, every son whom he receives* through patience. Of this patience it is said: 'Blessed be the peacemakers, for they will be called children of God.'* For those who preserve their peace of heart through patience while they are chastised by the Father, are rightly proved the sons of God.

Mt 6:9

Heb 12:6

Mt 5:9

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If anyone therefore desires to be patient, let him consider carefully the patience of Job, the death of Christ, the constancy of the martyrs, and so let him deride all the affronts of the world in the power of patience. As we read in the book of Macrobius: 'Attacks upon the spirit are to be borne in the chains

<i>Source unknown</i>	of patience; great is his glory who is not swollen with any praise, nor diminished by any insult'.* Plato says of patience: 'We must so deal with pleasures that we are safe against them—not by fleeing from them, nor only when they are absent, but in such a way that we defend our restraint and temperance with energy of spirit and the habit of constant moderation. In the same way, with a spirit warmed to the task, let us melt away any frost of sadness, or langour of folly which there may be in us.' Aristotle, too, says: 'Who, possessing any human shame, congratulates himself on sharing his pleasures with an ass?' Similarly, Socrates ¹ said that many men want to live so they may eat and drink, and do not eat and drink so they may live. Gregory, too, says: 'Do not impose on another what you yourself cannot bear'.* Socrates, again, says: 'It is the mark of wisdom to be careful not to fall into a snare, and if by chance someone does fall in, to bear it bravely. For one cannot be judged brave unless he is also wise; strength without wisdom must be considered dangerous rashness'.* And Socrates again: 'It is the mark of a good man to know how to suffer, and to do no injury'.* Again: 'Patience is a refuge from wretchedness'.*
<i>Ps-Caecilius Balbus, p. 42. See Quadri, 138.</i>	
<i>Balbus, p. 20</i>	
<i>Balbus, p. 39</i>	
<i>Source unknown</i>	

CHAPTER XVI: ON OBEDIENCE

<i>Ph 2:8</i>	By means of these authoritative texts, listeners may be instructed in obedience: 'For us Christ made himself obedient to death, even the death of the Cross'.*
<i>1 S 15:22</i>	Samuel, too, says: 'Obedience is better than sacrifice'.*

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1. Alan would probably have gathered these references to Plato and Socrates from a florilegium source.

*1 P 2:18**Rm 13:2*

Again, the Apostle: 'Servants, obey your masters, and those who are set over you, not only those who are good and mild-mannered, but also those who are ill-tempered'.* 'He who resists authority resists a power ordained by God.'*

*lit. insensibilia**[144]**1 S 15:23**Pr 21:28*

From these authorities one must proceed thus: O man, for our sake the Son of God was made obedient to the indignity of the Cross; are you not for your part willing to obey the precepts of the Gospel? When an angel obeys God in all things, do you, who are dust and ashes, defy God's law? Inanimate objects obey the Lord. You, who alone are endowed with reason, do you battle against God's will? The sun does not deviate from its course; the moon does not wander from its path; the stars shine in their appointed places. At God's bidding, the field grows lovely with flowers, the earth is watered with rain, the forest rustles with leaves, the little bird chirps in the glade—so all things obey the Lord. You alone battle against his laws. Consider, O man, that obedience is better than sacrifice, for through sacrifice another creature's flesh is destroyed; through obedience, your own will is offered up. The more quickly, then, a man makes his peace with God, the more his pride in his own will is suppressed; he sacrifices himself on the sword of the law. It is said that disobedience is like the sin of witchcraft,* and thus the greatness of the virtue of obedience is shown by contrast with its opposite. Of this obedience, Solomon says: 'The obedient man speaks of victory'.* For while we humbly submit ourselves to another's orders, we subdue ourselves in our own hearts.

Yet we must know that obedience should sometimes not have its own way. When someone commands a position of greater importance, he casts away from himself the virtue of obedience in his eagerness to have

his way. But sometimes, obedience should retain something of its own way, as when what is commanded is demeaning and shameful, for then a man diminishes the goodness of obedience in himself by stooping unwillingly to this summons, unless his spirit desires these things of its own accord. Therefore obedience should have some part in adversity, yet in prosperity consider nothing its own. Thus Moses humbly refused to be the leader of the people.* Paul boldly says: 'I am ready not only to be bound in Jerusalem, but also to die'.*

Ex 3:11

Ac 21:13

But you must beware lest you err in obeying. You should therefore know that true 'obedience is a virtuous decision of the spirit, the execution of a right command with discretion'.* Mark the companions obedience should have: that is, righteousness, that what is commanded may be right. For this reason it is said: 'The execution of a right command with discretion'. Secondly, what is decided should be honest: as it is said: 'a virtuous decision'. Thirdly, it should proceed from discretion; for this reason is added: 'with discretion'. That obedience which is without discretion therefore is hollow. That which is without honesty, is retrograde, for he who obeys honestly, but out of an excess of obedience, shows spiritual pride. If indeed obedience is without righteousness, it is without law or principle.

Source unknown

We must know that evil should never come about through obedience, but sometimes a good may be left undone. Not evil was the tree in Paradise which God forbade man to touch, so that through the merit of obedience man might become blessed. Yet it was fitting that he should forbid them this good. We must take note of what is there said: 'From every tree of paradise you may eat',* for he who forbids some good to those set under him must allow many things,

Gn 2:16

so that the mind may not be turned away from everything and perish, as it were, from starvation.

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*A grammatical
analogy of which
Alan is fond.*

There are four things which accompany reasonable obedience: discretion, honesty, righteousness, humility. There are, too, three kinds of rule of obedience: sufficient obedience, by which a man obeys his better; perfect obedience, by which a man obeys his equal; abundant obedience, by which he serves one lower than himself. The first is like the positive, the second the comparative, the third the superlative degree.* The first is by precept, the second a work of supererogation, the third a work of counsel. Christ fulfilled these three in himself, obeying one greater than himself when he obeyed the Father (whose inferior he was in respect of his humanity). He obeyed his equal, when he obeyed the Father in accordance with his divinity. He obeyed one lower than himself when he obeyed his mother.

recta/directa

Besides, there is a certain obedience which is straightforward, whose purpose is to act in accordance with a proper duty—as when, with good intention—we obey God. Another, which is right but not straightforward*, is when we obey God, but not in fulfilment of our duty. The Jew shows such an obedience to God his Creator, but his obedience lacks the character of duty, that is, the rule of charity and faith. A misdirected obedience is when we obey the Creator with an eye on human favor. [Obedience] is self-defeating when the devils obey God. For they obey in doing what they do not wish to do.

The first is meritorious, the second a mere beginning, the third self-seeking, the fourth, pernicious. The first is effective, the second active, the third deficient, the fourth destructive.

How effective is the rule of obedience which preserves harmony among the angels, which engenders

peace among monks, without which the state cannot stand or the smallest household be ordered. The natural law of the beasts fulfils it, and the inanimate object keeps this law. By [obedience] the earth is bound to the skies, the divine to the human. This is the ladder by which the ascent to heaven is made. This above all: obedience nourishes humility, tests patience, scrutinizes gentleness.

*Cicero, De officiis
1.xviii.59*

Let the monk be eager to embrace obedience with the arms of charity. Let him render to God what is God's, and let him render to his neighbor what is his neighbor's. It is obedience which, according to the law of righteousness, renders to each what is due him.* And just as from obedience proceeds every good, so from disobedience arises every evil, as long as, through sin, man scorns obeying his Creator.

CHAPTER XVII: ON PERSEVERANCE

Mt 10:22

By these authorities a man is led to perseverance:

Lk 11:8

2 T 2:5

2 T 2:5

Ps 10:8

Qo 11:3

Source unknown

Gn 19:26 [146]

'He who endures to the end will be saved'.* Again, elsewhere: 'I say to you, even if he will not give to him because he is his friend, yet if he perseveres in knocking, because of his importunity he will arise and give him as many as he needs'.* The Apostle says: 'They all run the race, but only one receives the prize'.* And: 'He who has striven by the rules shall be crowned'.* In another place it says the same thing: 'That the Lord will judge the ends of the earth'.* And: 'Where a tree falls, whether to the south or to the north, there will it lie'.* Elsewhere we read that the outcome, not the battle, bestows the crown.*

Many tackle great tasks, but fail along the way. Many go out from Sodom, but quickly look back.*

Gn 37:3

Gn 3:15

*Reading facilitatem for facultatem.
†Cf. Eph 5:27

Many leave Babylon, but die along the way and do not arrive at the city of eternal peace, the heavenly Jerusalem. Perseverance gives merit a shape; it colors the intention of doing good; it rewards the runner and crowns the warrior. It leads to the prize, it leads to the harbor; it gives shape to the task and principle to any action. This is Joseph's ankle-length tunic, reaching to the end of life.* This is the priestly garment which reaches to the feet. This is the tail of the sacrificial victim, which we are bound to offer to God. This is the heel of a good work, which we should keep safe from the serpent's bite.* This is the virtue which informs every good vow, with whose laurels the martyrs are garlanded, and with which the virgins are crowned. This it is which makes difficult tasks easy, and overcomes every difficulty.* This is the garment without crease, the spotless robe.† This it is which makes a good action all one 'color', and virtue uniform.

It must be noted that a certain kind of perseverance resembles grass which, like hay, in due time flourishes and withers in time of trouble. It blooms like a flower, and is destroyed; it flees like a shadow and never remains in the same state. Yet the ultimate perseverance is that which endures to the end. This is the cloistered garden, which has no contact with anything outside, the living fountain which always flows, and gushes forth forever. The faithful strive to possess it, monks to preserve it, virgins to inform themselves by it, widows to persevere in it.

When the Devil incites a man to do good, he does it so that he may entice him from good into a greater evil. Perseverance is strong against this assault of the Devil, and ensures that good beginnings may lead to good ends: 'Lest the beginning be out of keeping with the middle, or the middle with the end'.* To start out

Cf. Horace, *Ars Poetica*, 152.

*A corruption of
Horace, Ars
Poetica, 1-2.
Cf. Ad fratres in
eremo, Sermo 8;
PL 40:1249-50.*

2 P 2:21

Cf. Ep 2:1 and 3.

[147]

well and to end in evil is to perform monstrous deeds.

That deed which begins in reason and ends in sensuality is like a chimaera; when this happens, 'The painter has joined a horse's neck to a human head'.* And so he introduces various plumes of fruitlessness. There are those whose life composes an amazing monster, whose beginning is good, as if it pretended to be the head of a man, whose middle part slips into dissipation and displays the belly of a goat, and whose end strays into grasping greed and has the feet of a wolf. O man, what profit is it to you to start out well and not to bring what you have begun to a proper end? 'It is better not to know the way of truth than, after knowing it, to turn back'.* Through this inconstancy, you will argue for what is fickle, run into apostasy, put from you constancy of mind. Seneca says: 'It is the nature of an orderly mind to be able to rest in the good and dwell there. Nothing is so useful that it can be profitable to change it'.*

Perseverance trains a good man, and leads the tender child to maturity. It looks not for a childish, but for an adult, spirit. It looks for mature behavior, not for what is immature or outrageous. If perseverance does not adorn the whole of life, let final perseverance at least bring it to its conclusion. If you have handed over the flower of your youth to the devil, at least offer the dregs of old age to Christ. In the evening, the tranquillity of the day is praised; and at its end, the steadiness of good work.

See from how great a good Judas fell. He did not persevere in good. See what Solomon lost through inconstancy of Spirit, and into what calamity Saul fell. We can guess how great is the merit of perseverance from the infamy of its opposite vice—that is, failure to repent. It is said of failure to repent, that such is the stain of this sin that it cannot be pardoned

1 Jn 5:16

at a humble petition. For this is the sin against the Holy Spirit, this is the mortal sin of which John says: 'There is a sin unto death; I do not say that one should pray about that'.* Yet failure to repent is born of desperation, or it arises out of presumption, and—as much as in it lies—it either detracts from the righteousness of God or diminishes his mercy. Happy then is perseverance, which removes the failure to repent, casts out stubbornness, throws away contempt, and wipes out hardness of heart.

CHAPTER XVIII: ON MERCY

Mt 5:7

Mt 9:13

Cf. Mt 5:7

Jm 2:13

Pr 20:28

Mt 7:12

These authorities can summon a man to mercy: 'Blessed are the merciful, for they shall obtain mercy'.* 'I desire mercy and not sacrifice'.* On the same subject: 'Blessed is the man who is merciful, and accommodates himself to others'.* And James in the canonical Epistle: 'Mercy triumphs over judgement'.* Solomon the same: 'Mercy and truth protect the King, and his throne is made more secure by clemency'.* And in the Gospel: 'Everything which you wish men to do to you, you do to them; this is the law and the prophets'.*

O man, if you consider carefully the mercy of God, you can possess in yourself the image of mercy. What made Christ become incarnate, except mercy? What subjected him to our wretchedness, except his clemency? This is man's only way to God, and God's to man. O blessed way, which alone knows the exchange of our salvation, which alone points man up to God, and brings God down to man.

This alone is the mediator which reconciles adversaries, brings together those who are separated, makes the unequal somehow equal, humbling God,

raising us, drawing him into the depths, and lifting us into the heights. Yet this happens in such a way that his coming down is not demeaning to him, nor is our exaltation proud but glorious. For mercy has great force; it alone was able to bring God down from heaven to earth, and lead man back from exile to his native land. O great chain of mercy, by which God could be bound and man, bound by the chain of iniquity, set free!

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O man, if you contemplate your wretchedness, you will find nothing but mercy in the works of God towards you. It is a mercy if he restrains the sinner, if he chastises him that he may mend his ways, if he frees him from sin, if he keeps him in justice; it is mercy, too, if he punishes him eternally, for that is less than what has been deserved; it is mercy if he gives an everlasting reward, for he rewards beyond what has been deserved.

Ps 85:11

Nor is his justice thereby diminished, for his justice demands the exercise of mercy. Justice should always have mercy as its companions, for the truth of justice turns into severity unless it is seasoned with the sweetness of mercy. Whence it is said: 'Mercy and truth have met together, and justice and peace have kissed one another'.* Justice should, as it were, kiss mercy, that it may not wander from the path of mercy, nor mercy stray beyond the bounds of justice.

Source unknown

For this reason, judgement is said to lie upon the altar of mercy, for justice is crammed into an abyss of cruelty if it is not tempered by the grace of mercy. Mercy is the seasoning of justice, the medicine of judgement. Toward wretchedness, however, mercy ought not to be either commonplace or abrupt; as Seneca says: 'It is as much a cruelty to pardon all as to pardon none'.* Much damage is done by

severity and by mercy, if one is employed without the other, but this should be the practice of rulers concerning those who are set under them: both justly to console with mercy, and righteously to correct with severity.

Ex 32:27

Let us reflect on how much Moses loved his people, for whose life he asked that he might give his own; with what a zeal for righteousness, what he had obtained forgiveness, did he say to the people: 'Let each man gird his sword upon his thigh'.* Behold, he who begged for men's life with his own death, snuffed out the life of few men with his sword. Within, he was inflamed with the fire of love, and without, with zeal for severity before God. Brave ambassador of both, he pleaded the cause of the people before God with prayer and the cause of God before the people with the sword.

O man, may you pursue mercy towards your neighbor eagerly, at the prompting not of fortune, but of the cause itself. Let not weakness of spirit, but the love of God, awaken clemency. For there are many who are moved by the tears of the most wicked men who—if they were allowed—would break out of prison. Not love, but feebleness of spirit, moves them. Therefore let charity bestow compassion on men, and let equity punish the enormity of vice.

*Jm 2:13, cf.
Mt 26:35-41*

It is especially important, in the works of mercy, to make sure that the hungry man is fed, the thirsty refreshed, the naked clothed, the wanderer given shelter, the orphan comforted, the sick visited. These are the works of mercy, which the righteous man distributes in judgement, and which will be pleaded on his behalf on the Day of Judgement. The works of mercy alone will plead for a man in his last cause. For 'Judgement is without mercy towards those who have shown no mercy'.* O man, recognize yourself in the

[149] wretchedness of another; in other things, behold your own wretchedness. If you are righteous, you can fall. If you are rich, it is the gift of fortune, not of nature. If you are healthy, sickness is either imminent, or it threatens you closely. If you are wise, the wisdom of man is not reliable.

O man, if you wander from the path of clemency, you muddy the fountain of mercy—as much as it lies in you to do so. You who have some experience of the fountain of mercy and of piety in God, at least allow a trickle of mercy to run out upon your neighbor. What will happen if your Saviour is merciful and holy, and you are harsh and merciless to your neighbor? You have received mercy from the Lord, and do you inflict malice on your neighbor? You can read in the mercy of God what you should do, what principle of clemency you may best apply. And certainly, you are bound to embrace mercy rather than justice. Every man should tend naturally to mercy rather than to justice, for mercy gives rise to love and justice to fear. Because love drives out fear,* love is worthier than fear. There are many things which advise us to temper justice a little: the weakness of human nature, the profitableness of the matter, and the dignity of mercy, which is more jubilant than justice.* Let mercy then be born, not from negligence, nor from feebleness, nor from indiscretion, nor from weakness of spirit, but let it be circumspect in every way, that it may preserve what is its own, and not misappropriate what is due to justice.

Behold, O man, in Joseph, a mercy which forgot his brothers' injury.* Read of the grace of clemency in David who wore himself out bemoaning the madness of his scheming son.* Set these examples before you, and others like them, if you wish to follow rightly the path of mercy. If you shut up your feelings of mercy

1 Jn 4:18

Jm 2:13

Gn 43

2 S 18:33

*Ex 15:25**2 K 2:20-2**2 K 4:40-1**Lk 10:34*

from him who is in need, you shut upon yourself the door to the mercy of Christ. For mercy is the key with which Heaven is opened, and it absolves the guilty. This is the gateway of the Lord; the righteous shall enter in through it. This is the mercy which illumines the New Testament, and moderates the rigor of the Old Law. This is the wood which made the waters of Mara sweet;* with this salt Elijah purified brackish waters.* With this meal, Elijah took away death from the earthenware pot.* This oil did the Samaritan pour upon the wounds of the wounded man.*

Clemency makes a man not only honorable, but safe. Clemency is the adornment of princes and the steadiest light. This alone distinguishes between the cruel and the pious, between king and tyrant. The king is armed with clemency. The tyrant by his arms provokes hatred. O man, how would you make satisfaction, unless clemency came to your aid? If God were to treat you with strict justice, the punishment which he would match to your deserts could not be imagined, nor could the pleadings which would balance your offences. Therefore ascribe all things to God's mercy, and lavish mercy on your neighbor in like manner. Do not be a miser in compassion, for you have known the generosity of mercy in God.

CHAPTER XIX: ON JUSTICE

*Ws 1:1**[150]**Ps 119:121*

These authorities exhort men to justice: 'Love justice, you who judge the earth'.* On the same subject: 'I have dealt judgement and justice; do not give me up to those who slander me'.* Again: 'Blessed is the

- Sl 14:22* man who dwells on wisdom, and who meditates on justice'.* Again: 'Judge in favor of the fatherless and the oppressed, that man upon earth may lord it over them no further'.*
- Ps 10:18* O man, you must take care over the principles upon which you do justice, lest you sharpen judgement out of hatred, or intensify it out of cruelty, or moderate it out of love of money, or abridge it out of fear. Let the fine clothes of the rich man influence you no more than the rags of the poor. Take the royal road,* and turn neither to the right—by softening your judgement—nor to the left—by sharpening the punishment. It is not cruelty to punish the guilty, but justice; it is not the act of a tyrant, but the judgement of divine righteousness.
- Cf. Num 21:22* But beware, lest you cast out the speck from another's eye and fail to see the beam in your own.* Do not desire to reveal someone else's small failing so that you may ignore your greater fault. Do not be so anxious about another's slight indisposition that you put out of your mind your more serious illness.
- Lk 4:23* To you it may be said: 'Physician, heal thyself'.* Hear what the Lord says to the Pharisees who accused the woman taken in adultery: 'He who is without sin, let him first cast a stone at her'.*
- Jn 8:7* If you, a sinner, condemn another sinner, you condemn yourself. O man, with what effrontery do you accuse another of that which you find more gravely wrong in yourself? With what barefacedness do you judge your neighbor, when you know you should be judged more severely?
- Becoming to a prince is a justice circumscribed from every vice, circumscribed by deserved bounds, surrounded by its fellows. That righteousness may go hand in hand with justice, let it not deviate in judgement from the right. Let it be accompanied by discretion, that it does not make mistakes. Let it go hand in

hand with charity, that it may wield the sword of retribution with the zeal of justice, not with the rancor of hatred. It should be exercised with mercy, lest 'justice' turn out to be cruelty; with deliberation, the judge considering and thinking over his sentence at length. So it is that Seneca says: 'It is not surprising that you condemn freely, if quickly, and punish those beneath you harshly, because excessively. It is a praiseworthy thing to rule with moderation.' Nature makes it clear who is king, by distinguishing him from the other animals over whom nature has set him as king—as among bees. Nature does not wish him to be violent, nor to seek by his greatness a remorseless revenge. She withdraws his power from him, too, and leaves him defenceless, for, as Seneca says, bees are extremely savage and fierce in attacking the body, and they leave their stings in the wound. The king himself has no sting, and in this respect he affords an example for the great.

Let it shame a prince not to model his own behavior on that of these creatures. For the greater its power to injure, the more restrained should a man's spirit be.* He who is endowed with justice will cross the Red Sea—the sea of earthly vices—dry-footed with Moses. This is the rod which caused a spring to flow when it struck the rock,* and which causes rivers of virtue to leap forth from the stony hearts of those subject to it. This is the winnowing-fork by which grain is separated from the chaff; the furnace in which silver is isolated from dross metal; the sword by which the living is divided from the dead; the instrument by which the healthy person is separated from the diseased, for to cure the disease of sin, a stinging poultice must be applied, lest the unhealed corruption of the vices should burst forth, and, in the increase of evil deeds, unpunished iniquity should

Cf. Seneca, De clementia 1:14:3 & 18:1, cf. 19:2-4

Ex 17:6

[151]

be reinvigorated.

1 S 17:49

This is the measure with which we should mete out punishment and weigh a man's deserts. This it is which accords justice to everyone and serves the common good. For sometimes part of the penalty must be remitted to avoid causing a stumbling-block to others; sometimes the punishment must be increased, to give warning to others. This is medicine for the vices, the antidote to sin. This is the sword which defends both parts of a man—the body against external injuries, the soul against inner vexations. This is the stone with which David struck down Goliath* and freed Israel from slavery. Without discretion this is a sword in the hand of a madman; without power this is a sword in the hand of a cripple; without mercy, this is a sword in the hand of a tyrant. The exercise of justice requires the highest discretion, that we should not judge on grounds of suspicion, but rather base it on righteousness. Condemn no-one without a hearing. Try the case first, and then give judgement. For it is not he who is accused, but he who is found guilty who is to be condemned.

CHAPTER XX: ON THE LOVE OF GOD¹

Mt 22:37

These authorities set forth the nature of love: 'Love the Lord God with all your heart and with all your soul'.* John says: 'God is love, and he who dwells in

1. On Alan's 'vocabulary of love' cf. R. T. Otten, '*Amor, caritas* and *dilectio*: some observations on the vocabulary of love in the exegetical works of St. Ambrose' *Mélanges offerts à C. Mohrmann* 73-83, and H. de Sainte-Marie, 'Le vocabulaire de la charité dans la règle de S. Benoît', *ibid.*, 112-20.

1 Jn 4:16	love lives in God, and God in him'.* Peter, as well:
1 P 4:8	'Above all, have mutual love for one another, for love outweighs a multitude of sins'.* And Paul: 'Love is patient and kind'.* Augustine, too: 'Everything we do without love benefits us nothing, and in vain do we dissipate our energy if we do not have love,
1 Co 13:4	that is, God'.* Gregory† says: 'The more the heart of the sinner is consumed with the fire of love, the more it is purged of the rust of sins'.* From these texts, we must continue thus: Who, even armed with the eloquence of Cicero ² and filled with all wisdom, can adequately sing the praise of love and expound its virtues? It is love which teaches us to flee enticements, to tread pleasures under foot, to subdue the lusts of the flesh, to despise marks of deference, to crush illicit desires and, finally, to renounce all the blandishments of this life. On this subject, the Bridegroom declares in the <i>Song of Songs</i> : 'Set me as a seal upon your heart; set me as a seal upon your arm, for love is as strong as death, and jealousy as cruel as hell'.* For death snuffs out the living, and hell does not spare the dead. Love, then, is like death, for just as the one subdues the senses of the flesh, so the other subdues the movements* of carnal desire. Envy is cruel as hell, for it obliges those whom a longing for eternity draws inward not only to spit out smooth things, but also to put up with harsh and bitter things in attaining what they love. Love braces the other virtues with the fortifications of its perfection. Whoever roots himself in love will fail neither to flourish nor to bear fruit, for he lives so as to be productive. On this matter Isidore* says: 'No reward is of value without the love of charity, and no matter how
*Source unknown. †the Great	
Hom. in Ev. II, 33; PL 76:1241 C	
Sg 8:6	
affectum	
[152]	

2. This reference to the eloquence of a Cicero is a conventional compliment, offered, for example, to both Lanfranc and Anselm.

*Cf. Isidore of
Seville
Sententiae II, 3, 2;
PL 83:602.*

Col 3:14

strongly one believes aright, he cannot come to blessedness without charity'.* For such is the power of love that even prophecy and martyrdom are of no avail without it. Of all the virtues, love holds first place. For this reason, the Apostle calls it the chain of perfection,* for all the virtues are linked together by the chain of love.

Cf. Mk 1:3

Love God, then, that you may be loved by him, and conduct your life so that you may the more swiftly come to him, for through love you will grasp, possess, and enjoy him. This is the most excellent way, the highway, which straightens winding ways,* and clearly indicates the direct ways. This is love which so moved God that it led him from the seat of highest majesty to the lowliness of our mortal nature. It wounded him who could not suffer, it moved him who could not be changed, it bound him who could not be conquered, it made mortal him who is eternal.

If love was able to do so much in God, how much, O man, should it be able to do in you? If God bore so much for man, what shall man refuse to bear for God? Let it shame a man not to be subject to love, which subjected the Creator of the world to itself. Love does not envy, it does no wrong, but it tears out the root of vice from him in whom it dwells. Love is the source of all virtue; it illuminates the mind, purifies the conscience, rejoices the soul, shows forth God. Pride does not puff up the soul in which love dwells, nor does envy rack it; anger does not destroy it; evil and sadness do not trouble it; lust does not pollute it. gluttony does not inflame it; lust does not pollute it.

Love is always chaste, always pure, always quiet, always kind; strong in adversity, steady in times of prosperity. This is the spiritual cross, and anyone who lays hand on it to take it up and carry it, follows in

Cf. Misc. 1 & 3

Is 31:9

[153]

Source unknown

the footsteps of Christ. Its height reaches up to God, its breadth is stretched out towards the enemy, its length to the end of life, its depth savors the immensity of divine grace.* This is charity, which is the shield of the warrior, the reward of the victor, which so sets out on the road that it may come to its end in its homeland. It is a fire in Sion, and a forge in Jerusalem.* Love brings forth as it were a created Trinity in which the love of God is like the Father, from whom proceeds the love with which man himself is loved, as a child by his Father. From both proceeds the love of one's neighbor, just as the Holy Spirit proceeds from both [Father and Son]. Again, three distinctions lie in the single substance of charity, and they are different in their individual properties.

Beware, O man, if you would pursue love, lest you are fooled by a shadow of love. For there is the love of fortune, which comes with prosperity. With this, carnal man loves God when things go well for him. There is the love of nature by which every reasonable creature loves God. As the blessed Augustine says: 'No one's mind could ever hate God'.* There is the love of grace, which alone has merit; by it God is loved so that he may be enjoyed as its reward. The first wears out, the second wears well, the third wears perfectly. The first is of the flesh, the second of the senses, the third of the reason. The first is the love of a false brother, the second of the humble sinner, the third that of the man who is justified. O man, consider how sweet is the love of God, how impure is the love of this world. The love of God is the mother of all virtues; the love of the world is the mother of all vices. With that love, all things are imperfect. With this, all things are brought to perfection.

Through love, God is desired with the whole heart, sought before all things, found beyond all things,

Lk 12:49

loved above all things. This is the fire which God came to bring upon the earth,* that it might burn away the rust of sin, and burn up the chaff of vices. In the heights love has set up his camp, which worldly fear, earthly love, the hopes of the flesh, the sadness of adversity, cannot defeat. For who can perceive its breadth, which is extended even to its enemies? Who can comprehend its height, which stretches up to God himself? Who can behold its depth, which reaches to the depths of divine wisdom? 'God is Love, and he who dwells in love lives in God and God in him'.* Hear, O man, and lest you value too little the possession of love, hear that Love is God; surely it is no small thing to have God dwelling in oneself? Surely it is a great thing to have love in yourself, for Love is God. This privilege Love alone has—that it may be called, and indeed be, God; it can fit no-one else, for though all virtue is God's gift, none but love alone has this: thus it is not only God's gift, but may also be called God himself.

1 Jn 4:16

CHAPTER XXI: ON THE LOVE OF ONE'S NEIGHBOR

*Mt 22:39,
Mk 12:31**Mt 7:12**Lk 6:35**Enchr. 371*

A man may be taught to love his neighbor by these authorities: 'Love your neighbor as yourself'.* 'Whatever you wish men to do to you, you do to them.'* 'Love your enemies; do good to those who hate you.'* Sixtus, too, says: 'The foundation and the starting-point of the worship of God is to love our fellow men'.* St Gregory: 'It is true love if one loves a friend in God, and for God's sake loves an enemy. God himself is not loved if you have no love for your neighbor, nor is the neighbor himself loved. without love for

Hom. in Ev. I. ix;
PL 76:1108.

Source unknown
[154]

Boethius, De
consol. phil. III,
metr. vi. 1.

God'.* Again, Bede: 'Love is said to be that which binds two, God and man, or unites one neighbor with another'.* For although the love of God is greater in love's merit, yet the love of neighbor is greater in its effect, because through the love of neighbor one comes to the love of God. O man, love your neighbor as yourself; the good things which you desire for yourself, you should not begrudge to others. If you hope for more for yourself than for another, you are envious; if more for another than for yourself, you are foolish. Ponder nature; she will teach you to love your neighbor as yourself. For she has made all things common, and she has made one origin for all, for: 'Every race of men is descended from a like origin'.* If you deny to another what you wish to be done for yourself, you war against nature, and refuse a common right.

You should lay on no one burdens which you yourself cannot bear; show to others what you would wish to be shown to you. How can you despise your nature in another, when you embrace the same thing in yourself? Every animal loves his own kind, and so should every man love his neighbor. All flesh is conjoined with the company of its own kind. The Samaritan of the Gospel, although he was a stranger to the wounded man, yet he cared for the sick man; and how can you not love your neighbor? Be therefore a friend to every neighbor in time of persecution, and not only in time of prosperity. Be a friend not of the table, or of good fortune, but of tribulation, that you may make another's troubles your own by suffering with him, and that you may make his grief your own by grieving with him. What greater love is there than to lay down your life for your friends and to extend love to your enemies?

These are wonders in the law of God. Just as God

takes pity on his creature; so do you show mercy to your nature in your neighbor. How much is love to be praised when it binds neighbors together, joins those who differ, brings unity to plurality, restores identity to diversity? This is the concord of disharmonies, the unity of plurality, consenting dissent, diversity joined. This is the robe of Christ woven seamless from the top throughout.* This is Joseph's coat of many colors.* This is the diversity of patterns in which we read that the queen was robbed, of whom it is said: 'At your right hand stands the queen in golden robes, embroidered round about with many patterns'.* Of this unity of charity it is said: 'Behold how good and joyous it is for brothers to dwell at one'.* 'At one' means not 'in one place', but 'of one mind'. For to dwell in a single place and not to be of one mind is a punishment, not a delight. This oneness leads on to heavenly unity, of which it is said: 'One thing have I asked of the Lord, this I require'.* This unity makes a man rich in his neighbor's wealth, makes him glad in another's joy, and leads especially to this common good, that he should increase another's good, not destroy it. Let it shame Christians not to be linked to one another by the chain of love, when we read that even the pagans were bound as equals to one another in friendship, by the very bond of natural love. If earthly love makes many one in friendship, shall heavenly love* not bind the faithful in the bonds of charity? If in many cases frivolous reasons give birth to friendship, may eternal rewards not do the same? O what sweetness lies in the true love of one's neighbor, which neither human favor, nor earthly convenience, nor human flesh, but love alone brings forth! This it is in Samuel which prayed for Saul.* This it is in Moses which pleaded for the people to God.* This weeps in David for Jonathan,† and in

Jn 19:23
Gn 37:3

Ps 45:10
Ps 132:1

Ps 27:4

[155]
reading amor
for amore

1 S 15
Ex 32:11
†2 S 1:12

*Lm passim**1 Jn 4:20**Ep 9:6*

Jeremiah for Jerusalem.* Certainly he who cuts himself off from the love of his neighbor strays from the love of God, for: 'Anyone who does not love his neighbor whom he has seen, how can he love God whom he has not seen?''* O man, surely, you wish that your neighbor should love you for God's sake? Love him for your own sake. As Seneca, the moral philosopher, says: 'If you wish to be loved, love'.* O happy love, which external causes do not move, and which is truly grafted into the nature of the highest good, which is content without envy. Such love possesses its delight within itself; it does not grow anxious; it rests in tranquillity. It does not dissolve into mockery. O how joyous it is to find your very self in another! It is indolence and negligence to let the employment of love fall into disuse, and not to exercise the most noble of the virtues.

It is the glory of true friendship to be the instrument of purging the last dregs of merely superficial delight. You have a friend, not so that he should visit you when you are sick, or feed you when you are famished, or comfort you in prison, but so that you should visit him in prison, feed him when he is hungry, give him drink when he is thirsty; if he is a wanderer, take him in. If you love a poor neighbor, you give him alms out of love alone, for the alms of the heart are much greater than that of the body. Love alone is enough, in almsgiving, without earthly substance. That which is given physically is not enough, unless it is bestowed in a kindly spirit. Keep therefore to the order of love. Love God above all, yourself next, and your neighbor as yourself, the flesh least of all.

Love the flesh, not so that you may be its slave, but so that you may set it right with discipline. Love it for its good, not for the sake of worldly debauchery.

fractum;
PL=factum

Do not heed its will, but force it to heed yours. Like a good doctor, cure by this means what is weak, broken* or diseased. So let it grieve now that it may rejoice in eternity. Let it now taste the bitterness of medicine, that the soundness of eternal health may follow.

CHAPTER XXII: ON PEACE

Jn 14:27

Mk 9:49

Mt 5:9

[156] Ph 4:7

Lk 2:14

Source unknown

illius pacis;

PL=ulnis pacifice.

The following authorities teach peace: 'Peace I leave with you; my peace I give to you'.* On the same subject: 'Be at peace among yourselves'.* Again: 'Blessed are the peacemakers, for they will be called the children of God'.* Of peace is also said: 'Peace, which passes all understanding'.* And: 'Glory to God in the highest and peace on earth towards men of goodwill'.* Gregory says: 'If we show how great is the virtue of peace, which we must cherish eagerly, we know . . . ' etc.* We know the worth of this virtue well enough, however, because our Lord and Redeemer deigned to bequeath it to his disciples as a great gift, that by it those who share with him in his peace-making might with him be peacemakers. And so states the law of nature; the elements, the planets and other inanimate things are embraced in his peace.*

There are three kinds of peace: the peace of our time, peace of heart, and the peace of eternity. The first is the shadow of peace, the second the concomitant of peace, the third the substance of peace. In the first are the dregs of peace, in the second its leavings, in the third a feast of delights. The first is an imaginary peace; the second is a summons to peace, the third a substantive peace. The first peace consists in worldly prosperity; the second proceeds from

tranquillity of mind, and the third emerges in the joy of heavenly life.

Ep 4:7

The first peace is not to be desired, because it is deceptive, elusive, and transitory, and when it is thought to be possessed, it flees away. This is a womanish raging, prosperous adversity, bitter sweetness and sweet bitterness. This peace sends clouds upon serenity, tumult into tranquillity. In the likeness of worldly good it bewitches; then it grows wild like the sea—now it is tranquil, then suddenly it is stormy and, as Seneca says, on the same day that the ship sets sail, it goes down.* The pleasures of this peace both princes and paupers experience, as do those between. Anyone who hopes for it plants his foot in a slippery place, steers his boat into shipwreck, stands on a precipice, sows on arid ground.

Ps 4:9

The second peace is far more excellent than the first. It does not fear the slickness of a merely outward peace; it does not tremble at the clouds of fortune; it cleanses the mind of vices. The worm of conscience does not destroy it; the threats of princes cannot dispel it, nor do the attacks of the enemy drive it away. With this companion alone, a man is rich; with this alone a wise man is content, with this companion he is safe in adversity, secure in dangers. This peace makes a man the son of God. It encourages him to store up virtues and to drive out vice. Of this it is said: 'In peace will I both sleep and take my rest'.* In this peace of mind is a tranquil sleep, peace and quiet, true vision. He whose mind depends on outward goods does not possess this peace. He who is not content with himself, lacks such peace. He who is at peace within himself is at peace with his neighbor. No-one can enclose it within if he does not put it into practice outwardly.

This peace of eternity is that which surpasses

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*Ac 8:9,13**Ex 20:10*

all peace, where God is all in all, all things are One, and One is all in will. There the flesh does not clamor against the reason. There every will subjects itself to the will of God. There man is at peace with God and at peace with himself. There Simon Magus does not deceive,* the Pharisees do not show off their large phylacteries,* the Jew does not murmur; there Linus rejoices at Peter's good as much as at his own. There love is mutual, where all men feel affection for one another. There discord does not disrupt affection, and deceit makes no breach in it. There all things submit to prayer; nothing wars against affection. There the deed keeps company with the will, and the deed does not belie the affection.

No-one may attain this peace unless he has first ordained peace in his spirit, unless he has first quieted the tumult inside himself, unless he has first cast out of himself the strife of fleshly thoughts, unless he has first come to be his own master.

Ex 20:10

This threefold peace we have spoken of was prefigured long ago by various signs. By the rest which the children of Israel enjoyed in the Promised Land is signified temporal peace, for, just as that peace was strewn with various adversities, so temporal peace is upset by many setbacks. Through the solemn Sabbath of the old law* is signified the peace of our conscience, for just as on the sabbath day men take holiday from servile work, so in peace of heart they take holiday from slavery to sin. Through that peace in which God rested on the seventh day from his labor* is signified eternal peace, in which there is rest from all labor.

Gn 2:2

The first peace must be trodden underfoot, the second held fast, and the third sought out. If Cain had had peace in his heart, he would not have set upon his brother.* If Absalom had had peace of

Gn 4:8

2 S 15

mind, he would not have set upon his father.* If a tranquillity of conscience had calmed the spirit of Judas, he would not have fallen into the pit.*

Mt 27:3-5

O on what a secure throne is he set, who is soothed by tranquillity of mind! How comfortably does he stretch out on his bed, who arrays his spirit with peace! In this particularly should a man rest until he dies; as he progresses towards it, let him sleep and take his rest.

CHAPTER XXIII: ON PRUDENCE

*Mt 10:16

**Ws 7:30

†Si 14:22

Pr 15:18

*See Major,
(Ch.III,n.3)
p. 5 & PL
72-23 C.

discretio

If anyone desires to learn about prudence, let him proceed in this way: 'Be wise as serpents and harmless as doves'.* Again: 'Wisdom conquers evil.'** Elsewhere 'Blessed is the man who dwells on wisdom'.† Again: 'The foolish man stirs up quarrels, but the wise man quietens them'.* Seneca says: 'Anyone who desires to pursue prudence begins to live a good life, led by reason, and rates the worth of things not on the basis of mere reputation, but according to their own nature.'*

Prudence is the ability to judge* between good and evil things, and to judge of each, in the avoidance of evil and the choice of good. It is said, 'of each', for it is not enough to separate good and evil from each other, but one must also separate the many goods and evils from each other, and, among the goods, tell the better from the lesser goods, and among evils, the worst from the less bad. It is not enough to tell them apart, unless the good choice is followed and the evil avoided. Prudence teaches which things seem to be good and are not, and which do not seem good, but are.

O man, prudence teaches you that you should not

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admire the transitory things you possess, nor esteem great what is perishable. Prudence will teach you that you may prudently dispense with those things which you possess, which are not your own, and you may profitably part with those things which you cannot hold onto for ever. If you embrace prudence, and persist in doing so, you will not suffer loss in anything, and, according as the changeableness of affairs or times demands, so you will adapt yourself to time, place, person, cause; nor will you change yourself in response to any of them, but rather adapt yourself in all things—just as the hand is the same hand whether it is extended palm-open or clenched into a fist.¹ Prudence neither wishes to deceive, nor can it be deceived.

Prudence praises sparingly, and blames even more sparingly, for too much praise is as reprehensible as too much blame. The one is close to idolatry; the other smacks of spite. Prudence does not bear false witness to the truth for the sake of friendship. It promises with discretion; it fulfils its promise quickly, and does more than it has promised. Prudence is exercised at three times: it orders the present, foresees what is to come, and recollects the past. For he who thinks nothing of what has happened in the past loses his life. He who does not think ahead about the future, tumbles into everything unprepared. The prudent man sets before his spirit both the evil to come, and the good, that he may endure the one and moderate the other. He is not always active, but by a

1. The image of the fist and the palm is to be found in Cassiodorus, PL 70:1157, and in Isidore *Etymologies* 2:23:1. It derives from a gesture of Zeno the Stoic, who used the device to demonstrate the difference between rhetoric and dialectic, rhetoric being like an open palm and dialectic like a closed fist. Cassiodorus' source as a lost work of Varro. Cicero also mentions the device in *Orator* 32:113.

quiet moment now and then refreshes his spirit. Rest itself is filled with the study of wisdom and with thoughts of good. For the prudent person never languishes in leisure, and never grows sluggish with laziness, but sometimes his spirit takes rest. He is never slack, but hastens to complete what is delayed, settles difficulties, makes light of what is hard, and tackles demanding tasks.

The authority of a speaker does not move a wise man, nor does a highly-wrought style, nor does he think about what he may say or do, nor about how much but rather what kind of good he may do. He chooses and seeks what can be chosen in front of everyone. Nor does he take up a higher place which he must either tremble to stand in or trip in coming down from.

He gives himself wholesome advice, whenever prosperity of life or worldly honor beckons him, and then he keeps his footing as if in slippery mud. Nor does he allow himself to proceed impetuously, but with a cautious step. To prudence belong circumspection and caution. Prudence weighs the future according to the past, as, if a prudent man sees anyone fall into such a vice, on such an occasion, he weighs the future by this, so he will not fall into a like sin on a like occasion. O how great a prudence it is to weigh the future by the past, the present moment by what has been done before, like by like, consequences from signs!

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To the same prudence belongs circumspection, which is nothing else but precaution against the opposing vices; by this means we avoid one vice in such a way that we do not go rushing into its opposite. For example, if we beware of avarice, let us not rush into prodigality. Solomon urges us to this virtue, saying: 'With all diligence, guard your heart'.* Being

Pr 4:23

about to say 'diligence', he prefaced it with 'all', in case, even if you bolt one door, you throw open the gate to others. For there are many who so avoid the attack of one vice that they slacken the tether on another. The vices give aid and comfort to one another, so that while someone gives one of them a wide berth, another vice gives the fugitive shelter in its own place.

Sententiae II:
35:1; PL 83:636

To the same prudence belongs caution, by which prudence discerns the vices which display themselves in the guise of virtues. For this reason, Isidore says: 'The vices display themselves in the guise of virtues and thus they deceive their followers the more dangerously, because they hide themselves under the veil of virtue'.* Under the pretext of justice, atrocities are perpetrated, and lazy slothfulness is taken for gentleness. What is believed to be kindly done, is done out of the negligence of sloth.

Seneca, Ep. 13-15.
Cf. Horace, Ep. 1.
iii. 46, Satura 1.
iii. 127.

From all this, it is clear that the prudent man is content to live a good life. Thus Chrysippus says: 'The wise man lacks for nothing for he has within himself the highest good, and thus it profits him nothing to seek instruments of good outside himself'.* Within his mind he honors the Highest Good; he cherishes the whole within him, for he does not embrace merely its form outwardly. Anyone who seeks outside himself any part of the good, begins to be subject to fortune. But the prudent man possesses all his goods within himself, and if he loses all the good to chance, he will cry: 'All my possessions are within me, that is prudence, justice, fortitude, temperance.'* All those things which can be snatched away he considers not as goods. To the imprudent, nothing is enough; he is not content; nothing ought to remain his. Even if he needs nothing, he knows

Seneca, Ep.9:18

how to use nothing, and so he lacks everything.

² Prudence is the queen of the other cardinal virtues. In her they find their principle; from her they demand a measure; without her, what seems a virtue melts into silliness, and what appears to be good slides into rashness. Prudence teaches us what we must think, what we must do, with what intention, and how we must carry it through to the end. It measures human strength, sets boundaries to thoughts, directs the movements of the mind, the insight of the reason. It weighs the good and examines the evil. Of what use is religion, unless it receives the seasoning of prudence? What use is fasting, unless it is seasoned with the salt of wisdom? Wherefore, O man, before you tackle anything, look in the mirror of prudence to discover how to perform your deed; read in the book of prudence what must be done and what avoided. That book does not deceive, or betray anyone, but all its opinions are true and honest statements.

CHAPTER XXIV: ON FORTITUDE

*Antiphon for
second Vespers,
Common of
Many Martyrs.*

**See Major, pp. 4-5,
PL 72:25A*

These authorities teach a man fortitude: 'Be brave in war and do battle with the ancient serpent'.* Seneca says: 'If you are greathearted, you will never consider that you have been insulted. You will say of your enemy, "He has not injured me, although he had a mind to injure me.".'* O how generous is the magnanimity which judges—when it has the oppor-

2. This passage would appear to belong to this chapter, although it is found at the end of Chapter Twenty-Four *On Fortitude* in many manuscripts. In the PL it occurs in column 161 AB.

**of Saragossa,
martyr
[160]*

tunity to wreak vengeance—that it has already taken its revenge. Such a man considers it the highest and most honorable kind of vengeance to put the matter out of his mind. He attacks no-one from ambush, but proceeds against him openly. He does not begin a conflict unless he has declared his intention. Reverses do not make him downcast, nor do successes elate him. The brave man does not seek out dangers as the imprudent does, nor does he fear danger like the coward. It is fortitude which made Vincent* able to bear more while being tortured than the torturer himself could.

O man, if you will embrace this virtue, you will not fear fortune's arrows; you will deride her flattery, and despise her anger. He who is brave is free; he is not a slave to fortune, or to the changeableness of the world. See how great was the fortitude of the martyrs, who overcame torments, who mocked the very tyrants in their greatness of heart. Although driven out of their bodies, they were not driven out of their minds; they did not turn their backs on their enemies, but magnanimously resisted them.

There is a threefold fortitude: the fortitude of the whitewashed hypocrite; the fortitude of the philosopher; the fortitude of the righteous man. The first chases a vain glory, but in the chase it deserves the ignominy of eternal damnation. This kind so drags down glory that it may not come to glory. It is rather idiocy than magnanimity, rather weakness than health. To this the heretics pretend, and this the false brothers affect.

The second is that fortitude by which philosophers despise worldly fortune. They deride glory, reject riches, forswear human power. But this fortitude was not sufficient for merit, and had no power to win the prize of life, for it lacked the principle—that is charity, which is the principle of all good affection.

According to this fortitude it is said that Cato had a stiff upper lip, Socrates had great-heartedness, and Diogenes contempt for the world. But because this fortitude did not have the foundation of faith, hope did not raise it, love did not perfect it, and it lost the merit of virtue.

The fortitude of the just man makes God its end; it does not fail to meet its obligations. This is the fortitude which despises death, opens its home to spiritual poverty, and forces pleasures to lie bound under the bridle of reason.

There are three kinds of misfortune: poverty, disease, the violence of a tyrant. Against poverty fortitude is strong, so that the spirit may not be broken, but grow greater within, and the more it expands in the mind, the less does it abound in the things of fortune. Fortitude is strong against the assault of disease, for in this sorrow it gives thanks to God, and finds spiritual delights in trouble, that the disease may bring greater benefit to the mind than harm to the body. And so disease brings medicine; weakness, health; sadness, joy. Fortitude outmatches the violence of the tyrant, from whose cruelty it draws the sting; it spurns prison and has no fear of death.

O man, your activities avail nothing unless they are strengthened by the pillars of fortitude. The building of good activities wobbles unless it is undergirded by the pillar of fortitude. If that is broken, the whole building collapses, and Samson, that is, the strong man, kills himself.* Fortitude equalizes adversity and prosperity, and prosperity and adversity, so that no-one may be more elated in prosperity than he is downcast by misfortunes. He considers prosperity as smoke and as a transient froth, misfortunes as a passing cloud. Great-heartedness itself demonstrates

Jg 16:29-30

[161]

[See XXIII,
note 2]

that weakness makes a man strong in trouble, for trouble in itself has no virtue.

CHAPTER XXV: ON TEMPERANCE AND MODERATION

Ph 4:5

**Tt* 2:12
†*Tt* 2:5-6

Ep 125:7

Source unknown

Source unknown

Ovid, *Metamorphoses* 2:137.

Let the preacher proceed in this way in his sermon on temperance or moderation: 'Let your moderation be known to all men; the Lord is at hand'.* Again, the Apostle: 'Let us live soberly, righteously and piously in this world'.* Again: 'Being soberminded'.† And Jerome says: 'Moderate and temperate eating is good for the body and for the soul'.* Again: 'All things provided are subject to the virtue of continence'.* St Gregory: 'The purity of the continent is exaltation of mind'.* Elsewhere, the poet says: 'The blessed keep to a middle way', and: 'You will go most safely down the middle'.*

Consider how much nature demands, not how much gluttony desires. If you behave with restraint, you will in that way arrive at a state where you are content in yourself. For he who is sufficient to himself is born to delights. Set a bridle on lust. Put away all the things which beckon to your spirit with blandishments and pleasure. Eat until you are not quite full; cease to drink short of drunkenness. Satisfy your desires with a little—for you should ensure that they cease to clamor. Do not sit down to eat to indulge yourself; let hunger whet your appetite, not the flavors. Let poverty never be sordid to you, or parsimony mean, or simplicity undervalued, or lightness wearisome. Do not admire the things of others, nor weep over your own. If you love continence, avoid what is vile before it ruins you.

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Keep your words not sharp but mild; be yourself a fugitive from vice, and do not pry curiously into the affairs of others, nor scold them sharply, but correct them without reproof, so that you prevent hilarity by admonition, and pardon error easily. Do not praise or blame a man immoderately. Be a silent listener. Be quick to reply to a question; yield easily to him who quarrels with you; and do not descend to insults and cursing. If you wish to be continent, watch the movements of both body and spirit, making sure they are not indecorous; do not scorn them because they are hidden; it does not matter if no-one sees them, if you yourself see them. Be the familiar friend of few, but equable with everyone. Let your life-style be more secure than your face shows. Be merciful in punishment, a hater of violence, one who desires a good reputation, yet not one who sows the seeds of vainglory. Rather be one who hides his virtues from vainglory, as others conceal their vices; be a despiser of vainglory and of honors. Do not be harsh in exacting what is due to you.

Juvenal, Sat.
6:165, cf.
Anticlaudianus
1:241.

Ep. 5:5-6

Ep. 5:3

'O how rare a bird on the earth is a white bird in the likeness of a crow',* which keeps the measure of the middle way. O how glorious is the virtue of temperance, which makes it a virtue to keep to a middle way, lest there be any sliding into a lesser state or swelling into an overabundance. This is the spiritual circumcision which cuts away the excess of each of the senses with the rasp of reason. To it Seneca invites us, saying: 'Let your life be moderated between good and publicly acceptable behavior. It is a great man who employs earthenware vessels as if they were silver; nor is he a lesser man who uses silver as if it were pottery'.* Again, he says: 'Let your dwelling be neither too humble nor too magnificent; virtue lies in moderation, not in grovelling'.* O man, tie yourself

Ph 4:12

to the bounds of temperance. Be careful neither to be greedy, nor dishonorably to reduce your customary liberality. And measure other virtues, too, by the rule of temperance. In justice temperance must so obtain that respect for its discipline may not grow cheap because it is commonly despised. On the other hand, do not allow the grace of human kindness to be lost in savage retribution. This sets a measure upon fortitude so one may know both how to accept prosperity and how to avoid ill-advisedly seeking misfortunes.* This governs prudence, that it should not taste more than it ought, but it should have a taste for sobriety, and not grow vilely useless by pressing beyond the proper limit of its inquiry.

In all things temperance adorns the substance of good by its activities and gives appropriate shape to its circumstances. It so measures times, places, persons and causes that, walking within its bounds, a man cannot suffer ruin in the sudden losses of this world, nor in the unexpected shocks of earthly life. If a man is armed with this, nothing can goad him to rage or prompt him to slander. The devil finds nothing in him of which he may accuse him, his conscience nothing to root out, the world nothing to deride, the fire of purgatory nothing to purge.

CHAPTER XXVI: AGAINST LOQUACIOUSNESS AND WAGGING TONGUES

1 Tm 4:7

If anyone endeavors to beware of loquaciousness and the unbridled wagging of the tongue, let him pay careful attention to what follows. The Apostle says: 'Avoid profane and old wives' tales'.* Jerome

- Source unknown.* says: 'Let scurrility and wantonness have no place in your presence'.* Everything which does not edify the hearer is twisted into a danger to the listener: 'For gossip corrupts good behavior'.* Sixtus, too, says, 'An evil-speaking tongue is an indication of an evil mind'.* Your tongue follows your meaning; a word spoken without meaning is reprehensible. Augustine, too, says to Nepotianus: 'Let it be your duty, most dearly-beloved, to keep not only your eyes chaste, but also your tongue. Let your body never be moved to dissipation, nor your tongue to jests or empty words'.* Sixtus also says: 'Empty speech is an indication of an empty conscience'.* Whatever speech comes forth, such is the nature of the spirit proved to be.
- Ad Nepot. Ep. 52:15* O man, what will lie ahead for you in deeds, if you are found ungoverned in speech? It is not a greater glory to say memorable things than to bite back unprofitable ones. It is a foolish man who does not first test his word against the bounds of reason, before letting it trip off his tongue. A man should first subject each word to careful examination, before he says it aloud. Beware lest you speak words in public and your talkativeness causes embarrassment to those who are not learned, and offence to those who are learned. A flood of words signifies an inconstant spirit. Talkativeness paints on a man's face the nature of his mind.* Talkativeness changes a man into a buffoon, transforms him into a mimic, reduces him to a jester, lowers the dignity of human nature. The tongue must be bridled; as James says: 'It sets on fire the wheel of our birth'.* For the wheel of our birth is this present life, which, from our earliest years, revolves in a whirl of words. In adolescence, this mobility of the tongue burns to jest, in the grown man to deceive, in the old man, to slander. This spark must be put out, lest it burst into flame. This young shoot [must
- Enchr. 163a*
- [163]*
1 Co 15:33
- Cf. Jerome, Ep. 65*
- Jm 3:6*

be destroyed], lest it grow into a forest. This trickle [must be stopped], lest it swell into a rushing torrent.

It is a greater matter to bridle the tongue than to capture a castle, for the one involves an attack upon the outside, but the other upon the inside man. The one takes up arms against you out of your very self; in the other case, the object of strife is something outside yourself. Yet it is at once the highest shame and the lowest despair not to be able to bridle this member; it is vile not to be able to bring your own servant into subjection. If the tongue is set in a slick place [i.e. the mouth] it is fixed there by perseverance; if it wishes to come out, let it be held back by moderation; let the bolt of reason be applied to the door, and the fence of discretion put round it. If a bridle is put on a horse so that it does not run away with its rider—where only physical danger threatens—how much the more is a bridle to be put on the tongue, through which danger threatens the soul? True simplicity is better than abundant talkativeness. Holy inarticulateness* is better than sinful eloquence. He who, without being asked, often gives way to garrulousness, is quickly condemned. Accustom your tongue, then, to speak well. Precious is the tongue which knows only how to form words concerning divine matters; holy is the mouth from which heavenly speeches always come. Consider how you are to render account for 'every idle word'.*

rusticitas—implies an awkwardness in manipulating language.

Mt 12:26

[164]

Source unknown.

As Gregory puts it: 'That which lacks either the profitableness of uprightness or the reason of a just necessity'.* Loquacity is the seed which bears no fruit, salt without savor which flavors nothing, but rather makes the earth infertile; it rouses listeners to roars of laughter.

O man, do not strive for many words, but for a fruitful brevity of expression, for, as Jerome says,

Source unknown.

striving to be brief, you ought not to speak at length. If you have chastity in your mind you will not foul it with dishonorable talk. 'Show yourself wise, not in running about, and chattering, but in silence and sitting still.'* The garrulous man never blushes to speak; he does not consider what, but how much, he may say; he measures the fulness not of his opinions but of his words.

PL: infatnant

Source unknown.

Mt 12:35

Pr 10:19

Pr 13:3

Ps 140:9

Source unknown.

Moderate speech is holy and reverent; immoderate speech is known for its immodesties. Certain men, in order to indulge their talkativeness, ignorantly expound Scripture without understanding it. And when they persuade others, they assume to themselves the appearance of superior learning. The garrulous are surely to be avoided like poisonous beasts, who fool* others with their own verbosity, and unwisely pour forth what will benefit neither themselves nor others. And, as Jerome says: 'Certain men carry most vile rumors and say that they have heard from others what has in fact come from their own lips'.* Some prate and chatter against others, while about themselves they are tongue-tied and dumb. Talkativeness is a mirror of the mind and a garrulous tongue the writing of the heart. Hear what the Gospel says: 'A good man brings forth good things from the good treasure of his heart'.* Solomon also says: 'In much speaking sin will not be absent, and he who controls his lips is a very prudent man'.* 'He who sets a guard on his lips preserves his soul, but he who is heedless will suffer destruction'.* The wise man will be silent until the right moment, but the lustful, the imprudent, the bold, do not wait for the right moment. David says: 'The tongue-wagging shall not be raised upon the earth'.* And Gregory: 'A tongue-wagging man is ignorant; the wise man speaks little. Short speech adds to knowledge; to speak much is foolishness'.* At first,

listen; be the last to speak. The last word has the greater honor. It is better to have the last word than the first.

CHAPTER XXVII: AGAINST LYING

Mt 19:18

Eph 4:25

Pr 12:17

Ws 1:11

Ps 5:6

[165].

Source unknown

Let anyone who wishes to avoid the bane of lying, instruct himself by means of these sentences: It is said in the Gospel: 'Do not bear false witness'.* And Paul says: 'Putting away lies, let everyone speak the truth to his neighbor'.* Solomon, too, says: 'He who lies bears witness that he is a deceiver'.* 'The lying mouth slays the soul.'* And David says: 'You will destroy those who speak lies'.* Isidore, too, says: 'Everything which is out of harmony with the truth is iniquity'.*

O man, how out of harmony you are with the Highest Truth, when you act by the fictions of lying! How do you think you will come to the Truth, if by your words you dissent from the truth? I do not know in what conscience anyone prays to God with that tongue which has choked out a lie. There is no sin by which the conscience is so branded, and with the mark of falsehood. Although every mortal sin makes a man a stranger to the truth, no evil does this more than the lie, which denies the very nature of truth. This is the vice which, having prepared false evidence, begets flatteries, discovers deceits, indulges in slanders. By this vice one speaks once in the heart and once in the mouth and is divided within oneself. He denies with his mouth what he believes in his heart. Through this vice, the heart speaks against the heart, the mouth goes against the heart. This vice gives rise to heresy; it creates schisms, generates suspicions, raises unheard-of rumors, white-washes shame, covers what should be laid bare, lays bare what should be

**Ex 1:15-21*

†Jos 9:3-6

Mt 26:70

Ac 5:1-6

veiled. It is present in perjuries, and in dishonest deeds; it works against all things which are in natural law to the benefit of neighbors, for it does battle with truth itself. It contains within itself the rot of an evil so great that it cannot be excused for any reason. Natural piety does not absolve the midwives from this guilt,* nor reasonable fear the Gideonites,† nor any trick of the mind Peter,* nor provision for Ananias' needs.*

Ps 4:3

There is no sin which so aspires to defraud, tends to deceive, looks to mislead, pants to betray, as the vice of lying, the disgrace of falsehood. 'O sons of men, how long will you love vanity and seek after falsehood with leaden hearts?*' You are too willing to follow after the vanity of our nature, if you also bend the truth in words. But if the fault were only in lying, punishment will come in truth, in the future, and he who is now false through lying will in the future be truly in Hell.

Jn 8:44

You know that through lying you imitate the devil, the father of lies,* who did not stand in the truth, but fell through the vanity of pride. Those who back away from the truth are his sons. Those who indulge in falsehoods are his accomplices. O man, if there is falsehood in your lie, there will be truth in its punishment. O wretched outcome of lies, which from a false premise infers a true punishment!* O what imprudence, what folly, to bear the blows of eternal punishment for a lying word! How does he who is besmirched with the filth of a lie err from the proper duty of the tongue! A man sufficiently expresses the wheel of his birth* when he slips through the offence of falsehood. O man, if you wish to avoid lying words, teach your tongue the truth, and turn it from scurrility. Lying is servitude, which taints all speech with its own bitterness.

*A reference to
the study of
dialectic.*

Jm 3:6

*Ps 12:3 [166]**Ps 116:11**Ps 5:7*

There are three kinds of lie: the lie of vanity, the lie of deceit, and the lie of intention. Of the first it is said: 'Everyone speaks vanity to his neighbor'.* Of the second it is said: 'Every man is a liar'.* Of the third: 'You will destroy all who speak lies'.* The first is wretched, the second blameworthy, the third an abomination. The first is a matter for punishment, the second for blame, the third of malice. The first is spontaneous, the second is premeditated, the third elaborated.

CHAPTER XXVIII: AGAINST SLANDER

*Source unknown.**Source unknown.*

*Isidore, Synon.
on detraction;
PL 83:857.
Source unknown.

*The text at this
point is corrupt.*

These authorities afford a remedy against slander. Jerome says: 'When a deed is the invention of someone's slander, the reputation of another is damaged.'* Again, he says: 'You cannot justly reprehend in others what you yourself do, nor can you argue that something is merely pretence, when you yourself are held guilty'. Again: 'Beware of having prurient ears or a prurient tongue, that is, of either slandering others, or listening to slanderers'. 'Slander no-one, nor think yourself holy in that respect, if you tear others to pieces, and if you wound others by your slanders; this is not to make them mend their ways, but to satisfy your own vice'.* Again: 'It is incongruous to cover the body, and to let the tongue wander loose in the world'.* See that while you reprehend vices, you do not fall into the vice of slander. And so: fault-finding is a kind of slave; however much slaves are given, it is too little for them; nor do they consider what is given, but how much, and they are consoled in their discontent only by slander.* Again: 'He who often slanders others offends many. It is base to tear to pieces those who

are not present, and to speak ill of a stranger's life. Anyone who excuses himself by someone else's mistake is not very skilful in putting his case'.*

Source unknown.

The slanderer carries the likeness of a scorpion, for just as the scorpion presents a young girl's face, but carries a sting in its tail, and deals blows from above with its curved tail, so the slanderer utters pleasant words to men's faces, and hides in secret the sting of slander. Inflicting the wound as if from a higher position, he slanders his betters.

O man, what do you think of yourself, when you brandish the spear of slander? The first arrow is turned back upon you, and the wound is dealt to you rather than to others. You ill hide the enormity of your deed if you desire to cover it by slandering others. While you slander men, you render yourself suspect, make yourself hateful to everyone, and those whom you ought to befriend with honest speech, you strive to turn by slander's venom into enemies. While you work at painting others black, you stain yourself even deeper. And what you say falsely of others, you find true of yourself. Of slanderers it is said: 'Their throat is an open sepulchre'.* This sepulchre, whitewashed outside, contains within the corpse's stench; so the slanderer, wishing to whitewash his inner malice, lets it spew out by the gateway of slander. But instead, by this means the sepulchre is opened, and the stench of the inner corruption comes out. Slanderers are like hounds who rashly rush after barking dogs and bite them all. These are they who find a difficulty where there is none,* a spot in something spotless, angularity in something round, shadows in something bright. This is the plague of hypocrites, the bite of the envious. This plague spares nothing, increases blame, diminishes grace, errs against its neighbor, sins against the Holy Spirit.

Ps 5:11

*Terence, Andria
5.4.38*

[167]

**Lk 12:15,
Mt 3:22
Jn 8:48*

Inspired by this evil plague the mocking Scribes and Pharisees said: 'By Beelzebub the prince of devils he casts out devils'.* And others cried: 'You are a Samaritan and you have a devil'.*

O man, what is the good of slander? What profit lies in the evil-speaking tooth? While you think to injure your neighbor, you rather increase his honor. For the distemper of envy, accustomed to speak ill of the good, also does violence to virtue. The evil-speaking tongue demeans itself to vent malice in vices, and arms itself completely to diminish the righteousness of its neighbor; it so polishes another's reputation with the rust of its slanders, that by its own gnawing it rubs clean and exalts another's glory. Slander publicizes enmity, and lays bare a maliciousness of spirit and, through slander something unsuspected within spews out poison.

O man, if you argue, do it according to measure; reprehend with caution, not to cause your neighbor to stumble, but so he may be corrected. Argue, not to cover up your own villainy, but to heal another's wounds. Slander belongs to sycophants, who fawn to swindle money, who slander to move the rich to give generously, and who with flatteries play sweet music in the ears of the powerful. According to the gifts of the table, they weigh out their praises. They acquire through slanderings what they cannot get by virtuous means. The tongue of these who chase food will be food for everlasting flames, and as it attracts gifts by slander, it will be torn apart by punishment in hell.

Slander is the enemy of the mother of virtue, that is love, which he drives from himself who beats his neighbor black and blue with slander, for the Holy Spirit flees from a whisper of slander, detests the reproving lie, the sin of slander. Neither now nor in the future life will he who offends the Holy Spirit

find much forgiveness.

O man, you who are dust and ashes, with what effrontery and flushed with what a supercilious countenance of coyness, do you dare to spew forth the poison of slander against your better, or to bring a judge's sentence against him who is less evil, even if only a little? If you judge your neighbor unjustly, you will be judged justly by One greater, and you will experience the judgement of eternal damnation for your slanderous judgement.

CHAPTER XXIX: EXHORTATION TO PRAYER

Mt 21:22

Jm 5:17

Pr 15:29

Sl 18:23

Sl 35:16

This is instruction in prayer: 'Everything you ask in prayer, believing, you shall receive'.* 'Pray for each other, that you may be saved, for the heartfelt prayer of a righteous man has great power'.* 'The Lord is far from the wicked, but he hears the prayers of the righteous'.* 'Prepare your soul before praying, and do not be like the man who tempts the Lord'.* 'God hears the prayers of the injured'.*

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Son, do not despise yourself in your infirmity, but pray to God, and he will heal you. Rise from your bed; turn from your transgression, and set your hands to work. Take time by night and by day to pray and to read, and when sleep has fallen from your eyes, then let your senses awaken to prayer.

Ep. 22:37

Just as it does not befit soldiers to go out to war without arms, so it does not benefit the Christian to set out without prayer. Whence Jerome says: 'Let prayer arm a man as he goes out of his lodging'.* The harder we are pressed by the tumult of carnal thoughts, the more ardently we should stress our

prayers. It is better to pray in silence of heart than with words alone, without the insight of the mind. For sadness of the heart is consoled by the profitableness of singing psalms.

*Source unknown.
Cf. RB 48*

Such should be a man's feeling in praying to God, that he should not despair of his prayer being granted. We pray in vain if we do not have the confidence of hope. He who has turned away from God's precepts does not deserve what he asks in prayer. Caesarius said: 'We should devote ourselves to prayer and reading in such a way that we can pray even when we are carrying out some task with our hands at the same time'.* Just as wormwood and even pigments drive away poisonous creatures, so wholesome prayer drives out evil thoughts. Do not deform prayer, O man, in any circumstances. Seek the eternal, not the temporal. If you ask for earthly things, your prayer lacks substance; if it does not arise from love, it lacks form. Ask therefore piously, so that prayer may be well formed; ask with perseverance, that your intention may be firmly rooted. Ask for those things which look to eternal salvation, that they may cling to a solid foundation.

Lk 9:54

*Mt 6:6, Cf. Anselm,
Prologion I.*

Qo 10:1

Do not ask for immoderate things, lest your prayer be turned to sin, like that of Judas. Do not ask out of a grudging spirit, like the sons of Zebedee, who asked Christ that fire might come down from heaven to devastate the Samaritans.* For they did not ask out of an insight into justice, but out of a love of vengeance. If you pray, exclude from your spirit the tumult of thoughts; close the door of your mind, and enter into the chamber of your heart.* When you pray to God, preserve the sweetness of your ointment, lest dying flies destroy the sweetness of the holy oil.* That is, beware lest bad thoughts mingle themselves with your prayer, and take away the value of the

Gn 15:11

prayer. If you offer God the sacrifice of prayer, drive away like Abraham the birds of prey from the sacrifice,* lest they set upon the offerings and kill them. For one should be careful lest unclean thoughts corrupt the sweetness of the prayer which is sent up.

[169]

Ep. 10:5

There are many, who have God in their mouths and the devil in their minds, who praise God with their voices but blaspheme in their minds, and although their tongue is singing hymns, their spirit is in the stewpot. What they vow with their mouths, they disavow in their spirit. Such—as far as they are able—mock God, blaspheme against his divine majesty and, when they pray with their tongues for sins to be forgiven, do not doubt in their minds that they will continue in them. Further, there are those who defile their lips with prayer, and kill their souls. Of these Seneca says: 'Now how great is the madness of men! They whisper ugly vows to God. If they have no audience they fall silent. What they do not wish men to know, they tell to God. So live among men, as if God beheld you; so speak to God as though men were listening to you'.* O man, if you wish to be heard, ask worthily for worthy things, and beg God for what it suits God to give.

*Mt 20:20-3**Mt 7:21*

For there is a certain kind of prayer full of dangers, by which we ask for evil things. Such was the prayer of Judas the betrayer, for he asked for the betrayal of the Saviour. Another kind is self-seeking; by it we ask for temporal things; such was the prayer of the sons of Zebedee, in which they asked that one might sit on the right hand and the other on the left of God in his kingdom, which they believed would be ruled like a temporal kingdom.* Another is fruitless—in which one who perseveres in sin asks eternal salvation. Of this it is said: 'Not everyone who says to Me "Lord, Lord" shall enter the kingdom of heaven.'*

*Mk 11:23-4,
Jm 16:23.*

*A play on
numen—nomen*

[169]

Sg 3:6, cf. BS 25

Another kind is fruitful, in which nothing appropriate is omitted. Of this it is said: 'Whatever you ask of the Father in my name, he shall give you'.* Where is the deity of the name understood better than in the name of the deity?* He truly asks in Jesus' name who asks with the purpose of being saved and asks for eternal salvation. This prayer alone pleads before the Judge, declaims before the Prince of Heaven. It is said of the bridegroom in the Song of love, on this subject: 'Who is this who comes up out of the wilderness like a column of smoke, perfumed with myrrh and frankincense, and with all the powders of the spicemerchant'.* The [prayer] truly ascends which pierces paradise, and goes up to the very throne of God. This is exquisitely called a column and straight, for just as a rod is raised up straight on high, so a fruitful prayer does not turn back upon earthly things, but is directed inflexibly towards heavenly. Yet it is exquisitely compared with smoke, for just as smoke born of fire tends upwards, so a fruitful prayer, arising from the furnace of love, ascends on high. It is exquisitely said, too, that it goes up 'out of the wilderness', for the spirit by which such prayer is poured out is set apart from all the strife of evil thoughts. It is: 'perfumed with myrrh and frankincense'. Frankincense has a scent, myrrh bitterness. By frankincense, therefore, is meant devotion of the mind; by myrrh the bitterness of repentance. Therefore the ointment of prayer should be compounded from the bitterness of repentance for our sins, and the fragrance of inner devotion. Anyone who wishes to pray fruitfully must repent of his sins, and his prayer should be fragrant with devotion of the mind. 'And with all the powders of the spicemerchant'. The spicemerchant is Christ, who adorns his own with various spices of the virtues, and makes them

drunk, as if with spiced honey. All the powder of this spicemerchant is manifold virtue, from which we should compound the ointment of our prayer.

CHAPTER XXX: ON REMORSE OR CONTRITION

[170]

*Jl 2:13
*the Baptist
*Mt 3:2
Ps 51:19

Source unknown

Source unknown.

affectus

By these authorities can one learn remorse and contrition of heart: the prophet says: 'Rend your hearts and not your garments'.* And John*: 'Repent, for the kingdom of heaven is at hand!'.* The psalmist: 'The sacrifice to God is a contrite spirit'.* The holy Augustine, on the same subject: 'He who lacks remorse does not offer pure prayer'.* And the holy Isidore: 'The sins we have committed must first be purged with tears, and then thoroughly cleansed with acumen of mind, before we contemplate what we desire'.*

Remorse of heart is humbling of mind with tears for the remembrance of past sin, with love for the Judge and with fear of the judgement. That act of remorse is the more perfect which casts out of a man all affections leading to carnal desire, and fixes its purpose, with wholehearted application of mind, on the contemplation of God. The soul of the elect is affected by remorse in twin ways: that is, while he thinks of the evils of his own deeds, and while he sighs with desire for eternal life.

There are four states of affection by which the mind of the righteous man is wholesomely stricken with remorse. The first is the memory of past deeds. The second is the consideration of his pilgrimage in this life. The third is the remembrance of his own sins. The fourth is the desire for his heavenly home,

and how he may be able to arrive there more quickly.

culpa The tears of penitence are reckoned before God as baptism. Love your tears, and the more you were given to fault, so much the more be prone to lamentation. Great sins require loud lamentations. But he is blessed who feels remorse agreeable to God. Remorse is health of soul; remorse is the forgiveness of sins. Remorse is the first* plank after a shipwreck. It is the first medicine in the cure of sin. Remorse is a spiritual washing of inner rebirth, without which adult baptism avails nothing. Without this the body is subject to the Judgement of Christ; without this, confession is fruitless; without this satisfaction is vain. This is the water purging the mind, making fertile the purpose, watering confession, quenching the soul.

lit. secunda

This is the water which drowns the Egyptians, that is, which blots out the first stirrings [of sin]. This is the spiritual flood which destroys all flesh, that is, which blots out every carnal thought. But it is a three-fold washing: of baptism, of repentance, and of martyrdom. The first is the baptism of those who make a beginning, the second of those who are returning, the third of those who win through. Of the first it is said: 'Wash yourselves: be clean'.* Of the second it is said: 'Wash me more thoroughly clean of my iniquity'.* Of the third it is said: 'They washed their robes in the blood of the Lamb'.* The first washing is symbolized by the sprinkling with living water which was performed in the Old Testament; the second by sprinkling with ashes; and the third by the blood of the red heifer.* For what is living water but baptism? What is the sprinkling of ashes but the humility of remorse, through which man shows himself to be dust and sits in sackcloth and ashes? What is the blood of the red heifer but martyrdom, red with blood, which draws its efficacy from the passion of

Is 1:16

Ps 51:4

Rv 7:14

Nb 19:2

[171]

Christ? This baptism is threefold: the baptism of the river, which is in water; the baptism of fire, which is through penitence by the grace of the Holy Spirit; the baptism of blood, which takes place in the combat of martyrdom. Through the first, a man is garbed in the first robe; through the second, the torn robe is mended. In the third, the second [robe] is made ready. In the first, the old man is destroyed; in the second, the inner man is renewed; in the third, the flesh dies. The first affects everyone, the second, many, the third, a few.

*Teasel, Cf. Ad
fratres in eremo;
PL 40: 1253-5.*

O happy bath of repentance, which cleanses the human heart as often as necessary. This is the herb of the heavenly Fuller,* which cleanses of squalor the soiled garments of those who are his own. This is the heavenly soda which, coming down in the dew of divine grace and boiled by the sun of righteousness, rubs away the spots of sin. This is the bubbling lye composed of the ashes of humility and the water of repentance, with which the head of the inner man, that is, the mind, is washed clean of the worms of the vices. In the face of ruin this is men's only solace, which in the place of Christ's passion, provides a remedy against sin, so that Christ is not forced to die as many times as man sinks into the abyss of sin. This is the spiritual circumcision which is performed with the stone, Christ, and by it the foreskin of the flesh is cut away—that is, the desire for carnal uncleanness. If you are shipwrecked in the abyss of sin, cling to the plank of contrition, which survives the shipwreck, and brings a man to harbor.

Enter your own conscience; examine it. First consider the state of your own prudence. If it seems to you that it has turned inward through desire; if the throat [has erred] through gluttony, the ear in hearing debilitating melody or by willingly listening to evil-

speaking, if the tongue has halted in word, the sense of smell erred in sweet smelling, the sense of touch in theft, or if your steps have gone astray in a level place; if in any or in all of these you discover sin, wash it away through the act of remorse. According to the extent of filthiness, measure the amount of the washing; according to the severity of sickness, measure out the quantity of medicine. According to the aberration of the fault, weigh the course of punishment.

Poenitentia, punire Repentance is so called from 'punishment';* the fault is blotted out which is punished by rubbing it out.

Fear indeed is the mother and source of repentance; it conceives repentance and brings forth contrition.

Whence Isaiah says: 'In thy fear, Lord, we have conceived, and we have brought forth the spirit of salvation'.* Repentance, then, is to weep for sins previously committed, and, weeping, not to commit [sin again]. For he who weeps for some sins and meanwhile commits others, either does not yet know how, or merely pretends, to repent. What does it profit anyone if, for example, he weeps for sins of dissipation, and still sighs with surges of greed? Isidore says: 'He is a mocker and not a penitent who goes on doing what he repents of'.* Nor does he seem obediently to entreat God but arrogantly to mock him. 'A dog returning to his vomit'* is the penitent returning to his sin. Many weep without ceasing, and do not cease sinning. I notice that some people take tears for repentance, and I perceive that they have not the affection of repentance, for they pour out their tears not in remembrance of their sins, but through righteousness of mind; and immediately they commit with renewed habit those things which they have wept for again and again.*

Is 26:17-18

*Sent. II, xvi;
PL 83:679.*

Pr 26:11 [172]

[In one group of manuscripts, the work ends here.]

CHAPTER XXXI: ON THE CONFESSION OF SINS

Jm 5:16

Authorities: 'Confess your sins to one another'.*

Ps 32:5

And elsewhere: 'I will confess my transgressions to the Lord'.* Job also says: 'I shall speak in the bitterness of my soul'.* In the bitterness of his soul speaks he who confesses his sin aloud according to the contrition of his heart. The Apostle too says: 'He who believes in his heart for righteousness sake, will confess with his lips for salvation's sake'.*

Jb 10:1

Rm 10:10

*Lv 14:2, cf.
Misc. 14.*

It is ordained in the Old Testament that a man healed of leprosy should show himself to the priest.* By this it is made clear that the patient healed of spiritual leprosy through contrition is bound to show himself to the priest in confession. Therefore, confess your sins that you may be absolved; accuse yourself that you may be excused. If you are not now your own accuser, you will have three accusers on the Day of Judgement: God, accuser and judge; your conscience, accuser and punisher; the devil, accuser and avenger.

solī et poli

This is the difference between the judge upon earth and in heaven*: he who accuses himself before an earthly judge is found guilty, but he who confesses his sin before the heavenly Judge is forgiven. Before the earthly judge repairing and removing the crime takes precedence, the accused [man] who refuses to acknowledge his crime, or who imputes it to another, may in some sense be excused. But before the heavenly Judge, he who calls his crime his own, and does not impute it to another, nor ascribe the cause of his crime to fortune or to fate, is forgiven.

*Mt 8:29**Mt 27:4**Gn 4:13**Jm 5:16**Ps 136:1**Mt 11:25**[173]*

**The Fourth
Lateran Council
(1215) ruled that
confession was
obligatory once
a year.*

Confession can be fourfold: that is, confession which is extorted, the confession of desperation, confession of repentance, and confession of praise. Confession when it is extorted results from some sort of constraint, such as when the devil confessed the Son of God. They said: 'Jesus, Son of the Living God, why have you come to destroy us before it is time?'.* Confession in desperation is that by which Judas confessed, saying: 'I have sinned in that I betrayed righteous blood.* And Cain: 'Greater is my iniquity than I can deserve to be forgiven'.* Confession of repentance is that which proceeds from penitence, of which James says: 'Confess your sins to one another'.* Confession of praise is that in which we acknowledge the goodness of God, saying: 'We confess the Lord, for he is good'.* By this, too, did Christ confess, saying: 'Father, God of Heaven and earth, I confess you'.*

The confession of sin, however, is twofold—sometimes general, sometimes particular. General is that made in the morning and evening office, that is, the confession of venial and hidden sins. Special [confession] is that made for mortal and manifest sins. The clergy are obliged to make confession every Sunday; the laity are bound to make special confession three times in the year, that is, at Christmas, Easter, and Pentecost.* This is symbolized in the Old Law, in which the children of Israel were commanded to offer themselves to the Lord at Jerusalem three times in the year, without fail. Thus we, too, are commanded to offer ourselves to God through confession in the spiritual Jerusalem—that is, the Church—three times in the year, and without failing in good works.

But this has fallen into disuse nowadays, when layman or clerk confesses scarcely once in the year, and when he does confess, it is to be feared that he

Isidore, Etym.
12:6:58-9.

Gn 26:15

2 S 23:15

confesses rather in order to satisfy custom than out of a contrite spirit. Negligence holds certain men back from confession; shame some, bad habit others, still others the fear of the penance to be imposed, others again the intention of continuing in their crime. These are the frogs which, thrust into the mouth of a dog, make him dumb.* By some it is asserted that this is the green frog which dwells in reeds, which, if it is thrust into a dog's mouth, makes him dumb. The dog is the unclean sinner, whose barking, or the sound of his confession, is taken away by the plagues of which we have spoken, as if they were frogs thrust into the dog's mouth. These are the foreigners who had filled in the well of Abraham.* By 'the well of Abraham' is meant confession, from which the faithful soul draws water springing up into everlasting life. This well the aforementioned plagues stop up, lest a man draw up the water of salvation from the well of confession. This is the reservoir of Bethlehem, to which the Philistines laid siege, from which David desired to drink.* For David signifies the faithful soul, who desires the water of confession and salvation. But the troops of the Philistines, that is, the multitude of the aforementioned pest, lay siege to it, and prevent the faithful soul from drawing water.

Confession should be all-encompassing and not particular, so that a confession may be made of known sins specifically, but of unknown sins in general. For it is the nature of pious minds to find fault where there is no fault, and to acknowledge it to be there through confession, where it is not evident through admission. Just as forgiveness is all-encompassing, so too confession should encompass all, for the grace of the Holy Spirit knows nothing of belated endeavor. Him whom he heals, he heals completely.

Three things should come together so that confession may be true confession: that is, contrition of heart, profession of the mouth, satisfaction in deed. Therefore, if any of these is lacking, it is not confession, but so much vain opening of the mouth. For confession is a complex thing, known by three signs. This is the road of three days [journey], along which we should go in solitude, that is, we should tend toward our heavenly home that we may worship our God.

CHAPTER XXXII: OF REPENTANCE OR SATISFACTION

Mt 3:8

Mt 3:2

Jb 42:6

[174]

Ps 51:6

Mt 17:20

*Cf. Bernard,
Asspt 5;
SBOP 5:255.*

'Bring forth fruit worthy of repentance'.* Elsewhere: 'Repent, for the kingdom of heaven is at hand'.* Job says: 'I repent in dust and ashes'.* Outward repentance had its beginning from Christ, through preaching, from Job its example through satisfaction, from David through teaching and instruction. He says: 'Against you alone have I sinned',* and so forth.

But the fruits of repentance are remedies: prayers, fasting, the singing of psalms, vigils, oblations, reading, almsgiving, stringent habits. Against the disease of dissipation, prayers and fastings are the medicine: prayers, that God may put out the fire of lust with the dew of heavenly grace; fasting that may chastise the beast of our flesh. 'This kind of devil is not cast out except by prayer and fasting.'* The singing of psalms and reading are effective against the sin of listlessness; they should arouse the spirit from torpor, teach it to abandon idleness and to pursue serious things. Almsgiving, too, provides a remedy against avarice, abstention against drunkenness. For, as Gregory bears witness: 'Opposites cure opposites'.*

The seven chief virtues must be set against the seven principal vices: against pride, humility; against envy, love; against anger, long-suffering patience; against listlessness, cheerfulness of mind; against avarice, generosity; against drunkenness, sobriety; against dissipation, chastity.

Just as we sin in three ways, so we should repent in three ways. Because we sin in thought, let us against this sickness bring the remedy of contrition. Because [we sin] with our mouth, let us bring to bear the antidote of confession. Because by deed, let us set against this the remedy of reparation.

Repentance, however, is two-fold. One kind is momentary and transient, the other, persevering and long-lasting. The first is insufficient to blot out sin; the second sufficient for the forgiveness of sins. The first is incomplete, the second complete. Of the first says Isidore: 'He is a mocker and not a penitent who continues in the sins he has repented'.* Of perseverance it is said that repentance should come to an end only with death. The sinner should offer through repentance as many burnt-sacrifices of satisfaction of his own for himself as he has offered vices of his own to the devil, that our flesh, which before bore the thorns and thistles of vices, may be ploughed up by penitence to bring forth an increase of the virtues. And, just as we must always have the eradication of our sins in mind, so penitence must remember, that repentance may give rise to remembrance, and remembrance cause sorrow. In this purgative fire one should be stationed in this present time, lest he be mortally racked in the flames of hell.

There is a three-fold fire: purgative, probative, and destructive. Purgative fire is satisfaction; the probative is temptation; the destructive is eternal damnation. Of the first it is said: 'He will baptize us by spirit and

Sent. II.xvi;
PL 83:619

Mt 3:11
**Ps 17:3*
***Mt 25:41*

[175]

by fire'.* Of the second it is said: 'You have tested us by fire'.* Of the third: 'Go into eternal fire'.** But the fire of purgatory is twofold: one kind lies on the way, that is, repentance; the other after life, that is, in purgative punishment. If we are purged in the first, we are free of the second and third. If we do not experience the first, we shall feel the second, or even—what is worse—the fire of destruction. The first purgatorial fire shuts out the second, that is, the second purgatory and eternal destruction. For the first purgatorial [fire] is like the sketch and shadow of the second, for, just as the sketch and shadow of a physical fire causes no pain, but physical fire itself causes agony or burning, so the fire of repentance has no bitterness by comparison with the second purgatory. For, as Augustine says, the punishment of purgatory is much worse than any earthly punishment.*

Source unknown.

O man, the patience of God invites you to repentance, his power to fear, his kindness to love. Consider how great is his power to punish, how great is his patience towards the penitent! Behold, how holy is he who gives you time to repent! He does not wish for the death of the sinner, but that he may turn back and live.* And this proceeds wholly from his gentleness and love. For the Father 'chastises every son whom he receives'* or loves.

Ez 33:11

Hb 12:6

CHAPTER XXXIII: ON ALMSGIVING

Is 58:7
Lk 11:41
Lk 6:30

'Break your bread with the hungry, and take the needy and the wanderer into your house.'* Elsewhere: 'Give alms, and everything will be clean to you'.* Again: 'Give to all who ask of you'.* And: 'Blessed is

Source unknown. the man who rescues him who is about to perish'.*
Again: 'If you see someone perishing of hunger and

Source unknown. you do not help him, you have slain him'.*

O man, almsgiving is the seasoning of fasting, the ornament of prayer, the embellishment of vigils, the ensign of generosity, and the especial remedy of sin. To this Christ invites you, by example dispensing everything to the poor,* by word preaching works of mercy. Do not excuse yourself from it on grounds

*reading pauperibus
for PL pauperis.*

**Reading egestanti
with MS Vesp. O.
xlii, f. 66, for PL
eroganti.*

of poverty. If you cannot give money, give a crust of bread; if you cannot do that, at least give a drink of cold water. If you cannot help your neighbor by your actions, help him by your words, either by interceding for him, or by instructing him. For almsgiving has many aspects: from the hand, in generosity to the poor; from duty, in ministering to the needy;* from the tongue, in teaching your neighbor, or in interceding for him; from the spirit, in suffering with the sinner, or in pardoning injuries.

*Cf. Jerome, Comm.
in Ep. ad Ephes.;
PL 26:546A.*

Certain alms are prescribed; some are voluntary. Those are prescribed which arise from circumstances; those are voluntary which are independent of circumstances. These are the circumstances of almsgiving: who, what, how much, to whom, where, when, and why. *Who*: whether [the giver is] a rich man or a poor man, for the almsgiving of the poor is more pleasing than that of the rich. For this reason, the Lord says in the Gospel that the poor woman who cast two mites into the treasury had given more than the rich who sent large amounts.* By 'who' we are also to understand whether [the giver] is just or unjust. If an unjust man gives alms, it serves him to wipe out punishment, not to deserve glory, but if a just man gives alms, it serves for both. By *what* is hinted that alms should be given of one's own property, not of another's. Almsgiving out of what has been stolen

Mk 12:43

Si 34:24
[176]

Ps 112:9

Mt 5:16

or plundered is not right, for, as the authority says: 'To give alms from the substance of the poor: that is like slaughtering a son before his father's eyes'.* By *how much* we are shown that we should not give everything to one person, but a number of separate gifts should be made to a number of persons. By *to whom* it is indicated that alms should be lavished on the poor rather than on the rich, and rather on kin or close relatives than on a stranger, rather on members of the household of faith than on the perverse. Thus, to suggest *how much* and *to whom*, it has been said: 'He has been generous; he has given to the poor'.* *Where* means in the open, to the edification of others, yet not so as to win human praise. For this reason the Lord says: 'So let your good works shine before men that they may glorify your Father who is in heaven'.* *When*—at the time of need; *why*—at the prompting of God, not for earthly gain or human favor. Almsgiving is the dew of heaven, putting out the furnace of sin. This alone pleads before God; this alone will plead for you before the severe Judge. For what will the blessed be praised by Christ in judgement? For keeping silence? No. For continence? Not at all. For keeping vigil? In no way. But because they gave alms.

Almsgiving is like the oil, fasting like the lamp. For just as when the oil is taken away, the lamp goes out, so fasting without alms is devoid of virtue. That specific and natural precept which says: 'What you wish men to do unto you, you should do to them' argues against the man who denies alms to the needy.

There is a three-fold almsgiving: cold, lukewarm, and hot. It is cold when done, not out of the instinct of natural piety, or the fervor of love, but only [to win] human favor. It is lukewarm when done out of the instinct of natural piety, such as occurs among infidels at the prompting of natural affection. It is hot, however,

when performed in the ardor of love. The first deserves punishment; the second avoids it; the third prefigures glory.

Lk 3:11

of Tours,

**Sulpicius Severus,
Vita S. Martini;
PL 20:159-76.*

Alms should be given not only out of our own excess, but out of what we ourselves need. It is said: 'He who has two tunics, let him give one to him who has none'.* The tunic is specified, not the cloak, for the tunic is the more necessary. This indicates that we are bound to give not only what we do not need, but also from what we do. This was made clear in the story of the blessed confessor Martin,* who gave to the poor part of the cloak which was his only covering, on a bitter day.* There are some who bestow on the poor things they would scarcely cast before swine, by which they think their sins will be redeemed. And this is like a blasphemy against God, to honor the rich with unworthy things, and to offer heavenly pearls to swine to tread upon.

CHAPTER XXXIV: ON FASTING

Jl 2:12

Mt 6:16

*Cf. Moralia VI.33;
PL 75:973-4.*

Ex 20

*[177] *Dn 7:8*

***1 K 17-19*

**Jon 3*

Mt 4:2

The prophet admonishes penitents to fast with weeping and wailing.* And the Lord says: 'When you fast, do not be sad-faced, like the hypocrites.'* Gregory also says that the sinner should engage in fasts, so that in time God may turn his heart to repentance.* Fasting chastises the flesh, uplifts the spirit, bridles burgeoning desire, alerts the reason. By fasting, Moses deserved to speak with God,* Daniel to interpret dreams,* Elijah [was worthy] of succour,** the Ninevites of the remission of sins.* Christ gave us an example of fasting, when he fasted in the wilderness for forty days and nights.*

But physical fasting is not profitable without

mental fasting; otherwise, it is deceitful and misleading. For of what value is it if the mouth fasts from food while the tongue gorges itself with lies, the eye feasts on vanities, the ears relish stories, and the nose lazes among sweet fragrances, the sense of touch runs about on smooth surfaces, the hands are snatching, and the foot wanders from its proper path? Let the other senses fast with that of taste, so that they who were companions in pleasure may become fellows in suffering.

Fasting has many faces: there is the fasting of habit which is not performed out of love, but only out of habit, so that a man should not seem to sail against the common practice. That is profitable only in that it avoids setting a bad example and gives no offence. There is a fasting of avarice and greed, where the stomach is kept empty so that the purse may be kept full, and that is self-defeating. There is the fasting of sickness kept so that health may follow; that is neither good nor evil, but [morally] neutral. There is the fasting of drunkenness and gluttony so that the sated appetite may regain its edge, and that is the worst of all. There is fasting for the sake of praise and outward appearance, which hypocrites perform, so that they may win human praise; that, too, is evil. There is fasting from want or necessity, by which the poor fast, and that is neutral. There is fasting by obligation which many religious perform, and that is not sufficient. Leaving aside the other fasts, we must aspire to that which comes of charity, by which the body is chastised, the spirit rules, and thus man lives like an angel. By fasting a man becomes spirit, by moderate eating a man, by excessive, a beast.

There are many circumstances of fasting, which are the principle of fasting itself: that is: from which, where, when, and why. *From which*: one should

abstain from delicious food. What profit is it for him to fast from food if what he loses in time [spent eating] he makes up for in enjoyment or in quantity? At meal-times someone fasting should eat moderately, so he may give part of his portion to his neighbor; and he should so deny himself that he may benefit his neighbor. We must also consider *where*; the custom of the country must be followed, so: 'When in Rome, do as the Romans do'. For this reason, Augustine says: 'When I am in Rome, I do not fast on Saturdays; when I am in Milan, I do'.* *When*: fasting should take place on the appointed days. For there are certain days when we must not fast, as on Sundays and certain great festivals, because it would give offence. *Why*: let it be at the prompting of God, and of charity.

Source unknown.

As many as the kinds of carnal abstinence, so many are the different kinds of fasting. There is fasting in continence, in abstinence, in humility, in modesty, in exultation. Of fasting, Augustine says: 'Let fasting sing your praises, not a belching belly.'*

Source unknown.
[178]

Fasting provides good medicine for body and soul. It preserves the body from sickness and the soul from sin. In this medicine, heavenly philosophy accords with natural [philosophy]. This medicine purges the stomach from the ill-effects of drunkenness, and the soul from unworthiness. If in Paradise Adam had fasted from the forbidden fruit, he would not have been condemned to exile.* If Esau had fasted from lentils, he would not have lost his birthright.* If Noah had fasted from wine, he would not have uncovered his thighs and his shameful parts.* Therefore, through fasting, the body is cleansed to receive the Eucharist sacramentally, the spirit to receive it spiritually. This should be the preparation for taking the Eucharist. Therefore, let a man despise material food in the

Gn 3:23
Gn 25:34

Gn 9:21

present time, lest in the future he feel the fire of hell.

Let three things make up fasting: good intention, generosity in almsgiving, the kindling of charity. If the flesh yearns for the delights of food, let a man remember that he would only fill himself with matter for dung. If the flesh wishes to anticipate the hour of eating, let it take refuge in exercise, lest leisure awaken greed and increase appetite. O man, if you consider the Fathers of old, who used to take food twice, or only once in the week, your fasts will seem to you as nothing, or very moderate. But if the examples of past generations do not move you, at least let the infancy of the blessed Nicholas* move you, who for four or six days at a time ceased to suck the breasts. Let it shame a grown man not to fast, when he sees how a little child fasted. The example of a little child throws us into confusion, when infants and children correct us.

*On the legend of
St Nicholas,
see Misc. 2.*

CHAPTER XXXV: INSTRUCTION IN WATCHFULNESS

Mt 24:46

Ibid. 43

Ibid. 42

Mt 26:41

Pr 8:34

'Blessed is that servant whom the Lord, when he comes, shall find watchful.'* Again: 'If the head of that household had known at what hour the thief would come, he would have watched'.* Again: 'Watch, therefore, for you know not at what hour your Lord will come'.* Again: 'Watch and pray, so that you may not enter into temptation'.* Solomon says: 'They who are watchful in the morning shall find me'.*

Christ invites us to watchfulness by example, in spending the night in prayer, and in watching out for our instruction. Bodily vigils are to be performed to exercise the body, and to drive away torpor, to escape

the phantoms of the night, to avoid the slippery passions of the flesh, so as to make a place for prayer and to deny the Enemy entry.

Sg 3:7, cf. Misc. 10 The faithful soul should, like a man of great strength, 'Guard the bed of Solomon',* and grasp his sword poised [in readiness] across his knees in the face of the terrors of the night. Not only in material vigils, but also in spiritual, the faithful soul should be watchful on behalf of the Church of God, the bed of Solomon—that is, of Christ—on which he rested, for *Pr 8:31* it was a delight to him to be among the sons of men.* He should also grasp his drawn sword, that is, he should wield the sword of discretion, to restrain the *[179]* stirrings of the flesh and the attacks of the devil which are the most to be feared and avoided in the darkness of this world. We must undertake spiritual vigils, rather than bodily ones, so that the mind of each person may be watchful over his flock, that is the stirrings of the spirit, lest the wolf—that is, the devil—lying in wait, should force any stirring out of its proper place. We should be watchful lest the thief—that is, the devil—enter into the cloister of our heart through dissipation, or into the chamber of the mind through idleness, and steal the tapestries of the soul, that is, the adornment of the virtues. This thief is sometimes an invisible robber, when he does violence through the tyranny of princes; sometimes the thief makes his entry through heresy: now he comes like a bird, flying high in pride, now like a snake, when he deceives through dissipation, now like a lion, when he carries on by open violence, now like a serpent, through hidden temptation.

Cf. Amalarius of Metz, Ord. Antiph. 5.

There are four parts of the sin of the night-hours. The first is called midnight, when a person delights in evil-thinking; the second, the late evening, when men—that is, reasonable urges—lie as prisoners to a misled

will; the third, cock-crow, when the will clamors into action; the fourth, predawn, when the deed is openly performed. Night vigils were not instituted without reason, for by them it is signified that we must rise in the middle of the night to sing the night office, so that the night may not pass without divine praise and so that bodily vigil may awaken spiritual.

Let it shame a man if the sun rise before his own vigils, and if the cock crow at night, while he himself is absent from divine praise. O man, beware the watchman's stick, lest he find you sleeping; beware of the robber, lest he suffocate you loitering. The watchful rod, or the rod of vigilance, is the rod by which, once it has been brought into the house, the thief tests to see whether the head of the household is asleep or the household drowsy. If the head of the household sleeps, he steals everything he finds. If he is awake, he flees. In a spiritual sense, the rod of vigilance is Christ, of whom Jeremiah says: 'I see the rod of vigilance'.* He it is who tests by his own judgement whether the head of the household is asleep, that is, whether a man's own continence is sluggish. If he finds him sleeping, he condemns him; if watchful, he finds in him no reason for injury. Likewise, the devil, who is the spiritual thief, if he finds a man watchful, flees; if sleeping, he snatches away everything. Because Ishbaal slept in the middle of the day, he was slain by the robbers.* Samson, napping, was captured by his enemies.* Sisera, asleep was slain by a woman.** Gideon slew his sleeping enemies.* Christ just before his Passion reproached his sleeping disciples.*

Jr 1:11

2 S 4:5
**Jg 16:21*
***Jg 4:21*
Jg 7:19
Mt 26:40

Cf. Misc. 16

CHAPTER XXXVI: EXHORTATION TO LEARNING*

**A misquotation
of 2 T 4:13.*

**Cf. Ep. 82:3*

**Source unknown.*

*[180] *Source
unknown.*

**Remedia amoris
139.*

**Sg 2:4*

So learn as though you were to live forever. So live as though you were about to die. On the same subject, the Apostle says: 'Read books and carry books with you'.* Seneca says: 'Life without letters is death and the tomb of the living man'.* Jerome: 'My head was already sprinkled with grey hairs, but it did not see the end of zeal for learning'.* And elsewhere: 'I would rather learn from others with diffidence, than rashly pour forth my own opinions'.*

Reading sharpens perception, adds new dimensions of understanding, kindles an ardent desire to learn, affords fluency, warms the lukewarm enthusiasm of the mind, casts out sluggishness, tears away the web of lust, excites groans of heart, coaxes forth tears, brings us close to God. Ovid writing on love says: 'If you indulge yourself in leisure, the arrows of Cupid will destroy you'.* If you read, idleness flees, the devil finds you occupied. Go into the wine cellar,* in which love is ordained: that is, read Scripture, inquire into its meanings. In this cellar, a man becomes drunk in such a way that he comes away more sober still.

When you read a great deal, set one thing in particular before you, chew over one very pithy thought, that the more firmly it takes its root in your spirit, the more it may please the palate of your mind. If you set out upon any reading, do not pass over it in a moment, but dwell upon it, not passing on to something else as though you found it distasteful. For, as Seneca says: 'A plant which is often transplanted does not grow well, and a medicine often changed does not

- Cf. Ep. 2:3* penetrate to the heart of the wound'.* And if at some time it should come about that you are given the books of earthly philosophy to read instead of books of theology, look out as you go along to see whether in them you may perhaps discover something which may instruct you in good behavior, something which is in harmony with the catholic faith—so that the Hebrews may be enriched by the spoils of Egypt, and gold may be borrowed from the Egyptians to be used in building the tabernacle, and their wood in building the Temple. Hiram, King of Tyre, gave generously of his wealth,* and the children of Israel drank from the well of the Amorites; with his own sword was the enmity of Goliath checked.* So, then, should we pass through foreign camps to be explorers and pilgrims, not men who belong there.
- 1 K 5:9*
- 1 S 17:51*

O man, read so that you understand, make an effort so that you read, for, as the moral philosopher says: 'To read and not to understand is to be negligent'.* Consider the words of Papilianus the philosopher, who says: 'If I now had one foot in the grave, I should still wish to be learning'.* Nor should an older man disdain to learn from a younger, for sometimes something is revealed to younger men, which is not [revealed] to their elders. The Apostle says: 'If something is revealed to a younger man, let the elder keep silence'.* Moses, skilled in all the learning of the Egyptians, did not scorn taking the advice of Jethro the Gentile.* And Solomon, to whom was given the treasure of wisdom, did not disdain to hear the wisdom of the Queen of the South.* For water runs down through stone channels into the spice gardens. Plato, a Gentile, went down into Egypt so that he might read the Book of Genesis, suffering many storms on the way. Shall the Christian spurn it when it is before him, and ready to hand to instruct

Ps 14:1
[181]

him? For clerks of our own day follow more readily the schools of Antichrist than Christ, are rather given to gluttony than glosses; they collect pounds rather than read books, they understand Martha better than Mary, prefer to read Solomon rather than Solomon.¹ Now all learning goes cheap, all reading is half-hearted; there is no-one who reads books: 'There is not even one; all fall off, and all alike are made unprofitable'.* Now the school of Christ is deserted; it is concerned with two things, with life and with learning, but the true life is despised, and learning is buried. Once, even though the good life was not loved, yet learning was embraced. But now exorbitance, obstinacy, and alienation are at their height, when not only good behavior is set aside, but also what befits it, that is learning, is despised.

If by chance anyone does learn, he does not make God his end, but earthly gain or human favor. He does not seek Christ in his reading but money; the earth, not heaven. Such men deflower virgins, that is, they corrupt the virgin sciences, because they prostitute them for gain and, so far as they can, they destroy them. What is worse, and more monstrous than every monstrosity, they make their listeners pay to hear theology; learned men sell it so that they may expound their knowledge vaingloriously. Now venial theology is prostituted, and waits to sell her favors like a harlot.

Once Masters were held in the highest honor, but now they have a deserved reputation for being foolish and fatuous. Now they do not ask what there is in the storehouses of the mind, but what there is in the coffers. Who are those who are held in honor?—the

1. The entire sentence is a play on words: *gula*—*glossa*; *libras*—*libros*, *Martham*—*Mariam*. The word which is intended to be paired with *Solomon* (—*Salome*, perhaps) remains obscure.

rich. Who are those who are despised?—the learned. Who are those who have a place in the palaces of kings?—the moneyed. Who are those who are shut out of their halls?—the lettered. Now the household of Croesus is honored, and the household of Christ is despised. How glorious it is to read, how fruitful to scour the Scriptures, to gaze into the mind of God, and to delve into his teaching! But a person should read in a threefold book: the book of the creation, that he may discover God; the book of conscience, that he may recognize himself; the book of Scripture, that he may love his neighbor.

CHAPTER XXXVII: ON HOSPITALITY

Heb 13:2

1 P 4:9

Is 58:7

Mt 25:35

Gn 18:10

Gn 19:15

1 K 17:22

Lk 24:13-31

Paul says: 'Do not neglect to practise hospitality'.* Peter, similarly: 'Be hospitable to one another without grumbling'.* And Isaiah: 'Take wanderers and the needy into your house'.* Hence Truth says: 'I was a sojourner and you took me in'.* O man, Christ in his members cries at the gate and asks for hospitality. Take in the pilgrim on earth, that he may receive you rejoicing into the homeland. Abraham deserved to be given his son, because he entertained angels in the guise of sojourners.* Lot, because he took in angels as if they were sojourners, deserved to be saved from the destruction of Sodom.* The widow who in kindness of hospitality honored Elijah deserved to have her son restored to life.* The disciples going to Emmaus were enlightened through the teaching of Christ, but they deserved to be more fully and more perfectly illuminated by him through the service of hospitality.*

O man, if you know yourself to be a stranger and pilgrim in this world, if you recognize your own

condition of pilgrimage, do not refuse hospitality to the pilgrim. For, if you shut out the poor man of Christ from under your roof, you shut out Christ himself from the guesthouse of your heart. Hear what he himself says: 'What you have done for one of the least of these my brothers, you have done for me'.* But hospitality should be joyful, munificent, showing humility, displaying generosity. For a great part of true hospitality is an unruffled countenance. For this reason it is said: 'Above all, bear a happy face'.* Munificence, too, is a part of hospitality; we should not respond reluctantly to someone asking for food, but rather go beyond his request in carrying out what he asks. For example, the guests of those 'going to Emmaus' must not only be invited, but drawn in. The guests must be shown humility, too, so that by the grace of humility,* which wholly fulfils the duty of hospitality, the service rendered may be more generous than requisite.

Var: humanity

Therefore let us receive as a pilgrim him who for our sakes came to earth on pilgrimage, who for us left his native land and set out on his way as a beggar. O joyous hospitality which is shown to Christ in the poor! O happy couch, on which Christ rests in the body! O happy table, at which sits the Man [who is] God in Man. O man, among the gentiles the laws of hospitality are observed; among the faithful they are broken. Brute beasts are glad at the coming of their kind, and hold out in their way a law of sociability. Men however hold back from the duty of humanity. 'Blush, O Sidon, speaks the sea.'* Let the sea blush to be assisted by the rivers; let the rational blush to be instructed by the irrational. Let the sun blush to be warmed by the hearth and by torches.

Is 23:4

But just as the faithful soul is bound to show to Christ in his members the duty of charity, so he is

bound to perform a spiritual service in his mind for the Head himself, for Christ. Everyone should invite Christ into the house of his mind with heartfelt cries of welcome, and prepare a table for him in the house of his mind with honest and wholesome thoughts, and offer him the wine of love.

Jn 14:23

Thirdly, the faithful [soul] should also prepare for Christ a guestchamber, as it were, so that he may receive a heavenly viaticum, a spiritual Eucharist, the body of the Lord. At the coming of such a guest, let him cleanse the house of his own body, clear it of the muck of dissipation, the dust of vainglory, the filth of gluttony, that when he comes, he may be pleased to rest there calmly, just as he says: 'I and my Father will come and will make our home with him'.* Do not let the filthiness of the lodging offend the eyes of such a guest.

CHAPTER XXXVIII: THAT PREACHING SHOULD BE PERFORMED BY PRELATES

Lv 1:15

I have explained what preaching is, what form it should take, and on what subjects it should be delivered. It now remains to show who the preacher should be. Preaching ought to be the work of prelates, and sermons should be delivered by prelates. Two things are their province: learning and living; learning, so that they may instruct others; living, so that they may set an example to others by living a good life. To signify this, it is laid down that in sacrifices the crop of the turtle-dove should be cast by the side of the altar.* By the turtle-dove is symbolized the simplicity of the preacher; by casting his crop to the side it is

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*Mt 25:23**Is 1:22*

understood that the preacher should perform by his actions what he propounds by his voice. The same thing is symbolized by the backward curve of the pastoral staff: what he preaches to others, he ought to apply back to himself, in the performance of good works. To press home these two things—that is, prudence, and a good life—it is said of the steward: ‘Who do you think is the prudent and faithful steward’.* For the preacher should be faithful in word and deed: faithful in word, lest he mingle falsehood with truth; faithful in word, lest he preach the word with an eye on men’s favor. He should be faithful in word, lest he sell his preaching for earthly wages; faithful in word, lest he contradict his words by his deeds; for this reason it is said of false preachers: ‘Our innkeepers mix wine with water’.* For they mingle water with wine who preach the false with the true, as the heretics do, and those who sell the word for human favor, like the hypocrites, and those who by preaching swindle their way to earthly goods, like merchants, and those whose deeds belie their words, like false Christians.

Mt 7:6

[The preacher] should also be faithful in his actions, so that what he does he may do with a right intention, and that he may set God as the end of his deeds. And so he should be wise in deed and in word. In word, that he may know what things must be said in preaching, and what must not. In deed, that he may know to whom and when he must preach—that is, he should preach on more important themes on more important occasions and less difficult matters on less important. To whom, in case he casts pearls before swine to be trodden underfoot, or holy things of God before the unworthy, as before the dogs.* When, that as the occasion demands, he may expound the word; when an opportune time is lacking, he may be silent.

- Qo 3:7 As Solomon says: 'There is a time to speak and a time to be silent'.*
- MI 2:7 Preachers need knowledge, that they may be thoroughly conversant with both Testaments, and experienced in the weighing of texts,¹ fluent in words, circumspect in all their deeds, despisers of the world, conscientious in doing their duty. For Malachi says of the prelate: 'The lips of the priest guard knowledge, and [men] ask the law from his mouth, for he is a messenger of the Lord of Hosts'.* And Jesus son of Sirach says: 'If you have knowledge, answer your neighbor; if not, let your hand be over your mouth, lest you are caught in making an ill-conceived remark'.*
- SI 5:14 For greatly to be feared is the gospel warning: 'If a blind man leads a blind, both shall fall into a ditch'.*
- Mt 15:14, Lk 6:39 And this apostolic warning: 'If a man is ignorant, let him be ignored'.* And what will the Lord say to the foolish virgins? 'Verily I say to you, I do not know you'.*
- I Co 14:30 And this one: the aged schoolboy is accursed.* Again, Mt 25:12 'The sinner a hundred years old will be accursed'.**
- Cf. Seneca, Ep. 36, 4: senex elementarius
**Is 65:20, cf. Seneca, Ep. 36, 4.
- Ps 36:4 For there is a certain cultivated ignorance, when someone is able to learn and chooses not to; this is stupid and lazy and easily put right; therefore it is inexcusable. Of this it is said: 'He did not desire to understand so that he might do good'.* Again, 'Man, when he was held in honor, did not understand, he is to be compared with foolish beasts, and becomes like them'.* This ignorance is characteristic of priests who fall from contempt into ignorance, and out of pride remain in foolishness. They are priests and prophets without reason, teachers of impossibilities, guessing at secrets. O vile ignorance, abominable folly, which
- Ps 49:21
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1. Texts = *sententiae*: perhaps intended in the sense of the term in Peter Lombard's *Sentences*, which formed the basis of theological studies in the schools.

Isidore, Etym.
XII.6.58-9.

imposes silence upon the prelate, and makes our watchdog, that is the shepherd, mute; this is that frog which, when it is thrust into a dog's mouth, silences his barking.* The prelates of our time seat themselves upon a throne before they are instructed beneath the birch: they don the robes of a Master before they undertake the hard work of the student. They choose to be eminent, not to be useful; the reward of honor, not the burden of hard work.² To such a prelate it can be said: 'Physician, heal yourself'.*

Lk 4:23

Orator, plead for yourself; you who are a vicar of Christ, imitate his work, who 'Began to do and to teach'.* He who teaches but does not do, defies Christ. He lays on those subject to him an unbearable burden, yet he is not willing to put out a finger to move it.*³

Ac 1:1

Some hide in a handkerchief the talent of divine wisdom which has been committed to them—that is, those who, out of idleness, do not wish to preach. Some hide it in the dung-heap—that is, those who in their deeds contradict their own words; others hide it in the mud—those who hide the word out of envy.

2. A play on words: *praeesse, prodesse; pretium honoris, pondus oneris*.

3. Miller suggests that Alan means that only bishops have duty to preach, rather than the priesthood at large (p. 234, n 7). He also points out (p. 236, n. 10) that stupid ignorance, idle ignorance, and ignorance which can be remedied are distinguished in mediaeval theology as formal degrees of ignorance.

CHAPTER XXXIX: TO WHOM PREACHING SHOULD BE DELIVERED

Jn 4:35

Now that I have said by whom preaching should be given, and what kind of men preachers should be, it remains to show to whom preaching should be delivered—that is, to the faithful who desire to hear the word of God with a certain hunger of mind. Of them the Lord says: 'Lift up your eyes, and see how the fields even now are whitening ready for harvest'.* The fields ripe for harvest are said to be the minds of men, made ready to accept the word of God. This is the good earth, which receives the seed and bears fruit. Preaching should be withheld from the unworthy and obstinate, for those who reject the word of God make themselves unworthy. Wherefore the apostles say to the Jews who reject their preaching: 'Because you have repudiated the word of God and proved yourselves unworthy of eternal life, see, we turn to the gentiles'.* He who divulges secrets to the unworthy lessens the greatness of the secrets; and the vessels of the Lord are not to be set before the Babylonians.

Ac 13:46

It is better to speak to the young in parables, and reveal to adults the mysteries of the Kingdom of God. Little children must be fed with liquid food, grown-ups strengthened with solid food, in case the little child is made mortally ill by solid food, and the adult is revolted by liquid. Thus, each, severally, may receive what is appropriate to his position.

It is proper for the preacher to take up the position of an earthly physician or doctor. Just as an earthly physician varies the forms his remedies take according

to the different diseases he treats, so a preacher should apply the remedies of admonition. Thus, if he preaches to the dissipated, let him bring to bear texts which speak against dissipation, and adduce appropriate reasoning; let him show that it is abominable before God and man, how it reeks of infamy, reeks in a man's own flesh, reeks before his neighbors and reeks before God. Now let the preacher cut with the knife by threatening; now let him apply the poultices of consolation. In the same way let him dispute against other vices, according to the way in which he sees his listeners to be entangled by different vices.

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Cf. 2 Co 8:9

cf. Jerome,
Ep. 52.4.

Mt 5:3

If he preaches to the poor, let him discourse on poverty, commending it, and taking his example from our head, Jesus Christ, who, when he was rich in heaven, was made poor for us on earth, that, by his poverty he might make us rich.* Let the Fathers of old, too, come in as examples, those who, naked, followed the naked Christ.* Let him show how the blessed are the poor in spirit, not the rich in tax-bracket.*

If he preaches to the rich, let him invite them to give alms, to despise wealth, to love heavenly riches, so that, if they abound in worldly riches, they may not rest their hearts there; if they have wealth, let them not solicit it, for to have wealth is a matter of fortune, but to solicit it is a matter for blame.

Cf. Lk 3:14

If he preaches to soldiers, let him urge them to be content with their own wages, and not to threaten strangers; let them exact nothing by force, terrify no-one with violence; let them be defenders of their homeland, guardians of widows and orphans. So let them bear the outward arms of the world that they may be armed inwardly with the hauberk of faith.

If he speaks to public-speakers,¹ let him warn

1. *Oratores*: orators or legal advocates. The two skills fell into the province of rhetoric in roman times. See chapter XLI below.

them, lest they support an unjust cause for gain or weaken a just case out of rancor and hatred, lest they sell their tongues, prostitute their wisdom, run after what is false, and venerate lies.

If he speak to the learned, let him warn them that they should teach as God prompts them, and that they should make God the end of their efforts; that they should not chase after the breath of popular favor, or earthly wages, that they should evince in deed what they set forth in speech.

If he directs his sermon to prelates, let him exhort them on the subject of the governance of their people, that he may encourage them with the hope of heaven, correct them with warnings, direct them with blandishments.

If he preaches to the princes of the earth, let [the preacher] warn them, that they should strive after prudence, loath avarice; that they should not abandon the path of justice, and that they should temper severity with clemency.

If he speaks to cloistered monks and religious, let him bring to bear for their instruction the examples of the Fathers of old, who led this present life in almost too great a castigation of the body. Let him show that it is worth little to begin, unless the beginning terminates in a worthy end, for no-one setting his hand to the plough and looking backwards is fit for the kingdom of God.* And the wife of Lot, looking backwards, was changed into a pillar of salt.*

Lk 9:62
Gn 19:26

If he delivers a sermon to married people, let him commend the state of marriage, faithfulness to the marriage-bed, the virtue of the sacrament. Let him show how marriage had its beginning in paradise, and how the Fathers of old deserved to attain eternal life in the married state.

If [he preaches] to widows, let him emphasize the

burdens of marriage—the care of children, making a living, running a household—and how glorious it is for those who have been tested, to avoid carnal indulgence, and to serve God in freedom!

If [he preaches] to virgins, let them be recommended to cleanliness of body and purity of mind, through which man rises above his humanity, overcoming the flesh and behaving like the angels.

CHAPTER XL: TO SOLDIERS¹

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Lk 3:14

*Mt 22:21, Mk 12:17

**of Marseilles (tc. 290).

†an early martyr of dubious existence.

*The Desert Fathers

John the Baptist says to soldiers: 'Do violence to no-one, and injure no-one. Be content with your wages'.* Soldiers have an example for their own lives, the blessed martyr Sebastian, himself a soldier, who did earthly military service under the Emperor Diocletian, but did not shrink from spiritual agony. He rendered to Caesar what was Caesar's, and to God what belonged to God.* [They have] the blessed Victor,** too, blessed Hippolitust†, and many others who served wholeheartedly as earthly soldiers, and happily deserved to be promoted to the everlasting army of the Highest King. The cohort of the thebaid,* too, so wore the sword-belt of outward knighthood that they inwardly fought devotedly for God. The outward appearance of knighthood is the symbol of an inner knighthood, without which the outward is empty and vain.

Lk 22:38, Cf. Bernard, Csi 4.3.

But just as there are two parts of the man—the bodily and the spiritual—so there are two swords*

1. For Alan, the word *miles* would have had the connotation of knighthood; he would have seen the knight as—quite literally—the soldier of Christ.

Lk 22:38

proper to repulse the various attacks made upon men: the material sword, by which injuries are kept at bay, and the spiritual, by which vexations of mind are kept at bay. That is why it is said: 'Behold, here are two swords'.* Let the soldier be girded outwardly to keep the uneasy peace of the world, and also inwardly, with the sword of the word of God, to preserve the peace of his own heart. For this especially were soldiers ordained that they should defend their native land, and that they should repel the attacks of the violent upon the Church; but now soldiers have been made the leaders of pillaging bands; they have become cattle-thieves. Now they engage not in soldiering, but in plundering, and under the guise of soldiers, they take on the cruel nature of marauders. Nor do they fight against their enemies so much as victimize the poor, and those whom they should guard with the shield of knightly protection, they hound with the sword of savagery. Nowadays, they prostitute their knighthood, they fight for gain; they take up arms to plunder. Nowadays they are not soldiers, but thieves and robbers; not defenders but invaders. Into the bosom of Mother Church they plunge their swords, and the force which they should expend against the enemy, they expend against their own people. They cease to attack their enemies—either out of idleness or out of cowardice—and against the peaceful household of Christ they wreak havoc with their swords. They deserve honorable service and temporal largess, and they are not denied the payment of an eternal reward. While they are bound in duty to exercise a bodily knighthood, all men are bound by commandment to take up spiritual service.

The earthly knight lives in a camp, leaves behind the embraces of his wife; is satisfied with meagre food; keeps vigils, girt about with arms; he resists the enemy,

and takes care of his fellow-soldiers. Such should every man be in spirit as is an earthly soldier in deed. Of the soldier of Christ it is said: 'The life of man upon earth is a soldier's service'.* Elsewhere: 'Here we have no safe lodging'.* The same Apostle says that we are guests and strangers here, but in the future we shall be fellow-citizens with the saints and members of the household of God.* The Christian should live, therefore, during the pilgrimage of this life, as if in a camp; let him not think he has a safe lodging here, but let him await an everlasting habitation in heaven. Of these dwellings it is said: 'In my Father's house there are many mansions'.* He should live as though at the moment of death; he should live in the tent of the flesh as though he were about to leave it. Let him leave behind the embraces of earthly pleasures, flee the flood of gluttony. Let him be vigilant against the attacks of the spiritual thief; let him be girt with spiritual arms and provided with the hauberk of faith; let him be girt about with the sword of the word of God; armed with the lance of charity, let him put on the helmet of salvation. Armed with these, let him contend against the three-fold enemy: against the Devil, lest he seize him; against the world, lest it reduce him; against the flesh, lest he desire what is forbidden. Let him take care of his fellow-knights, that is the faithful, in generosity, if they are in need, in admonishings, if they stand in need of them, in sharing the sorrows of the sick and the joys of those who are well.

*Jb 7:1**Heb 13:14**Eph 2:19**Jn 14:2 [187]*

CHAPTER XLI: TO ORATORS, OR ADVOCATES

Ps 10:18
Is 1:17

Scripture says to orators: 'Do justice to the fatherless and the oppressed'.* And Isaiah: 'Help the oppressed and defend the widow'.* For the orator should be fortified with the truth, disposed to discretion, burning with charity, a despiser of avarice, a seeker after justice, lest either falsehood cloud his reason, or indiscretion diminish the truth of his words and hatred make him suspicious. Let greed not sway his spirit, nor injustice lead him into trackless places. Let not his tongue be hired out for money. Let him not win the breath of popular favor with witticisms, but let him bring his oration to a right end and have an honorable conclusion. Let him not prostitute his tongue, nor sell his discourse for a bribe, nor sell the gift of God, nor hire out for a fee the free gift of God. What he receives by the workings of grace alone, let him not abuse by selling. O how execrable is simony, to sell the heritage of the poor, to hire out the help of the helpless! Among almsgivers, he who advances the widow's cause does not hold the lowest place, for he not only defends but also assists her, if he protects her property by the force of his reason. Yet no-one's poverty or wretchedness should sway an advocate to falsehood, nor should anyone's prosperity demean him into behaving unjustly.

Truth always affords strength to reason, and gives weight to a speech which lacks it. He who does not take care to do right—when he is able to take care—is the same as he who gives assent to an injustice. For this is to visit the wretched in prison, to take up the

defense of the oppressed. This is to clothe the naked, to take up the cause of the destitute for their support. This is to feed the hungry, to give drink to the thirsty, to dispense medicines to the sick, to receive the pilgrim, to take up him who is destitute of all help, to take up his cause to defend it. He who provides the needy with a defense, in a just cause performs the whole work of mercy.

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Jm 5:17

Advocate, why do you fail to defend widows in their need? You do not lose anything in expounding your knowledge, nor forfeit profit through this generosity. This is that noble possession, which scorns a greedy possessor; when it is not used for the public good it slips away. And the spiritual orator, that is the just man whose prayer rises to God, should plead before God for the guilty, with pious prayers, so that even if damnation ought to be exacted according to the deserts of the guilty, yet, by gracious divine mercy, he may be given time for repentance and amendment of life. For: 'The heartfelt prayer of a righteous man has great power'.* The righteous man pleads for the guilty before the divine mercy, so that by grace the guilty may be freed from harm and pointed to salvation—since without divine mercy human weakness can be of no avail. And even if the prayer of the righteous does not always lead to the desired end in another, yet he who prays always comes to that end himself; if the sin of one for whom he prays is not forgiven, yet the prayer of him who prays is turned back upon himself. The doctor will not always cure, nor the orator always persuade, but if he omits nothing he is able to do in the circumstances, he has done his work.

CHAPTER XLII: TO PRINCES AND JUDGES

- Ws 1:1* To the princes of the earth it is said: 'Love justice, you who judge the earth'.* Elsewhere: 'And now, O kings, understand and be instructed, you who judge the earth'.* O princes of this world, you whom the Lord has set over the heads of men, do not be swollen with pride, blinded with greed, debauched with cruelty. Consider the greater power set above you, which will judge you in [the Day of] Judgement. Even if a prince is surrounded by the pomp of his household, if he is set upon a kingly throne, yet he will not be able to stand against the will of God, for who can resist God's power?*
- Ps 2:10*
- Cf, Rm 9:19* Therefore let every prince humble himself beneath the powerful hand of God. Nebuchadnezzar, because he did not acknowledge the divine power over him, took on the likeness of a beast; Manasseh, King of Israel, because he did not acknowledge the divine power over him, fell victim to that power in his last captivity.*
- Dn 4:22,29*
- 2 Ch 33, 2 K 21*

O prince, if you wish to judge the earth rightly, judge rightly the earth of your own body. For there is a three-fold earth: the earth which we tread, the earth which we live in, and the earth which we seek. The earth we tread is the material earth, which is to be trampled on; the earth which we live in is the earth of our own body, which must be tended; the earth which we seek is everlasting life, which must be cultivated. Just as, therefore, a king guards his material earth against enemy invasion, so should he guard the earth of his own body, lest the Devil snatch away the goods of the earth, that is, the

endowments of the body and the soul.

Cf. Misc. 8.

Just as in the world there are many kinds of inhabitants, among whom some are rulers, as princes; some enforces, as soldiers; others, subjects, ordinary men, so in the world of his body, the king should order the different tasks of the three activities: the activities of the reason, which rule; the activities of the senses, which enforce [that rule]; the activities of the flesh, which are subject to that rule.* And just as it befits a prince to work for the peace of this material earth, that is, to preserve the tranquillity of peace, so it is said to the princes of this world: 'Be instructed'—that is, be instructed in the lowly nature of your flesh—'you who judge the earth'—that is, you who in your own bodies condemn what is earthy.

What will your spirit say to you then, O prince of the earth, when it, a pauper, will judge you on the Day of Judgement, if you have ruled your sphere ill, and unjustly judged the poor?

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O king, reckon not the honor of your principedom but rather bear in mind that earthly honor is not natural, but a matter of fortune, for their slippery mischance proves it true that such are not honors; their mutability shows their vanity. Many kings are borne to their graves with funeral honors and their bodies are borne with a certain superficial jubilation to the sepulchre, but their wretched souls are tormented miserably in hell, surrounded by a horrible rabble of demons. Where is then your secular honor, where the breath of popular favor, the throng of your household, the worldly riches, the nobility of birth, the offspring of your posterity, the beauty of your wife? Those things are of no profit to wretched souls after death—indeed, they only increase their grief.

CHAPTER XLIII: TO CLOISTERED RELIGIOUS¹

Scripture, speaking to cloistered religious, says: 'See how good and how sweet it is for brothers to dwell together in unity!'^{*} And elsewhere the Psalmist in the person of the monk says: 'I have asked one thing of the Lord, and this I desire, that I may dwell in the house of the Lord'.^{*} For in moral philosophy unity is glossed with oft-repeated praises. In theology, it is not valued less than the least of the sacraments. Without spiritual unity, grace is not to be had in the present, nor glory to be conferred in the future. Without unity, all religion is but a breath, heavenly love grows cold, faith itself perishes and obedience fails.

Unity produces harmony in the divine, in angels concord, and in the churches obedience. For there is a unity above the heavens, a heavenly unity, and a unity beneath the heavens. The unity above the heavens lies in the concord of the Trinity, where there is a unifying and a united unity. The unifying and united unity is the Holy Spirit, who unites the Father with the Son, whence he is called: One with the Father and the Son,^{*} and elsewhere he is said to be the kiss and love of the Father and the Son.^{**} And he is unity united, for he is united to Father and Son in having the divine nature. Unity unifying, not united, is the divine nature itself, which unites the three Persons to each other, but is not itself united to them, for it is not itself a Person. Unity united but not unifying is the Father, for he is united with the Son and the Holy Spirit, but neither of them is united in him, but

Ps 133:1

Ps 27:4

**From Nunc sancte nobis spiritus, the hymn at Terce.*

***Cf. William of St Thierry, Cant 95 (CF 6:78).*

1. For lack of an English equivalent, *claustralis* 'cloister-dweller' has been translated generally as 'monk'.

Terce hymn.

**Perhaps De
Trinitate Bk 8, or
De synodis 34.*

through him. Of the unity unifying and united, it is also said: 'Now unto us, O Holy Spirit, who is one with the Father and the Son.* Of unity not united is also said: 'Unity in majesty'. Of unity united, not unifying, Hilary says: 'In the Father is unity', and so forth.*

But heavenly unity, that is, harmony among angels, is also a threefold unity: unity of nature, unity of grace, unity of glory. Unity of nature, for all are ministering spirits; unity of grace, for all are strengthened by grace; unity of glory, for all are glorified in eternal blessedness. In this threefold unity is diversity among these ministers in merit and in their knowledge of the hidden mysteries. For there is there a harmony of disharmonies, concordant discord, diverse unity, united diversity, consenting dissent, diversity unifying.

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Unity beneath heaven should lie in the Church, and this, too, is threefold: unity of faith, unity of charity, unity of obedience; so the lesser should obey the greater, and the greater should behave with moderation towards the lesser. To signify the merit of this unity, one going down into the pool was healed.* One who was the son of a widow was revived.* The Ark was topped by one cubit.* One was sent to announce the victory to David.* One told Job of the death of his sons, in which one alone escaped danger.* Unity embraces all things which belong to the condition of the Church, and singularity underlies all: for there is one Lord, one faith, one baptism,* one law, one King, one Church, one grace, one glory.

Jn 5:8

1 K 17:22

Gn 6:16

2 S 18:24

Jb 1:19

Eph 4:5

And thus likewise among religious there should be a threefold unity: unity of religion; unity of possession; unity of charity. Unity of religion, that they be uniform in habit, in provisions, in vigils, in fasting. But some irregulars except themselves from the rule

of this unity, desiring to lie on softer beds, to be present at fewer vigils, to eat more delicate meals, to practise silence little or not at all. Certain monks, indeed, stand out in some way by their cheap habit, or by dusting themselves with dirt, or by a certain elegance in the disposition of their limbs, for either they put their feet into narrow shoes, or they tie up their sleeves, or they turn back their hoods behind their ears. Also they yearn for more delicate food as far as they can, and if they cannot change its ingredients, at least they change its appearance as far as they can. If someone wishes to prepare beans, or any other plain food one way, another wants it another way. Some break the silence—if not in words, then by signs—so that they light little torches of conversation with their many signs. Some either miss vigils, or skip them altogether.

There should, too, be unity in possession, that all things may be held in common, for the monk should have nothing for his own, either in possessing things or in exercising his own will. Let them understand by the example of Ananias, who died at the feet of Peter for holding back something as his own,* that they should hold nothing for their own, for he held back something for himself. For the instruction of cloistered monks, the Lord says: 'Unless a man renounce all he possesses, he cannot be my disciple'.* Nor does it suffice to renounce possessions in fact, unless they are renounced in the will, whence Peter says of this renunciation of the will: 'Behold, we have given up all and followed you'.* Therefore the monk who desires to have possessions looks back with Lot's wife,* takes his hand from the plough** and, with Dinah, Jacob's daughter, covets the stranger's adornments.* He, then, who steals from the common property anything for himself, takes the place of the thief

Ac 5:5

Lk 14:33

Mt 19:27

**Gn 19:26*

***Cf. Lk 9:62*

Cf. Gn 34:3

and traitor Judas.

O monk, you who renounced many things in the world, do not return to the world by desiring one miserable farthing. Let not the yen for one farthing ensnare you, whom a treasure-house of wealth did not deceive! Fear lest the devil's snare catch you by little things, when it did not deceive you by great.

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A monk should also cast away his own will, so that, just as there is a community in religion, so there may be one in will, that not only may all things be held in common in the archives, but also by agreement. Thus everyone may agree in a single will, everyone agree in a single charity, and it may be truly said of them: 'They had one heart and one soul'.*

Ac 4:32

The cloistered are bound too, to have unity in charity, that they may find their own advancement in the advancement of their neighbors, and may grieve at another's loss as at their own. Let the wiser instruct the less experienced, the healthy sympathize with the sick, and he who is uninjured rejoice with him who is well. Thus the cloistered life may be the image of the heavenly life, so that just as in eternal life there will be equal joy amid unequal brightness' so in the cloistered, let there be a single bond of love amid unequal charity.* Because of this threefold unity, the cloister-dweller is called a 'monk',² as one who is the guardian of unity. Now if he does not preserve the first unity, he becomes an anomaly; if he does not preserve the second, an apostate; if he does not preserve the third, a schismatic.

Cf. 1 Co 15:41

claritas—charitas.

Let there be in the convent a unifying and united unity, that is a superior, uniting his subordinates by authority, and united to them by charity. Let there be unity united, not unifying, that is, let the subordinate who, even if he does not unite others, nevertheless join himself to others in charity. Let there be

2. *Monachus* derives etymologically from the Greek *monas*, one.

Ps 133:1

there a unity unifying but not united, that is the charity which, even though it unites monks, yet does not attach itself firmly to any one in particular in this life. Let there be among them the unity of nature, that they may love unity for its own sake; let there be the unity of grace, that they may lend one another the grace which has been given them; let there be the unity of glory, that with one hope they may tend towards the glory of eternal life. Let there be unity of faith, lest they be heretics; unity of charity, lest they be schismatics. Let there be unity of hope, lest they be stubborn, that it may be said of them in particular: 'Lo, how good (in the opinion of men) and how joyous (in devotion of mind) it is for brothers to live together in unity* (of religion, in singleness of possessions, in singleness of love), so that they may come to that unity of which the prophet speaks: 'One thing have I asked of the Lord'.*

CHAPTER XLIV: TO PRIESTS

Mt 5:13

To priests the Lord says: 'You are the salt of the earth. If the salt loses its savor, how shall it be seasoned?*' Salt has four properties: it makes the ground infertile; it flavors food; it protects meat from decay, and it keeps worms out of meat. These four come together in the spiritual salt, that is, in the priest, who should plough the earth of his people—that is, plough up their earthly thoughts with the ploughshare of his preaching—lest they sprout the thorns and thistles of the vices, and thus he should make the land infertile for evil works. His own land, that is, his own flesh, he is bound to make infertile to the vices and he must preserve his flesh from decay,

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that is, keep it free of dissipation and gluttony. Dissipation is appropriately compared with decay, for just as decay corrupts flesh and makes it stink, so dissipation makes a man stink by notoriety, his flesh stink by its uncleanness, and the man himself stink by his bad conscience. Drunkenness, too, may be compared with decay, for through drunkenness a man is corrupted in body, is destroyed by decay, and swiftly tends to become nothing.

He should guard his flesh against worms, lest the flesh beget evil thoughts or stray into inordinate desires. He must, too, salt the food of Holy Scripture with diligent study, for Holy Scripture seems tasteless in certain parts unless it is read with diligent study. He should salt the food of the Eucharist with good works, for unless he is worthy to taste the food which is sweet in itself it tastes bitter, and what is medicine to the righteous is wormwood to the unrighteous. He must salt the food of his teaching with the example of a good life, lest he be despised for the quality of his life, and his preaching be deservedly spurned.

But if that salt becomes tasteless, how is it to be seasoned? The salt of priesthood becomes tasteless in three ways: through ignorance, through negligence, through greed, for the priests of our day are old men who are school-children,* boys a hundred years old,† of whom the Lord says through the prophet: 'Those who administered the law did not know Me'.* How can such men salt others? For they know how to instruct neither themselves nor others. It often happens, when priests, through their own fault, do not have the light of knowledge, that through their ignorance they put a stumbling-block before their followers. Therefore the Lord says: 'If a blind man leads another blind man, both will fall into a ditch'.* If the [priests] are tasteless, in the error of ignorance, who will

*Seneca Ep 36.4
cf. Ch. 38 above.
†Cf. Peter of Blois,
Ep 6; PL 217:18
*Jr 2:8

season them with the salt of wisdom, when they should teach rather than be taught, instruct, and not be instructed? When the leaders have no-one above themselves to correct them, and those who are more prudent have no-one to instruct them, they are made tasteless through neglectfulness, for negligence produces indifference in all their works, and destroys the fruit of their works. There is no devotion in their psalms, no thoughtfulness in their reading, in their exhortations to penitence no diligence, no care in celebrating Mass; in their direction of their flocks no discretion; in their good works no effort.

But if they are tasteless, how shall they be seasoned? Who can save them from the precipice of such negligence? Who can season them with the flavor of diligence? They are tasteless through greed, for they sell Christ himself for money and thus take the place of Judas the traitor. They offer baptisms for a price, and put up funerals for sale. They caress the vices of their subordinates in order to earn money; they fawn upon the vices, to fill their purses. Such salt is not offered to God in sacrifice, but thrown away; it is trodden underfoot and cast on the dung-heap. For such priests are not worthy to offer themselves to God in sacrifice, nor do they season their sacrifices with the salt of wisdom, but they perform the sacraments unworthily, they consecrate unworthily, and so the salt is taken from the sacrifice, since God forbids a sacrifice to be offered without salt; so the salt is thrown away.

Such priests, even if they are numbered among the Church by name, are not members by God's pleasure¹ or their merit, but they deserve to be trodden underfoot. The feet are their subordinates for whom the

1. A play on words: *nomen*; *numerus*; *numen*.

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priests of the Church are bound to provide, lest they set before them a stumbling-block of guilt on the road of this life. By these feet are wicked priests trodden underfoot, for when their subordinates see that they are clouded with ignorance and feeble from idleness, that those whom they should hold up as a model of the good, they have as an example of evil, and that those who should be the model for their flocks are a joke to their people—then the salt is thrown on the dung-heap. For such priests stink with the stench of infamy; they decay in the corruption of sin, and rot in the dung of habitual evil-doing. Let there be salt then in priests, and let them be at peace among themselves.

CHAPTER XLV: TO THOSE WHO ARE MARRIED

1 Co 7:2

1 Co 7:9

Gen 1:28

Mt 19:6,

Mk 10:9

The Apostle Paul says: 'Let each man have his own wife, to prevent fornication',* and, again: 'It is better to marry than to burn'.* Instituting marriage in paradise, the Lord said: 'Increase and multiply'.* In the Gospel, too, Christ says: 'What God has joined together, let man not separate'.*

How great is the dignity of marriage, which had its beginning in paradise, which takes away the sinfulness from incontinence, which embraces within itself a heavenly sacrament which keeps men faithful to the marriage-bed; which provides between spouses a companionship for life; which redeems the children from the reproach [of illegitimacy]; which exculpates carnal intercourse. In this state were the Patriarchs saved, and in this condition were certain of the Apostles chosen.

How great is the virtue of this sacrament! If any-one were in danger of sliding over the precipice into dissipation or incontinence, he is held secure in honorable marriage. O how does he who violates the fidelity of the marriage-bed sweep aside that honor! When he leaves the marriage-bed and commits adultery in another bed, he defiles the sacrament—insofar as he can. He pollutes his own body, sins against his own soul, sunders the unity of matrimony, breaks the vows of wedlock.

O how great is the danger of adultery! A man sins against God and gives offence to his neighbor; often murder is committed, the legitimate son is often disinherited, daughter frequently weds father and the sister her brother. Adultery is usually the cause of manifold disgrace; because of adultery, David sank to

*2 S 11

†Gn 35:22 & 49:3-4 murder* and Reuben fell under his father's curse.†

Jn 2

In commendation of marriage: Christ was born of a betrothed woman, and his gifts were bestowed at the wedding at Cana in Galilee.* But although it permits carnal intercourse without sin, yet this is to be practised for the begetting of children, not for the pleasure of the flesh. Therefore let fleshly union be controlled by the reason of a proper time and a proper place, and by religious duty.

Let a man observe a spiritual marriage between the body and the soul, that the flesh, like a woman, may obey the spirit, and the spirit, like a man, may rule his flesh as if it were a woman. Let there be in it fidelity to the marriage-bed; lest the flesh, refusing to be ruled by the spirit, commit adultery with the world, or the reason, itself tempted by the allurements of the flesh, commit fornication with them: for it is said that he who loves his wife too passionately is an adulterer.

Let there be in it the hope of begetting children,

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that is, the intention of performing a good work. Let there be in it the sacrament of spiritual conjoining, and let good works be begotten as if they were children. Let there be both an intercourse and a copulation of the flesh and of the rational spirit.

CHAPTER XLVI: OF WIDOWS

1 Co 7:8

1 Co 7:7

Concerning widows, the Apostle says: 'To those who are unmarried and widows: it is good for them if they remain as I am myself',* that is, chaste. And elsewhere: 'But I wish all men were as I am myself',* that is, that they were continent. Although the married state is good, the widowed state carries fewer encumbrances.

For in marriage, there is the difficulty of remaining faithful to the marriage-bed, and the problem of honoring its vows and moderating carnal intercourse. [In marriage] there is the effort of concern over family matters, the burden of bringing up children, the pain of the wife in giving birth, and her discomfort while she carries her child in her womb. There, the wife is subject to the power of her husband, even if he is violent. There the husband must worry about his wife committing adultery. The power for the married man is not absolute: there are ungoverned impulses, even if venial ones. Therefore a widow should not go a second time into marriage, for second marriages raise the suspicion of dissipation and furnish evidence of incontinence.

Widowed by an earthly husband, let a woman take a heavenly Bridegroom; where there is child-bearing without labor, birth without pain, where strict righteousness is protected. Here, God is life eternal,

conceiving is ordered by the will, the giving of birth good works, desire is charity, faithfulness to the marriage-bed is long-suffering, the sacrament is the issue of the sacrament, the bed is chastity, seeing is contemplation, speaking is prayer, touch is eternal love, a kiss is peace of mind and there carnal intercourse is eternal joy.

Lk 2:36

O widow, if you seek an example for the state of widowhood, you will find the model of widowhood in Anna the Prophetess.* She, by the merit of her continence, earned the gift of prophecy, and because of her chastity, she deserved to see the Messiah. Widowhood, then, invites you to be chaste, like the faithful turtle-dove, which, when it has lost its mate, seeks neither to love nor to be loved. If she loses her mate, she sits neither on the green bough nor on the growing plant. [This bird] advises you at the moment of your widowhood, O widow, to despise the flower of this ageing world, to set at nought the burgeoning of worldly delight. O widow, if you involve yourself with an earthly husband, you serve your heavenly spouse less freely. For 'No-one can serve two masters'* and while you incline towards the flesh, you incline less towards the spirit.

Mt 6:24

CHAPTER XLVII: TO VIRGINS

2 Co 11:2

Ps 45:11

To virgins it is said: 'I espoused you to a single husband, so that I might present you as a pure virgin to Christ'.* And the prophet says: 'Hear, daughter and behold' and so on.* O maiden, you who are set apart by the seal of virginity, by your title of modesty, do not betray that which nature has especially entrusted to you and by which she freely sets you apart. Do not lose for a moment's pleasure that which can

in no way be restored. This is the treasure-house of nature, and [the treasure], once lost, cannot be recovered. This is the flower which burst into bloom once, never to bloom again.

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This is the star which, when it sets, does not rise again. This is the gift for whose loss there is no recompense. Because this alone you cannot regain, you should preserve it the more carefully. In this respect only, man is like the angels while he lives in the flesh; in this respect alone, man conquers himself. This gift preserves the integrity of reputation, and guards the flesh from defilement.

Ps 45:11

'Hear, therefore, daughter',* not only with the ear of the body, but also with the ear of your mind, and see with the eye of the heart, that you may understand; 'incline your ear'—your bodily ear—that you may obey, and so 'forget your own people'.* The people is the concourse of carnal thoughts which suggests to the virgin that she should experience marriage, be happy in the embraces of a husband, bear children and enjoy the delights of the flesh.

Ibid.

But forget such a people, for it is the people of Babylon, the race of confusion which tries to take captive the daughter of Sion. 'Forget, too, your father's house.'* Your father is the spark of sin which begot you, which brought you forth from your mother, whose house and habitation is lust, in which that 'spark' rules, commands, controls, and gives orders.

Ibid.

'And so the King shall desire your beauty'*—that King, indeed, who is King of Kings and Lord of Lords, of whom it is said: 'In the north is the City of the Great King',* and elsewhere: 'The earth is the Lord's and the fulness thereof'.* O virgin, if you wish to marry an earthly husband because he is in the flower of youth, consider how death will pluck away

Ps 48:2

Ps 24:1

*Reading deflorescit
for efflorescit.*

that flower, or else it will wither* in any case in the winter of old age.

Jm 1:17

Marry, then, that Husband who alone has immortality, 'in whom is no change, nor the shadow of any alteration'.* If you wish to marry an earthly husband because of his wealth, consider how deceptive and transitory they are, for either they pass away in this life, or they disappear in any case in death. Marry then him in whom are incomparable treasures and changeless riches, 'which no thief may steal, nor rust may corrupt'.* If, however, you wish to marry an earthly husband because he is outstanding in handsomeness, consider that either sickness may waste or old age wipe out that handsomeness, or that the finger of death will in any case blot it out. Marry then him at whose beauty the sun and moon marvel.* If you wish to marry an earthly husband because of his noble ancestry, marry him of whom it is said: 'Who shall tell his ancestry?'

Mt 6:20

Cf. Jdt 10:7,14

Is 53:8

* If you wish to marry an earthly husband for worldly honor or earthly position, consider how even the loftiest have been denied standing for long and those burdened under too heavy a weight have fallen. Therefore marry him of whom it is said: 'Who resists his power?'

Jb 9:4

Lk 1:33

* and elsewhere: 'Of his kingdom there shall be no end'.*

The chapter which follows in Migne, XLVIII Ad somnolentes, is, in fact, the first of the sermons in Alan's Liber Sermonum. It is a sermon for the first Sunday of Advent and does not belong to the Art of Preaching. See J. B. Schneyer, Repertorium der lateinischen Sermones des Mittelalters A-D (Munster/W., 1969) p. 70, no. 13, and my note of the sermon in the forthcoming translation of Alan's sermons.

ABBREVIATIONS

<i>Ad Fratres in Eremo</i>	Pseudo-Augustine <i>Sermons</i> , PL 40.1231–58. On these see J. P. Bonnes 'Un de plus grands prédicateurs du xii ^e siècle, Geoffroy de Louroux dit Geoffroy Babion' <i>R Bén</i> 56 (1945–6) 174–215.
AP	The <i>Art of Preaching</i>
Asspt	Bernard of Clairvaux, Sermon on the Assumption
BS	The <i>Books of Sermons</i>
Csi	Bernard of Clairvaux, Five Books on Consideration
DDC	Augustine, <i>De doctrine christiana</i>
Enchr.	<i>Enchiridion Sexti; The Sentences of Sextus</i> , ed. H. Chadwick (Cambridge, 1959).
Miller	J. M. Miller, <i>Readings in Mediaeval Rhetoric</i> (Indiana, 1973)
Misc.	<i>Miscellaneous Sermons</i>
PL	J.P. Migne, <i>Patrologia Latina</i>
Texts	M. T. d'Alverny, <i>Alain de Lille, Textes inédits</i> (Paris, 1965).