

On the Duties of the Clergy

Ambrose of Milan

Patristic · Nicene & Post-Nicene · Treatise

STROMATA 166

Downloaded from The Stromata (thestromata.com). Free for personal, educational, and ministry use.

INTRODUCTION

Ambrose modeled this treatise directly on Cicero's *De Officiis*, borrowing the Roman statesman's structure, the honourable, the expedient, and their reconciliation, to write the first systematic Christian handbook on clerical conduct. Composed around 391 for the clergy he had ordained in Milan, it opens with an extended meditation on the discipline of speech: when to stay silent, when a man's own words condemn him before any accuser does. The debt to Cicero is deliberate and stated outright, Ambrose wanted to show that Christian virtue answers pagan philosophy on its own ground, and surpasses it. Expect measured, practical instruction addressed to working clergy, not abstract theology.

St. Ambrose, esteeming very highly the dignity of the ministerial office, was most desirous that the clergy of his diocese should live worthily of their high vocation, and be good and profitable examples to the people. Consequently he undertook the following treatise, setting forth the duties of the clergy, and taking as a model the treatise of Cicero, *De Officiis*.

The writer says that his object is to impress upon those whom he has ordained the lessons which he had previously taught them. Like Cicero, he treats of that which is right, becoming, or honourable [decorum], and what is expedient [utile]; but with reference not to this life but to that which is to come, teaching in the first book that which is becoming or honourable; in the second, what is expedient; and in the third, considering both in conjunction.

In the first book he divides duties into ordinary, or the way of the commandments, binding upon all alike; and perfect, which consist in following the counsels. After treating then of some elementary duties, such as those towards parents and elders, he touches upon the two principles which lead the mind, reason and appetite, and shows that what is becoming consists in thinking of good and right things, and in the subjection of the appetite to reason, and supplies certain rules and examples, ending with a discussion on the four Cardinal Virtues, Prudence, Justice, Fortitude, and Temperance.

In the second book, passing from what is becoming to what is expedient, he points out that we can only measure what is really expedient by reference to eternal life, in contradiction to the errors of heathen philosophers, and shows that what is expedient consists in the knowledge of God and in good living.

Incidentally he shows that what is becoming is really that which is expedient, and ends the book with several chapters of practical considerations.

In the third book he treats of duties of perfection, and lays down as a rule that in everything we must inquire what is expedient, not for individuals, but for many or for all. Nothing is to be striven after which is not becoming; to this everything must give place, not only expediency but even friendship and life itself. By many examples he then proves how holy men have sought after what was becoming, and have thereby secured what was expedient.

The object of St. Ambrose in basing his treatise on the lines of that of Cicero would seem to have been the confutation of some of the false principles of heathenism, and to show how much higher Christian morality is than that of the Gentiles. The treatise was probably composed about a.d. 391.

Chapter 1. A Bishop's special office is to teach; St. Ambrose himself, however, has to learn in order that he may teach; or rather has to teach what he has not learned; at any rate learning and teaching with himself must go on together.

- I think I shall not seem to be taking too much on myself, if, in the midst of my children, I yield to my desire to teach, seeing that the master of humility himself has said: Come, you children, hearken unto me: I will teach you the fear of the Lord. Wherein one may observe both the humility and the grace of his reverence for God. For in saying the fear of the Lord, which seems to be common to all, he has described the chief mark of reverence for God. As, however, fear itself is the beginning of wisdom and the source of blessedness — for they that fear the Lord are blessed — he has plainly marked himself out as the teacher for instruction in wisdom, and the guide to the attainment of blessedness.
- We therefore, being anxious to imitate his reverence for God, and not without justification in dispensing grace, deliver to you as to children those things which the Spirit of Wisdom has imparted to him, and which have been made clear to us through him, and learned by sight and by example. For we can no longer now escape from the duty of teaching which the needs of the priesthood have laid upon us, though we tried to avoid it: For God gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. Ephesians 4:11
- I do not therefore claim for myself the glory of the apostles (for who can do this save those whom the Son of God Himself has chosen?); nor the grace of the prophets, nor the virtue of the evangelists, nor the cautious care of the pastors. I only desire to attain to that care and diligence in the sacred writings, which the Apostle has placed last among the duties of the saints; 1 Corinthians 12:10 and this very thing I desire, so that, in the endeavour to teach, I may be able to learn. For one is the true Master, Who alone has not learned, what He taught all; but men learn before they teach, and receive from Him what they may hand on to others.
- But not even this was the case with me. For I was carried off from the judgment seat, and the garb [infulis] of office, to enter on the priesthood, and began to teach you, what I myself had not yet learned. So it happened that I began to teach before I began to learn. Therefore I must learn and teach at the same time, since I had no leisure to learn before.

Chapter 2. Manifold dangers are incurred by speaking; the remedy for which Scripture shows to consist in silence.

- Now what ought we to learn before everything else, but to be silent, that we may be able to speak? Lest my voice should condemn me, before that of another acquit me; for it is written: By your words you shall be condemned. Matthew 12:37 What need is there, then, that you should hasten to undergo the danger of condemnation by speaking, when you can be more safe by keeping silent? How many have I seen to fall into sin by speaking, but scarcely one by keeping silent; and so it is more difficult to know how to keep silent than how to speak. I know that most persons speak because they do not know how to keep silent. It is seldom that any one is silent even when speaking profits him nothing. He is wise, then, who knows how to keep silent. Lastly, the Wisdom of God said: The Lord has given to me the tongue of learning, that I should know when it is good to speak. Justly, then, is he wise who has received of the Lord to know when he ought to speak. Wherefore the Scripture says well: A wise man will keep silence until there is opportunity. Sirach 20:7
- Therefore the saints of the Lord loved to keep silence, because they knew that a man's voice is often the utterance of sin, and a man's speech is the beginning of human error. Lastly, the Saint of the Lord said: I said, I will take heed to my ways, that I offend not in my tongue. For he knew and had read that it was a mark of the divine protection for a man to be hid from the scourge of his own tongue, Job 5:21 and the witness of his own conscience. We are chastised by the silent reproaches of our thoughts, and by the judgment of conscience. We are chastised also by the lash of our own voice, when we say things whereby our soul is mortally injured, and our mind is sorely wounded. But who is there that has his heart clean from the impurities of sin, and does not offend in his tongue? And so, as he saw there was no one who could keep his mouth free from evil speaking, he laid upon himself the law of innocency by a rule of silence, with a view to avoiding by silence that fault which he could with difficulty escape in speaking.
- Let us hearken, then, to the master of precaution: I said, I will take heed to my ways; that is, I said to myself: in the silent biddings of my thoughts, I have enjoined upon myself, that I should take heed to my ways. Some ways there are which we ought to follow; others as to which we ought to take heed. We must follow the ways of the Lord, and take heed to our own ways, lest they lead us into sin. One can take heed if one is not hasty in speaking. The law says: Hear, O Israel, the Lord your God. Deuteronomy 6:4 It said not: Speak, but Hear. Eve fell because she said to the man what she had not heard from the Lord her God. The first word from God says to you: Hear! If you hear, take heed to your ways; and if you have fallen, quickly amend your way. For: Wherein does a young man amend his way; except in taking heed to the word of the Lord? Be silent therefore first of all, and hearken, that you fail not in your tongue.
- It is a great evil that a man should be condemned by his own mouth. Truly, if each one shall give account for an idle word, Matthew 12:36 how much more for words of impurity and shame? For words uttered hastily are far worse than idle words. If, therefore, an account is demanded for an idle word, how much more will punishment be exacted for impious language?

Chapter 3. Silence should not remain unbroken, nor should it arise from idleness. How heart and mouth must be guarded against inordinate affections.

- What then? Ought we to be dumb? Certainly not. For: there is a time to keep silence and a time to speak. Ecclesiastes 3:7 If, then, we are to give account for an idle word, let us take care that we do not have to give it also for an idle silence. For there is also an active silence, such as Susanna's was, who did more by keeping silence than if she had spoken. For in keeping silence before men she spoke to God, and found no greater proof of her chastity than silence. Her conscience spoke where no word was heard, and she sought no judgment for herself at the hands of men, for she had the witness of the Lord. She therefore desired to be acquitted by Him, Who she knew could not be deceived in any way. Yea, the Lord Himself in the Gospel worked out in silence the salvation of men. Matthew 26:63 David rightly therefore enjoined on himself not constant silence, but watchfulness.
- Let us then guard our hearts, let us guard our mouths. Both have been written about. In this place we are bidden to take heed to our mouth; in another place you are told: Keep your heart with all diligence. Proverbs 4:23 If David took heed, will you not take heed? If Isaiah had unclean lips — who said: Woe is me, for I am undone, for I am a man, and have unclean lips Isaiah 6:5 — if a prophet of the Lord had unclean lips, how shall we have them clean?
- But for whom was it written, unless it was for each one of us: Hedge your possession about with thorns, and bind up your silver and gold, and make a door and a bar for your mouth, and a yoke and a balance for your words? Sirach 28:24-25 Your possession is your mind, your gold your heart, your silver your speech: The words of the Lord are pure words, as silver tried in the fire. A good mind is also a good possession. And, further, a pure inner life is a valuable possession. Hedge in, then, this possession of yours, enclose it with thought, guard it with thorns, that is, with pious care, lest the fierce passions of the flesh should rush upon it and lead it captive, lest strong emotions should assault it, and, overstepping their bounds, carry off its vintage. Guard your inner self. Do not neglect or condemn it as though it were worthless, for it is a valuable possession; truly valuable indeed, for its fruit is not perishable and only for a time, but is lasting and of use for eternal salvation. Cultivate, therefore, your possession, and let it be your tilling ground.

- Bind up your words that they run not riot, and grow wanton, and gather up sins for themselves in too much talking. Let them be rather confined, and held back within their own banks. An overflowing river quickly gathers mud. Bind up also your meaning; let it not be left slack and unchecked, lest it be said of you: There is no healing balsam, nor oil, nor bandage to apply. Sobriety of mind has its reins, whereby it is directed and guided.
- Let there be a door to your mouth, that it may be shut when need arises, and let it be carefully barred, that none may rouse your voice to anger, and thou pay back abuse with abuse. You have heard it read today: Be angry and sin not. Therefore although we are angry (this arising from the motions of our nature, not of our will), let us not utter with our mouth one evil word, lest we fall into sin; but let there be a yoke and a balance to your words, that is, humility and moderation, that your tongue may be subject to your mind. Let it be held in check with a tight rein; let it have its own means of restraint, whereby it can be recalled to moderation; let it utter words tried by the scales of justice, that there may be seriousness in our meaning, weight in our speech, and due measure in our words.

Chapter 4. The same care must be taken that our speech proceed not from evil passions, but from good motives; for here it is that the devil is especially on the watch to catch us.

- If any one takes heed to this, he will be mild, gentle, modest. For in guarding his mouth, and restraining his tongue, and in not speaking before examining, pondering, and weighing his words — as to whether this should be said, that should be answered, or whether it be a suitable time for this remark — he certainly is practising modesty, gentleness, patience. So he will not burst out into speech through displeasure or anger, nor give sign of any passion in his words, nor proclaim that the flames of lust are burning in his language, or that the incentives of wrath are present in what he says. Let him act thus for fear that his words, which ought to grace his inner life, should at the last plainly show and prove that there is some vice in his morals.
- For then especially does the enemy lay his plans, when he sees passions engendered in us; then he supplies tinder; then he lays snares. Wherefore the prophet says not without cause, as we heard read today: Surely He has delivered me from the snare of the hunter and from the hard word. Symmachus said this means the word of provocation; others the word that brings disquiet. The snare of the enemy is our speech — but that itself is also just as much an enemy to us. Too often we say something that our foe takes hold of, and whereby he wounds us as though by our own sword. How far better it is to perish by the sword of others than by our own!
- Accordingly the enemy tests our arms and clashes together his weapons. If he sees that I am disturbed, he implants the points of his darts, so as to raise a crop of quarrels. If I utter an unseemly word, he sets his snare. Then he puts before me the opportunity for revenge as a bait, so that in desiring to be revenged, I may put myself in the snare, and draw the death-knot tight for myself. If any one feels this enemy is near, he ought to give greater heed to his mouth, lest he make room for the enemy; but not many see him.

Chapter 5. We must guard also against a visible enemy when he incites us by silence; by the help of which alone we can escape from those greater than ourselves, and maintain that humility which we must display towards all.

- But we must also guard against him who can be seen, and who provokes us, and spurs us on, and exasperates us, and supplies what will excite us to licentiousness or lust. If, then, any one reviles us, irritates, stirs us up to violence, tries to make us quarrel; let us keep silence, let us not be ashamed to become dumb. For he who irritates us and does us an injury is committing sin, and wishes us to become like himself.
- Certainly if you are silent, and hide your feelings, he is likely to say: Why are you silent? Speak if you dare; but you dare not, you are dumb, I have made you speechless. If you are silent, he is the more excited. He thinks himself beaten, laughed at, little thought of, and ridiculed. If you answer, he thinks he has become the victor, because he has found one like himself. For if you are silent, men will say: That man has been abusive, but this one held him in contempt. If you return the abuse, they will say: Both have been abusive. Both will be condemned, neither will be acquitted. Therefore it is his object to irritate, so that I may speak and act as he does. But it is the duty of a just man to hide his feelings and say nothing, to preserve the fruit of a good conscience, to trust himself rather to the judgment of good men than to the insolence of a calumniator, and to be satisfied with the stability of his own character. For that is: To keep silence even from good words; since one who has a good conscience ought not to be troubled by false words, nor ought he to make more of another's abuse than of the witness of his own heart.
- So, then, let a man guard also his humility. If, however, he is unwilling to appear too humble, he thinks as follows, and says within himself: Am I to allow this man to despise me, and say such things to my face against me, as though I could not open my mouth before him? Why should I not also say something whereby I can grieve him? Am I to let him do me wrong, as though I were not a man, and as though I could not avenge myself? Is he to bring charges against me as though I could not bring together worse ones against him?
- Whoever speaks like this is not gentle and humble, nor is he without temptation. The tempter stirs him up, and himself puts such thoughts in his heart. Often and often, too, the evil spirit employs another person, and gets him to say such things to him; but do thou set your foot firm on the rock. Although a slave should abuse, let the just man be silent, and if a weak man utter insults, let him be silent, and if a poor man should make accusations, let him not answer. These are the weapons of the just man, so that he may conquer by giving way, as those skilled in throwing the javelin are wont to conquer by giving way, and in flight to wound their pursuers with severer blows.

Chapter 6. In this matter we must imitate David's silence and humility, so as not even to seem deserving of harm.

- What need is there to be troubled when we hear abuse? Why do we not imitate him who says: I was dumb and humbled myself, and kept silence even from good words? Or did David only say this, and not act up to it? No, he also acted up to it. For when Shimei the son of Gera reviled him, David was silent; and although he was surrounded with armed men he did not return the abuse,

nor sought revenge: nay, even when the son of Zeruah spoke to him, because he wished to take vengeance on him, David did not permit it. He went on as though dumb, and humbled; he went on in silence; nor was he disturbed, although called a bloody man, for he was conscious of his own gentleness. He therefore was not disturbed by insults, for he had full knowledge of his own good works.

- He, then, who is quickly roused by wrong makes himself seem deserving of insult, even while he wishes to be shown not to deserve it. He who despises wrongs is better off than he who grieves over them. For he who despises them looks down on them, as though he feels them not; but he who grieves over them is tormented, just as though he actually felt them.

Chapter 7. How admirably Psalm 39. [38.] takes the place of an introduction. Incited thereto by this psalm the saint determines to write on duties. He does this with more reason even than Cicero, who wrote on this subject to his son. How, further, this is so.

- Not without thought did I make use of the beginning of this psalm, in writing to you, my children. For this psalm which the Prophet David gave to Jeduthun to sing, I urge you to regard, being delighted myself with its depth of meaning and the excellency of its maxims. For we have learned in those words we have just shortly touched upon, that both patience in keeping silence and the duty of awaiting a fit time for speaking are taught in this psalm, as well as contempt of riches in the following verses, which things are the chief groundwork of virtues. Whilst, therefore, meditating on this psalm, it has come to my mind to write on the Duties.
- Although some philosophers have written on this subject — Panætius, for instance, and his son among the Greek, Cicero among the Latin, writers — I did not think it foreign to my office to write also myself. And as Cicero wrote for the instruction of his son, so I, too, write to teach you, my children. For I love you, whom I have begotten in the Gospel, no less than if you were my own true sons. For nature does not make us love more ardently than grace. We certainly ought to love those who we think will be with us for evermore than those who will be with us in this world only. These often are born unworthy of their race, so as to bring disgrace on their father; but you we chose beforehand, to love. They are loved naturally, of necessity, which is not a sufficiently suitable and constant teacher to implant a lasting love. But you are loved on the ground of our deliberate choice, whereby a great feeling of affection is combined with the strength of our love: thus one tests what one loves and loves what one has chosen.

Chapter 8. The word Duty has been often used both by philosophers and in the holy Scriptures; from whence it is derived.

- Since, therefore, the person concerned is one fit to write on the Duties, let us see whether the subject itself stands on the same ground, and whether this word is suitable only to the schools of the philosophers, or is also to be found in the sacred Scriptures. Beautifully has the Holy Spirit, as it happens, brought before us a passage in reading the Gospel today, as though He would urge us to write; whereby we are confirmed in our view, that the word officium, duty, may also be used with us. For when Zacharias the priest was struck dumb in the temple, and could not speak,

it is said: And it came to pass that as soon as the days of his duty [officii] were accomplished, he departed to his own house. We read, therefore, that the word officium, duty, can be used by us.

- And this is not inconsistent with reason, since we consider that the word officium (duty) is derived from efficere (to effect), and is formed with the change of one letter for the sake of euphony; or at any rate that you should do those things which injure [officiant] no one, but benefit all.

Chapter 9. A duty is to be chosen from what is virtuous, and from what is useful, and also from the comparison of the two, one with the other; but nothing is recognized by Christians as virtuous or useful which is not helpful to the future life. This treatise on duty, therefore, will not be superfluous.

- The philosophers considered that duties were derived from what is virtuous and what is useful, and that from these two one should choose the better. Then, they say, it may happen that two virtuous or two useful things will clash together, and the question is, which is the more virtuous, and which the more useful? First, therefore, duty is divided into three sections: what is virtuous, what is useful, and what is the better of two. Then, again, these three are divided into five classes; that is, two that are virtuous, two that are useful, and, lastly, the right judgment as to the choice between them. The first they say has to do with the moral dignity and integrity of life; the second with the conveniences of life, with wealth, resources, opportunities; while a right judgment must underlie the choice of any of them. This is what the philosophers say.

- But we measure nothing at all but that which is fitting and virtuous, and that by the rule of things future rather than of things present; and we state nothing to be useful but what will help us to the blessing of eternal life; certainly not that which will help us enjoy merely the present time. Nor do we recognize any advantages in opportunities and in the wealth of earthly goods, but consider them as disadvantages if not put aside, and to be looked on as a burden, when we have them, rather than as a loss when expended.
- This work of ours, therefore, is not superfluous, seeing that we and they regard duty in quite different ways. They reckon the advantages of this life among the good things, we reckon them among the evil things; for he who receives good things here, as the rich man in the parable, is tormented there; and Lazarus, who endured evil things here, there found comfort. Luke 16:25 Lastly, those who do not read their writings may read ours if they will — if, that is, they do not require great adornment of language or a skilfully-treated subject, but are satisfied with the simple charm of the subject itself.

Chapter 10. What is seemly is often found in the sacred writings long before it appears in the books of the philosophers. Pythagoras borrowed the law of his silence from David. David's rule, however, is the best, for our first duty is to have due measure in speaking.

- We are instructed and taught that what is seemly is put in our Scriptures in the first place. (In Greek it is called *ἁγίασμα*.) We read: A Hymn befits You, O God, in Zion. In Greek this is: *ᾠδὴ ψαλμὸς*. And the Apostle says: Speak the things which become sound doctrine. Titus 2:1 And elsewhere: For it befitted Him through Whom are all things and for Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. Hebrews 2:10
- Was Panætius or Aristotle, who also wrote on duty, earlier than David? Why, Pythagoras himself, who lived before the time of Socrates, followed the prophet David's steps and gave his disciples a law of silence. He went so far as to restrain his disciples from the use of speech for five years. David, on the other hand, gave his law, not with a view to impair the gift of nature, but to teach us to take heed to the words we utter. Pythagoras again made his rule, that he might teach men to speak by not speaking. But David made his, so that by speaking we might learn the more how to speak. How can there be instruction without exercise, or advance without practice?
- A man wishing to undergo a warlike training daily exercises himself with his weapons. As though ready for action he rehearses his part in the fight and stands forth just as if the enemy were in position before him. Or, with a view to acquiring skill and strength in throwing the javelin, he either puts his own arms to the proof, or avoids the blows of his foes, and escapes them by his watchful attention. The man that desires to navigate a ship on the sea, or to row, tries first on a river. They who wish to acquire an agreeable style of singing and a beautiful voice begin by bringing out their voice gradually by singing. And they who seek to win the crown of victory by strength of body and in a regular wrestling match, harden their limbs by daily practice in the wrestling school, foster their endurance, and accustom themselves to hard work.
- Nature herself teaches us this in the case of infants. For they first exercise themselves in the sounds of speech and so learn to speak. Thus these sounds of speech are a kind of practice, and

a school for the voice. Let those then who want to learn to take heed in speaking not refuse what is according to nature, but let them use all watchful care; just as those who are on a watchtower keep on the alert by watching, and not by going to sleep. For everything is made more perfect and strong by exercises proper and suitable to itself.

- David, therefore, was not always silent, but only for a time; not perpetually nor to all did he refuse to speak; but he used not to answer the enemy that provoked him, the sinner that exasperated him. As he says elsewhere: As though he were deaf he heard not them that speak vanity and imagine deceit: and as though he were dumb he opened not his mouth to them. Again, in another place, it is said: Answer not a fool according to his folly, lest you also be like to him. Proverbs 26:4
- The first duty then is to have due measure in our speech. In this way a sacrifice of praise is offered up to God; thus a godly fear is shown when the sacred Scriptures are read; thus parents are honoured. I know well that many speak because they know not how to keep silence. But it is not often any one is silent when speaking does not profit him. A wise man, intending to speak, first carefully considers what he is to say, and to whom he is to say it; also where and at what time. There is therefore such a thing as due measure in keeping silence and also in speaking; there is also such a thing as a due measure in what we do. It is a glorious thing to maintain the right standard of duty.

Chapter 11. It is proved by the witness of Scripture that all duty is either ordinary or perfect. To which is added a word in praise of mercy, and an exhortation to practise it.

- Every duty is either ordinary or perfect, a fact which we can also confirm by the authority of the Scriptures. For we read in the Gospel that the Lord said: If you will enter into life, keep the commandments. He says: Which? Jesus said to him: You shall do no murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honour your father and your mother, You shall love your neighbour as yourself. These are ordinary duties, to which something is wanting.
- Upon this the young man says to Him: All these things have I kept from my youth up, what lack I yet? Jesus said to him: If you will be perfect, go and sell all your goods and give to the poor, and you shall have treasure in heaven; and come and follow Me. Matthew 19:20-21 And earlier the same is written, where the Lord says that we must love our enemies, and pray for those that falsely accuse and persecute us, and bless those that curse us. Matthew 5:44 This we are bound to do, if we would be perfect as our Father Who is in heaven; Who bids the sun to shed his rays over the evil and the good, and makes the lands of the whole universe fertile with rain and dew without any distinction. Matthew 5:45 This, then, is a perfect duty (the Greeks call it *ἡ ἀρετή*), by which all things are put right which could have any failings in them.
- Mercy, also, is a good thing, for it makes men perfect, in that it imitates the perfect Father. Nothing graces the Christian soul so much as mercy; mercy as shown chiefly towards the poor, that you may treat them as sharers in common with you in the produce of nature, which brings forth the fruits of the earth for use to all. Thus you may freely give to a poor man what you have, and in

this way help him who is your brother and companion. You give silver; he receives life. You give money; he considers it his fortune. Your coin makes up all his property.

- Further, he bestows more on you than thou on him, since he is your debtor in regard to your salvation. If you clothe the naked, you clothe yourself with righteousness; if you bring the stranger under your roof, if you support the needy, he procures for you the friendship of the saints and eternal habitations. That is no small recompense. You sow earthly things and receive heavenly. Do you wonder at the judgment of God in the case of holy Job? Wonder rather at his virtue, in that he could say: I was an eye to the blind, and a foot to the lame. I was a father to the poor. Their shoulders were made warm with the skins of my lambs. The stranger dwelt not at my gates, but my door was open to every one that came. Job 29:15-16 Clearly blessed is he from whose house a poor man has never gone with empty hand. Nor again is any one more blessed than he who is sensible of the needs of the poor, and the hardships of the weak and helpless. In the day of judgment he will receive salvation from the Lord, Whom he will have as his debtor for the mercy he has shown.

Chapter 12. To prevent any one from being checked in the exercise of mercy, he shows that God cares for human actions; and proves on the evidence of Job that all wicked men are unhappy in the very abundance of their wealth.

- But many are kept back from the duty of showing active mercy, because they suppose that God does not care about the actions of men, or that He does not know what we do in secret, and what our conscience has in view. Some again think that His judgment in no wise seems to be just; for they see that sinners have abundance of riches, that they enjoy honours, health, and children; while, on the other hand, the just live in poverty and unhonoured, they are without children, sickly in body, and often in grief.
- That is no small point. For those three royal friends of Job declared him to be a sinner, because they saw that he, after being rich, became poor; that after having many children, he had lost them all, and that he was now covered with sores and was full of weals, and was a mass of wounds from head to foot. But holy Job made this declaration to them: If I suffer thus because of my sins, why do the wicked live? They grow old also in riches, their seed is according to their pleasure, their children are before their eyes, their houses are prosperous; but they have no fear; there is no scourge from the Lord on them. Job 21:7-9
- A faint-hearted man, seeing this, is disturbed in mind, and turns his attention away from it. Holy Job, when about to speak in the words of such a one, began thus, saying: Bear with me, I also will speak; then laugh at me. For if I am found fault with, I am found fault with as a man. Bear, therefore, the burden of my words. For I am going to say (he means) what I do not approve; but I shall utter wrong words to refute you. Or, to translate it in another way: How now? Am I found fault with by a man? That is: a man cannot find fault with me because I have sinned, although I deserve to be found fault with; for you do not find fault with me on the ground of an open sin, but estimate what I deserve for my offenses by the extent of my misfortunes. Thus the faint-hearted man, seeing that the wicked succeed and prosper, while he himself is crushed by misfortune, says

to the Lord: Depart from me, I desire not the knowledge of Your ways. Job 21:14 What good is it that we serve Him, or what use to hasten to Him? In the hands of the wicked are all good things, but He sees not their works.

- Plato has been greatly praised, because in his book on the State, he has made the person who undertook the part of objector against justice to ask pardon for his words, of which he himself did not approve; and to say that that character was only assumed for the sake of finding out the truth and to investigate the question at issue. And Cicero so far approved of this, that he also, in his book which he wrote on the Commonwealth, thought something must be said against that idea.

- How many years before these did Job live! He was the first to discover this, and to consider what excuses had to be made for this, not for the sake of decking out his eloquence, but for the sake of finding out the truth. At once he made the matter plain, stating that the lamp of the wicked is put out, that their destruction will come; Job 21:17 that God, the teacher of wisdom and instruction, is not deceived, but is a judge of the truth. Therefore the blessedness of individuals must not be estimated at the value of their known wealth, but according to the voice of their conscience within them. For this, as a true and uncorrupted judge of punishments and rewards, decides between the deserts of the innocent and the guilty. The innocent man dies in the strength of his own simplicity, in the full possession of his own will; having a soul filled as it were with marrow. Job 21:24 But the sinner, though he has abundance in life, and lives in the midst of luxury, and is redolent with sweet scents, ends his life in the bitterness of his soul, and brings his last day to a close, taking with him none of those good things which he once enjoyed — carrying away nothing with him but the price of his own wickedness.
- In thinking of this, deny if you can that a recompense is paid by divine judgment. The former feels happy in his heart, the latter wretched; that man on his own verdict is guiltless, this one a criminal; that man again is happy in leaving the world, this man grieves over it. Who can be pronounced guiltless that is not innocent in the sight of his own conscience? Tell me, he says, where is the covering of his tabernacle; his token will not be found. Job 21:28 The life of the criminal is as a dream. He has opened his eyes. His repose has departed, his enjoyment has fled. Nay, that very repose of the wicked, which even while they live is only seeming, is now in hell, for alive they go down into hell.
- You see the enjoyments of the sinner; but question his conscience. Will he not be more foul than any sepulchre? You behold his joy, you admire the bodily health of his children, and the amount of his wealth; but look within at the sores and wounds of his soul, the sadness of his heart. And what shall I say of his wealth, when you read, For a man's life consists not in the abundance of the things which he possesses? Luke 12:15 When you know, that though he seems to you to be rich, to himself he is poor, and in his own person refutes your judgment? What also shall I say of the number of his children and of his freedom from pain — when he is full of grief and decides that he will have no heir, and does not wish that those who copy his ways should succeed him? For the sinner really leaves no heir. Thus the wicked man is a punishment to himself, but the upright man is a grace to himself — and to either, whether good or bad, the reward of his deeds is paid in his own person.

Chapter 13. The ideas of those philosophers are refuted who deny to God the care of the whole world, or of any of its parts.

- But let us return to our point, lest we seem to have lost sight of the break we made in answering the ideas of those who, seeing some wicked men, rich, joyous, full of honours, and powerful, while many upright men are in want and are weak — suppose therefore that God either cares nothing about us (which is what the Epicureans say), or that He is ignorant of men's actions as the wicked say — or that, if He knows all things, He is an unjust judge in allowing the good to be

in want and the wicked to have abundance. But it did not seem out of place to make a digression to meet an idea of this kind and to contrast it with the feelings of those very persons whom they consider happy—for they think themselves wretched. I suppose they would believe themselves more readily than us.

- After this digression I consider it an easy matter to refute the rest — above all the declaration of those who think that God has no care whatever for the world. For instance, Aristotle declares that His providence extends only to the moon. But what workman is there who gives no care to his work? Who would forsake and abandon what he believes himself to have produced? If it is derogatory to rule, is it not more so to have created? Though there is no wrong involved in not creating anything, it is surely the height of cruelty not to care for what one has created.
- But if some deny God to be the Creator, and so count themselves among the beasts and irrational creatures, what shall we say of those who condemn themselves to such indignity? They themselves declare that God pervades all things, that all depend upon His power, that His might and majesty penetrate all the elements — lands, heaven, and seas; yet they think it derogatory to Him to enter into man's spirit, which is the noblest thing He has given us, and to be there with the full knowledge of the divine Majesty.
- But philosophers who are held to be reasonable laugh at the teacher of these ideas as besotted and licentious. But what shall I say of Aristotle's idea? He thinks that God is satisfied with His own narrow bounds, and lives within the prescribed limits of His kingdom. This, however, is also what the poets' tales tell us. For they relate that the world is divided between three gods, so that it has fallen to the lot of one to restrain and rule heaven, to another the sea, and to a third the lower regions. They have also to take care not to stir up war one with the other by allowing thoughts and cares about the belongings of others to take hold of them. In the same way, Aristotle also declares that God has no care for the earth, as He has none for the sea or the lower regions. How is it that these philosophers shut out of their ranks the poets whose footsteps they follow?

Chapter 14. Nothing escapes God's knowledge. This is proved by the witness of the Scriptures and the analogy of the sun, which, although created, yet by its light or heat enters into all things.

- Next comes the answer to the question, whether God, not having failed to show care for His work, now fails to have knowledge of it? Thus it is written: He that planted the ear, shall He not hear? He that made the eye, shall He not regard?
- This false idea was not unknown to the holy prophets. David himself introduces men to speak whom pride has filled and claimed for its own. For what shows greater pride than when men who are living in sin think it unfit that other sinners should live, and say: Lord, how long shall the ungodly, how long shall the ungodly triumph? And later on: And yet they say, the Lord shall not see: neither shall the God of Jacob regard it. Whom the prophet answers, saying: Take heed, you unwise among the people: O you fools, when will you understand? He that planted the ear, shall He not hear? Or He that made the eye, shall He not see? He that rebukes the nations, shall He not punish?— He that teaches man knowledge? The Lord knows the thoughts of man that they

are vain. Does He Who discerns whatsoever is vain not know what is holy, and is He ignorant of what He Himself has made? Can the workman be ignorant of his own work? This one is a man, yet he discerns what is hidden in his work; and God — shall He not know His own work? Is there more depth, then, in the work than in its author? Has He made something superior to Himself; the value of which, as its Author, He was ignorant of, and whose condition He knew not, though He was its Director? So much for these persons.

- But we are satisfied with the witness of Him Who says: I search out the heart and the reins. Jeremiah 17:10 In the Gospel, also, the Lord Jesus says: Why do you think evil in your hearts? For He knew they were thinking evil. Matthew 9:4 The evangelist also witnesses to this, saying: For Jesus knew their thoughts. Luke 6:8
- The idea of these people will not trouble us much if we look at their actions. They will not have Him to be judge over them, Whom nothing deceives; they will not grant to Him the knowledge of things hidden, for they are afraid their own hidden things may be brought to light. But the Lord, also, knowing their works, has given them over unto darkness. In the night, he says, he will be as a thief, and the eye of the adulterer will watch for the darkness, saying, No eye shall see me; he has covered up his face. Job 24:14-15 For every one that avoids the light loves darkness, seeking to be hid, though he cannot be hid from God, Who knows not only what is transacted, but also what will be thought of, both in the depths of space and in the minds of men. Thus, again, he who speaks in the book Ecclesiasticus says: Who sees me? The darkness has covered me, and the walls have hidden me; whom do I fear? Sirach 23:18 But although lying on his bed he may think thus, he is caught where he never thought of it. It shall be, it says, a shame to him because he knew not what the fear of the Lord was. Sirach 23:31
- But what can be more foolish than to suppose that anything escapes God's notice, when the sun which supplies the light enters even hidden spots, and the strength of its heat reaches to the foundations of a house and its inner chambers? Who can deny that the depths of the earth, which the winter's ice has bound together, are warmed by the mildness of spring? Surely the very heart of a tree feels the force of heat or cold, to such an extent that its roots are either nipped with the cold or sprout forth in the warmth of the sun. In short, wherever the mildness of heaven smiles on the earth, there the earth produces in abundance fruits of different kinds.
- If, then, the sun's rays pour their light over all the earth and enter into its hidden spots; if they cannot be checked by iron bars or the barrier of heavy doors from getting within, how can it be impossible for the Glory of God, which is instinct with life, to enter into the thoughts and hearts of men that He Himself has created? And how shall it not see what He Himself has created? Did He make His works to be better and more powerful than He Himself is, Who made them (in this event) so as to escape the notice of their Creator whenever they will? Did He implant such perfection and power in our mind that He Himself could not comprehend it when He wished?

Chapter 15. Those who are dissatisfied with the fact that the good receive evil, and the evil good, are shown by the example of Lazarus, and on the authority of Paul, that punishments and rewards are reserved for a future life.

- We have fully discussed two questions; and this discussion, as we think, has not turned out quite unfavourably for us. A third question yet remains; it is this: Why do sinners have abundance of wealth and riches, and fare sumptuously, and have no grief or sorrow; while the upright are in want, and are punished by the loss of wives or children? Now, that parable in the Gospel ought to satisfy persons like these; for the rich man was clothed in purple and fine linen, and dined sumptuously every day; but the beggar, full of sores, used to gather the crumbs of his table. After the death of the two, however, the beggar was in Abraham's bosom in rest; the rich man was in torment. Is it not plain from this that rewards and punishments according to deserts await one after death?

- And surely this is but right. For in a contest there is much labour needed — and after the contest victory falls to some, to others disgrace. Is the palm ever given or the crown granted before the course is finished? Paul writes well; He says: I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing. 2 Timothy 4:7-8 In that day, he says, He will give it — not here. Here he fought, in labours, in dangers, in shipwrecks, like a good wrestler; for he knew how that through much tribulation we must enter into the kingdom of God. Acts 14:22 Therefore no one can receive a reward, unless he has striven lawfully; nor is the victory a glorious one, unless the contest also has been toilsome.

Chapter 16. To confirm what has been said above about rewards and punishments, he adds that it is not strange if there is no reward reserved for some in the future; for they do not labour here nor struggle. He goes on to say also that for this reason temporal goods are granted to these persons, so that they may have no excuse whatever.

- Is not he unjust who gives the reward before the end of the contest? Therefore the Lord says in the Gospel: Blessed are the poor in spirit, for theirs is the kingdom of heaven. Matthew 5:3 He said not: Blessed are the rich, but the poor. By the divine judgment blessedness begins there whence human misery is supposed to spring. Blessed are they that hunger, for they shall be filled; Blessed are they that mourn, for they shall be comforted; Blessed are the merciful, for God will have mercy on them; Blessed are the pure in heart, for they shall see God; Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven; Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you for righteousness' sake. Rejoice and be exceeding glad, for plentiful is your reward in heaven. A reward future and not present — in heaven, not on earth — has He promised shall be given. What further do you expect? What further is due? Why do you demand the crown with so much haste, before you conquer? Why do you desire to shake off the dust and to rest? Why do you long to sit at the feast before the course is finished? As yet the people are looking on, the athletes are in the arena, and thou — do you already look for ease?
- Perhaps you say, Why are the wicked joyous? Why do they live in luxury? Why do they not toil with me? It is because they who have not put down their names to strive for the crown are not bound to undergo the labours of the contest. They who have not gone down into the race-course do not anoint themselves with oil nor get covered with dust. For those whom glory awaits trouble is at hand. The perfumed spectators are wont to look on, not to join in the struggle, nor to endure the sun, the heat, the dust, and the showers. Let the athletes say to them: Come, strive with us. The spectators will but answer: We sit here now to decide about you, but you, if you conquer, will gain the glory of the crown and we shall not.
- They, then, who have devoted themselves to pleasures, luxury, robbery, gain, or honours are spectators rather than combatants. They have the profit of labour, but not the fruits of virtue. They love their ease; by cunning and wickedness they heap up riches; but they will pay the penalty of

their iniquity, though it be late. Their rest will be in hell, yours in heaven; their home in the grave, yours in paradise. Whence Job said beautifully that they watch in the tomb, Job 21:32 for they cannot have the calm of quiet rest which he enjoys who shall rise again.

- Do not, therefore, understand, or speak, or think as a child; nor as a child claim those things now which belong to a future time. The crown belongs to the perfect. Wait till that which is perfect has come, when you may know— not through a glass as in a riddle, but face to face 1 Corinthians 13:12 — the very form of truth made clear. Then will be made known why that person was rich who was wicked and a robber of other men's goods, why another was powerful, why a third had many children, and yet a fourth was loaded with honours.
- Perhaps all this happens that the question may be asked of the robber: You were rich, so why did you seize on the goods of others? Need did not force you, poverty did not drive you to it. Did I not make you rich, that you might have no excuse? So, too, it may be said to a person of power: Why did you not aid the widow, the orphans also, when enduring wrong? Were you powerless? Could you not help? I made you for this purpose, not that you might do wrong, but that you might check it. Is it not written for you Save him that endures wrong? Sirach 4:9 Is it not written for you: Deliver the poor and needy out of the hand of the sinner? It may be said also to the man who has abundance of good things: I have blessed you with children and honours; I have granted you health of body; why did you not follow my commands? My servant, what have I done to you, or how have I grieved you? Was it not I that gave you children, bestowed honours, granted health to you? Why did you deny me? Why did you suppose that your actions would not come to my knowledge? Why did you accept my gifts, yet despise my commands?
- We can gather the same from the example of the traitor Judas. He was chosen among the Twelve Apostles, and had charge of the money bag, to lay it out upon the poor, John 12:6 that it might not seem as though he had betrayed the Lord because he was unhonoured or in want. Wherefore the Lord granted him this office, that He might also be justified in him; he would be guilty of a greater fault, not as one driven to it by wrong done to him, but as one misusing grace.

Chapter 17. The duties of youth, and examples suitable to that age, are next put forth.

- Since it has been made sufficiently plain that there will be punishment for wickedness and reward for virtue, let us proceed to speak of the duties which have to be borne in mind from our youth up, that they may grow with our years. A good youth ought to have a fear of God, to be subject to his parents, to give honour to his elders, to preserve his purity; he ought not to despise humility, but should love forbearance and modesty. All these are an ornament to youthful years. For as seriousness is the true grace of an old man, and ardour of a young man, so also is modesty, as though by some gift of nature, well set off in a youth.
- Isaac feared the Lord, as was indeed but natural in the son of Abraham; being subject also to his father to such an extent that he would not avoid death in opposition to his father's will. Genesis 22:9 Joseph also, though he dreamed that sun and moon and stars made obeisance to him, yet was subject to his father's will with ready obedience. Genesis 37:9 So chaste was he, he would not hear even a word unless it were pure; humble was he even to doing the work of a slave, modest, even

to taking flight, enduring, even to bearing imprisonment, so forgiving of wrong as even to repay it with good. Whose modesty was such, that, when seized by a woman, he preferred to leave his garment in her hands in flight, rather than to lay aside his modesty. Genesis 39:12 Moses, Exodus 4:10 also, and Jeremiah, Jeremiah 1:6 chosen by the Lord to declare the words of God to the people, were for avoiding, through modesty, that which through grace they could do.

Chapter 18. On the different functions of modesty. How it should qualify both speech and silence, accompany chastity, commend our prayers to God, govern our bodily motions; on which last point reference is made to two clerics in language by no means unsuited to its object. Further he proceeds to say that one's gait should be in accordance with that same virtue, and how careful one must be that nothing immodest come forth from one's mouth, or be noticed in one's body. All these points are illustrated with very appropriate examples.

- Lovely, then, is the virtue of modesty, and sweet is its grace! It is seen not only in actions, but even in our words, so that we may not go beyond due measure in speech, and that our words may not have an unbecoming sound. The mirror of our mind often enough reflects its image in our words. Sobriety weighs out the sound even of our voice, for fear that too loud a voice should offend the ear of any one. Nay, in singing itself the first rule is modesty, and the same is true in every kind of speech, too, so that a man may gradually learn to praise God, or to sing songs, or even to speak, in that the principles of modesty grace his advance.
- Silence, again, wherein all the other virtues rest, is the chief act of modesty. Only, if it is supposed to be a sign of a childish or proud spirit, it is accounted a reproach; if a sign of modesty, it is reckoned for praise. Susanna was silent in danger, and thought the loss of modesty was worse than loss of life. She did not consider that her safety should be guarded at the risk of her chastity. To God alone she spoke, to Whom she could speak out in true modesty. She avoided looking on the face of men. For there is also modesty in the glance of the eye, which makes a woman unwilling to look upon men, or to be seen by them.
- Let no one suppose that this praise belongs to chastity alone. For modesty is the companion of purity, in company with which chastity itself is safer. Shame, again, is good as a companion and guide of chastity, inasmuch as it does not suffer purity to be defiled in approaching even the outskirts of danger. This it is that, at the very outset of her recognition, commends the Mother of the Lord to those who read the Scriptures, and, as a credible witness, declares her worthy to be chosen to such an office. For when in her chamber, alone, she is saluted by the angel, she is silent, and is disturbed at his entrance, and the Virgin's face is troubled at the strange appearance of a man's form. And so, though she was humble, yet it was not because of this, but on account of her modesty, that she did not return his salutation, nor give him any answer, except to ask, when she had learned that she should conceive the Lord, how this should be. She certainly did not speak merely for the sake of making a reply.
- In our very prayers, too, modesty is most pleasing, and gains us much grace from our God. Was it not this that exalted the publican, and commended him, when he dared not raise even his eyes to

heaven? Luke 18:13-14 So he was justified by the judgment of the Lord rather than the Pharisee, whom overweening pride made so hideous. Therefore let us pray in the incorruptibility of a meek and quiet spirit, which is in the sight of God of great price, 1 Peter 3:4 as St. Peter says. A noble thing, then, is modesty, which, though giving up its rights, seizing on nothing for itself, laying claim to nothing, and in some ways somewhat retiring within the sphere of its own powers, yet is rich in the sight of God, in Whose sight no man is rich. Rich is modesty, for it is the portion of God. Paul also bids that prayer be offered up with modesty and sobriety. 1 Timothy 2:9 He desires that this should be first, and, as it were, lead the way of prayers to come, so that the sinner's prayer may not be boastful, but veiled, as it were, with the blush of shame, may merit a far greater degree of grace, in giving way to modesty at the remembrance of its fault.

- Modesty must further be guarded in our very movements and gestures and gait. For the condition of the mind is often seen in the attitude of the body. For this reason the hidden man of our heart (our inner self) is considered to be either frivolous, boastful, or boisterous, or, on the other hand, steady, firm, pure, and dependable. Thus the movement of the body is a sort of voice of the soul.

- You remember, my children, that a friend of ours who seemed to recommend himself by his assiduity in his duties, yet was not admitted by me into the number of the clergy, because his gestures were too unseemly. Also that I bade one, whom I found already among the clergy, never to go in front of me, because he actually pained me by the seeming arrogance of his gait. That is what I said when he returned to his duty after an offense committed. This alone I would not allow, nor did my mind deceive me. For both have left the Church. What their gait betrayed them to be, such were they proved to be by the faithlessness of their hearts. The one forsook his faith at the time of the Arian troubles; the other, through love of money, denied that he belonged to us, so that he might not have to undergo sentence at the hands of the Church. In their gait was discernible the semblance of fickleness, the appearance, as it were, of wandering buffoons.
- Some there are who in walking perceptibly copy the gestures of actors, and act as though they were bearers in the processions, and had the motions of nodding statues, to such an extent that they seem to keep a sort of time, as often as they change their step.
- Nor do I think it becoming to walk hurriedly, except when a case of some danger demands it, or a real necessity. For we often see those who hurry come up panting, and with features distorted. But if there is no reason for the need of such hurry, it gives cause for just offense. I am not, however, talking of those who have to hurry now and then for some particular reason, but of those to whom, by the yoke of constant habit, it has become a second nature. In the case of the former I cannot approve of their slow solemn movements, which remind one of the forms of phantoms. Nor do I care for the others with their headlong speed, for they put one in mind of the ruin of outcasts.
- A suitable gait is that wherein there is an appearance of authority and weight and dignity, and which has a calm collected bearing. But it must be of such a character that all effort and conceit may be wanting, and that it be simple and plain. Nothing counterfeit is pleasing. Let nature train our movements. If indeed there is any fault in our nature, let us mend it with diligence. And, that artifice may be wanting, let not amendment be wanting.
- But if we pay so much attention to things like these, how much more careful ought we to be to let nothing shameful proceed out of our mouth, for that defiles a man terribly. It is not food that defiles, but unjust disparagement of others and foul words. These things are openly shameful. In our office indeed must no word be let fall at all unseemly, nor one that may give offense to modesty. But not only ought we to say nothing unbecoming to ourselves, but we ought not even to lend our ears to words of this sort. Thus Joseph fled and left his garment, that he might hear nothing inconsistent with his modesty. Genesis 39:12 For he who delights to listen, urges the other on to speak.
- To have full knowledge of what is foul is in the highest degree shameful. To see anything of this sort, if by chance it should happen, how dreadful that is! What, therefore, is displeasing to us in others, can that be pleasing in ourselves? Is not nature herself our teacher, who has formed to perfection every part of our body, so as to provide for what is necessary and to beautify and grace its form? However she has left plain and open to the sight those parts which are beautiful to look upon; among which, the head, set as it were above all, and the pleasant lines of the figure, and the appearance of the face are prominent, while their usefulness for work is ready to hand. But

those parts in which there is a compliance with the necessities of nature, she has partly put away and hidden in the body itself, lest they should present a disgusting appearance, and partly, too, she has taught and persuaded us to cover them.

- Is not nature herself then a teacher of modesty? Following her example, the modesty of men, which I suppose is so called from the mode of knowing what is seemly, has covered and veiled what it has found hid in the frame of our body; like that door which Noah was bidden to make in the side of the ark; Genesis 6:16 wherein we find a figure of the Church, and also of the human body, for through that door the remnants of food were cast out. Thus the Maker of our nature so thought of our modesty, and so guarded what was seemly and virtuous in our body, as to place what is unseemly behind, and to put it out of the sight of our eyes. Of this the Apostle says well: Those members of the body which seem to be more feeble are necessary, and those members of the body which we think to be less honourable, upon these we bestow more abundant honour, and our uncomely parts have more abundant comeliness. 1 Corinthians 12:22-23 Truly, by following the guidance of nature, diligent care has added to the grace of the body. In another place I have gone more fully into this subject, and said that not only do we hide those parts which have been given us to hide, but also that we think it unseemly to mention by name their description, and the use of those members.
- And if these parts are exposed to view by chance, modesty is violated; but if on purpose, it is reckoned as utter shamelessness. Wherefore Ham, Noah's son, brought disgrace upon himself; for he laughed when he saw his father naked, but they who covered their father received the gift of a blessing. Genesis 9:22 For which cause, also, it was an ancient custom in Rome, and in many other states as well, that grown-up sons should not bathe with their parents, or sons-in-law with their fathers-in-law, in order that the great duty of reverence for parents should not be weakened. Many, however, cover themselves so far as they can in the baths, so that, where the whole body is bare, that part of it at least may be covered.
- The priests, also, under the old law, as we read in Exodus, wore breeches, as it was told Moses by the Lord: And you shall make them linen breeches to cover their shame: from the loins even to the thighs they shall reach, and Aaron and his sons shall wear them, when they enter into the tabernacle of witness, and when they come unto the altar of the holy place to offer sacrifice, that they lay not sin upon themselves and die. Exodus 28:42-43 Some of us are said still to observe this, but most explain it spiritually, and suppose it was said with a view to guarding modesty and preserving chastity.

Chapter 19. How should seemliness be represented by a speaker? Does beauty add anything to virtue, and, if so, how much? Lastly, what care should we take that nothing conceited or effeminate be seen in us?

- It has given me pleasure to dwell somewhat at length on the various functions of modesty; for I speak to you who either can recognize the good that is in it in your own cases, or at least do not know its loss. Fitted as it is for all ages, persons, times, and places, yet it most beseems youthful and childish years.

- But at every age we must take care that all we do is seemly and becoming, and that the course of our life forms one harmonious and complete whole. Wherefore Cicero thinks that a certain order ought to be observed in what is seemly. He says that this lies in beauty, order, and in appointment fitted for action. This, as he says, it is difficult to explain in words, yet it can be quite sufficiently understood.
- Why Cicero should have introduced beauty, I do not quite understand; though it is true he also speaks in praise of the powers of the body. We certainly do not locate virtue in the beauty of the body, though, on the other hand, we do recognize a certain grace, as when modesty is wont to cover the face with a blush of shame, and to make it more pleasing. For as a workman is wont to work better the more suitable his materials are, so modesty is more conspicuous in the comeliness of the body. Only the comeliness of the body should not be assumed; it should be natural and artless, unstudied rather than elaborated, not heightened by costly and glistening garments, but just clad in ordinary clothing. One must see that nothing is wanting that one's credit or necessity demands, while nothing must be added for the sake of splendour.
- The voice, too, should not be languid, nor feeble, nor womanish in its tone — such a tone of voice as many are in the habit of using, under the idea of seeming important. It should preserve a certain quality, and rhythm, and a manly vigour. For all to do what is best suited to their character and sex, that is to attain to beauty of life. This is the best order for movements, this the employment fitted for every action. But as I cannot approve of a soft or weak tone of voice, or an effeminate gesture of the body, so also I cannot approve of what is boorish and rustic. Let us follow nature. The imitation of her provides us with a principle of training, and gives us a pattern of virtue.

Chapter 20. If we are to preserve our modesty we must avoid fellowship with profligate men, also the banquets of strangers, and intercourse with women; our leisure time at home should be spent in pious and virtuous pursuits.

- Modesty has indeed its rocks — not any that she brings with her, but those, I mean, which she often runs against, as when we associate with profligate men, who, under the form of pleasantries, administer poison to the good. And the latter, if they are very constant in their attendance at banquets and games, and often join in jests, enervate that manly gravity of theirs. Let us then take heed that, in wishing to relax our minds, we do not destroy all harmony, the blending as it were of all good works. For habit quickly bends nature in another direction.
- For this reason I think that what ye wisely do is befitting to the duties of clerics, and especially to those of the priesthood— namely, that you avoid the banquets of strangers, but so that you are still hospitable to travellers, and give no occasion for reproach by reason of your great care in the matter. Banquets with strangers engross one's attention, and soon produce a love for feasting. Tales, also, of the world and its pleasures often creep in. One cannot shut one's ears; and to forbid them is looked on as a sign of haughtiness. One's glass, too, even against one's will, is filled time after time. It is better surely to excuse oneself once for all at one's own home, than often at another's. When one rises sober, at any rate one's presence need not be condemned by the insolence of another.

- There is no need for the younger clergy to go to the houses of widows or virgins, except for the sake of a definite visit, and in that case only with the elder clergy, that is, with the bishop, or, if the matter be somewhat important, with the priests. Why should we give room to the world to revile? What need is there for those frequent visits to give ground for rumours? What if one of those women should by chance fall? Why should you undergo the reproach of another's fall? How many even strong men have been led away by their passions? How many are there who have not indeed yielded to sin, but have given ground for suspicion?
- Why do you not spend the time which you have free from your duties in the church in reading? Why do you not go back again to see Christ? Why do you not address Him, and hear His voice? We address Him when we pray, we hear Him when we read the sacred oracles of God. What have we to do with strange houses? There is one house which holds all. They who need us can come to us. What have we to do with tales and fables? An office to minister at the altar of Christ is what we have received; no duty to make ourselves agreeable to men has been laid upon us.
- We ought to be humble, gentle, mild, serious, patient. We must keep the mean in all things, so that a calm countenance and quiet speech may show that there is no vice in our lives.

Chapter 21. We must guard against anger, before it arises; if it has already arisen we must check and calm it, and if we cannot do this either, at least we should keep our tongue from abuse, so that our passions may be like boys' quarrels. He relates what Archites said, and shows that David led the way in this matter, both in his actions and in his writings.

- Let anger be guarded against. If it cannot, however, be averted, let it be kept within bounds. For indignation is a terrible incentive to sin. It disorders the mind to such an extent as to leave no room for reason. The first thing, therefore, to aim at, if possible, is to make tranquillity of character our natural disposition by constant practice, by desire for better things, by fixed determination. But since passion is to a large extent implanted in our nature and character, so that it cannot be uprooted and avoided, it must be checked by reason, if, that is, it can be foreseen. And if the mind has already been filled with indignation before it could be foreseen or provided against in any way, we must consider how to conquer the passion of the mind, how to restrain our anger, that it may no more be so filled. Resist wrath, if possible; if not, give way, for it is written: Give place to wrath. Romans 12:19
- Jacob dutifully gave way to his brother when angry, and to Rebecca; that is to say, taught by counsels of patience, he preferred to go away and live in foreign lands, rather than to arouse his brother's anger; and then to return only when he thought his brother was appeased. Genesis 27:42 Thus it was that he found such great grace with God. With what offers of willing service, with what gifts, did he reconcile his brother to himself again, so that he should not remember the blessing which had been taken away from him, but should only remember the reparation now offered?
- If, then, anger has got the start, and has already taken possession of your mind, and mounted into your heart, forsake not your ground. Your ground is patience, it is wisdom, it is reason, it is the allaying of indignation. And if the stubbornness of your opponent rouses you, and his perverseness drives you to indignation: if you can not calm your mind, check at least your tongue. For so it is written: Keep your tongue from evil, and your lips that they speak no guile. Seek peace and pursue it. See the peace of holy Jacob, how great it was! First, then, calm your mind. If you can not do this, put a restraint upon your tongue. Lastly, omit not to seek for reconciliation. These ideas the speakers of the world have borrowed from us, and have set down in their writings. But he who said it first has the credit of understanding its meaning.
- Let us then avoid or at any rate check anger, so that we may not lose our share of praise, nor yet add to our list of sins. It is no light thing to calm one's anger. It is no less difficult a thing than it is not to be roused at all. The one is an act of our own will, the other is an effect of nature. So quarrels among boys are harmless, and have more of a pleasant than a bitter character about them. And if boys quickly come to quarrel one with the other, they are easily calmed down again, and quickly come together with even greater friendliness. They do not know how to act deceitfully and artfully. Do not condemn these children, of whom the Lord says: Unless you are converted and become as this child, you shall not enter into the kingdom of heaven. Matthew 18:3 So also

the Lord Himself, Who is the Power of God, as a Boy, when He was reviled, reviled not again, when He was struck, struck not back. 1 Peter 2:23 Set then your mind on this — like a child never to keep an injury in mind, never to show malice, but that all things may be done blamelessly by you. Regard not the return made you by others. Hold your ground. Guard the simplicity and purity of your heart. Answer not an angry man according to his anger, nor a foolish man according to his folly. One fault quickly calls forth another. If stones are rubbed together, does not fire break forth?

- The heathen— (they are wont to exaggerate everything in speaking)— make much of the saying of the philosopher Archytas of Tarentum , which he spoke to his bailiff: O you wretched man, how I would punish you, if I were not angry. But David already before this had in his indignation held back his armed hand. How much greater a thing it is not to revile again, than not to avenge oneself! The warriors, too, prepared to take vengeance against Nabal, Abigail restrained by her prayers. From whence we perceive that we ought not only to yield to timely entreaties, but also to be pleased with them. So much was David pleased that he blessed her who intervened, because he was restrained from his desire for revenge.
- Already before this he had said of his enemies: For they cast iniquity upon me, and in their wrath they were grievous to me. Let us hear what he said when overwhelmed in wrath: Who will give me wings like a dove, and I will flee away and be at rest. They kept provoking him to anger, but he sought quietness.
- He had also said: Be angry and sin not. The moral teacher who knew that the natural disposition should rather be guided by a reasonable course of teaching, than be eradicated, teaches morals, and says: Be angry where there is a fault against which you ought to be angry. For it is impossible not to be roused up by the baseness of many things; otherwise we might be accounted, not virtuous, but apathetic and neglectful. Be angry therefore, so that you keep free from fault, or, in other words: If you are angry, do not sin, but overcome wrath with reason. Or one might put it thus: If you are angry, be angry with yourselves, because you are roused, and you will not sin. For he who is angry with himself, because he has been so easily roused, ceases to be angry with another. But he who wishes to prove his anger is righteous only gets the more inflamed, and quickly falls into sin. Better is he, as Solomon says, that restrains his anger, than he that takes a city, Proverbs 16:32 for anger leads astray even brave men.
- We ought therefore to take care that we do not get into a flurry, before reason prepares our minds. For oftentimes anger or distress or fear of death almost deprives the soul of life, and beats it down by a sudden blow. It is therefore a good thing to anticipate this by reflection, and to exercise the mind by considering the matter. So the mind will not be roused by any sudden disturbance, but will grow calm, being held in by the yoke and reins of reason.

Chapter 22. On reflection and passion, and on observing propriety of speech, both in ordinary conversation and in holding discussions.

- There are two kinds of mental motions — those of reflection and of passion. The one has to do with reflection, the other with passion. There is no confusion one with the other, for they are

markedly different and unlike. Reflection has to search and as it were to grind out the truth. Passion prompts and stimulates us to do something. Thus by its very nature reflection diffuses tranquillity and calm; and passion sends forth the impulse to act. Let us then be ready to allow reflection on good things to enter into our mind, and to make passion submit to reason (if indeed we wish to direct our minds to guard what is seemly), lest desire for anything should shut out reason. Rather let reason test and see what befits virtue.

- And since we have said that we must aim at the observance of what is seemly, so as to know what is the due measure in our words and deeds, and as order in speech rather than in action comes first; speech is divided into two kinds: first, as it is used in friendly conversation, and then in the treatment and discussion of matters of faith and justice. In either case we must take care that there is no irritation. Our language should be mild and quiet, and full of kindness and courtesy and free from insult. Let there be no obstinate disputes in our familiar conversations, for they are wont only to bring up useless subjects, rather than to supply anything useful. Let there be discussion without wrath, urbanity without bitterness, warning without sharpness, advice without giving offense. And as in every action of our life we ought to take heed to this, in order that no overpowering impulse of our mind may ever shut out reason (let us always keep a place for counsel), so, too, ought we to observe that rule in our language, so that neither wrath nor hatred may be aroused, and that we may not show any signs of our greed or sloth.
- Let our language be of this sort, more especially when we are speaking of the holy Scriptures. For of what ought we to speak more often than of the best subject of conversation, of its exhortation to watchfulness, its care for good instruction? Let us have a reason for beginning, and let our end be within due limits. For a speech that is wearisome only stirs up anger. But surely it is most unseemly that when every kind of conversation generally gives additional pleasure, this should give cause of offense!
- The treatment also of such subjects as the teaching of faith, instruction on self-restraint, discussion on justice, exhortation to activity, must not be taken up by us and fully gone into all at one time, but must be carried on in course, so far as we can do it, and as the subject-matter of the passage allows. Our discourse must not be too lengthy, nor too soon cut short, for fear the former should leave behind it a feeling of aversion, and the latter produce carelessness and neglect. The address should be plain and simple, clear and evident, full of dignity and weight; it should not be studied or too refined, nor yet, on the other hand, be unpleasing and rough in style.

Chapter 23. Jests, although at times they may be quite proper, should be altogether banished among clerics. The voice should be plain and frank.

- Men of the world give many further rules about the way to speak, which I think we may pass over; as, for instance, the way jesting should be conducted. For though at times jests may be proper and pleasant, yet they are unsuited to the clerical life. For how can we adopt those things which we do not find in the holy Scriptures?
- We must also take care that in relating stories we do not alter the earnest purpose of the harder rule we have set before us. Woe unto you that laugh, for you shall weep, Luke 6:25 says the Lord.

Do we seek for something to laugh at, that laughing here we may weep hereafter? I think we ought to avoid not only broad jokes, but all kinds of jests, unless perchance it is not unfitting at the time for our conversation to be agreeable and pleasant.

- In speaking of the voice, I certainly think it ought to be plain and clear. That it should be musical is a gift of nature, and is not to be won by exertion. Let it be distinct in its pronunciation and full of a manly vigour, but let it be free from a rough and rustic twang. See, too, that it does not assume a theatrical accent, but rather keeps true to the inner meaning of the words it utters.

Chapter 24. There are three things to be noticed in the actions of our life. First, our passions are to be controlled by our reason; next, we ought to observe a suitable moderation in our desires; and, lastly, everything ought to be done at the right time and in the proper order. All these qualities shone forth so conspicuously in the holy men of Old Testament time, that it is evident they were well furnished with what men call the cardinal virtues.

- I think I have said enough on the art of speaking. Let us now consider what befits an active life. We note that there are three things to be regarded in connection with this subject. One is, that passion should not resist our reason. In that way only can our duties be brought into line with what is seemly. For if passion yields to reason we can easily maintain what is seemly in our duties. Next, we must take care lest, either by showing greater zeal or less than the matter we take up demands, we look as though we were taking up a small matter with great parade or were treating a great matter with but little care. Thirdly, as regards moderation in our endeavours and works, and also with regard to order in doing things and in the right timing of things, I think that everything should be open and straightforward.
- But first comes that which I may call the foundation of all, namely, that our passions should obey our reason. The second and third are really the same — moderation in either case. There is room with us for the survey of a pleasing form, which is accounted beauty, and the consideration of dignity. Next follows the consideration of the order and the timing of things. These, then, are the three points, and we must see whether we can show them in perfection in any one of the saints.
- First there is our father Abraham, who was formed and called for the instruction of generations to come. When bidden to go forth from his own country and kindred and from his father's house, though bound and held back by many ties of relationship, did he not give proof that in him passion was subject to reason? Who does not delight in the sweet charms of his native land, his kindred, and his own home? Their sweetness then delighted him. But the thought of the heavenly command and of an eternal reward influenced him more. Did he not reflect that he could not take his wife with him without the greatest danger, unused as she was to hardships, and so tender to bear insults, and so beautiful as to be likely to arouse the lust of profligate men? Yet he decided somewhat deliberately to undergo all this rather than to escape it by making excuses. Lastly, when he had gone into Egypt, he advised her to say she was his sister, not his wife.
- See here what passions are at work! He feared for the chastity of his wife, he feared for his own safety, he had his suspicions about the lust of the Egyptians, and yet the reasonableness of performing his duty to God prevailed with him. For he thought that by the favour of God he could be safe everywhere, but if he offended the Lord he could not abide unharmed even at home. Thus reason conquered passion, and brought it into subjection to itself.
- When his nephew was taken captive, Genesis 14:14 without being terrified or dismayed at the hordes of so many kings, he resumed the war. And after the victory was gained he refused his share of the spoil, which he himself had really won. Also, when a son was promised him, though he thought of the lost vigour of his body, now as good as dead, and the barrenness of his wife, and his own great age, he believed God, though it was against the law of nature.
- Note how everything meets together here. Passion was not wanting, but it was checked. Here was a mind equable in action, which neither treated great things as unimportant or little things as great. Here there was moderation in different affairs, order in things, fitness of occasion, due measure in words. He was foremost in faith, conspicuous in virtue, vigorous in battle, in victory not greedy, at home hospitable, and to his wife attentive.
-

Jacob also, his holy grandson, loved to pass his time at home free from danger; but his mother wished him to live in foreign parts, and so give place to his brother's anger. Sound counsels prevailed over natural feelings. An exile from home, banished from his parents, yet everywhere, in all he did, he observed due measure, such as was fitting, and made use of his opportunities at the right time. So dear was he to his parents at home, that the one, moved by the promptness of his compliance, gave him his blessing, the other inclined towards him with tender love. In the judgment of his brother, also, he was placed first, when he thought that he ought to give up his food to his brother. For though according to his natural inclinations he wished for food, yet when asked for it he gave it up from a feeling of brotherly affection. He was a faithful shepherd of the flock for his master, an attentive son-in-law to his father-in-law; he was active in work, sparing in his meals, conspicuous in making amends, lavish in repaying. Nay, so well did he calm his brother's anger that he received his favour, though he had feared his enmity. Genesis 33:4

- What shall I say of Joseph? Genesis xxxix He certainly had a longing for freedom, and yet endured the bonds of servitude. How meek he was in slavery, how unchanging in virtue, how kindly in prison! Wise, too, in interpreting, and self-restrained in exercising his power! In the time of plenty was he not careful? In the time of famine was he not fair? Did he not praiseworthily do everything in order, and use opportunities at their season; giving justice to his people by the restraining guidance of his office?
- Job also, both in prosperity and adversity, was blameless, patient, pleasing, and acceptable to God. He was harassed with pain, yet could find consolation.
- David also was brave in war, patient in time of adversity, peaceful at Jerusalem, in the hour of victory merciful, on committing sin repentant, in his old age foreseeing. He preserved due measure in his actions, and took his opportunities as they came. He has set them down in the songs of succeeding years; and so it seems to me that he has by his life no less than by the sweetness of his hymns poured forth an undying song of his own merits to God.
- What duty connected with the chief virtues was wanting in these men? In the first place they showed prudence, which is exercised in the search of the truth, and which imparts a desire for full knowledge; next, justice, which assigns each man his own, does not claim another's, and disregards its own advantage, so as to guard the rights of all; thirdly, fortitude, which both in warfare and at home is conspicuous in greatness of mind and distinguishes itself in the strength of the body; fourthly, temperance, which preserves the right method and order in all things that we think should either be done or said.

Chapter 25. A reason is given why this book did not open with a discussion of the above-mentioned virtues. It is also concisely pointed out that the same virtues existed in the ancient fathers.

- Perhaps, as the different classes of duties are derived from these four virtues, some one may say that they ought to have been described first of all. But it would have been artificial to have given a definition of duty at the outset, and then to have gone on to divide it up into various classes. We have avoided what is artificial, and have put forward the examples of the fathers of old. These

certainly offer us no uncertainty as regards our understanding them, and give us no room for subtlety in our discussion of them. Let the life of the fathers, then, be for us a mirror of virtue, not a mere collection of shrewd and clever acts. Let us show reverence in following them, not mere cleverness in discussing them.

- Prudence held the first place in holy Abraham. For of him the Scriptures say: Abraham believed God, and that was counted to him for righteousness; Genesis 15:6 for no one is prudent who knows not God. Again: The fool has said, There is no God; Psalm 14:1 for a wise man would not say so. How is he wise who looks not for his Maker, but says to a stone: You are my father? Jeremiah 2:27 Who says to the devil as the Manichæan does: You are the author of my being? How is Arius wise, who prefers an imperfect and inferior creator to one who is a true and perfect one? How can Marcion or Eunomius be wise, who prefer to have an evil rather than a good God? And how can he be wise who does not fear his God? For: The fear of the Lord is the beginning of wisdom. Psalm 111:10 Elsewhere, too, it stands: The wise turn not aside from the mouth of the Lord, but come near Him in their confession of His greatness. So when the Scripture says: It was counted to him for righteousness, that brought to him the grace of another virtue.
- The chief among ourselves have stated that prudence lies in the knowledge of the truth. But who of them all excelled Abraham, David, or Solomon in this? Then they go on to say that justice has regard to the whole community of the human race. So David said: He has dispersed abroad and given to the poor, His righteousness remains forever. The just man has pity, the just man lends. The whole world of riches lies at the feet of the wise and the just. The just man regards what belongs to all as his own, and his own as common property. The man just accuses himself rather than others. For he is just who does not spare himself, and who does not suffer his secret actions to be concealed. See now how just Abraham was! In his old age he begot a son according to promise, and when the Lord demanded him for sacrifice he did not think he ought to refuse him, although he was his only son. Genesis 22:3
- Note here all these four virtues in one act. It was wise to believe God, and not to put love for his son before the commands of his Creator. It was just to give back what had been received. It was brave to restrain natural feelings by reason. The father led the victim; the son asked where it was: the father's feelings were hardly tried, but were not overcome. The son said again: My father, and thus pierced his father's heart, though without weakening his devotion to God. The fourth virtue, temperance, too, was there. Being just he preserved due measure in his piety, and order in all he had to carry out. And so in bringing what was needed for the sacrifice, in lighting the fire, in binding his son, in drawing the knife, in performing the sacrifice in due order; thus he merited as his reward that he might keep his son.
- Is there greater wisdom than holy Jacob's, who saw God face to face and won a blessing? Genesis 32:29-30 Can there be higher justice than his in dividing with his brother what he had acquired, and offering it as a gift? Genesis 33:8 What greater fortitude than his in striving with God? Genesis 32:24-26 What moderation so true as his, who acted with such moderation as regards time and place, as to prefer to hide his daughter's shame rather than to avenge himself? Genesis 34:5 For

being set in the midst of foes, he thought it better to gain their affections than to concentrate their hate on himself.

- How wise also was Noah, who built the whole of the ark! Genesis 6:14 How just again! For he alone, preserved of all to be the father of the human race, was made a survivor of past generations, and the author of one to come; he was born, too, rather for the world and the universe than for himself. How brave he was to overcome the flood! How temperate to endure it! When he had entered the ark, with what moderation he passed the time! When he sent forth the raven and the dove, when he received them on their return, when he took the opportunity of leaving the ark, with what moderation did he make use of these occasions!

Chapter 26. In investigating the truth the philosophers have broken through their own rules. Moses, however, showed himself more wise than they. The greater the dignity of wisdom, the more earnestly must we strive to gain it. Nature herself urges us all to do this.

- It is said, therefore, that in investigating the truth, we must observe what is seemly. We ought to look for what is true with the greatest care. We must not put forward falsehood for truth, nor hide the truth in darkness, nor fill the mind with idle, involved, or doubtful matters. What so unseemly as to worship a wooden thing, which men themselves have made? What shows such darkness as to discuss subjects connected with geometry and astronomy (which they approve of), to measure the depths of space, to shut up heaven and earth within the limits of fixed numbers, to leave aside the grounds of salvation and to seek for error?
- Moses, learned as he was in all the wisdom of the Egyptians, Acts 7:22 did not approve of those things, but thought that kind of wisdom both harmful and foolish. Turning away therefrom, he sought God with all the desire of his heart, and thus saw, questioned, heard Him when He spoke. Exodus 3:4 Who is more wise than he whom God taught, and who brought to nought all the wisdom of the Egyptians, and all the powers of their craft by the might of his works? He did not treat things unknown as well known, and so rashly accept them. Yet these philosophers, though they do not consider it contrary to nature, nor shameful for themselves to worship, and to ask help from an idol which knows nothing, teach us that these two things mentioned in the words just spoken, which are in accordance both with nature and with virtue, ought to be avoided.
- The loftier the virtue of wisdom is, the more I say we ought to strive for it, so that we may be able to attain to it. And that we may have no ideas which are contrary to nature, or are disgraceful, or unfitting, we ought to give two things, that is, time and care, to considering matters for the sake of investigating them. For there is nothing in which man excels all other living creatures more than in the fact that he has reason, seeks out the origin of things, thinks that the Author of his being should be searched out. For in His hand is our life and death; He rules this world by His nod. And to Him we know that we must give a reason for our actions. For there is nothing which is more of a help to a good life than to believe that He will be our judge, Whom hidden things do not escape, and unseemly things offend, and good deeds delight.
- In all men, then, there lies, in accordance with human nature, a desire to search out the truth, which leads us on to have a longing for knowledge and learning, and infuses into us a wish to seek after it. To excel in this seems a noble thing to mankind; but there are only few who attain to it. And they, by deep thought, by careful deliberation, spend no little labour so as to be able to attain to that blessed and virtuous life, and to approach its likeness in their actions. For not he that says to Me Lord, Lord, shall enter into the kingdom of heaven, but he that does those things that I say. Matthew 7:21 To have a desire for knowledge without actions to correspond — well! I do not know whether that carries anything more with it.

Chapter 27. The first source of duty is prudence, from whence spring three other virtues; and they cannot be separated or torn asunder, since they are mutually connected one with the other.

- The first source of duty, then, is prudence. For what is more of a duty than to give to the Creator all one's devotion and reverence? This source, however, is drawn off into other virtues. For justice cannot exist without prudence, since it demands no small amount of prudence to see whether a

thing is just or unjust. A mistake on either side is very serious. For he that says a just man is unjust, or an unjust man is just, is accursed with God. Wherefore does justice abound unto the wicked? says Solomon. Nor, on the other hand, can prudence exist without justice, for piety towards God is the beginning of understanding. On which we notice that this is a borrowed rather than an original idea among the worldly wise, for piety is the foundation of all virtues.

- But the piety of justice is first directed towards God; secondly, towards one's country; next, towards parents; lastly, towards all. This, too, is in accordance with the guidance of nature. From the beginning of life, when understanding first begins to be infused into us, we love life as the gift of God, we love our country and our parents; lastly, our companions, with whom we like to associate. Hence arises true love, which prefers others to self, and seeks not its own, wherein lies the pre-eminence of justice.
- It is ingrained in all living creatures, first of all, to preserve their own safety, to guard against what is harmful, to strive for what is advantageous. They seek food and converts, whereby they may protect themselves from dangers, storms, and sun — all which is a mark of prudence. Next we find that all the different creatures are by nature wont to herd together, at first with fellows of their own class and sort, then also with others. So we see oxen delighted to be in herds, horses in droves, and especially like with like, stags, also, in company with stags and often with men. And what should I say on their desire to have young, and on their offspring, or even on their passions, wherein the likeness of justice is conspicuous?
- It is clear, then, that these and the remaining virtues are related to one another. For courage, which in war preserves one's country from the barbarians, or at home defends the weak, or comrades from robbers, is full of justice; and to know on what plan to defend and to give help, how to make use of opportunities of time and place, is the part of prudence and moderation, and temperance itself cannot observe due measure without prudence. To know a fit opportunity, and to make return according to what is right, belongs to justice. In all these, too, large-heartedness is necessary, and fortitude of mind, and often of body, so that we may carry out what we wish.

Chapter 28. A community rests upon justice and good-will. Two parts of the former, revenge and private possession, are not recognized by Christians. What the Stoics say about common property and mutual help has been borrowed from the sacred writings. The greatness of the glory of justice, and what hinders access to it.

- Justice, then, has to do with the society of the human race, and the community at large. For that which holds society together is divided into two parts — justice and good-will, which also is called liberality and kindness. Justice seems to me the loftier, liberality the more pleasing, of the two. The one gives judgment, the other shows goodness.
- But that very thing is excluded with us which philosophers think to be the office of justice. For they say that the first expression of justice is, to hurt no one, except when driven to it by wrongs received. This is put aside by the authority of the Gospel. For the Scripture wills that the Spirit of the Son of Man should be in us, Who came to give grace, not to bring harm. Luke 9:56
-

Next they considered it consonant with justice that one should treat common, that is, public property as public, and private as private. But this is not even in accord with nature, for nature has poured forth all things for all men for common use. God has ordered all things to be produced, so that there should be food in common to all, and that the earth should be a common possession for all. Nature, therefore, has produced a common right for all, but greed has made it a right for a few. Here, too, we are told that the Stoics taught that all things which are produced on the earth are created for the use of men, but that men are born for the sake of men, so that mutually one may be of advantage to another.

- But whence have they got such ideas but out of the holy Scriptures? For Moses wrote that God said: Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing that creeps upon the earth. Genesis 1:26 And David said: You have put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowls of the air, and the fishes of the sea. So these philosophers have learned from our writings that all things were made subject to man, and, therefore, they think that all things were produced also for man's sake.
- That man was made for the sake of man we find stated also in the books of Moses, when the Lord says: It is not good that man should be alone, let us make him an helpmeet for him. Genesis 2:18 Thus the woman was given to the man to help him. She should bear him children, that one man might always be a help to another. Again, before the woman was formed, it was said of Adam: There was not found an help-meet for him. Genesis 2:20 For one man could not have proper help but from another. Amongst all the living creatures, therefore, there was none meet for him, or, to put it plainly, none to be his helper. Hence a woman was looked for to help him.
- Thus, in accordance with the will of God and the union of nature, we ought to be of mutual help one to the other, and to vie with each other in doing duties, to lay all our advantages as it were before all, and (to use the words of Scripture) to bring help one to the other from a feeling of devotion or of duty, by giving money, or by doing something, at any rate in some way or other; so that the charm of human fellowship may ever grow sweeter among us, and none may ever be recalled from their duty by the fear of danger, but rather account all things, whether good or evil, as their own concern. Thus holy Moses feared not to undertake terrible wars for his people's sake, nor was he afraid of the arms of the mightiest kings, nor yet was he frightened at the savagery of barbarian nations. He put on one side the thought of his own safety so as to give freedom to the people.
- Great, then, is the glory of justice; for she, existing rather for the good of others than of self, is an aid to the bonds of union and fellowship among us. She holds so high a place that she has all things laid under her authority, and further can bring help to others and supply money; nor does she refuse her services, but even undergoes dangers for others.
- Who would not gladly climb and hold the heights of this virtue, were it not that greed weakens and lessens the power of such a virtue? For as long as we want to add to our possessions and to heap up money, to take into our possession fresh lands, and to be the richest of all, we have cast

aside the form of justice and have lost the blessing of kindness towards all. How can he be just that tries to take from another what he wants for himself?

- The desire to gain power also enervates the perfect strength and beauty of justice. For how can he, who attempts to bring others under his own power, come forward on behalf of others? And how can a man help the weak against the strong, when he himself aspires to great power at the cost of liberty?

Chapter 29. Justice should be observed even in war and with enemies. This is proved by the example of Moses and Elisha. The ancient writers learned in turn from the Hebrews to call their enemies by a gentler term. Lastly, the foundation of justice rests on faith, and its symmetry is perfect in the Church.

- How great a thing justice is can be gathered from the fact that there is no place, nor person, nor time, with which it has nothing to do. It must even be preserved in all dealings with enemies. For instance, if the day or the spot for a battle has been agreed upon with them, it would be considered an act against justice to occupy the spot beforehand, or to anticipate the time. For there is some difference whether one is overcome in some battle by a severe engagement, or by superior skill, or by a mere chance. But a deeper vengeance is taken on fiercer foes, and on those that are false as well as on those who have done greater wrongs, as was the case with the Midianites. Numbers xxxi For they had made many of the Jewish people to sin through their women; for which reason the anger of the Lord was poured out upon the people of our fathers. Thus it came about that Moses when victorious allowed none of them to live. On the other hand, Joshua did not attack the Gibeonites, who had tried the people of our fathers with guile rather than with war, but punished them by laying on them a law of bondage. Joshua ix Elisha again would not allow the king of Israel to slay the Syrians when he wished to do so. He had brought them into the city, when they were besieging him, after he had struck them with instantaneous blindness, so that they could not see where they were going. For he said: You shall not smite those whom you have not taken captive with your spear and with your sword. Set before them bread and water, that they may eat and drink and return and go to their own home. Incited by their kind treatment they should show forth to the world the kindness they had received. Thus (we read) there came no more the bands of Syria into the land of Israel.
- If, then, justice is binding, even in war, how much more ought we to observe it in time of peace. Such favour the prophet showed to those who came to seize him. We read that the king of Syria had sent his army to lie in wait for him, for he had learned that it was Elisha who had made known to all his plans and consultations. And Gehazi the prophet's servant, seeing the army, began to fear that his life was in danger. But the prophet said to him: Fear not, for they that be with us are more than they that be with them. And when the prophet asked that the eyes of his servant might be opened, they were opened. Then Gehazi saw the whole mountain full of horses and chariots round about Elisha. As they came down to him the prophet says: Smite, O God, the army of Syria with blindness. And this prayer being granted, he says to the Syrians: Follow me, and I will bring you to the man whom you seek. Then saw they Elisha, whom they were endeavouring to lay hold of, and seeing him they could not hold him fast. It is clear from this that faith and justice should be observed even in war; and that it could not but be a disgraceful thing if faith were violated.
- So also the ancients used to give their foes a less harsh name, and called them strangers. For enemies used to be called strangers after the customs of old. This too we can say they adopted from our writings; for the Hebrews used to call their foes *allophyllos*, that is, when put into Latin, *alienigenas* (of another race). For so we read in the first book of Kings: It came to pass in those days that they of another race put themselves in array against Israel.
- The foundation of justice therefore is faith, for the hearts of the just dwell on faith, and the just man that accuses himself builds justice on faith, for his justice becomes plain when he confesses the truth. So the Lord says through Isaiah: Behold, I lay a stone for a foundation in Sion. Isaiah 28:16 This means Christ as the foundation of the Church. For Christ is the object of faith to all; but the

Church is as it were the outward form of justice, she is the common right of all. For all in common she prays, for all in common she works, in the temptations of all she is tried. So he who denies himself is indeed a just man, is indeed worthy of Christ. For this reason Paul has made Christ to be the foundation, so that we may build upon Him the works of justice, 1 Corinthians 3:11 while faith is the foundation. In our works, then, if they are evil, there appears unrighteousness; if they are good, justice.

Chapter 30. On kindness and its several parts, namely, good-will and liberality. How they are to be combined. What else is further needed for any one to show liberality in a praiseworthy manner.

- Now we can go on to speak of kindness, which breaks up into two parts, goodwill and liberality. Kindness to exist in perfection must consist of these two qualities. It is not enough just to wish well; we must also do well. Nor, again, is it enough to do well, unless this springs from a good source even from a good will. For God loves a cheerful giver. 2 Corinthians 9:7 If we act unwillingly, what is our reward? Wherefore the Apostle, speaking generally, says: If I do this thing willingly, I have a reward, but if unwillingly, a dispensation is given unto me. 1 Corinthians 9:17 In the Gospel, also, we have received many rules of just liberality.
- It is thus a glorious thing to wish well, and to give freely, with the one desire to do good and not to do harm. For if we were to think it our duty to give the means to an extravagant man to live extravagantly, or to an adulterer to pay for his adultery, it would not be an act of kindness, for there would be no good-will in it. We should be doing harm, not good, to another if we gave him money to aid him in plotting against his country, or in attempting to get together at our expense some abandoned men to attack the Church. Nor, again, does it look like liberality to help one who presses very hardly on widows and orphans, or attempts to seize on their property with any show of violence.
- It is no sign of a liberal spirit to extort from one what we give to another, or to gain money unjustly, and then to think it can be well spent, unless we act as Zacchæus Luke 19:8 did, and restore fourfold what we have taken from him whom we have robbed, and make up for such heathenish crimes by the zeal of our faith and by true Christian labour. Our liberality must have some sure foundation.
- The first thing necessary is to do kindness in good faith, and not to act falsely when the offering is made. Never let us say we are doing more, when we are really doing less. What need is there to speak at all? In a promise a cheat lies hid. It is in our power to give what we like. Cheating shatters the foundation, and so destroys the work. Did Peter grow angry only so far as to desire that Ananias and his wife should be slain? Acts 5:11 Certainly not. He wished that others, through knowing their example, should not perish.
- Nor is it a real act of liberality if you give for the sake of boasting about it, rather than for mercy's sake. Your inner feelings give the name to your acts. As it comes forth from you, so will others regard it. See what a true judge you have! He consults with you how to take up your work, and first of all he questions your mind. Let not, he says, your left hand know what your right hand

does. Matthew 6:3 This does not refer to our actual bodies, but means: Let not him who is of one mind with you, not even your brother, know what you do, lest you should lose the fruit of your reward hereafter by seeking here your price in boastfulness. But that liberality is real where a man hides what he does in silence, and secretly assists the needs of individuals, whom the mouth of the poor, and not his own lips, praises.

- Perfect liberality is proved by its good faith, the case it helps, the time and place when and where it is shown. But first we must always see that we help those of the household of faith. Galatians 6:10 It is a serious fault if a believer is in want, and you know it, or if you know that he is without means, that he is hungry, that he suffer distress, especially if he is ashamed of his need. It is a great fault if he is overwhelmed by the imprisonment or false accusation of his family, and you do not come to his help. If he is in prison, and — upright though he is — has to suffer pain and punishment for some debt (for though we ought to show mercy to all, yet we ought to show it especially to an upright man); if in the time of his trouble he obtains nothing from you; if in the time of danger, when he is carried off to die, your money seems more to you than the life of a dying man; what a sin is that to you! Wherefore Job says beautifully: Let the blessing of him that was ready to perish come upon me. Job 29:13
- God, indeed, is not a respecter of persons, for He knows all things. And we, indeed, ought to show mercy to all. But as many try to get help on false pretences, and make out that they are miserably off; therefore where the case is plain and the person well known, and no time is to be lost, mercy ought to be shown more readily. For the Lord is not exacting to demand the utmost. Blessed, indeed, is he who forsakes all and follows Him, but blessed also is he who does what he can to the best of his powers with what he has. The Lord preferred the two mites of the widow to all the gifts of the rich, for she gave all that she had, but they only gave a small part out of all their abundance. Luke 21:3-4 It is the intention, therefore, that makes the gift valuable or poor, and gives to things their value. The Lord does not want us to give away all our goods at once, but to impart them little by little; unless, indeed, our case is like that of Elisha, who killed his oxen, and fed the people on what he had, so that no household cares might hold him back, and that he might give up all things, and devote himself to the prophetic teaching.
- True liberality also must be tested in this way: that we despise not our nearest relatives, if we know they are in want. For it is better for you to help your kindred who feel the shame of asking help from others, or of going to another to beg assistance in their need. Not, however, that they should become rich on what you could otherwise give to the poor. It is the facts of the case we must consider, and not personal feeling. You did not dedicate yourself to the Lord on purpose to make your family rich, but that you might win eternal life by the fruit of good works, and atone for your sins by showing mercy. They think perhaps that they are asking but little, but they demand the price you should pay for your sins. They attempt to take away the fruits of your life, and think they are acting rightly. And one accuses you because you have not made him rich, when all the time he wished to cheat you of the reward of eternal life.

- So far we have given our advice, now let us look for our authority. First, then, no one ought to be ashamed of becoming poor after being rich, if this happens because he gives freely to the poor; for Christ became poor when He was rich, that through His poverty He might enrich all. 2 Corinthians 8:9 He has given us a rule to follow, so that we may give a good account of our reduced inheritance; whoever has stayed the hunger of the poor has lightened his distress. Herein I give my advice, says the Apostle, for this is expedient for you, that you should be followers of Christ. 2 Corinthians 8:10 Advice is given to the good, but warnings restrain the wrong-doers. Again he says, as though to the good: For you have begun not only to do, but also to be willing, a year ago. 2 Corinthians 8:10 Both of these, and not only one, is the mark of perfection. Thus he teaches that liberality without good-will, and good-will without liberality, are neither of them perfect. Wherefore he also urges us on to perfection, saying: 2 Corinthians 8:11-15 Now, therefore, perform the doing of it; that as the will to do it was ready enough in you, so also there may be the will to accomplish it out of that which you have. For if the will be ready, it is accepted according to that a man has, and not according to that he has not. But not so that others should have plenty, and you should be in want: but let there be equality — your abundance must now serve for their want, that their abundance may serve for your want; that there may be equality, as it is written: He that gathered much had nothing over, and he that gathered little had no lack. Exodus 16:18
- We notice how the Apostle includes both good-will and liberality, as well as the manner, the fruits of right giving, and the persons concerned. The manner certainly, for he gave advice to those not perfect: For only the imperfect suffer anxiety. But if any priest or other cleric, being unwilling to burden the Church, does not give away all that he has, but does honourably what his office demands, he does not seem to me to be imperfect. I think also that the Apostle here spoke not of anxiety of mind, but rather of domestic troubles.
- And I think it was with reference to the persons concerned that he said: that your abundance might serve for their want, and their abundance for your want. This means, that the abundance of the people might arouse them to good works, so as to supply the want of food of others; while the spiritual abundance of these latter might assist the want of spiritual merits among the people themselves, and so win them a blessing.
- Wherefore he gave them an excellent example: He that gathered much had nothing over, and he that gathered little had no lack. That example is a great encouragement to all men to show mercy. For he that possesses much gold has nothing over, for all in this world is as nothing; and he that has little has no lack, for what he loses is nothing already. The whole matter is without loss, for the whole of it is lost already.
- We can also rightly understand it thus. He that has much, although he does not give away, has nothing over. For however much he gets, he always is in want, because he longs for more. And he who has little has no lack, for it does not cost much to feed the poor. In like manner, too, the poor person that gives spiritual blessings in return for money, although he has much grace, has nothing over. For grace does not burden the mind, but lightens it.
-

It can further be taken in this way: You, O man, have nothing over! For how much have you really received, though it may seem much to you? John, than whom none was greater among those born of woman, yet was less than he who is least in the kingdom of heaven. Matthew 11:11

- Or once more. The grace of God is never superabundant, humanly speaking, for it is spiritual. Who can measure its greatness or its breadth, which one cannot see? Faith, if it were as a grain of mustard seed, can transplant mountains — and more than a grain is not granted you. If grace dwelt fully in you, would you not have to fear lest your mind should begin to be elated at so great a gift? For there are many who have fallen more terribly, from spiritual heights, than if they had never received grace at all from the Lord. And he who has little has no lack, for it is not tangible so as to be divided; and what seems little to him that has is much to him that lacks.
- In giving we must also take into consideration age and weakness; sometimes, also, that natural feeling of shame, which indicates good birth. One ought to give more to the old who can no longer supply themselves with food by labour. So, too, weakness of body must be assisted, and that readily. Again, if any one after being rich has fallen into want, we must assist, especially if he has lost what he had from no sin of his own, but owing to robbery or banishment or false accusation.
- Perchance some one may say: A blind man sits here in one place, and people pass him by, while a strong young man often has something given him. That is true; for he comes over people by his importunity. That is not because in their judgment he deserves it, but because they are wearied by his begging. For the Lord speaks in the Gospel of him who had already closed his door; how that when one knocks at his door very violently, he rises and gives what is wanted, because of his importunity. Luke 11:8

Chapter 31. A kindness received should be returned with a freer hand. This is shown by the example of the earth. A passage from Solomon about feasting is adduced to prove the same, and is expounded later in a spiritual sense.

- It is also right that more regard should be paid to him who has conferred some benefit or gift upon you, if he ever is reduced to want. For what is so contrary to one's duty as not to return what one has received? Nor do I think that a return of equal value should be made, but a greater. One ought to make up for the enjoyment of a kindness one has received from another, to such an extent as to help that person, even to putting an end to his needs. For not to be the better in returning than in conferring a kindness, is to be the inferior; for he who was the first to give was the first in point of time, and also first in showing a kind disposition.
- Wherefore we must imitate the nature of the earth in this respect, which is wont to return the seed she has received, multiplied a thousand-fold. And so it is written: As a field is the foolish man, and as a vineyard is the man without sense. If you leave him, he will be made desolate. As a field also is the wise man, so as to return the seed given him in fuller measure, as though it had been lent to him on interest. The earth either produces fruits of its own accord, or pays back and restores, what it was entrusted with, in fruitful abundance. In both these ways a return is due from you, when you enter upon the use of your father's possession, that you may not be left to lie as

an unfruitful field. It may be that a man can make an excuse for not giving anything, but how can he excuse himself for not returning what was given? It is hardly right not to give anything; it is certainly not right to make no return for kindness done to oneself.

- Therefore Solomon says well: When you sit to eat at the table of a ruler consider diligently what is before you, and put forth your hand, knowing that it behooves you to make such preparations. But if you are insatiable, be not desirous of his dainties, for they have but a deceptive life. I have written these words as I wish that we all should follow them. It is a good thing to do a service, but he who knows not how to return one is very hard. The earth herself supplies an example of kindness. She provides fruits of her own accord, which thou did not sow; she also returns many-fold what she has received. It is not right for you to deny knowledge of money paid in to you, and how can it be right to let a service done go without notice? In the book of Proverbs also it is said: that the repayment of kindness has such great power with God, that through it, even in the day of destruction, a man may find grace, though his sins outweigh all else. And why need I bring forward other examples when the Lord Himself promises in the Gospel a fuller reward to the merits of the saints, and exhorts us to do good works, saying: Forgive, and you shall be forgiven; give, and it shall be given unto you; good measure, shaken together and running over, shall men give into your bosom. Luke 6:37-38
- But the feasting that Solomon speaks of has not to do with common food only, but it is to be understood as having to do with good works. For how can the soul be feasted in better wise than on good works; or what can so easily fill the mind of the just as the knowledge of a good work done? What pleasanter food is there than to do the will of God? The Lord has told us that He had this food alone in abundance, as it is written in the Gospel, saying: My food is to do the will of My Father which is in heaven. John 4:34
- In this food let us delight of which the prophet says: Delight in the Lord. Psalm 37:4 In this food they delight, who have with wonderful knowledge learned to take in the higher delights; who can know what that delight is which is pure and which can be understood by the mind. Let us therefore eat the bread of wisdom, and let us be filled with the word of God. For the life of man made in the image of God consists not in bread alone, but in every word that comes from God. Matthew 4:4 About the cup, too, holy Job says, plainly enough: As the earth waits for the rain, so did they for my words. Job 29:23

Chapter 32. After saying what return must be made for the service of the above-mentioned feast, various reasons for repaying kindness are enumerated. Then he speaks in praise of good-will, on its results and its order.

- It is therefore a good thing for us to be bedewed with the exhortations of the divine Scriptures, and that the word of God should come down upon us like the dew. When, therefore, you sit at the table of that great man, understand who that great man is. Set in the paradise of delight and placed at the feast of wisdom, think of what is put before you! The divine Scriptures are the feast of wisdom, and the single books the various dishes. Know, first, what dishes the banquet offers, then stretch forth your hand, that those things which you read, or which you receive from the

Lord your God, you may carry out in action, and so by your duties may show forth the grace that was granted you. Such was the case with Peter and Paul, who in preaching the Gospel made some return to Him Who freely gave them all things. So that each of them might say: By the grace of God I am what I am, and His grace in me was not in vain, but I laboured more abundantly than they all. 1 Corinthians 15:10

- One repays the fruit of a service done him, and repays it, gold with gold, silver with silver. Another gives his labour. Another — and I do not know whether he does not do it in fuller measure — gives but the best wishes of his heart. But what if there is no opportunity to make a return at hand? If we wish to return a kindness, more depends on the spirit in which we do it than on the amount of our property, while people will think more of our good-will, than of our power to make a full return. For a kindness done is regarded in the light of what one has. A great thing, therefore, is good-will. For even if it has nothing to give, yet it offers the more, and though there is nothing in its own possession, yet it gives largely to many, and does that, too, without loss to itself, and to the gain of the many. Thus good-will is better than liberality itself. It is richer in character than the other is in gifts; for there are more that need a kindness than there are that have abundance.

- But good-will also goes in conjunction with liberality, for liberality really starts from it, seeing that the habit of giving comes after the desire to give. It exists, however, also separate and distinct. For where liberality is wanting, there good-will abides — the parent as it were of all in common, uniting and binding friendships together. It is faithful in counsel, joyful in times of prosperity, and in times of sorrow sad. So it happens that any one trusts himself to the counsels of a man of good-will rather than to those of a wise one, as David did. For he, though he was the more farseeing, agreed to the counsels of Jonathan, who was the younger. Remove good-will out of the reach of men, and it is as though one had withdrawn the sun from the world. For without it men would no longer care to show the way to the stranger, to recall the wanderer, to show hospitality (this latter is no small virtue, for on this point Job praised himself, when he said: At my doors the stranger dwelt not, my gate was open to every one who came), Job 31:32 nor even to give water from the water that flows at their door, or to light another's candle at their own. Thus good-will exists in all these, like a fount of waters refreshing the thirsty, and like a light, which, shining forth to others, fails not them who have given a light to others from their own light.
- There is also liberality springing from good-will, that makes one tear up the bond of a debtor which one holds, without demanding any of the debt back from him. Holy Job bids us act thus by his own example. For he that has does not borrow, but he that has not does not put an end to the agreement. Why, then, if you have no need, do you save up for greedy heirs what you can give back immediately, and so get praise for good-will, and that without loss of money?
- To go to the root of the matter — good-will starts first with those at home, that is with children, parents, brothers, and goes on from one step to another throughout the world. Having started from Paradise, it has filled the world. For God set the feeling of good-will in the man and woman, saying: They shall be one flesh, Genesis 2:24 and (one may add) one spirit. Wherefore Eve also believed the serpent; for she who had received the gift of good-will did not think there was ill-will.

Chapter 33. Good-will exists especially in the Church, and nourishes kindred virtues.

- Good-will expands in the body of the Church, by fellowship in faith, by the bond of baptism, by kinship through grace received, by communion in the mysteries. For all these bonds claim for themselves the name of intimacy, the reverence of children, the authority and religious care of parents, the relationship of brothers. Therefore the bonds of grace clearly point to an increase of good-will.
- The desire to attain to like virtues also stands one in good stead; just as again good-will brings about a likeness in character. For Jonathan the king's son imitated the gentleness of holy David, because he loved him. Wherefore those words: With the holy you shall be holy, seem not only to be concerned with our ordinary intercourse, but also to have some connection with good-will. The sons of Noah indeed dwelt together, and yet their characters were not at all alike. Esau and Jacob also dwelt together in their father's house, but were very unlike. There was, however, no good-will between them to make the one prefer the other to himself, but rather a rivalry as to which should first get the blessing. Since one was so hard, and the other gentle, good-will could

not exist as between such different characters and conflicting desires. Add to this the fact that holy Jacob could not prefer the unworthy in son of his father's house to virtue.

- But nothing is so harmonious as justice and impartiality. For this, as the comrade and ally of good-will, makes us love those whom we think to be like ourselves. Again, good-will contains also in itself fortitude. For when friendship springs from the fount of good-will it does not hesitate to endure the great dangers of life for a friend. If evils come to me through him, it says, I will bear them. Sirach 23:31

Chapter 34. Some other advantages of goodwill are here enumerated.

- Good-will also is wont to remove the sword of anger. It is also good-will that makes the wounds of a friend to be better than the willing kisses of an enemy. Proverbs 27:6 Goodwill again makes many to become one. For if many are friends, they become one; in whom there is but one spirit and one opinion. We note, too, that in friendship corrections are pleasing. They have their sting, but they cause no pain. We are pierced by the words of blame, but are delighted with the anxiety that good-will shows.
- To conclude, the same duties are not owed to all. Nor is regard ever paid to persons, though the occasion and the circumstances of the case are generally taken into consideration, so that one may at times have to help a neighbour rather than one's brother. For Solomon also says: Better is a neighbour that is near than a brother far off. Proverbs 27:10 For this reason a man generally trusts himself to the good-will of a friend rather than to the ties of relationship with his brother. So far does good-will prevail that it often goes beyond the pledges given by nature.

Chapter 35. On fortitude. This is divided into two parts: as it concerns matters of war and matters at home. The first cannot be a virtue unless combined with justice and prudence. The other depends to a large extent upon endurance.

- We have discussed fully enough the nature and force of what is virtuous from the standpoint of justice. Now let us discuss fortitude, which (being a loftier virtue than the rest) is divided into two parts, as it concerns matters of war and matters at home. But the thought of warlike matters seems to be foreign to the duty of our office, for we have our thoughts fixed more on the duty of the soul than on that of the body; nor is it our business to look to arms, but rather to the affairs of peace. Our fathers, however, as Joshua, the son of Nun, Jerubbaal, Samson, and David, gained great glory also in war.
- Fortitude, therefore, is a loftier virtue than the rest, but it is also one that never stands alone. For it never depends on itself alone. Moreover, fortitude without justice is the source of wickedness. For the stronger it is, the more ready is it to crush the weaker, while in matters of war one ought to see whether the war is just or unjust.
- David never waged war unless he was driven to it. Thus prudence was combined in him with fortitude in the battle. For even when about to fight single-handed against Goliath, the enormous giant, he rejected the armour with which he was laden. His strength depended more on his own

arm than on the weapons of others. Then, at a distance, to get a stronger throw, with one cast of a stone, he slew his enemy. After that he never entered on a war without seeking counsel of the Lord. Thus he was victorious in all wars, and even to his last years was ready to fight. And when war arose with the Philistines, he joined battle with their fierce troops, being desirous of winning renown, while careless of his own safety.

- But this is not the only kind of fortitude which is worthy of note. We consider their fortitude glorious, who, with greatness of mind, through faith stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong. Hebrews 11:33-34 They did not gain a victory in common with many, surrounded with comrades, and aided by the legions, but won their triumph alone over their treacherous foes by the mere courage of their own souls. How unconquerable was Daniel, who feared not the lions raging round about him. The beasts roared, while he was eating.

Chapter 36. One of the duties of fortitude is to keep the weak from receiving injury; another, to check the wrong motions of our own souls; a third, both to disregard humiliations, and to do what is right with an even mind. All these clearly ought to be fulfilled by all Christians, and especially by the clergy.

- The glory of fortitude, therefore, does not rest only on the strength of one's body or of one's arms, but rather on the courage of the mind. Nor is the law of courage exercised in causing, but in driving away all harm. He who does not keep harm off a friend, if he can, is as much in fault as he who causes it. Wherefore holy Moses gave this as a first proof of his fortitude in war. For when he saw an Hebrew receiving hard treatment at the hands of an Egyptian, he defended him, and laid low the Egyptian and hid him in the sand. Exodus 2:11 Solomon also says: Deliver him that is led to death. Proverbs 24:11
- From whence, then, Cicero and Panætius, or even Aristotle, got these ideas is perfectly clear. For though living before these two, Job had said: I delivered the poor out of the hand of the strong, and I aided the fatherless for whom there was no helper. Let the blessing of him that was ready to perish come upon me. Job 29:12-13 Was not he most brave in that he bore so nobly the attacks of the devil, and overcame him with the powers of his mind? Nor have we cause to doubt the fortitude of him to whom the Lord said: Gird up your loins like a man. Put on loftiness and power. Humble every one that does wrong. The Apostle also says: You have a strong consolation. Hebrews 6:18 He, then, is brave who finds consolation in any grief.
- And in very truth, rightly is that called fortitude, when a man conquers himself, restrains his anger, yields and gives way to no allurements, is not put out by misfortunes, nor gets elated by good success, and does not get carried away by every varying change as by some chance wind. But what is more noble and splendid than to train the mind, keep down the flesh, and reduce it to subjection, so that it may obey commands, listen to reason, and in undergoing labours readily carry out the intention and wish of the mind?
- This, then, is the first notion of fortitude. For fortitude of the mind can be regarded in two ways. First, as it counts all externals as very unimportant, and looks on them as rather superfluous and

to be despised than to be sought after. Secondly, as it strives after those things which are the highest, and all things in which one can see anything moral (or as the Greeks call it, *Nous*), and all the powers of the mind. For what can be more noble than to train your mind so as not to place a high value on riches and pleasures and honours, nor to waste all your care on these? When your mind is thus disposed, you must consider how all that is virtuous and seemly must be placed before everything else; and you must so fix your mind upon that, that if anything happens which may break your spirit, whether loss of property, or the reception of fewer honours, or the disparagement of unbelievers, you may not feel it, as though thou were above such things; nay, so that even dangers which menace your safety, if undertaken at the call of justice, may not trouble you.

- This is the true fortitude which Christ's warrior has, who receives not the crown unless he strives lawfully. 2 Timothy 2:5 Or does that call to fortitude seem to you but a poor one: Tribulation works patience, and patience, experience, and experience, hope? Romans 5:3-4 See how many a contest there is, yet but one crown! That call none gives, but he who was strengthened in Christ Jesus, and whose flesh had no rest. Affliction on all sides, fighting without and fears within. 2 Corinthians 7:5 And though in dangers, in countless labours, in prisons, in deaths — he was not broken in spirit, but fought so as to become more powerful through his infirmities.

- Think, then, how he teaches those who enter upon their duties in the Church, that they ought to have contempt for all earthly things: If, then, you be dead with Christ from the elements of this world, why do ye act as though living in the world? Touch not, taste not, handle not, which all are to perish with the using. And further: If you then be risen with Christ, seek those things which are above, not those things which are on the earth. Colossians 3:1-2 And again: Mortify, therefore, your members which are on the earth. Colossians 3:5 This, indeed, is meant for all the faithful. But you, especially, my son, he urges to despise riches and to avoid profane and old wives fables — allowing nothing but this: Exercise yourself unto godliness, for bodily exercise profits a little, but godliness is profitable unto all things. 1 Timothy 4:8
- Let, then, godliness exercise you unto justice, continence, gentleness, that you may avoid childish acts, and that rooted and grounded in grace you may fight the good fight of faith. 1 Timothy 6:12 Entangle not yourself in the affairs of this life, for you are fighting for God. 2 Timothy 2:4 For if he who fights for the emperor is forbidden by human laws to enter upon lawsuits, to do any legal business, or to sell merchandise; how much more ought he who enters upon the warfare of faith to keep from every kind of business, being satisfied with the produce of his own little bit of land, if he has it? If he has not that, let him be content with the pay he will get for his service. Here is a good witness to this fact, who says: I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread. That is the true rest and temperance of the mind which is not excited by the desire of gain, nor tormented by the fear of want.

Chapter 37. An even mind should be preserved in adversity as well as in prosperity. However, evil things must be avoided.

- There is also that true freedom of the mind from vexation which makes us neither give way too much in our griefs, nor be too elated in prosperity. And if they who urge men to undertake the affairs of the state give such rules, how much more ought we who are called to do duty in the Church, to act thus and do those things which are pleasing to God, so that Christ's power may show itself forth in us. We too must prove ourselves to our Captain, so that our members may be the weapons of justice; not carnal weapons in which sin may reign, but weapons strong for God, whereby sin may be destroyed. Let our flesh die, that in it every sin may die. And as though living again after death, may we rise to new works and a new life.
- These, then, are the services of fortitude; and full they are of virtuous and seemly duties. But in all that we do we must look to see, not only if it is virtuous, but whether it is possible, so that we may not enter upon anything that we cannot carry out. Wherefore the Lord, to use His own word, wills us to flee in the time of persecution from one city to another; Matthew 10:23 so that no one, while longing for the crown of martyrdom, may put himself in the way of dangers which possibly the weak flesh or a mind indulged could not bear and endure.

Chapter 38. We must strengthen the mind against troubles to come, and build it up by looking out for them beforehand. What difficulties there are in doing this.

•

But again, no one must retire through cowardice, or give up his faith from fear of danger. With what grace must the soul be equipped, and the mind trained and taught to stand firm, so as never to be disturbed by any fears, to be broken by any troubles, or to yield to any torments! With what difficulty indeed are they borne! But as all pains seem less in the fear of greater pains, so also, if you build up your soul by quiet counsel, and determine not to go from your course, and lay before you the fear of divine judgment and the torment of eternal punishment, can you gain endurance of mind.

- If a man thus prepares himself, he gives signs of great diligence. On the other hand it is a sign of natural ability, if a man by the power of his mind can foresee the future, and put as it were before his eyes what may happen, and decide what he ought to do if it should take place. It may happen, too, that he will think over two or three things at once, which he supposes may come either singly or together, and that he settles what he will do with them as he thinks will be to the most advantage, in the event of their coming either singly or together.
- Therefore it is the duty of a brave man not to shut his eyes when anything threatens, but to put it before him and to search it out as it were in the mirror of his mind, and to meet the future with foreseeing thought, for fear he might afterwards have to say: This has come to me because I thought it could not come about. If misfortunes are not looked for beforehand, they quickly get a hold over us. In war an unexpected enemy is with difficulty resisted, and if he finds the others unprepared, he easily overcomes them; so evils unthought of readily break down the soul.
- In these two points, then, consists the excellency of the soul: so that your soul, trained in good thoughts, and with a pure heart, first, may see what is true and virtuous (for blessed are the pure in heart, for they shall see God), Matthew 5:8 and may decide that only to be good which is virtuous; and, next, may never be disturbed by business of any kind, nor get tossed about by any desires.
- Not that this is an easy thing for any one. For what is so difficult as to discern, as though from some watchtower, the resources of wisdom and all those other things, which to most seem so great and noble? Again, what so difficult as to place one's decision on fixed grounds, and to despise what one has decided to be worthless, as of no good? Or, once more, what so difficult, when some misfortune has happened, and it is looked on as something serious and grieving, as to bear it in such a way that one considers it nothing beyond what is natural, when one reads: Naked was I born, naked shall I go forth. What the Lord gave, the Lord has taken away Job 1:21 (he who said this had lost children and possessions), and to preserve in all things the character of a wise and upright man, as he did who says: As the Lord pleased, so did He. Blessed be the name of the Lord. Job 1:21 And again: You speak as one of the foolish women speaks. Shall we receive good at the hand of God, and shall we not receive evil? Job 2:10

Chapter 39. One must show fortitude in fighting against all vices, especially against avarice. Holy Job teaches this lesson.

- Fortitude of soul, then, is not an unimportant thing, nor is it cut off from the other virtues, for it wages war in conjunction with the virtues, and alone defends the beauty of all the virtues, and guards their powers of discernment, and fights against all vices with implacable hate. It is

unconquerable as regards labours, brave to endure dangers, stern as against pleasures, hardened against allurements, to which it knows not how to lend an ear, nor, so to speak, to give a greeting. It cares not for money, and flies from avarice as from a plague that destroys all virtue. For nothing is so much opposed to fortitude as when one allows oneself to be overcome by gain. Often when the enemy is repulsed and the hosts of the foe are turned to flight, has the warrior died miserably among those whom he has laid low, while he is busy with the spoils of the fallen; and the legions, while busy with their booty, have called back upon them the enemy that had fled, and so have been robbed of their triumph.

- Fortitude, then, must repulse so foul a plague and crush it down. It must not let itself be tempted by desires, nor shaken by fear. Virtue stands true to itself and bravely pursues all vices as though they were the poison of virtue. It must repel anger as it were with arms, for it removes counsel far off. It must avoid it as though it were some severe sickness. It must further be on its guard against a desire for glory, which often has done harm when sought for too anxiously, and always when it has been once attained.
- What of all this was wanting in holy Job, or in his virtue, or what came upon him in the way of vice? How did he bear the distress of sickness or cold or hunger? How did he look upon the dangers which menaced his safety? Were the riches from which so much went to the poor gathered together by plunder? Did he ever allow greed for wealth, or the desire for pleasures, or lusts to rise in his heart? Did ever the unkind disputes of the three princes, or the insults of the slaves, rouse him to anger? Did glory carry him away like some fickle person when he called down vengeance on himself if ever he had hidden even an involuntary fault, or had feared the multitude of the people so as not to confess it in the sight of all? His virtues had no point of contact with any vices, but stood firm on their own ground. Who, then, was so brave as holy Job? How can he be put second to any, on whose level hardly one like himself can be placed?

Chapter 40. Courage in war was not wanting in our forefathers, as is shown by the example of the men of old, especially by the glorious deed of Eleazar.

- But perhaps renown in war keeps some so bound to itself as to make them think that fortitude is to be found in battle alone, and that therefore I had gone aside to speak of these things, because that was wanting in us. But how brave was Joshua the Son of Nun, who in one battle laid low five kings together with their people! Joshua x Again, when he fought against the Gibeonites and feared that night might stop him from gaining the victory, he called out with deep faith and high spirit: Joshua 10:12 Let the sun stand still; and it stood still until the victory was complete. Gideon with three hundred men gained a triumph over a great nation and a cruel foe. Judges vii Jonathan when a young man showed great courage in battle, and what shall I say about the Maccabees?
- First, I will speak of the people of our fathers. They were ready to fight for the temple of God and for their rights, and when attacked on the Sabbath day by the craft of the enemy, willingly allowed wounds to be inflicted on their unprotected bodies, rather than to join in the fight, so that they might not defile the Sabbath. They all gladly gave themselves up to death. But the Maccabees thinking that then all the nation would perish, on the Sabbath also, when they were challenged

to fight, took vengeance for the death of their innocent brethren. And afterwards when he had been roused by this to fresh exertions, King Antiochus, having begun the war afresh under the leadership of his generals Lysias, Nicanor, and Georgias, was so utterly crushed, together with his Eastern and Assyrian forces, that he left 48,000 lying on the battlefield, slain by an army of but 3,000 men.

- Mark the courage of the leader, Judas Maccabæus, as exemplified in the character of one of his soldiers. Eleazar, 1 Maccabees 6:43 meeting with an elephant higher than all the rest, and with all the royal trappings upon it, and thinking that the king was on it, ran hastily and threw himself into the midst of the legion; and, casting away his shield, with both hands he slew those opposed to him until he reached the beast. Then he got beneath it, thrust in his sword and slew it. But the beast in falling crushed Eleazar and so killed him. What courage of mind was his then, first, in that he feared not death, next because, when surrounded by enemies, he was carried by it into the thickest of his foes and penetrated the very centre! Then, despising death, and casting away his shield, he ran beneath the huge beast, wounded it with both his hands, and let it fall upon him. He ran beneath it so as to give a more deadly blow. Enclosed by its fall, rather than crushed, he was buried in his own triumph.

- Nor was he deceived in his intention though he was deceived by the royal ornaments. For the enemy, startled at such an exhibition of valour, dared not rush upon this single unarmed man, held fast though he was. They were so terrified after the mischance of the slaughter of the beast, that they considered themselves altogether unequal to the valour of one. Nay, King Antiochus, son of Lysias, terrified at the fortitude of one, asked for peace. He had come to the war with 120,000 armed men and with 32 elephants, which glittered and gleamed with the sheen of arms like a line of burning lamps, as the sun rose upon them, marching along one by one, like very mountains for size. Thus Eleazar left peace as the heir of his courage. These are the signs of triumphs.

Chapter 41. After praising Judas' and Jonathan's loftiness of mind, the constancy of the martyrs in their endurance of tortures, which is no small part of fortitude, is next brought before us.

- But as fortitude is proved not only by prosperity but also in adversity, let us now consider the death of Judas Maccabæus. For he, after Nicanor, the general of King Demetrius, was defeated, boldly engaged 20,000 of the king's army with 900 men who were anxious to retire for fear of being overcome by so great a multitude, but whom he persuaded to endure a glorious death rather than to retire in disgraceful flight. Let us not leave, he says, any stain upon our glory. Thus, then, engaging in battle after having fought from sunrise till evening, he attacks and quickly drives back the right wing, where he sees the strongest troop of the enemy to be. But while pursuing the fugitives from the rear he gave a chance for a wound to be inflicted. 1 Maccabees 9:8 Thus he found the spot of death more full of glory for himself than any triumph.
- Why need I further mention his brother Jonathan, who fought against the king's force, with but a small troop. 1 Maccabees 11:68 Though forsaken by his men, and left with only two, he retrieved the battle, drove back the enemy, and recalled his own men, who were flying in every direction, to share in his triumph.
- Here, then, is fortitude in war, which bears no light impress of what is virtuous and seemly upon it, for it prefers death to slavery and disgrace. But what am I to say of the sufferings of the martyrs? Not to go too far abroad, did not the children of Maccabæus gain triumphs over the proud King Antiochus, as great as those of their fathers? The latter in truth were armed, but they conquered without arms. The company of the seven brothers stood unconquered, though surrounded by the legions of the king — tortures failed, tormentors ceased; but the martyrs failed not. One, having had the skin of his head pulled off, though changed in appearance, grew in courage. Another, bidden to put forth his tongue, so that it might be cut off, answered: The Lord hears not only those who speak, for He heard Moses when silent. He hears better the silent thoughts of His own than the voice of all others. Do you fear the scourge of my tongue — and do you not fear the scourge of blood spilled upon the ground? Blood, too, has a voice whereby it cries aloud to God — as it did in the case of Abel.
- What shall I say of the mother 2 Maccabees 7:20 who with joy looked on the corpses of her children as so many trophies, and found delight in the voices of her dying sons, as though in the

songs of singers, noting in her children the tones of the glorious harp of her own heart, and a sweeter harmony of love than any strain of the lute could give?

- What shall I say of those two-year-old children of Bethlehem, Matthew 2:16 who received the palm of victory before they felt their natural life within them? What of St. Agnes, who when in danger as regards two great matters, that is, chastity and life, protected her chastity and exchanged life for immortality?
- And let us not pass by St. Lawrence, who, seeing Xystus his bishop led to martyrdom, began to weep, not at his sufferings but at the fact that he himself was to remain behind. With these words he began to address him: Where, father, are you going without your son? Where, holy priest, are you hastening without your deacon? Never were you wont to offer sacrifice without an attendant. What are you displeased at in me, my father? Have you found me unworthy? Prove, then, whether you have chosen a fitting servant. To him to whom you have entrusted the consecration of the Saviour's blood, to whom you have granted fellowship in partaking of the Sacraments, to him do you refuse a part in your death? Beware lest your good judgment be endangered, while your fortitude receives its praise. The rejection of a pupil is the loss of the teacher; or how is it that noble and illustrious men gain the victory in the contests of their scholars rather than in their own? Abraham offered his son, Peter sent Stephen on before him! Father, show forth your courage in your son. Offer me whom you have trained, that you, confident in your choice of me, may reach the crown in worthy company.
- Then Xystus said: I leave you not nor forsake you. Greater struggles yet await you. We as old men have to undergo an easier fight; a more glorious triumph over the tyrant awaits you, a young man. Soon shall you come. Cease weeping; after three days you shall follow me. This interval must come between the priest and his levite. It was not for you to conquer under the eye of your master, as though you needed a helper. Why do you seek to share in my death? I leave to you its full inheritance. Why do you need my presence? Let the weak disciples go before their master, let the brave follow him, that they may conquer without him. For they no longer need his guidance. So Elijah left Elisha. To you I entrust the full succession to my own courage.
- Such was their contention, and surely a worthy one, wherein priest and attendant strove as to who should be the first to suffer for the name of Christ. When that tragic piece is played, it is said there is great applause in the theatre as Pylades says he is Orestes, while Orestes declares that he is really himself. The former acted as he did, that he might die for Orestes, and Orestes, that he might not allow Pylades to be slain instead of himself. But it was not right that they should live, for each of them was guilty of parricide, the one because he had committed the crime, the other because he had helped in its commission. But here there was nothing to call holy Lawrence to act thus but his love and devotion. However, after three days he was placed upon the gridiron by the tyrant whom he mocked, and was burnt. He said: The flesh is roasted, turn it and eat. So by the courage of his mind he overcame the power of fire.

Chapter 42. The powers that be are not needlessly to be irritated. One must not lend one's ears to flattery.

- I think we must take care, lest in being led on by too great a desire for glory, we should abuse the powers that be, and arouse the minds of the heathen, who are opposed to us, to desire persecution, and excite them to anger. How many do some cause to perish, that they themselves may continue to the end, and overcome their tortures!
- We must also look to it that we do not open our ears to flatterers. To allow oneself to be smoothed down by flattery seems to be a sign not only of want of fortitude, but a sign of actual cowardice.

Chapter 43. On temperance and its chief parts, especially tranquillity of mind and moderation, care for what is virtuous, and reflection on what is seemly.

- As we have spoken of three of the virtues, there remains but the fourth for us to speak of. This is called temperance and moderation; wherein, before all else, tranquillity of mind, the attainment of gentleness, the grace of moderation, regard for what is virtuous, and reflection on what is seemly are sought and looked for.
- We must keep to a certain order in life, so that a foundation may be laid with our first feelings of modesty, for that is the friend and ally of calmness of mind. Avoiding over-confidence, averse to all excess, it loves sobriety, guards what is honourable, and seeks only what is seemly.
- Let choice of intercourse come next. Let us link ourselves with older men of approved goodness. For as the companionship of people of our own age is the pleasanter, so that of our elders is the safer. By their guidance and the conduct of their lives they give color to the character of younger men, and tinge them as it were with the deep purple of probity. For if they who are ignorant of a locality are very glad to take a journey in the company of skilled guides, how much more ought young men to enter on the path of life, which is new to them, in the company of old men; so that they may not go wrong, and turn aside from the true path of virtue. For nothing is better than to have the same men both to direct us in life, and also to be witnesses of how we live.
- One must also in every action consider what is suitable for different persons, times, and ages, and what will also be in accordance with the abilities of individuals. For often what befits one does not befit another; one thing suits a youth, another an old man; one thing does in danger, another in good fortune.
- David danced before the ark of the Lord. Samuel did not dance; yet David was not blamed, while the other was praised. David changed his countenance before the king, whose name was Achish. 1 Samuel 21:13 If he had done this without any fear of being recognized, he would certainly not have escaped the charge of levity. Saul also, surrounded by the company of prophets, himself prophesied. Yet of him alone, as though he were unworthy, was it said: Is Saul also among the prophets? 1 Samuel 19:24

Chapter 44. Every one ought to apply himself to the duties suited to his character. Many, however, are hindered by following their fathers' pursuits. Clerics act in a different way.

- Each one knows his own powers. Therefore let each one apply himself to that which he has chosen as suitable to himself. But he must first consider what will be the consequences. He may know

his good points, but he must know his faults also. He must also be a fair judge of himself, so as to aim at what is good and avoid what is bad.

- One is more fitted for the post of reader, another does better for the singing, a third is more solicitous for exorcising those possessed with an evil spirit, another, again, is held to be more suited to have the charge of the sacred things. All these things a priest should look at. He should give each one that particular duty for which he is best fitted. For whither each one's bent of mind leads him, or whatever duty befits him, that position or duty is filled with greater grace.
- But as this is a difficult matter in every state of life, so in our case it is most difficult. For each one is wont to follow his parent's choice in life. Thus those whose fathers were in the army generally enter the army too. And others do the same with regard to the different professions.
- In the clerical office, however, nothing is more rare than to find a man to follow his father's footsteps, either because the difficulties of the work hold him back, or continence in the uncertain days of youth is too difficult to hold to, or the life seems to be too quiet for the activity of youth. So they turn to those pursuits which are thought to be more showy. Most, indeed, prefer the present to the future. They are fighting for the present, we for the future. Wherefore it follows that the greater the cause in which we are engaged, the more must our attention be devoted to it.

Chapter 45. On what is noble and virtuous, and what the difference between them is, as stated both in the profane and sacred writers.

- Let us then hold fast modesty, and that moderation which adds to the beauty of the whole of life. For it is no light thing in every matter to preserve due measure and to bring about order, wherein that is plainly conspicuous which we call decorum, or what is seemly. This is so closely connected with what is virtuous, that one cannot separate the two. For what is seemly is also virtuous—and what is virtuous is seemly. So that the distinction lies rather in the words than in the things themselves. That there is a difference between them we can understand, but we cannot explain it.
- To make an attempt to get some sort of a distinction between them, we may say that what is virtuous may be compared to the good health and soundness of the body, while what is seemly is, as it were, its comeliness and beauty. And as beauty seems to stand above soundness and health, and yet cannot exist without them, nor be separated from them in any way — for unless one has good health, one cannot have beauty and comeliness — so what is virtuous contains in itself also what is seemly, so as to seem to start with it, and to be unable to exist without it. What is virtuous, then, is like soundness in all our work and undertaking; what is seemly is, as it were, the outward appearance, which, when joined with what is virtuous, can only be known apart in our thoughts. For though in some cases it seems to stand out conspicuous, yet it has its root in what is virtuous, though the flower is its own. Rooted in this, it flourishes; otherwise it fails and droops. For what is virtue, but to avoid anything shameful as though it were death? And what is the opposite of virtue, except that which brings barrenness and death? If, then, the essence of virtue is strong and vigorous, seemliness will also quickly spring forth like a flower, for its root is sound. But if the root of its purpose is corrupt, nothing will grow out of it.
- In our writings this is put somewhat more plainly. For David says: The Lord reigns, He is clothed with splendour. And the Apostle says: Walk honestly as in the day. Romans 13:13 The Greek text has *καταδυστάλως* and really means: with good clothing, with a good appearance. When God made the first man, He created him with a good figure, with limbs well set, and gave him a very noble appearance. He had not given him remission of sins. But afterwards He, Who came in the form of a servant, and in the likeness of man, renewed him with His Spirit, and poured His grace into his heart, and put on Himself the splendour of the redemption of the human race. Therefore the Prophet said: The Lord reigns, He is clothed with splendour. And again he says: A hymn besseems You, O God, in Sion. That is: It is right and good to fear You, to love You, to pray to You, to honour You, for it is written: Let all things be done decently and in order. 1 Corinthians 14:40 But we can also fear, love, ask, honour men; yet the hymn especially is addressed to God. This seemliness which we offer to God we may believe to be far better than other things. It befits also a woman to pray in an orderly dress, 1 Timothy 2:9-10 but it especially besseems her to pray covered, and to pray giving promise of purity together with a good conversation.

Chapter 46. A twofold division of what is seemly is given. Next it is shown that what is according to nature is virtuous, and what is otherwise must be looked on as shameful. This division is explained by examples.

- Seemliness, therefore, which stands conspicuous has a twofold division. For there is what we may call a general seemliness, which is diffused through all that is virtuous, and is seen, as one may

say, in the whole body. It is also individual, and shows itself clearly in some particular part. The first has a consistent form and the perfection of what is virtuous harmonizing in every action. For all its life is consistent with itself, and there is no discrepancy in anything. The other is concerned when there is any special action done in a virtuous course of life.

- At the same time let us note that it is seemly to live in accordance with nature, and to pass our time in accordance with it, and that whatever is contrary to nature is shameful. For the Apostle asks: Is it comely that a woman pray unto God uncovered; does not nature itself teach you that if a man have long hair, it is a shame unto him? For it is contrary to nature. And again he says: If a woman have long hair, it is a glory unto her. 1 Corinthians 11:13-14 It is according to nature, since her hair is given her for a veil, for it is a natural veil. Thus nature arranges for us both character and appearance, and we ought to observe her directions. Would that we could guard her innocence, and not change what we have received by our wickedness!
- We have that general seemliness; for God made the beauty of this world. We have it also in its parts; for when God made the light, and marked off the day from the night, when He made heaven, and separated land and seas, when He set the sun and moon and stars to shine on the earth, He approved of them all one by one. Therefore this comeliness, which shone forth in each single part of the world, was resplendent in the whole, as the Book of Wisdom shows, saying: I existed, in whom He rejoiced when He was glad at the completion of the world. Likewise also in the building up of the human body each single member is pleasing, but the right adjustment of the members all together delights us far more. For thus they seem to be united and fitted in one harmonious whole.

Chapter 47. What is seemly should always shine forth in our life. What passions, then, ought we to allow to come to a head, and which should we restrain?

- If any one preserves an even tenor in the whole of life, and method in all that he does, and sees there is order and consistency in his words and moderation in his deeds, then what is seemly stands forth conspicuous in his life and shines forth as in some mirror.
- There should be besides a pleasant way of speaking, so that we may win the good-will of those who hear us, and make ourselves agreeable to all our friends and fellow citizens, if possible. Let none show himself to be given to flattery, nor to be desirous of flattery from any one. The one is a mark of artfulness, the other of vanity.
- Let no one ever look down on what another, least of all a good man, thinks of him, for thus he learns to give regard to the good. For to disregard the judgment of good men is a sign of conceitedness or of weakness. One of these arises from pride, the other from carelessness.
- We must also guard against the motions of our soul. The soul must always watch and look after itself, so as to guard itself against itself. For there are motions in which there is a kind of passion that breaks forth as it were in a sort of rush. Wherefore in Greek it is called *ἄνεμα* ^{ἀνεμα} because it comes out suddenly with some force. In these there lies no slight force of soul or of nature. Its force, however, is twofold: on the one side it rests on passion, on the other on reason, which checks passion, and

makes it obedient to itself, and leads it whither it will; and trains it by careful teaching to know what ought to be done, and what ought to be avoided, so as to make it submit to its kind tamer.

- For we ought to be careful never to do anything rashly or carelessly, or anything at all for which we cannot give a reasonable ground. For though a reason for our action is not given to every one, yet everybody looks into it. Nor, indeed, have we anything whereby we can excuse ourselves. For though there is a sort of natural force in every passion of ours, yet that same passion is subject to reason by the law of nature itself, and is obedient to it. Wherefore it is the duty of a careful watchman so to keep a lookout, that passion may not outrun reason nor utterly forsake it, lest by outstripping it confusion be caused, and reason be shut out, and come to nothing by such desertion. Disquiet destroys consistency. Withdrawal shows cowardice and implies indolence. For when the mind is disquieted passion spreads wide and far, and in a fierce outburst endures not the reins of reason and feels not the management of its driver so as to be turned back. Wherefore as a rule not only is the soul perturbed and reason lost, but one's countenance gets inflamed by anger or by lust. it grows pale with fear, it contains not itself in pleasure, and cannot bear joy.
- When this happens, then that natural judgment and weight of character is cast aside, and that consistency which alone in deed and thought can keep up its own authority and what is seemly, can no longer be retained.
- But fiercer passion springs from excessive anger, which the pain of some wrong received kindles within us. The monitions of the psalm which forms the opening of our subject instruct us on this point. Beautifully, then, has it come about that, in writing on duties, we used that declaration of our opening passage which also itself has to do with the direction of duty.
- But since (as was but right) we there only touched upon the matter, as to how each one ought to take care not to be disturbed when wrong is done him, for fear that our preliminary remarks should run to too great length, I think that I will now discuss it a little more fully. For the occasion is opportune, as we are speaking on the different parts of temperance, to see how anger may be checked.

Chapter 48. The argument for restraining anger is given again. Then the three classes of those who receive wrongs are set forth; to the most perfect of which the Apostle and David are said to have attained. He takes the opportunity to state the difference between this and the future life.

- We wish if we can to point out three classes of men who receive wrongs in holy Scripture. One of these forms the class of those whom the sinner reviles, abuses, rides over rough-shod. And just because justice fails them, shame grows, pain increases. Very many of my own order, of my own number, are like these. For if any one does me, who am weak, an injury, perhaps, though I am weak, I may forgive the wrong done me. If he charges me with an offense I am not such an one as to be content with the witness of my own conscience, although I know I am clear of what he brings against me; but I desire, just because I am weak, to wash out the mark of my inborn shame. Therefore I demand eye for eye, and tooth for tooth, and repay abuse with abuse.
-

If, however, I am one who is advancing, although not yet perfect, I do not return the reproaches; and if he breaks out into abuse, and fills my ears with reproaches, I am silent and do not answer.

- But if I am perfect (I say this only by way of example, for in truth I am weak), if, then, I am perfect, I bless him that curses me, as Paul also blessed, for he says: Being reviled we bless. 1 Corinthians 4:12 He had heard Him Who says: Love your enemies, pray for them which despitefully use you and persecute you. Matthew 5:44 And so Paul suffered persecution and endured it, for he conquered and calmed his human feelings for the sake of the reward set before him, namely, that he should become a son of God if he loved his enemies.
- We can show, too, that holy David was like to Paul in this same class of virtue. When the son of Shimei cursed him, and charged him with heavy offenses, at the first he was silent and humbled himself, and was silent even about his good deeds, that is, his knowledge of good works. Then he even asked to be cursed; for when he was cursed he hoped to gain divine pity.

- But see how he stored up humility and justice and prudence so as to merit grace from the Lord! At first he said: Therefore he cursed me, because the Lord has said to him that he should curse. Here we have humility; for he thought that those things which are divinely ordered were to be endured with an even mind, as though he were but some servant lad. Then he said: Behold my son, which came forth of my bowels, seeks my life. Here we have justice. For if we suffer hard things at the hand of our own family, why are we angry at what is done to us by strangers? Lastly he says: Let him alone that he may curse, for the Lord has bidden him. It may be that the Lord will look on my humiliation and requite me good for this cursing. So he bore not only the abuse, but left the man unpunished when throwing stones and following him. Nay, more, after his victory he freely granted him pardon when he asked for it.
- I have written this to show that holy David, in true evangelical spirit, was not only not offended, but was even thankful to his abuser, and was delighted rather than angered by his wrongs, for which he thought some return would be granted to him. But, though perfect, he sought something still more perfect. As a man he grew hot at the pain of his wrongs, but like a good soldier he conquered, he endured like a brave wrestler. The end and aim of his patience was the expectation of the fulfilment of the promises, and therefore he said: Lord, make me to know mine end and the measure of my days, what it is: that I may know what is wanting to me. He seeks, then, that end of the heavenly promises, when each one shall arise in his own order: Christ the firstfruits, then they that are Christ's who have believed in His coming. Then comes the end. 1 Corinthians 15:23 For when the kingdom is delivered up to God, even the Father, and all the powers are put down, as the Apostle says, then perfection begins. Here, then, is the hindrance, here the weakness of the perfect; there full perfection. Thus it is he asks for those days of eternal life which are, and not for those which pass away, so that he may know what is wanting to him, what is the land of promise that bears everlasting fruits, which is the first mansion in his Father's house, which the second, which the third, wherein each one will rest according to his merits.
- We then must strive for that wherein is perfection and wherein is truth. Here is the shadow, here the image; Hebrews 10:1 there the truth. The shadow is in the law, the image in the Gospel, the truth in heaven. In old times a lamb, a Calf was offered; now Christ is offered. But He is offered as man and as enduring suffering. And He offers Himself as a priest to take away our sins, here in an image, there in truth, where with the Father He intercedes for us as our Advocate. Here, then, we walk in an image, we see in an image; there face to face where is full perfection. For all perfection rests in the truth.

Chapter 49. We must reserve the likeness of the virtues in ourselves. The likeness of the devil and of vice must be got rid of, and especially that of avarice; for this deprives us of liberty, and despoils those who are in the midst of vanities of the image of God.

- Whilst, then, we are here let us preserve the likeness, that there we may attain to the truth. Let the likeness of justice exist in us, likewise that of wisdom, for we shall come to that day and shall be rewarded according to our likeness.
-

Let not the adversary find his image in you, let him not find fury nor rage; for in these exists the likeness of wickedness. Our adversary the devil as a roaring lion seeks whom he may kill, whom he may devour. 1 Peter 5:8 Let him not find desire for gold, nor heaps of money, nor the appearance of vices, lest he take from you the voice of liberty. For the voice of true liberty is heard, when you can say: The prince of this world shall come, and shall find no part in me. John 14:30 Therefore, if you are sure that he will find nothing in you, when he comes to search through you, you will say, as the patriarch Jacob did to Laban: Know now if there is anything of yours with me. Genesis 31:32 Rightly do we account Jacob blessed with whom Laban could find naught of his. For Rachel had hidden the gold and silver images of his gods.

- If, then, wisdom, and faith, and contempt of the world, and spiritual grace, exclude all faithlessness, you will be blessed; for you regard not vanity and folly and lying. Is it a light thing to take away from your adversary the opportunity to speak, so that he can have no ground to make his complaint against you? Thus he who looks not on vanity is not perturbed; but he who looks upon it is perturbed, and that, too, all to no purpose. Is it not a vain thing to heap up riches? For surely to seek for fleeting things is vain enough. And when you have gathered them, how do you know that you shall have them in possession?
- Is it not vain for a merchant to journey by night and by day, that he may be able to heap up treasures? Is it not vain for him to gather merchandise, and to be much perturbed about its price, for fear he might sell it for less than he gave? That he should strive everywhere for high prices, and thus unexpectedly call up robbers against himself through their envy at his much-vaunted business; or that, without waiting for calmer winds, impatient of delays, he should meet with shipwreck while seeking for gain?
- And is not he, too, perturbed in vain who with great toil amasses wealth, though he knows not what heir to leave it to? Often and often all that an avaricious man has got together with the greatest care, his spendthrift heir scatters abroad with headlong prodigality. The shameless prodigal, blind to the present, heedless of the future, swallows up as in an abyss what took so long to gather. Often, too, the desired successor gains but envy for his share of the inheritance, and by his sudden death hands over the whole amount of the succession, which he has hardly entered upon, to strangers.
- Why, then, do you idly spin a web which is worthless and fruitless? And why do you build up useless heaps of treasures like spiders' webs? For though they overflow, they are no good; nay, they denude you of the likeness of God, and put on you the likeness of the earthy. If any one has the likeness of the tyrant, is he not liable to condemnation? You lay aside the likeness of the Eternal King, and raise in yourself the image of death. Rather cast out of the kingdom of your soul the likeness of the devil, and raise up the likeness of Christ. Let this shine forth in you; let this glow brightly in your kingdom, that is, your soul, for it destroys the likeness of all vices. David says of this: O Lord, in Your kingdom you bring their images to nothing. For when the Lord has adorned Jerusalem according to His own likeness, then every likeness of the adversary is destroyed.

Chapter 50. The Levites ought to be utterly free from all earthly desires. What their virtues should be on the Apostle's own showing, and how great their purity must be. Also what their dignity and duty is, for the carrying out of which the chief virtues are necessary. He states that these were not unknown to the philosophers, but that they erred in their order. Some are by their nature in accordance with duty, which yet on account of what accompanies them become contrary to duty. From whence he gathers what gifts the office of the Levites demands. To conclude, he adds an exposition of Moses' words when blessing the tribe of Levi.

- If, then, in the Gospel of the Lord the people themselves were taught and led to despise riches, Mark 10:23 how much more ought ye Levites no longer to be bound down by earthly desires. For your portion is God. For when their earthly possessions were portioned out by Moses to the people of our fathers, the Lord suffered not the Levites to have a share in that earthly possession, Numbers 18:23 for He Himself would be the strength of their inheritance. Wherefore David says: The Lord is the portion of mine inheritance and of my cup. Whence we get the name Levite, which means: Himself is mine, or Himself for me. Great, then, is his honour, that God should say of him: Himself is Mine. Or, as was said to Peter about the piece of money found in the fish's mouth: Give to them for Me and for you. Matthew 17:27 Wherefore the Apostle, when he said: A bishop should be sober, modest, of good behaviour, given to hospitality, apt to teach, not covetous, nor a brawler, one that rules well his own house, also added: Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let them also first be proved, and so let them serve, being found blameless. 1 Timothy 3:2-10
- We note how much is required of us. The minister of the Lord should abstain from wine, so that he may be upheld by the good witness not only of the faithful but also by those who are without. For it is right that the witness to our acts and works should be the opinion of the public at large, that the office be not disgraced. Thus he who sees the minister of the altar adorned with suitable virtues may praise their Author, and reverence the Lord Who has such servants. The praise of the Lord sounds forth where there is a pure possession and an innocent rule at home.
- But what shall I say about chastity, when only one and no second union is allowed? As regards marriage, the law is, not to marry again, nor to seek union with another wife. It seems strange to many why impediment should be caused by a second marriage entered on before baptism, so as to prevent election to the clerical office, and to the reception of the gift of ordination; seeing that even crimes are not wont to stand in the way, if they have been put away in the sacrament of baptism. But we must learn, that in baptism sin can be forgiven, but law cannot be abolished. In the case of marriage there is no sin, but there is a law. Whatever sin there is can be put away, whatever law there is cannot be laid aside in marriage. How could he exhort to widowhood who himself had married more than once?
- But ye know that the ministerial office must be kept pure and unspotted, and must not be defiled by conjugal intercourse; ye know this, I say, who have received the gifts of the sacred ministry, with pure bodies, and unspoiled modesty, and without ever having enjoyed conjugal intercourse.

I am mentioning this, because in some out-of-the-way places, when they enter on the ministry, or even when they become priests, they have begotten children. They defend this on the ground of old custom, when, as it happened, the sacrifice was offered up at long intervals. However, even the people had to be purified two or three days beforehand, so as to come clean to the sacrifice, as we read in the Old Testament. Exodus 19:10 They even used to wash their clothes. If such regard was paid in what was only the figure, how much ought it to be shown in the reality! Learn then, Priest and Levite, what it means to wash your clothes. You must have a pure body wherewith to offer up the sacraments. If the people were forbidden to approach their victim unless they washed their clothes, do you, while foul in heart and body, dare to make supplication for others? Do you dare to make an offering for them?

- The duty of the Levites is no light one, for the Lord says of them: Behold I have taken the Levites from among the children of Israel, instead of every first-born that opens the matrix among the children of Israel. These shall be their redemption, and the Levites shall be Mine. For I hallowed unto Me all the first-born in the land of Egypt. Numbers 3:12-13 We know that the Levites are not reckoned among the rest, but are preferred before all, for they are chosen out of all, and are sanctified like the firstfruits and the firstlings which belong to the Lord, since the payment of vows and redemption for sin are offered by them. You shall not receive them, He says, among the children of Israel, but you shall appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it. They shall bear the tabernacle and all the vessels thereof, and they shall minister in it, and shall encamp round about the tabernacle. And when the tabernacle sets forward the Levites shall take it down, and when the camp is pitched they shall set up the tabernacle again. And the stranger that comes near shall surely be put to death. Numbers 1:49-51
- You, then, art chosen out of the whole number of the children of Israel, regarded as the firstfruits of the sacred offerings, set over the tabernacle so as to keep guard in the camp of holiness and faith, to which if a stranger approach, he shall surely die. You are placed there to watch over the Ark of the Covenant. All do not see the depths of the mysteries, for they are hid from the Levites, lest they should see who ought not to see, and they who cannot serve should take it up. Moses, indeed, saw the circumcision of the Spirit, but veiled it, so as to give circumcision only in an outward sign. He saw the unleavened bread of sincerity and truth; he saw the sufferings of the Lord, but he veiled the unleavened bread of truth in the material unleavened bread, he veiled the sufferings of the Lord in the sacrifice of a lamb or a calf. Good Levites have ever preserved the mystery entrusted to them under the protection of their own faith, and yet do you think little of what is entrusted to you? First, you shall see the deep things of God, which needs wisdom. Next, you must keep watch for the people; this requires justice. You must defend the camp and guard the tabernacle, which needs fortitude. You must show yourself continent and sober, and this needs temperance.
- These chief virtues, they who are without have recognized, but they considered that the order resting on society was higher than that resting on wisdom; though wisdom is the foundation, and justice the building which cannot stand unless it have a foundation. The foundation is Christ. 1 Corinthians 3:11
- First stands faith, which is a sign of wisdom, as Solomon says, in following his father: The fear of the Lord is the beginning of wisdom. And the law says: You shall love the Lord your God, you shall love your neighbour. Deuteronomy 6:5 It is a noble thing to do one's kindnesses and duties towards the whole of the human race. But it is ever most seemly that you should give to God the most precious thing you have, that is, your mind, for you have nothing better than that. When you have paid your debt to your Creator, then you may labour for men, to show them kindness, and to give help; then you may assist the needy with money, or by some duty, or some service that lies in the way of your ministry; by money to support him; by paying a debt, so as to free him that is

bound; by undertaking a duty, so as to take charge of a trust, which he fears to lose, who has put it by in trust.

- It is a duty, then, to take care of and to restore what has been entrusted to us. But meanwhile a change comes, either in time or circumstances, so that it is no longer a duty to restore what one has received. As, for instance, when a man demands back his money as an open enemy, to use it against his country, and to offer his wealth to barbarians. Or, if you should have to restore it, while another stood by to extort it from him by force. If you restore money to a raving lunatic when he cannot keep it; if you give up to a madman a sword once put by with you, whereby he may kill himself, is it not an act contrary to duty to pay the debt? Is it not contrary to duty to take knowingly what has been got by a thief, so that he who has lost it is cheated out of it?
- It is also sometimes contrary to duty to fulfil a promise, or to keep an oath. As was the case with Herod, who swore that whatever was asked he would give to the daughter of Herodias, and so allowed the death of John, that he might not break his word. And what shall I say of Jephthah, who offered up his daughter in sacrifice, she having been the first to meet him as he returned home victorious; whereby he fulfilled the vow which he had made that he would offer to God whatever should meet him first. It would have been better to make no promise at all, than to fulfil it in the death of his daughter.
- You are not ignorant how important it is to look to this. And so a Levite is chosen to guard the sanctuary, one who shall never fail in counsel, nor forsake the faith, nor fear death, nor do anything extravagant, so that in his whole appearance he may give proof of his earnestness. For he ought to have not only his soul but even his eyes in restraint, so that no chance mishap may bring a blush to his forehead. For whosoever looks on a woman to desire her has already committed adultery with her in his heart. Matthew 5:28 Thus adultery is committed not only by actual committal of the foul deed, but even by the desire of the ardent gaze.
- This seems high and somewhat severe, but in a high office it is not out of place. For the grace of the Levites is such that Moses spoke of them as follows in his blessing: Give to Levi his men, give Levi his trusted ones, give Levi the lot of his inheritance, and his truth to the holy men whom they tempted in temptation, and reviled at the waters of contradiction. Who said to his father and mother, I know you not, and knew not his brethren, and renounced his children. He guarded Your word and kept Your testimony. Deuteronomy 33:8-9
- They, then, are His men, His trusty ones, who have no deceit in their hearts, hide no treachery within them, but guard His words and ponder them in their heart, as Mary pondered them; Luke 2:19 who know not their parents so as to put them before their duty; who hate the violators of chastity, and avenge the injury done to purity; and know the times for the fulfilling of their duty, as also which duty is the greater, which the lesser, and to what occasion each is suited. In all this they follow that alone which is virtuous. And who, where there are two virtuous duties, think that which is the more virtuous must come first. These are in truth rightly blessed.

- If any one makes known the just works of the Lord, and offers Him incense, then: Bless, O Lord, his strength; accept the work of his hands, Deuteronomy 33:11 that he may find the grace of the prophetic blessing with Him Who lives and reigns for ever and ever. Amen.

Translated by H. de Romestin, E. de Romestin and H.T.F. Duckworth. From Nicene and Post-Nicene Fathers, Second Series, Vol. 10. Edited by Philip Schaff and Henry Wace. (Buffalo, NY: Christian Literature Publishing Co., 1896.) Revised and edited for New Advent by Kevin Knight.

<http://www.newadvent.org/fathers/34011.htm>

Source: Translated by H. de Romestin. From Nicene and Post-Nicene Fathers, Series II, Vol. 10. Edited by Philip Schaff and Henry Wace. Buffalo, NY: Christian Literature Publishing Co., 1896.

Previously prepared for an earlier version of The Stromata. Accessed July 2026.

Translation: H. de Romestin (19th century) translation, public domain.

<https://www.thestromata.com/texts/on-the-duties-of-the-clergy>