

BERNARDINE OF SIENA O.F.M.

TREATISE ON CHRISTIAN LIFE

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THE BEGINNING OF THE TREATISE ON CHRISTIAN LIFE

according to Friar Bernardine of Siena¹

FIRSTLY, THE PROLOGUE TO THE THREE FOLLOWING
SERMONS IS STATED

We should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God. These are the words of the Apostle writing in Titus 2:12-13. The Christian life, about which we are now to treat, is the eternal law promulgated in time, the manifestation of the divine will, the remaking of the deformed image, the love of things invisible, the terror of demons, the closing of hell, cleanness of heart, the mirror of the soul, the sun shining invisibly, the charm of all virtues, the way and entrance to paradise. This is the genuine way that welcomes everyone, is indeed communicable to all, is suitable for all, and finally is binding on and possible for all. Emperors and kings, princes and important people, can take it on and without any change to the dignity due to them are able to experience the virtue of the Christian life. It pleases nobles, makes the ignoble bold in its observance, does not shun the wise, does not reject the foolish, does not scorn the wealthy as unworthy, is joyful with the poor, and does not consider the sex of those who live it. It embraces infidels, does not condemn the rights of a spouse, encourages the state of continence, praises virginity above all these, and promises infallibly eternal life to all who persevere in it.

The provident Apostle understands this Christian life; he declares it in the text quoted in few words and weighty sentences, saying: *We should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God.* In these

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sacred words, the Apostle calls to mind three general virtues of Christian life. The first is called modesty of which he says: *soberly*. The second is named justice and of this he adds: *and justly*. The third is named godliness and of this he adds: *we should live godly*, that is, by living *godly* we persevere *in this world, looking for the blessed hope*, that is, the hope that leads to the blessed life, *and coming of the glory of the great God*, that is, looking for the glory we shall experience in the great God when, namely, we will contemplate what the Psalmist says: *Great is the Lord and exceedingly to be praised in the city of our God, in his holy mountain* (Ps 47:2).

¹ S. Bernardini Senensis, *Opera Omnia*, Tomus VI, 1ff.

Sermon 1

On the triple forms of Christian modesty

The first virtue of Christian life is called modesty; it is numbered as the tenth fruit of the Spirit by the Apostle in Gal 5:23. Modesty is a particular virtue by which we do neither more nor less. In all actions and words this virtue preserves a mean. The Apostle exhorts us to this by saying: *soberly*; and in Philippians 4:5 he says again: *Let your modesty be known to all. The Lord is nigh*. This text can be a theme for the present material on this third Sunday of Advent. It is like a warning to all, just as students pursuing the steps of scholastic discipline are accustomed to be warned: The Master is present. All Christian and moral modesty of life can be understood in a triple modesty: the first is called frugality, the second discipline, while the third is called integrity.

ARTICLE 1

On the triple frugality by which the whole Christian life is regulated

The first modesty is called frugality; it is so called from being frugal in nourishing life which is nothing other than not exceeding a reasonable limit in bodily nourishment.¹ For a person to live according to this reasonable frugality, a triple double frugality must be kept in mind and observed: the first, in food and clothing; the second, in watching and in sleep; the third, in word and in idleness.

CHAPTER I

On the first frugality a person must observe in food and clothing in accord with the circumstances of their state

Firstly, frugality must be observed in food and clothing. The first refers to the internal nourishment of the body, the second, however,

to the external warming of the body. In fact, without these two, human life could in no way be sustained; but an excess or lack of these is to be avoided completely.

Firstly, there should be neither excess nor lack in food. Certainly, a person should not exceed in food. By food is understood everything necessary for the inner nourishment of the body. The Lord forbids excess in this when he says in Luke 21:34: *Take heed to yourselves lest perhaps your hearts be overcharged with dissipation and drunkenness.* Further, Sir 37:32-34 says: *Be not greedy in any feasting, and pour not out yourself upon any meat, for in many meats there will be sickness, and greediness will turn to cholera. By dissipation many have perished, but whoever is temperate shall prolong life.* Although a person, according to some,² is not bound to the fasts of the Church before reaching the age of twenty one, however, whoever is troubled by allurements of the flesh before that age, should, from the very law of nature, set aside some time or days to mortify their damaging senses, just as the Apostle exhorts in Colossians 3:5: *Mortify therefore your members which are upon the earth.* Moreover, it is a work of great devotion and value to set aside during each week a day of abstinence for oneself out of devotion to the Mother of God, or in memory of the Lord's passion. Yet excessive abstinence from food is not to be undertaken; for that burden is undertaken with a danger that leads to weariness. Hence, the Apostle says in Rom 12:1: *Your reasonable service*; and again in 2 Cor 6:9 he says: *As chastised and not killed*, namely, from thirst.

Secondly, no one should exceed in clothing. With clothing we include other ornaments of the body, the bedroom, and of the whole house. So that no one exceeds in these but maintains genuine frugality, it is necessary to remember three things: firstly, what concerns the past; secondly, what concerns the present moment; thirdly, what concerns the future. – Firstly, indeed, as regards the past, one must ponder and recall if such garments, precious objects and such like possessions are found to have been unlawfully acquired, or if because of them the donor is unable to make satisfaction for what was wrongly acquired; for on the evidence of Isa 9:5: *A garment stained with the blood of sin shall be burnt and be*

fuel for the fire, that is, let it be the cause for whoever wears it being burnt for eternity, so that it becomes food for the infernal fire. – Secondly, with regard to the present moment, one must carefully examine whether so many clothes and ornaments befit one's state.³ For what is fitting for one person, is not fitting for another because of the diversity in their state; for example, it is sure that what is fitting for one great lady is not fitting for the wife of a common citizen; nor can one farmer have what is fitting for a citizen of a town; also what befits one bearing arms or one serving for wages is not fitting for a merchant or someone like him. The supreme artist, God, wanting to show this in ornaments, made a difference between the lights of the sky, just as in 1 Cor 15:41 the Apostle points out when he says: *Star differs from star in glory*. – Thirdly, with regards to the future, one has to provide with prudence, whether with such expenses so broadly undertaken, judging the circumstances commonly approaching, one can persevere without using unlawful resources. For as the Prophet says in Ps 41:8 what a darkened world does not notice: *Deep calls on deep*. Clearly *the deep* of large expenses *calls on the deep* of unlawful resources, an action that is not permitted, even when a person enjoys great and noble circumstances.

CHAPTER II

On the second frugality to be observed in watching and sleep

The second frugality is to be observed in watching and sleep. While our whole life is spent in these two conditions, in neither should there be excess.

Firstly, I say, no one should watch to excess. Watching is holy when one searches and finds every virtue and even God, as the Lord testifies in Song 3:3: *The watchmen who guarded the city*, namely, of my soul, *found me watching* as they observed their holy watching. But, as experience bears witness, immoderate watching enervates the spirit and burns up the strength of the body and at times renders a person senseless.

Secondly, there should be no excess in sleep; excessive sleep makes one sluggish and inactive in virtuous actions, gives rise to and fosters negligence; from here the mind is easily liable to fall into all temptations. The reason for this is that from an excess of sleep the mind is shut in, the understanding suppressed, the memory weakened, the will grows lukewarm, and a person become thoughtless, not foreseeing dangers and becoming careless over good; from this it happens that the soul is pushed by a slight temptation, committing evil and omitting good, and what is worse, it does not avert to this. So, in 2 Cor 6:7 the Apostle exhorts us to be trained *in the armour of justice on the right hand and on the left*, namely, lest, from an excess of watching or sleep, we are laid low by our enemies. So Bernard⁴ says:

Whoever from the vice of indiscretion so fasts, watches etc. in this way, so that the with the spirit weakening or the body languishing spiritual works are impeded, it takes away the effect of good work from the body, affection from the spirit, example from a neighbour, honour and reverence to God, commits sacrilege and is guilty of all good things from God.

CHAPTER III

On the third frugality to be observed in work and idleness

The third frugality to be observed is in work and idleness, and in these two things also all human life is passed; but in neither should here be excess.

Firstly, no one should work excessively; moderate work is good for body and soul. Work frees the body from many infirmities, provides necessities for the body, holds it back from many vices and, moreover when moderate, nourishes the spirit of devotion; so the Prophet in Ps 127:2 says: *For you shall eat the labours of your hands, blessed are you, and it shall be well with you*. But when work is immoderate especially in amassing temporal possessions, it damages bodily strength, shortens life, extinguishes the spirit, weakens good will, and deprives a person of all human pleasure.

Such work can be called an investment in hell as the Prophet in Ps 48:9 says: Such *shall labour for ever*, namely, in hell, *and shall still live unto the end*, that is, shall work without end by not dying.

Secondly, one should not be excessive in bodily quiet and idleness; idleness is completely contrary to human nature. The Lord in Genesis 2:15 made this clear in a mystical sense when the Lord *took Adam and put him in the paradise of pleasure to dress it and to keep it*. Every idle person becomes corrupt; hence Sir 33:29 says: *Idleness has taught much evil*. The example of Sodom makes this clear, of which is written in Ezek 16:49: *This was the iniquity of your sister Sodom, namely, O idle soul, pride, fulness of bread and abundance and her idleness*. Nevertheless, there is a holy and spiritually active idleness, indeed necessary for salvation, laid down by the Lord in Exodus 20:8: *Remember that you keep holy the Sabbath day*, that is, that you abstain from the work given us by God. The Prophet in Ps 45:11 approves this idleness: *Be still and see that I am God*; as if he wanted to say: By abstaining from the work given us by God you will experience the pleasantness and sweetness of God. Nor is it only on feast days that one should abstain from the work given us by God, but part of each day is to be set aside in which the faithful soul puts before its eyes God as Creator, Redeemer, the One who gives glory, who is just and merciful; so that the soul is always held back in fear from offending God and is drawn by love to do God's will.

ARTICLE II

On the triple discipline by which the whole Christian life is disciplined

The second modesty is called discipline. According to writers on morality,⁵ discipline is an adequate enlightening of the soul to what is useful and upright, or, according to others⁶: Discipline is an acceptance of the precepts which, once accepted, are to be reflected on and obeyed. It is fitting for a Christian to accept the precepts for regulating life and to obey them in deeds with all zeal, because all

the precepts of Christian life are useful and upright. In Ps 2:12 the Prophet exhorts us to accept such discipline: *Embrace discipline lest at any time the Lord be angry*, namely, over a life without discipline, *and so you perish from the just way*. This text can be taken as the theme for the present material on discipline; as well as another theme in Heb 12:7: *Persevere under discipline*, in which *God deals with you as with children*. There is a triple discipline by which the whole Christian life is disciplined: the first is called discipline of the heart, the second discipline of the mouth and the third discipline of work.

CHAPTER I

On the first discipline by which the human heart is disciplined in joy and mourning

The first is discipline of the heart. The human heart has to be disciplined in two things: firstly, in joy; secondly, in mourning. The first concerns agreeable condition in the world; the second concerns adverse conditions of this world, and usually human life is involved in one or the other of these; so it must be restrained by bridle of discipline.

Firstly, I say, the human heart must be disciplined in joy or in the prosperous conditions of this world when many are in danger from prosperity rather than adversity, as the Prophet says to the Lord in Ps 90:7: *A thousand shall fall at our side. Shall fall*, namely, by eternal damnation, *a thousand at your side, and ten thousand at your right hand*. The left side represents adversity while the right represents prosperity in the world. As a sign of this we read that Christ often wept but never laughed. Therefore, much caution is to be applied so that the human heart is restrained by the bridle of discipline in prosperity; otherwise it may be dissipated by smooth and vain joys in transitory good arising from great glory, high fame, noble parentage, great family, many possessions, high status or from any other temporal joy. For it is highly displeasing to the inestimable sweetness of God when anyone neglects, rather even abandons and despises such sweetness by a total abandonment or immersion in

what is transitory. Hence, by a just and pious judgment, God more frequently allows a person to perceive the fallacies of the world and long for true delights; what the wisdom of God said in Prov 14:13 happens in such cases: *Laughter shall be mingled with sorrow*, that is, it will be immediately involved in mourning; *and at the end*, that is, unrestrained joys, *mourning takes hold*, namely, unwanted and unforeseen.

Secondly, the human heart must be disciplined in mourning or in adverse situations of this world lest they swamp the heart from its impatient mourning. Since no one experiences adversity without divine justice mercifully permitting, it is necessary, whenever it causes sorrow or mourning to rise up in the soul, one must argue with oneself and say to the soul with the Prophet in Ps 41:6-7: *Why are you sad, O my soul, and why do you trouble me? Hope in God, for I will still give praise to God*, namely, by feeling warmly that in all these God deals with me mercifully; and again I will say with the Prophet in Ps 30:16: *My times are in your hands*. So if poverty weighs heavily on you, a bad report is spread everywhere against you, persecution touches you, exile torments you, prison oppresses you, your children die, any who are dear to you or any other heavy trouble annoys you, hold in mind the example of most patient Job, who as we read in Job1:20-21, when he heard of the violent death of his beloved children and of others belonging to him and other adversities, *he rose up and rent his garments, and having shaved his head*, as a sign of his paternal and neighbourly compassion and love, *fell down upon the ground and worshipped and said: the Lord gave, and the Lord has taken away as it has pleased the Lord so it is done; blessed be the name of the Lord*. See with what discipline the heart of this most holy man was guided in his mourning because he was not insensitive to love of neighbour (for he wept just as Christ wept at the death of Lazarus [Jn 11:33]), nor did he forget God, his creator, in sorrow for his children.

CHAPTER II

On the second discipline by which our mouth must be disciplined discretely in silence and in speaking

The second is discipline of the mouth; Wisdom in Prov 5:2 recommends this by saying: *May your lips preserve instruction*. Our mouth has to be disciplined in two things: firstly, in silence; secondly, in speech.

Firstly, it has to be disciplined in silence. Rarely would one who does not know how to keep a discreet silence be filled with a fruitful word from God; it is a sign of great wisdom and virtue to keep silence for a reason, as Sir 20:7 testifies when it says: *The wise will hold their peace till they see opportunity, but a babbler and a fool will regard no time*. Also Quintilianus⁷ says: ‘In a crowd, when travelling and on a journey ponder in private.

Secondly, it has to be disciplined in speech; for, as Solomon testifies in Prov 18:21: *Death and life are in the power of the tongue*. So Sir 23:17 warns: *Let not your tongue be accustomed to indiscreet speech, for therein is the word of sin*. But because the Prophet was aware that it is most difficult to speak in a disciplined way, he strenuously asked for this grace of the Lord, saying in Ps 140:3: *Set a watch, O Lord, before my mouth, and a door round about my lips*. The guarding of a discreet mouth is the bright reason by which a person understands and discerns what should not and what should be spoken; *a door* that can be opened and shut is the discretion of a mind by which a person speaks with discretion and keeps silence. The Prophet does not ask for a wall to guard the tongue for a wall is built and removed only with difficulty; on the other hand, he says *a door* that can be closed and opened more easily; nor was it enough to ask for *a door* but he asks for *a door round about his lips*, so that he might show in silence and in speech the discreet conditions to be observed.⁸

In speaking there are seven conditions to be observed with great care. In speaking one must weigh: firstly, who is speaking; secondly, why is it said; thirdly, what is said; fourthly, to whom is it spoken;

fifthly, when is it spoken; sixthly, how is it said; seventhly, how much is said.⁹ – Firstly, one should consider who is speaking for what is fitting in one person is not fitting in another as, for example, Sir 32:4-5, 10, 12-13 says: *Speak you are older for it becomes you to speak the first word.* And it adds: *Young man, scarcely speak in your own case, when it is necessary.* And it continues: *In many things be as if you were ignorant and hear in silence and withal seeking, and take not upon yourself to speak in the company of the great and when the ancients are present speak not much;* this is to be observed in similar circumstances. – Secondly, one must reflect on why, that is, for what reason and intention does someone speak; for it is written:

Whatever people do, the intention judges all.¹⁰

So in Mt 6:22-23 the Lord says: *If your eye, namely, your intention, be single, your whole body shall be lightsome. But if your eye is evil, your whole body shall be darksome.* – Thirdly, a person should consider what is said; for there is written in Prov 13:3: *Those who keep their mouth, keep the soul from troubles; but those who keep no guard on their speech shall meet with evils.* – Fourthly, it is necessary to consider who is being addressed; so Gregory, *Super Ezechielem*,¹¹ says: I beg you, learn how you should address anyone whom you correct; and be unwilling on your part to follow your own understanding, even less your anger. – Fifthly, one should also consider how to speak; because as Eccl 3:7 says: *A time to keep silence and a time to speak;* and Prov 25:11: *To speak a word in due time is like apples of gold on beds of silver,* that is, ripe fruit in silver vessels. On the other hand, Sir 20:22 says: *A parable out of a fool's mouth is rejected because he does not speak it in due season;* also there is written in Prov 15:23: *A word in due time is best.* – Sixthly, one must ponder how someone speaks because the way has to be varied according to diverse subjects. Since a triple mode is distinguished, namely, humble, middle and eloquent, the topic spoken about determines which form to follow. So, when what we say is important, it must be spoken in a grand manner; when it is of middle importance, in a modified manner; and when unimportant,

subtly. Seventhly, a person is to reflect also on how much it is fitting to say, so that one can judge rightly that neither too much nor too little is said. Above all, long speaking is to be avoided because, as Prov 10:19 says: *In the multitude of words there shall not want sin.*

Care must be taken in all the above circumstances, as Solomon states in Prov 16:1, *to prepare the soul*, but it is for God to *govern the tongue*. Blessed James, in his Epistle 3:2, makes clear what great benefit it is to observe all that has been said: *If anyone offends not in word, the same is perfect.* One who is discreet in silence and speech according to the above stated conditions *does not offend in word.*

Chapter III

On the third discipline by which our actions are disciplined by mildness and rigour

The third is the discipline of work. Our actions are to be disciplined in two ways: the first is with mildness and the second with rigour; these are ordered together in people so that mildness is shown by patience with justice and displeasure of evil with modesty in rigour.

Firstly, our actions are to be disciplined with mildness lest rigour without mildness and piety leads the mind to hardness and cruelty; rigour is to be ardent externally against vices in such a way that it does not exceed the limits of mildness. Harsh rigour is to be so tempered by the softening of inner piety so that when a person is rigorous from zeal and severity for justice, internally the person maintains a yielding softness of pious compassion; this allows a person to hold in the hand a rod of paternal discretion while in the chest there are the breasts of maternal compassion; so in Eph 4:2 the Apostle says: *With all humility and mildness do your works.*¹²

Secondly, our works are to be disciplined with rigour lest they grow sluggish from an excess of piety; often cruel injustices are perpetrated under the covering of piety. One should not hold within a rigour without feelings of piety, just as piety should not be without a tempering of severity; so in Micah 6:8 the Spirit of truth says: *I will*

show you what is good, and what the Lord requires of you: verily to do judgment, and to love mercy, and to walk solicitous with your God. In his *Regula pastoralis*, Gregory¹³ says to all rulers and rectors:

Care should be taken that a ruler be seen by subjects as a mother in loving-kindness, and as a father in discipline. And all the time it should be seen to with anxious circumspection, that neither discipline be rigid nor loving-kindness lax. For, there is much wanting both to discipline and to compassion, if one be had without the other.

The Prophet in Ps 22:4, speaking on behalf of every subject, says to such rulers: *Your rod and your staff have comforted me.* The rod, representing the rod by which wayward children are usually corrected, indicates justice; but the staff by which the weak are supported, stands for mercy. By these two, people and each family are filled with wonderful tranquillity and consolation.

ARTICLE III

On the three things in which every Christian should observe uprightness

The third modesty is called uprightness. According to Isidore,¹⁴ uprightness is that which ‘has no trace of disgrace, or everlasting honour like a state of honour’. Every Christian should be regulated, ordered and made of a triple uprightness: the first is uprightness of the senses, the second, uprightness of clothing, the third uprightness of limbs; because each must be upright in the senses, in clothing and in all their limbs. For this reason, the Apostle in 1 Cor 14:40 says: *Let all things be done decently and according to order in you.* This text can be taken as the theme for the present article.

CHAPTER I

On the first uprightness by which all the senses of the human body are to be regulated and be illustrious

The first uprightness is to be observed in the senses of the body. A person must be regulated, ordered and composed in the senses so that a correct uprightness of the inner person shines forth in them. If they are not guarded with due care, they allow entry to our enemies who bring death to our soul, as Jer 9:21 says: *Death has come up through our windows, it has entered into our houses.* – Firstly, sight is to be guarded in an upright way. It is not lawful to look at what cannot lawfully be desired; so Job 31:1 says of sight: *I made a covenant with my eyes lest I think upon a virgin;* and the Prophet in Ps 118:27 asked of the Lord: *Turn away my eyes that they may not behold vanity.* – Secondly, hearing is to be guarded in an upright way, especially so as not to hear or read words that are shameful and dishonourable; lewd songs are rightly included in this as are books filled with carnal and lewd references; against such the Apostle in 1 Cor 15:33 says: *Evil communications corrupt good manners.* – Thirdly, taste is to be guarded in an upright way so that in food and drink, not only in quantity but also in the manner of taking them, Christian modesty and sobriety are observed. Hence, Augustine¹⁵ says on distinction 41 in can. *Quisquis*:

For it is possible that a wise person may use the daintiest food without any sin of greed or gluttony, while a fool will crave for the vilest food with a most disgusting eagerness of appetite. And any sane person would prefer eating fish after the manner of our Lord, to eating lentils after the manner of Esau, or barley after the manner of oxen. For there are several beasts that feed on commoner kinds of food, but it does not follow that they are more temperate than we are. For in all matters of this kind it is not the nature of the things we use, but our reason for using them, and our manner of seeking them, that make what we do either praiseworthy or blameable.

Shameful and unclean words are to be completely set aside and shunned as the Apostle in Colossians 3:8 commands: *Put away filthy speech out of your mouth*; again, in Eph 4:29 he says: *Let no evil speech proceed from your mouth*: Also Seneca¹⁶ says: ‘Refrain from filthy words because their use nourishes shamelessness. Love useful rather than facile speech; add in jokes at times but with moderation’. – Fourthly, smell is to be guarded in a upright way so as not to take delight in any filth and for this Isa 3:24 says: *Instead of a sweet smell there shall be a stench*. – Fifthly, also touch which while lawful between spouses is to be guarded lest an unrestrained action soils a sacred and holy marriage; because as Sir 13:1 says: *Whoever touches pitch shall be defiled with it*.

Chapter II

On the second uprightness to be observed in the use of clothes

The second uprightness concerns clothing; not only is frugality in them to be observed, as stated in the beginning of this topic, but a person has to be regulated, composed and ordered in clothing and also in everything be it interior or exterior; for the Lord in Mt 12:35 stated: *A good person out of a good treasure brings forth good things*. The good treasure of a good person is uprightness by which whoever has it should not nor is able to hide it externally as the Lord in Mt 5:16 says: *So let your light shine before others that they may see your good works and glorify your Father who is in heaven*. So Gregory¹⁷ says in his *Regula pastoralis*: The guard that keeps a person composed is within. Since, therefore, uprightness is interior in the heart, it is not fitting for a noble spirit not to display uprightness in external work; on the other hand an unworthy and vain mind easily breaks out in clear signs contrary to uprightness, as the Lord in Mt 12:35 attests: *An evil person out of an evil treasure brings forth evil things*.¹⁸ The evil treasure of an evil person is the shame and unrestrained lewdness of mind; from this *treasure* come forth *evil things when to the harm of souls indications contrary to uprightness appear in the clothing of the body*. So Bernard¹⁹ says in his

Apologia: 'A vain heart is delighted to bring a note of vanity into the body and a superabundance of external possessions is a sign of vanity. Soft clothes indicate softness of spirit. A cult of the body is looked for only by a mind not exercised in virtues'. Sir 19:27 says the same: *The attire of the body and the laughter of the teeth and the movement of a person show what he or she is.*

From what has been said it is clear that for an urbane person to dress like a robber is not a sign of an urbane person but indicates a heart set on pillage; and for a woman the dress and fashion of a prostitute indicates the mind of a prostitute, so in such this usage is an unlawful abuse.

Chapter III

On the third uprightness in which is shown with what seriousness and virtue the limbs of the body are to be guarded

The third is uprightness of the limbs. A person should be regulated, ordered and composed in all the limbs so that, both in women and in men, all the limbs of the body display and indicate a Christian uprightness. All levity is to be avoided. Excessive slowness, like excessive speed, does not merit praise. According to the opinion of Chrysostom,²⁰ it is better to be meek in actions than in words. On this, the moral words of Seneca²¹ should be given careful attention: If you are temperate, take note of the movements of your soul and body. For, as is clear from the preceding, exterior actions are signs of inner movements; often what seem serious externally, are exaggerated by the mind such as bombastic words and vain curiosity. So Prov 6:16-17 is written: *there are six things that the Lord hates*; mentioned first are *haughty eyes*. Also Isa 3:16 speaking of vanity and levity in women makes this even clearer by saying: *The daughters of Zion are haughty and have walked with stretched out necks and wanton glances of their eyes and made a noise as they walked with their feet and moved in a set pace.* This is seriousness coming from the levity of a pompous style. The Prophet continues:

The Lord will make bald the crown of the head of the daughters of Zion, namely, in punishment for this proud display.

May it be far from the Christian religion and correct uprightness to see the youth of our day, and what is even more shameless, to see at times demented older people wearing short jumpers open even to the navel and in front and back (ah, it is shameful to say it!) like shameless dogs, shamelessly presenting all their private parts to the eyes of all standing around. But I turn my attention to those who allow this. Are they not, O mothers, sisters, other domestics and relatives in the home, even more you old and senior people who daily look at and support such shameless behaviour, are they not, I say, signs and indications of your insensibility and foolishness or rather shamelessness? What wise and discreet mind, even more a modest mind, could bear to tolerate daily before the eyes such a monstrous or infernal spectacle? - All, especially women who love modesty and uprightness, should see to a remedy of uprightness, so that for the sake of modesty some garment of Christian modesty be worn clearly covering down to the knees; when such clothing that belongs not to men and women but rather to wild beasts has been destroyed, they can make other clothing that is upright, rational and modest. - What does such open and unrestrained showing of the chest and breasts indicate in women other than a wanton immodesty and an abundant display of flesh? I ask in what way do such actions and behaviour differ from the actions of their dogs? Clearly, it is also necessary for married couples to preserve a Christian uprightness in their limbs, lest from unwarranted looking they are stirred more than is fitting, and so they change the sacrament of holy marriage into an abuse of fornicators? What shall I say of *giorneis*,²² worn today without restraint not only by men but also by young women who want to be known as upright and modest? Do they not show openly that in their heart they carry a shameless and unrestrained lewdness since such clothing is properly a military garment for soldiers and is not even becoming nor decent for prostitutes? But to lay open the secret of my heart, I fear that the clothes of those bearing arms, now common in men and women everywhere through the whole of Italy and so evident to the ears and eyes of my heart, call out more openly

and display more clearly, that for the multitude of Italian sins, by a just judgment of God, Italy is to be handed over into a booty of sackcloth unless the people come to their senses. In confirmation of this, what is filthy to say but more filthy to see, even in harlots and prostitutes it would not be upright that women use miliary sandals and often with signs of their seducers and divisions. – O senseless men, o demented parents! What blindness *has bewitched you?*²³ What carnal insanity has made you stupid? Who, I ask, has alienated your mind so miserably? Where is your Christian dignity? Where your modesty? Where your sobriety? Where your uprightness? Where finally are your signs of modesty? – I ask that such wrong and shameful things be taken away by a love of what is upright and by a fear of the rules and punishments. However, I fear and become greatly frightened that this will happen necessarily by scourging, violence and fear. From which, after a suitable reform of the preceding, may you and all others be freed by the deliverer from all evils, our Lord Jesus Christ, who lives and reigns great and glorious, blessed and worthy of blessing, for ever and ever with the Father and the Holy Spirit. Amen.

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- ¹ In his text Bernardine gives the etymology of the word for frugality. The word he uses is parsimonia which he says comes from ‘parsi’ a form for the perfect of the verb ‘parco’ which means to abstain.
 - ² Among whom Thomas, *Summa*, II^a II^{ae}, q. 147 a. 4 ad 2m (X, 159a); Archidiaconus, *Rosarium, De consecratione*, d. 3 c. 1 n. 6 (f. 399c).
 - ³ Excess in clothing and its adornments are discussed in *De christiana religione*, sermon 44 a. 1 c. 2 (II, 45-48; 74-75).
 - ⁴ Rather Guigo Carthusiensis, *Epsitola ad fratres de monte Dei*, I, c. 11 n. 32 (in the works of Bernard, PL 184, 328).
 - ⁵ See Gregory, *Libri Moralium*, XIII, cc. 32-33 nn. 36-37 (PL 75, 1033); the quotation is not literal but gives the meaning.
 - ⁶ See Pseudo-Augustine, *Sermo de bono disciplinae*, c. 4 (PL 40, 1220); Alvarius Pelagius, *De planctu Ecclesiae*, II, a. 71 (f. 236); Hugh of St Victor, *De institutione novitiorum*, Prologus and c. 10 (PL 176, 925, 935).
 - ⁷ *Declarationes*, decl. 18 c. 11 (V, 566).
 - ⁸ Bernardine treats of this argument in *De evang. aet.*, sermon 4 a. 2 c. 4; sermon 61 a. 2 c. 1 (III, 73; V, 253).

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- ⁹ On this part of the chapter see *De evang. aet.*, sermon 61 a. 2 c. 1 (V, 254) and *De beatit. evang.*, sermon 5 a. 1 c. 2.
- ¹⁰ Bernardine quotes this verse in *De evang. aet.*, sermon 41 a. 3 c. 2 and he explains it at length in *De christ. relig.*, sermon 64 a. 1 c. 2 (IV, 342; II, 433).
- ¹¹ Book 1 hom. 11 a. 13 (PL 76, 911) according to the meaning; here also is found the division that follows.
- ¹² For this quotation see also Sir 3:19.
- ¹³ *Regula pastoralis*, part 2 c. 6 (PL 77, 38), almost verbatim.
- ¹⁴ *Libri Etymologiarum*, X, n. 117 (PL 82, 579).
- ¹⁵ *Decretum*, c. 1 (I, 148); from Augustine, *De doctrina christiana*, III, c. 12 n. 19 (PL 34, 75).
- ¹⁶ Rather Pseudo-Seneca, *De quatuor virtutibus*, De continentia (IV, 429).
- ¹⁷ See *Regula pastoralis*, part 1 c. 4 (PL 77, 17-18).
- ¹⁸ See also Luke 6:45.
- ¹⁹ *Apologia ad Guillelmum*, c. 10 n. 25-26 (PL 182, 913), almost literally.
- ²⁰ *In Ioannem*, hom. 61 n. 1 (PG 59, 335); the quote is implicit because the doctor is speaking of the meekness of Christ.
- ²¹ Rather Pseudo-Seneca loc. cit. (IV, 430).
- ²² Giornea is Italian for a garment adorned with the sign of a leader or party and which covered the chest and back of soldiers.
- ²³ See Gal 3:1.

Sermon II

On Christian justice

We should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God; as above from Titus 2:2-13. In the preceding pages we have already considered the modesty and sobriety that were seen to be part of the Christian religion and life because the Apostle commanded us to live *soberly*. Now the second virtue, named justice, is to be studied since the same Apostle added: *and justly*.

Justice is commonly understood in many ways: in one way strictly, in another way broadly, in a third way most broadly. The first way applies to penal justice, the second to cardinal justice and the third to legal or general justice. – Firstly, justice concerns penal justice, that is, for inflicting punishment; Bernard¹ says of this: ‘There is no name of God that does not imply justice or piety’. – Secondly, justice concerns the cardinal virtue which, according to Macrobius,² is to give to each what is his or her due. – Thirdly, it is also used for legal or general justice because it includes all virtues; Hence in Heb 1:9 the Apostle says: *You have loved justice*, ‘that is every good’ according to a Gloss.³ Also Mt 6:33: *Seek you first the kingdom of God and God’s justice*; on this a Gloss⁴ says: ‘The justice of the kingdom includes all that Christ taught to be observed’. On this also see Mt 5:20 where the Lord says: *Unless your justice abound*, that is, your just life, according to Chrysostom,⁵ *more than that of the scribes and Pharisees, you shall not enter the kingdom of heaven*. This text can be taken as the theme for the present material.

So, in order that we might include the whole justice of Christians under this triple division, we distinguish in brief a triple general justice: the first is called integral justice, the second ordered justice, while the third is named zealous and perfect justice.

Article I

On the triple integrity of the justice of Christians

The first justice necessary for a Christian is called integral. A triple integrity is necessary for a complete justice of each just person: firstly, a true Christian must have a complete justice towards God, secondly, towards oneself and, thirdly, with others.

Chapter I

Only by human love is justice towards God integrated

Firstly, I say, integral justice towards God which perfectly integrates the love of God is necessary for each person; the Lord made this perfectly clear in Mt 22:37 when he said: *You shall love the Lord your God with your whole heart and with your whole soul and with your whole mind*; also Lk 10:27 adds: *and with all your strength*. This precept can be expounded in three ways.

For the first exposition it has to be noted, according to John de Picciano,⁶ that love and human affection can be divided and drawn to three things: firstly, to external objects; secondly, to interior realities; thirdly, to higher realities. - For love, firstly

is drawn to interior realities, among which are included everything reached by the senses; and this love and affection are referred to the heart. The heart is the source of life, the beginning of love and feeling and it is, moreover, the organ for desire and anger. Love and affection, therefore, are understood to be *with the whole heart* when it is raised above all sensible realities to God and the mind is not in any way drawn away from divine love by any affection, that is, by any pleasure or displeasure in a sensible reality, but rather is raised up by these sensible realities to their Maker, as in the example of the Prophet who in Ps 83:3 says of himself: *My heart and my flesh have rejoiced in the living God*,

On Christian justice

namely, not in transitory goods; and in Ps 118:10 he says: *With my whole heart have I sought after you, let me not stray from your commandments.* – Secondly, love

is drawn to interior realities as to its proper life or to itself; such an attraction is noticed in the soul. The soul [anima] comes from needing to be animated [animando], because the body loves the soul by a certain natural affection. Therefore, to love God with the whole soul is to desire one's own life for the sake of divine love; for in Jn 12:55 the Lord says: *Those that love their life lose it.*

- Thirdly also, by love

a person is drawn to higher things such as intellectual pursuits; such an attraction is placed in the mind; for mind [mens] is said to come from needing to stand out [eminendo]. Therefore, the word mind refers to the higher part of the spiritual soul and this is conspicuous in humans. The Apostle in 2 Cor 5:13-14 says of this: *Whether we be transported in mind, it is to God, or whether we be sober it is for us,⁷ for the charity of Christ urges us.* Therefore, to love God with the whole mind is nothing other than to despise all intelligible reality for the sake of divine love; in this the curiosity of philosophers is condemned,

and all others who put any form of knowledge ahead of divine love; and all are necessarily obliged to this.

According to Alexander of Hales⁸ it can be expounded in a second way. He says:

These four points can be reduced to three so that what Luke adds by saying: *with all your strength* refers to the way of each of the other three to give the meaning: *love the Lord your God with all the strength* of the whole heart, *with all the strength* of the whole soul and *with all the strength* of the whole mind.

Here it is to be noted that these can be called three loves of God: the first is called intellectual, the second, affectionate, and the third of the memory. And God is to be loved with all the strength of these three loves. – Firstly, God must be loved with all the strength of all

your intellectual love because it says: *with all your heart*, so that your whole intelligence is subject to divine wisdom, believing that all things given us from God are good, that is, whatever has been written by God, whether it be favourable or adverse, according to the Prophet in 2 Cor 10:5: *Bringing into captivity every understanding unto the obedience of Christ*. – Secondly, God must be loved with all the strength of your affectionate love because God says: *with your whole soul*, that is, so that your whole will may be in conformity with the divine will, saying the words of Mt 6:10: *Your will be done on earth as it is in heaven*; and whatever you love, you are to love it in God and for the sake of God. – Thirdly, moreover, God must be loved with all the strength of the love of your memory because the text adds: *and with your whole mind*, so that your whole memory, as it reminisces, holds present the divine power in accord with the warning of Tob 4:6: *All the days of your life have God in your mind and take heed lest you consent to sin*. This happens when a person always has God present to the eyes of the mind in every action, following the example of the prophet who says in Ps 15:8: I put *the Lord always in my sight*.

Gregory⁹ also comments on this precept in this third way, saying: ‘God is to be loved *with your whole heart and with your whole soul and with your whole mind*’, that is, before all else. The force of the words indicates the excellence of divine love and may it be a fruitful recalling that expresses and impresses more strongly the height and force of the divine commandment.

Chapter II

That a person integrates justice towards oneself in three ways

Secondly, a person ought to have integral justice towards oneself. For such integrity a triple observance is necessary: the first is of divine precepts, the second of divine counsels and the third of church laws.

Firstly, the divine precepts must be observed; so the Lord in Mt 19:17 says: *If you will enter into life, keep the commandments* which

are recorded in Ex 20:2-17. To understand the commandments one must note that the ten precepts of God are ten rules of the divine will that one must order and apply in a double way: firstly, towards God; secondly, towards a neighbour.

Firstly, towards God and this for a triple reason: firstly, in fidelity to work, secondly, in reverent speech and, thirdly, in devotion of the heart. – Firstly, in fidelity to work, something owed to the divine power which is appropriated to the person of the Father; and this is the first commandment, in which is said: *You shall not have strange gods*. And, according to Augustine,¹⁰ in this precept is included every acknowledgment that must of necessity be shown to the work of God. – Secondly, in reverent speech and this is to be given to the divine truth which is appropriated to the person of the Son. This is the second precept, namely: *You shall not take the name of the Lord your God in vain*. – Thirdly, in devotion of the heart due to the divine goodness that is usually appropriated to the Holy Spirit. This is the third commandment, namely: *Remember that you keep holy the Sabbath day*. Faith leads to an observance of the first commandment, hope to the observance of the second and love helps in the observance of the third.

Secondly, through other precepts of the second table a person is ordered in relation to a neighbour; this is done in two ways: firstly, in kindness; secondly, in innocence. – Firstly, in kindness so that one does to a neighbour whatever good is possible. This is the fourth commandment, namely: *Honour your father and your mother that you may be long lived upon the land*; in this commandment every kindness to be shown to a neighbour is included. – Secondly, in innocence so that nothing unjust or harmful is done to a neighbour. Harm can be done in three ways: firstly, in work; secondly, in speech; thirdly, in the heart. – Firstly, one can harm a neighbour in three ways: firstly, in their person and this is forbidden by the fifth commandment: *You shall not kill*. Secondly, in union with another and this is forbidden by the sixth commandment: *You shall not commit adultery*. Thirdly, in their possessions and the seventh commandment forbids this: *You shall not steal*. Secondly, however, one harms a neighbour in speech, something forbidden by the eighth

commandment: *You shall not bear false witness against your neighbour*; according to Augustine,¹¹ this implicitly forbids every lie and any other harm done to a neighbour in speech. Thirdly, one harms a neighbour in the heart when thinking anything evil against a neighbour. This can happen in two ways: firstly, by a carnal affection and, secondly, by a greedy desire. Firstly, by a carnal affection and the ninth commandment forbids this: *You shall not covet your neighbour's wife*. Secondly, by a greedy desire, something forbidden by the tenth commandment: *You shall not covet anything belonging to your neighbour*.

God wrote these ten commandments in the briefest, clearest and easiest style lest memory be burdened, understanding confounded and the will give up in disgust. A person is so bound to the observance of these precepts that no one who has reached the age of reason is excused on the grounds of ignorance. For whatever is contained explicitly in the Decalogue, is contained implicitly in the law of nature binding on all. – Nevertheless, it has to be noted that a person can be bound at times to something conditionally and relatively even though not bound to it simply and absolutely. So many simple lay persons are not bound simply and absolutely to know all the precepts of the divine law, but they are bound conditionally and with regard to the time of working. For when the need to observe or not observe a precept is imminent, then they are explicitly bound to know; for this reason they are not excused simply by ignorance which accuses rather than excuses. The reason for this can be that the very law of nature is in our hearts as the Lord says in Jer 31:33: *I will give my law within them and I will write it in their heart*. – Lest the memory of these precepts be lost from the mind, the Maker of nature wrote them in three parts of the body. Firstly, in the head's five senses which lie open, and in the five senses of the mind which are hidden; secondly, in the five toes of the feet; thirdly, in the ten fingers of the hands. By these it can be shown mystically that, according to these ten precepts, conforming one to the divine will, a person is to moderate all the senses as well as the interior and exterior movements of intentions, represented by the ten senses of the head, and to direct every movement of the affections, represented

by the feet, and to regulate every aspect of work, indicated by the hands. In this way from the head to the feet all things call out in the beginning, in midlife and at the end of a person that in every intention we aim principally at the divine honour, in all affection we love divine love, and in every work we seek the building up of a neighbour.

Secondly, the integrity of justice in itself needs an observance of the divine precepts. Leaving aside various states under this heading, we pay attention now to five binding on everyone: the first is holy fasting, the second, the celebration of feast days, the third, hearing Mass, the fourth, confession, and the fifth, holy communion.

The first law of the Church concerns holy fasting; each person is obliged by the law of the Church to all the fasts instituted by the Church; and this applies, according to some,¹² to all who have completed their twenty first year. This applies also to any fast laid down by bishops, as is clear in *De consecratione*, dist 5, *Ieiuniis*,¹³ and dist. 3 can. 1.¹⁴ Also, all are bound to the fasts approved by the custom of the Church because such custom is binding as is clear in dist. 1 can. *Consuetudo*.¹⁵ But those prevented by a lawful impediment are not bound to fast, as is clear in Extra, *De observantia ieiuniorum*, ch. *Consilium*.¹⁶ However, it is fitting that the young before the age of twenty one should become accustomed to fasts on some days at the discretion of their elders.¹⁷

The second rule of the Church binding on all is the celebration of feast days. It must be noted that beside the feasts laid down by the Church to be celebrated, there are other feasts introduced by custom in the whole Church; examples of this are the feast of Saint Nicholas and others celebrated at least in some areas; in this matter the custom of one's homeland is to be followed, as stated above on fasting. The same can be said about fasts laid down by bishops because these too should be observed.

The third rule of the Church binding on all is the hearing of Mass.¹⁸ Everyone is bound to hear Mass on Sunday so as to receive the blessing of the priest. See on this *De consecratione*, dist. 1 can. *Missas*,¹⁹ the following can.,²⁰ and can. *Omnes*,²¹ unless a person is excused because of some necessity, as noted in the aforementioned

canon *Missas*. However, according to Scotus in III, dist 9 at the end of 2 art.,²² ‘Even though necessity excuses from observing this act set down by the Church, nevertheless, it is necessary to replace it with something equivalent, so that at least on that day which is especially set aside for divine worship, there be some action directed towards God for God’s glory’. It should be noted that what is said of a Sunday has to be applied also to other feast days determined by the Church; the argument for this is found in *De consecratione*, dist. 1 can. *Qui die*.²³

The fourth law of the Church deals with confession. For, as is clear in Extra, *De poenitentia et remissione*, in the chapter *Omnis utriusque sexus*,²⁴ all the faithful, upon reaching the age of reason, are necessarily obliged to confess correctly all their sins at least once a year. All who do not observe this in life are to be expelled from the Church and are to be deprived in death of a Church burial, as is clear in the aforementioned chapter *Omnis*,²⁵

The fifth rule of the Church concerns holy communion. The Church has laid down that every one of the faithful, after reaching the age of reason, should receive the Sacrament of the sacred body of Christ at least at Easter unless, on the advice of their priest, they may abstain for some reasonable cause. Otherwise, as stated above, one who does not confess once a year is, while still alive, to be expelled from the Church and, in death, is to be deprived of a Church burial, as is clear in the aforementioned chapter *Omnis utriusque sexus*, *De poenitentia et remissione*. A suitable age for receiving this Sacrament, according to Alexander of Hales²⁶ and Thomas,²⁷ is ten or eleven when in such there is found both sufficient discernment and a necessary devotion to the Sacrament.

Chapter III

That justice for a neighbour is integrated by three loves

Thirdly, however, an integral justice towards one’s neighbour is necessary. Justice is integrated by three loves towards a neighbour: the first is called true love, the second just love and the third

effective love.²⁸ Everyone loves themselves with these three loves; hence, each person is bound as necessary for salvation to love everyone with these three loves, the good and bad, the faithful and unfaithful, friends and enemies and in general all, according to the precept of the Lord in Mt 22:39 which says: *You shall love your neighbour as yourself.*

The first love by which each person is bound to love others is called true love.

A person loves a neighbour with this love when a neighbour is not loved for one's own sake and value; it is of the nature of love to wish good for the person loved. From this it is clear that since it is natural to love oneself, this movement of love tends towards two things: firstly, towards oneself to whom one wishes good; secondly, towards the good one wants for oneself. And while both are loved by a person, however, with a true love one loves oneself for whom the good is desired; the good desired is not loved truly but in an inaccurate or accidental sense. Who would say that a thing is loved truly when one desires its destruction? There are many good things of which a person makes use and, in so doing, destroys or consumes, for example, a horse when it is exposed to battle, bread when eaten by a person, wine when drunk, an ass worn out from working for the purposes of the owner, and so on. From this it is clear that when a person puts such things to personal use and advantage, they are not truly loved but the love is for oneself. Therefore, just as a person can put other good things of the world to personal use and advantage, so this can be done also to other people; for if others are loved because they are useful or give pleasure to oneself, it is most clear that they are not loved with the true love by which one loves oneself, but like a horse or bread or wine or an ass²⁹

and other similar things. Also, reason dictates that a neighbour formed in the likeness of God, is to be loved before sheep or beast or any other temporal thing; so in *De poenitentia*, dist. 2 in can. *Proximos*,³⁰ there is written: 'We love our neighbours as ourselves only when we love them as sharers in our nature and not for any personal advantage, for a hope of gifts or benefits, or because of any relationship or consanguinity'. – So let married couples, blood

relatives or any parents think that 'if they love one another for the sake of temporal pleasure or usefulness, then they do not love them as themselves'. And if these are not loved with a true love as when one loves oneself, how could they love their enemies? If one loves his wife for her beauty but does not love her if she is deformed in an ugly way by leprosy, old age or any other infirmity, that love was only skin deep and not true love. Therefore, in this case she was loved for pleasure as over a well roasted piglet. Also, were one to love his wife because she served him most diligently, with much care and fidelity, but when he became infirm or old she left him or sent him to a hospital, how could he love, in the way he loves himself, an enemy who has injured him in deeds and words?

From this it is clear that if friendship or love between people is based on pleasure or usefulness, and is not upright in itself, it is not true love but such love is false, mercenary and completely insufficient for salvation. For in 1 Cor 13:5 the Apostle says: *Charity seeks not its own*; and further in 1 Cor 10:33 the same Apostle uses himself as an example when he says: *Not seeking that which is profitable to myself but to many that they may be saved*.

The second love by which one is bound to love everyone, even one's enemies, is called just love.

By a just order each person naturally loves him or herself. Justice demands this so that a greater good is put before a lesser and the greatest before a great good. In us there are three gradated good things: the first is the soul, the second is the body, and the third is the goods of this world. According to this gradated order, nature itself teaches in each person that in love one is to be put before another. This is clear from experience since a person naturally prefers to lose a bodily eye rather than the spiritual eye which in fact is human reason without which a person is unable to think. Further, a person will give up all temporal possessions to safeguard bodily life; Job 2:4 witnesses to this when it says: *Skin for skin*, that is, the life of one thing to preserve oneself, *and all*, namely, temporal goods, *that people have they will give for their lives*, to save their lives. – However there are many who, in things added to nature, pervert this natural order of love by putting the well being of their body before the good of virtue;

On Christian justice

others take on the heaviest work and extreme dangers for the sake of temporal possessions. In these it is most clearly evident that they do not observe the order of nature in their love; so they do not love themselves but rather, contrary to nature, they hate themselves, as the Prophet in Ps 10:6 says: *Those who love iniquity hate themselves.*³¹

When then the Lord says: *Love your neighbour as yourself*, he clearly indicates that 'by the order of justice by which one knows by nature how to love oneself, one should love a neighbour in the same way, namely, by putting spiritual before corporal and corporal before temporal things'. So parents who by usury, theft, pillage and such things amass temporal goods for their children to the disadvantage of their souls, how could they love enemies as themselves when they do not love their own children with a just love? Also there are mothers who, with this just love, love pagans and unbelievers whom they search out through the whole country for all the incantations and mockery of demons and of diabolical women and men for the healing and freeing of their children; by doing this do they not put health of body before health of spirit in their children? - From this it is clear that 'whoever obtains or desires for a neighbour temporal goods detrimental to the health of soul or body, does not love a neighbour with a just love as one loves oneself'.

The third love by which one is bound to love all others is called effective love. 'We always desire two things with a natural affection, namely, for good to be present and evil absent. Two other things, when there is need, we try naturally to seize effectively and to see to their completion, namely, as far as possible to get good things for ourselves and to put evil things far from us'. So in the command: *Love your neighbour as yourself*, an effective love is indicated, that is, not only for us to desire that good comes and evil goes away from a neighbour, even an enemy, and even when necessity presses it commands us to effect it in actions and to see to its completion, as is written in 1 Jn 3:18: *My little children, let us love not in word nor in tongue, namely, only, but indeed and in truth*, that is, in effective action. - Whoever denies the works of piety to parents, relatives and other neighbours when they are sick or have other needs, how will he or she give the works of charity to strangers and enemies?

Therefore, it is clear from the preceding that each is necessarily bound in any case of necessity, whether it be a temporal, bodily or spiritual necessity, to help as much as possible friend and enemy not only in one's heart but also in word and action; otherwise a person is without love of God; so 1 Jn 3:17 says: *Whoever has the goods of this world, namely, temporal, bodily and spiritual, and shall see another in need, namely, from any one of these three, and shall shut up his or her heart from this person, how does the charity of God abide in this person?*

On this triple love, spoken of in this chapter, the words of the Apostle in 1 Tim 1:5 can be quoted: *The end of the commandment is charity, namely, both of neighbour and of God, from a pure heart: behold true love; and a good conscience: behold just love; and an unfeigned faith: behold effective love.* And in this triple love our justice towards neighbour is more fully integrated.

Article II

On justice ordered in three ways, namely, to superiors, equals and inferiors

The second justice necessary for a Christian is called ordered, According to Augustine³² order is 'placing equal and unequal things in their proper places'. On this ordered justice the bride in Song 2:4 says of the bridegroom: *He set in order charity in me*, that is, by justice informed by love he regulated and ordered my whole life. This text can be used as the theme for the present section. All justice in human life has a triple order: the first is directed to superiors, the second to equals and the third to inferiors.

Chapter I

How our justice is ordered in three ways by obedience to superiors

The first order of justice is directed to superiors; for as the Apostle in Rom 13:1 says: *All power is from God, and every soul*

should *be subject to higher powers*. – There are three groups of people who can be called superiors and fathers and whom we should obey: the first are human fathers; the second, spiritual fathers; the third temporal fathers; this corresponds to our having or possessing in this world three things, namely, a body, a soul and temporal goods.

Firstly, we should obey temporal superiors, namely, our parents; so Sir 7:29-30 says: *Honour your father and forget not the groanings of your mother; remember that you would not have been but through them*. According to Alexander of Hales,³³ children are bound to obey parents in everything that probably relates to what is necessary or useful to the family and to the discipline of behaviour, especially in what is necessary for salvation. The text of the Apostle in Col 3:20 is understood in this way: *Children, obey your parents* in everything stated above. Hugh of St Victor³⁴ adds: ‘We should honour our parents by obeying them in everything excepting those things in which the love of God the Father is offended’.

Secondly, we should obey spiritual superiors, that is, those to whom the care of our souls is committed, such as the Pope, the bishop, parish priest, preacher and confessor and other similar people. I say, we are bound to obey them in everything relating to their office as the Apostle in Heb 13:17 says: *Obey your prelates and be subject to them, for they watch, that is, are bound to watch, as being to render an account of your souls, that they may do this with joy and not with grief*. In Deut 17:12 there is further written: *One who refuses to obey the commandment of the priest who ministers at that time to the Lord your God, and the decree of the judge, that person shall die*.

Thirdly, we must obey temporal superiors, that is, officials in what pertains to their office; so the Apostle in Eph 6:5-7 says: *Servants, be obedient to them that are your lords according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ, not serving the eye, as it were pleasing humans, but as the servants of Christ doing the will of God from the heart, with a good will serving as to the Lord and not to humans*. Further 1 Pet 2:18-19 says: *Servants, be subject to your masters with all fear, not only to*

the good and gentle, but also to the harsh, for this is thankworthy. Among these are also included all officials and all officers of cities and countries and everyone with authority to manage public affairs.

Chapter II

On justice ordered in three ways towards equals

The second order of justice to be observed is justice to companions or equals and especially by social contact with them. There are three kinds of equals with whom one can pleasantly and socially have contact: the first are confreres, the second are fellow citizens and the third are spouses.

The first, I say, are confreres. With these there is a contact full of confidence, agreement, docility, affability, all charity and pleasure. Minors obey their older brothers and the older yield to the younger. They love one another, converse together, honour and anticipate each other, supporting one another in charity. Such brothers live together in the spirit of the Prophet who in Ps 132:1 watched and congratulated them as he said: *Behold how good and pleasant it is for brethren to dwell together in unity.*

Secondly, there are fellow citizens. While among these some are nobler by blood and class, however, they interact with others in a human and pleasant manner. The richer help those suffering from need, are open to whoever wants to approach them, they show themselves affable and at home with minors; minors honour the elders, serve and obey them, and in everything show them reverence. In this way between fellow citizens envies are suppressed, ambitions lessened, jealousies cannot grow, and between them sweetest love is born, nourished and maintained. Indeed, the younger need the older just as the older need the younger; just as in a human body one limb is needed by the others, so in public affairs the younger without the older and the older without the younger cannot survive. So the Apostle in Rom 12:4-5 says: *As in one body we have many members, but all the members have not the same office, so we being many are one body in Christ, and everyone members one of another.*

The third are spouses. There should be a wonderful love between them for they are *two in one flesh* (Mt 19:5). For naturally, as stated in Eph 5:29: *None ever hate their own flesh but nourish and cherish it*; and further in the same chapter, verse 28, the Apostle says: *He that loves his wife, loves himself*; therefore, if they do not love one another they are acting against nature. - It has to be noted that while the husband is over the wife in managing the home, they are completely equal in the marriage as the Apostle in 1 Cor 7:4 says: *The wife has no power of her own body but the husband. And in like manner the husband also has not power of his own body, but the wife*.

From this it is clear how a social and gracious way of life is maintained among all these three aforementioned equals. Sir 25:1-2 makes this clear when it says: *In three things my spirit is pleased, which are proven, that is, approved, before God and humans: the concord of brethren and the love of neighbours and man and wife that agree well together*. He says: *that agree well together* to exclude dishonest complacency that commonly is seen among carnal spouses.

Chapter III

How justice is ordered in three ways towards inferiors

The third order of justice to be observed is towards inferiors. For, just as is clear in the beginning of this article,³⁵ there are three kinds of superiors or parents; so corresponding to and as a consequence there are three kinds of children or inferiors to whom the fathers or superiors are obligated in justice: the first are bodily children; the second, spiritual children; the third are temporal children. Fathers from a debt of love have a threefold obligation to these children: firstly, for instruction; secondly, for correction; thirdly, for punishment.

Firstly, fathers are bound to instruct their bodily children, namely, in good behaviour. Youth is tender like a newly transplanted vine that puts on a woody and useless nature unless it be shaped and

pruned; so in Prov 29:15 there is written: *The child that is left to its own will disturbs its mother*; and Sir 7:25-26 says to a father: *Have you sons? Instruct them and bend down their neck. Have you daughters? Have a care for their bodies and do not show yourself too indulgent with them.* – Secondly, they are bound to correct them; so in Heb 12:7 the Apostle says: *What son, from ‘filos’ which means love, that is, loved with a filial love, whom the father does not correct?* – Thirdly, they are bound to punish them lest one not corrected by words is kept in order by beatings. The thought of Solomon in Prov 22:15 is true when he says: *Folly is bound up in the heart of a child and the rod of correction shall drive it away*; and further in Prov 13:24 he says: *Those who spare the rod hate their sons.* And lest anyone think that a rod must always be used he clearly adds: *but those that love them are diligent to correct them*; he does say diligent to whip and strike because children are to be corrected rather than struck with whips.

Secondly, spiritual fathers are to direct their spiritual children in the same triple way: firstly, they have to be taught; secondly, corrected; thirdly, punished. – Firstly, they are to be instructed and taught. For just as a herd of different animals is fed and nourished by different foods, so too a spiritual pastor or father is obliged to vary the teaching for the sake of the listeners, feeding milk to the young and solid food to the older. The many whose souls have to be directed are like a group of animals gathered together from many different animals such as birds, fish and reptiles; for their nourishment, various foods have to be provided according to the variety of those who make up the group. Simple children must learn the *Our Father, Creed*; see Extra, *De vita et honestate clericorum, Ut quisquis*,³⁶ also the *Hail Mary* out of reverence for the Mother of God. The lukewarm are to be taught to observe the ten commandments of God and the five precepts of the Church which were spoken about in the preceding article, Chapter II;³⁷ the more perfect are to be encouraged to observe the high counsels of Christ. Of such fathers, Sir 18:13 says: *He has mercy and teaches and corrects as a shepherd does his flock.* – Secondly, spiritual children have to be corrected when they err. But extreme care must be taken

lest correction goes beyond the limits of charity since Sir 11:7 says: *Before you enquire, blame no one and when you have enquired, and you find it to be true, reprove justly*, that is, according to the just order of charity as will be made clear in the following sermon, Article 2, Chapter 2.³⁸ - Thirdly, however, when such children want to persevere in evil they are to be punished as the Lord says in Mic 7:14 to the shepherd: *Feed your people with your rod, the flock of your inheritance*, because, by the ordinary power of a public official, criminals and the incorrigible are to be compelled, clearly by force, quaest. 1, *Illi qui*,³⁹ where is stated that all transgressors of the law deserve this punishment, of whom the Apostle in Gal 5:19 says: *The works of the flesh are manifest*; in this chapter all who follow a carnal life are listed and are to be punished in this way.

Thirdly, children and temporal subjects in the temporal order are to be governed in a threefold way by their masters and governors: firstly, by instruction; secondly, by example; thirdly, by punishment. – Firstly, by instruction, namely, in the holy laws and rules or just decrees which either they formulated or they were formulated by others and which are to be observed under oath or otherwise accepted without change. Nevertheless, they are to take care that there does not happen to them what is written in Isa 10:1-2: *Woe to those that make wicked laws and when they write, write injustice, to oppress the poor in judgment and do violence to the cause of my people that widows might be their prey and that they might rob the fatherless*. Nor should they say what is written in Wis 2:11: *Let our strength be our law of justice*. – Secondly, seniors should govern them by example, namely, of the laws promulgated, namely, either by a herald or in some other proper way; this is to make the ignorant take care and for the delinquents and transgressors to fear; so Ezek 3:19 said to every ruler: *If you give warning to the wicked, and they are not converted from their wickedness and from their evil ways, they indeed shall die in their iniquity but you have delivered your soul*. – Thirdly, they should be governed by the seniors with punishment, namely, when they are in the wrong; so in *De civitate Dei*, Book IV, chapter 4,⁴⁰ Augustine says: ‘With justice taken away, what are kingdoms but great robberies?’ So those who rule must take

care lest they turn aside by some impiety of fear or hope, hatred or love, from the correctness of justice. For, as Isidore⁴¹ says on XI, quaest. 3 can. *Quattuor*⁴²: ‘Human judgment is perverted in four ways: from fear when we are afraid to speak the truth because of a fear of some power; by greed when we corrupt a person’s mind by offering a reward; by hatred when we exert ourselves against some enemy; by love when we aim to distinguish ourselves before a friend or neighbour. Such are warned in Wis 1:1: *Love justice you that are the rulers of the earth.*

Article III

On the triple zeal of the perfect justice of Christians

The third justice, fitting in a Christian is called zealous and perfect, so named after the zeal of the Lord as in Ps 68:10: *The zeal of your house has eaten me up.* This text can be taken as the theme for the present article; or the theme could be the text of Ps 72:3: *I had a zeal on occasion of the wicked, seeing the prosperity of sinners.* True and just zeal is a certain strong fervour for those things that befit one’s love and are against things contrary to a person who is loved. For, according to Archidiaconus, super *Decretum*,⁴³ zeal is a particular fervour of soul by which a mind, setting aside human fear, is on fire to defend truth. It is like a fire that conforms people and things to itself and is against things contrary to it; it is divine and holy when love is divine and just. Fervour, or a heating and outburst of one’s anger is right, when it is in accord with the measure of God’s rule and pleasure so that it is not directed to something or someone other than for the sake of God and in accord with God, or in proportion to how much something is contrary to God; many things appear to people to exceed a proper measure while before God they an exact measurement. One has this perfect justice when one fulfils and keeps a triple justice in the heart, mouth and actions: the first is a zeal for truth, the second a zeal for goodness, and the third a zeal for sincerity. These relate to the three parts of a soul: the first is shown to refer to the rational part, the second to the ability to desire

and the third to the ability to feel anger. Christ showed that he had this triple zeal when he purified the temple, Mt 21:12-13; Jn 2:13-16.

Chapter I

That a zeal of perfect justice demands that a person consent to all truth in the heart, speech and deeds

The first is zeal for truth. This consists in assenting zealously in one's heart, speech and action to all truth: firstly, by delighting in truth, secondly, by confessing truth and thirdly by clinging to truth.

Firstly, the heart must assent to all truth and this is done by a delight in truth. God is truth and the truth of truths; so in Jn 14:6 the Lord testifies of himself by saying: *I am the way and the truth and the life*. Therefore, whoever does not assent to a known truth, is shown to be an enemy of God, since every truth is a divine light or a sharing in divine light; this is especially contrary to eyes of the mind in proud people. Just as one with scaly skin abhors a razor, a thief light, an adulterer a husband and a delirious person being bound, so does a proud spirit abhor truth. Hence Gregory⁴⁴ says: 'A tumour of the mind is an obstacle to truth'. Therefore, even if truth fights against you, even if it attacks you on every side, be unwilling to dissent from it, be unwilling to fight it, lest the words of Acts 9:5 be said to you: *It is hard for you to kick against the goad*. Also the Prophet in Ps 30:24 says: *Love the Lord, all you his saints, for the Lord will require truth*, namely, if it is present as a delight in your heart, *and will repay them abundantly that act proudly*, that is, by rebelling in pride against truth.

Secondly, every truth must be given assent in speech; this is done by confessing the truth. Since God has planted the root of speech in the heart, God has shown more openly that we must have truth not only in our heart but also in our speech; so the Prophet in Ps 14:3 describes the just who are pleasing to God: *Those who speak truth in their heart, who have not used deceit in their tongues*. At times it is lawful to be silent about the truth, even when scandal ensues, but it is unlawful to speak against the truth. The Prophet implies these two

things when he says: *who have not used deceit in their tongues*; he does not say: *Those who speak truth in their tongues* so as to make it clear that although it may be lawful at times to be silent about the truth, however, it is never lawful to go against the truth in speech which would be *to use deceit in their tongues*. It is great foolishness to fight in words against the truth, when Prov 12:19 says: *The lip of truth shall be steadfast for ever*; so in Sir 4:30 the Lord says: *In no way speak against the truth*. A criminal mind, and more particularly a carnal and wanton mind, normally acts in this way as Blessed Peter in 2 Pet 2:2 testifies, saying: *Many shall follow their riotousnesses through whom the way of truth shall be evil spoken of*, namely, in speech.

Thirdly, one must assent to every truth in actions; this happens from holding on to truth. For if the truth of actions is not conformed to truth in the heart and mouth, the truth is certainly defective and weak. But if true charity, the form of every perfect justice, is in conformity with them then it grows continuously; for this reason in Eph 4:15 the Apostle says: *Doing the truth*, namely, in actions, *we increase in charity*. Detraction is contrary to this truth; so should the good you do in truth be sometimes not understood by many, nor thought to be good, or if many disparage it, continue to act because finally the truth will be evident in the end and the good recognized, as Sir 27:10 states: *Birds resort unto their like, so truth will return to them that practise her*. – It has to be noted that while, as has been said, there has to be a triple assent to all truth, however, one must cling to a triple more excellent truth in a more excellent way: the first is the truth of justice, the second, the truth of teaching and the third is the truth of life. These three truths are distinguished according to three faculties of the soul. For ‘the truth of justice curbs the irascible faculty from evil, the truth of doctrine informs reason for good, and the truth of life orders desire towards good’.⁴⁵ Against this triple truth, the scandals of the world and of demons fight and, so as to confuse the truth and take it away from human hearts, they work against the truth by stirring up scandals on every side. So it is to be noted as Extra, *de regulis iuris*, in can. *Qui scandalizaverit*,⁴⁶ says, ‘it is more useful to allow scandals to arise than to abandon

On Christian justice

truth'. From this it is clear that for no reason nor to avoid some scandal should one act against these truths.

The first is a truth of justice that should be present in judges and those giving judgments who are to give just and true judgments so that no scandal ensues from handing down a false statement. Nor should they postpone a sentence to avoid giving passive scandal to anyone, unless a dispensation can be given to the justice and can be changed in various ways either completely or for a time. For example, according to Thomas⁴⁷:

The infliction of punishment partakes of the nature of justice, in so far as it checks sin. But if it is evident that the infliction of punishment will result in more numerous and more grievous sins being committed, the infliction of punishment will no longer be a part of justice and in such a case one must desist from a punishment of sin, according to the opinion of Augustine.⁴⁸

The second is justice of teaching. It has to be noted in this:

that in doctrine two points must be considered: firstly, the truth which is taught, and, secondly, the act of teaching. The first of these is necessary for salvation, namely, that one whose duty it is to teach should not teach what is contrary to the truth, and should teach the truth according to the requirements of times and persons; wherefore on no account ought one suppress the truth and teach error in order to avoid any scandal that might ensue. But the act itself of teaching is one of the spiritual alms.⁴⁹

So, weighing the time and place, one can and should cease from such an act of justice so as to avoid scandal except in three cases: firstly, it must not cease where a danger of common error is likely unless the truth be taught beforehand; secondly, it must not cease where it is hoped that in the end there will be a notable progress for the elect; thirdly, it must not cease where it is feared that a notable danger to salvation might come for the elect from such silence.

The third is a truth of life which is nothing other than a proportion between behaviour, life and the rules for right living, that is, the divine law in what is necessary for salvation. Such truth is never to

be neglected. But for the counsels and works of supererogation of Gospel perfection it is not simply to be set aside. But, according to Thomas⁵⁰ and Alexander of Hales,⁵¹ one must distinguish because the scandal of such a truth comes either from malice or from ignorance. Firstly, it can come from malice, namely, when:

some wish to hinder such spiritual goods by stirring up scandal. This is the scandal of the Pharisees, who were scandalized at Our Lord's teaching: and Our Lord teaches (Mt. 15:1-14) that we ought to treat such like scandal with contempt. Secondly, scandal proceeds from weakness or ignorance, and such is the scandal of little ones. In order to avoid this kind of scandal, spiritual goods ought to be either concealed, or sometimes even deferred (if this can be done without incurring immediate danger), until the matter being explained the scandal cease. If, however, the scandal continues after the matter has been explained, it would seem to come not from ignorance but from malice.

Chapter II

That zeal of perfect justice demands that one zealously protects every good in heart, speech and deed

The second is zeal of goodness, that is, to zealously protect every good in heart, speech and deed.

Firstly, the just in their heart protect every good; this is done by joy and congratulation over every good work from which divine honour increases. Moreover, they rejoice with a neighbour over any advance and gain whether it be spiritual, corporal or even temporal. This is how, at the birth of the Lord's precursor, *the neighbours and kinsfolk* of Elizabeth rejoiced over all that was said above *and congratulated with her because the Lord had shown great mercy towards her*, as Lk 1:58 says. Envy is opposed to such congratulation; for *no one is good but God alone*, as the Lord testifies in Lk 18:19; nor can anyone be good except by sharing in God's goodness. So if good people and good things please you, then God pleases you and you please God. On the other hand, whoever

out of envy is not pleased by just people and just things, then God does not please them, nor can they be grateful to God; so Job 5:2 says: *Envy slays the little one*.

Secondly, a just person should protect perfectly and zealously every good by speech and this can be done especially by exhortation and the approval of a sermon. But because, as the Lord says in Lk 6:24: *out of the abundance of the heart the mouth speaks*, it happens that those whose heart is pleased with good things speak favourably of them. Such people, in what concerns the common good, propose what is just, commend what is right, praise what is pious, and try to bring about what gives peace and charity; the sad are consoled, widows defended, the young helped; the innocent protected, religions commended and they give help by their words to all people of good will. Sir 6:5 says of the tongue of such people: *A grateful tongue*, that is, gracious, will abound *in a good person*. The evil of the wicked who act *deceitfully with their tongues*, mouthing injustice against the innocent, is inimical to this truth.

Thirdly, perfect justice protects all goodness in actions. This is done by doing a good work so that the goodness which the heart loves and the tongue commends may perfect the work with all diligence. So in 51:24 such a just person says zealously and confidently: *I have had a zeal for good and shall not be confounded*. Further, in Gal 6:10 the Apostle encourages himself and other just people by saying: *Whilst we have time let us work good to all people but especially to those who are of the household of the faith*. The persecution of the wicked is inimical to this practical zeal for they say as in Isa 5:20: *they call evil good and good evil*, namely, so that they may defend their own evil and confound the good of others. The rule of law is in Extra, *De iniuriis et damno dato*, in cap. *Si culpa*,⁵² namely, that ‘whoever provides an occasion for hurt, is judged to have caused the hurt’. Anyone who has provided an effective occasion for hurt not only incurs the demerit of guilt but is also bound to make satisfaction for the hurt caused. So if a wrong action can be such a protection of evil, why could not charity in its merit and gain be a protection of good?

Chapter III

That zeal of perfect justice demands that one in heart, speech and actions be zealously opposed to every evil

The third zeal is sincerity that in heart, speech and actions zealously fights against and blocks every evil.

Firstly, by abhorring evil it is inimical to and blocks every evil in the heart. A sign of a good conscience is an abhorrence of crimes; it is impossible to be just without being upset over evil; in Ps 118:163 the Prophet says: *I have hated and abhorred iniquity*. Further, dist. 86 in can. *Facientis*,⁵³ says: ‘The first step in innocence is to have hated wicked deeds, and it opens to transgressors a broad access that links consent with evil’.

Secondly, every evil in speech is to be blocked, namely, by contradicting it; for in Mt 12:33 the Lord says⁵⁴: *Good people out of a good treasure bring forth good things*. A good treasure of a good heart is zeal for virtues that abhors evils. From such a treasure a good and just person brings forth good things when it rebukes and restrains in speech the evils it zealously hates in the heart. Hence against those who remain silent and do not censure vices the aforementioned can. *Facientis*⁵⁵ says: ‘Without doubt one is guilty who when able to correct neglects to do so’; and it adds: ‘Those who condemn the guilty prove they have hated vices’; and 2 Kings 7:9 says: *If we hold our peace and do not tell it till the morning*, and it adds, *we shall be charged with a crime*; Jer 51:6 says: *Be not silent about iniquity*.

Thirdly, every evil is to be blocked in actions, namely, by opposition; for there is written in the aforementioned can. *Facientis*,⁵⁶ ‘One who drives adversity away from the distressed offers prosperity to the Lord; but to do nothing when able to disturb the perverse is nothing other than to protect them. Nor will one lack a scruple of secret consent who refrains from blocking it by a clear action’; and it continues: ‘One does not leave oneself open to going

astray when one has not spared the deviant'; and in dist. 8 in can. *Error*,⁵⁷ is written: 'Error not resisted is approved'.

From what had been said, it is clear what is needed for justice to be integral, ordered and perfect in zeal for God. May the supreme zealot of all that is good and just, the King of the whole world, the Lord Jesus Christ, who with the Father and the Holy Spirit in perfect trinity lives and reigns for ever and ever, grant us to imitate these more fully and carry them out most perfectly. Amen.

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- ¹ *In Cantica*, sermon 15 n. 1 (PL 183, 843-844) with some changes.
 - ² *Commentaria in somnium Scipionis*, I, c. 8 n. 7 (ed. Franciscus Eyssenhardt, Lipsiae 1868 p. 507).
 - ³ See Lombard on this text (PL 192, 411).
 - ⁴ *Ordinaria* on this text (IV, f. 27cc).
 - ⁵ *In Matthaicum*, homily 16 nn. 3-5 (PG 57, 243-245) according to the sense.
 - ⁶ *In Cantica*, c. 1 (Senis, Bibl. Commun., Cod. U. V. 2 ff. 7v-8r) where the three following quotations are found with some changes and additions.
 - ⁷ The Vulgate text has *for you*.
 - ⁸ Rather Anonymus, *Super Lucam*, c. 10 (Cod. Sen. U. VI. 4 f. 69b), dealing with the three distinctions of the love of God. See also Alexander of Hales, *Glossa in Sent.*, III, dist. 27 n. 7 and n. 20 (*Bibl. Franc. Schol. M. Aevi*, XIV, 322 and 328-329).
 - ⁹ *Libri moralium*, X, c. 6 n. 8 (PL 75, 923), almost literally.
 - ¹⁰ *Quaestiones in Heptateucum*, II, c. 71 (PL 34, 621).
 - ¹¹ *De mendacio*, c. 17 n. 36 (PL 40, 511) according to the meaning.
 - ¹² See Thomas, *Summa*, II^a II^{ae}, q. 147 a. 4 ad 2m; Archidiaconus *Rosarium*, *De consecratione*, d. 3 c. 1 n. 6 (f. 399c),
 - ¹³ *Decretum*, c. 17 (I, 1416).
 - ¹⁴ *Decretum*, c. 1 (I, 1353).
 - ¹⁵ *Decretum*, c. 5 (I, 2).
 - ¹⁶ *Decretales*, III, tit. 46 c. 2 (II, 650ff.).
 - ¹⁷ This topic is treated in more detail in *De christiana religione*, sermon 5 a. 2 (I, 56-58).
 - ¹⁸ On this precept see *De evang. aet.*, sermon 10 c. 3 (III, 192-193).
 - ¹⁹ Can. 64 (I, 1312).
 - ²⁰ *Decretum*, c. 65 (I, 1312).
 - ²¹ *Decretum*, c. 62 (I, 1311).
 - ²² *Quaestio unica*, n. 5 (XIV, 389a).

- ²³ *Decretum*, c. 66 (II, 1312).
- ²⁴ *Decretales*, V, tit. 38 c. 12 (II, 887).
- ²⁵ Loc. cit. For this part of the present chapter see *De Christiana religione*, sermon 15 a. 2 c. 2 and *De evang. aet.*, sermon 27 a. 2 c. 1 (I, 176; IV, 14ff.).
- ²⁶ *Summa*, IV, q. 11 membrum 2 a. 3 # 1 (f. 220a) although not put so explicitly.
- ²⁷ IV *Sent.*, d. 9 q. 1 a. 5 quaestiunc. 4 under *Solutio* (VII^o, 616a).
- ²⁸ On this triple love see a more abundant treatment in *De evang. aet.*, sermon 7 a. 1 cc. 1-2; a. 2 cc. 1-3 (III, 120-123; 126-130).
- ²⁹ From Thomas, *De perfectione vitae spiritualis*, c. 13 (XV, 88ab) with some changes and additions as in the following three texts.
- ³⁰ *Decretum*, c. 5 (I, 1191ff.).
- ³¹ From Thomas, *De perfectione vitae spiritualis*, c. 13 (XV, 86b-87a) from where the following three quotations come with a few changes.
- ³² *De civitate Dei*, IX, c. 3 n. 1 (PL 41, 640).
- ³³ *Summa*, III, n. 339 (IV, 507b-508a) according to the meaning.
- ³⁴ *De sacram. christ. fidei*, I, p. 12 c. 7 (PL 176, 356).
- ³⁵ See above page 35.
- ³⁶ *Decretales*, III, tit. 1 c. 3 (II, 449).
- ³⁷ See above pages 26-30.
- ³⁸ See below pages 56-59.
- ³⁹ *Decretum*, C. 6 q. 1 c. 3 (I, 554).
- ⁴⁰ PL 41, 115.
- ⁴¹ *Sententiae*, III, c. 52 nn. 9-16 (PL 83, 725-726).
- ⁴² *Decretum*, c. 78 (I, 665).
- ⁴³ *Rosarium*, p. 2 C. 2 q. 5 c. 21 (ff. 143d-144a).
- ⁴⁴ *Libri Moraliū*, XXIII, c. 17 (PL 76, 269).
- ⁴⁵ From Alexander of Hales, *Summa*, II II n. 262 (IV, 821b), with a few changes.
- ⁴⁶ *Decretales*, V, tit. 41 c. 3 (II, 927).
- ⁴⁷ *Summa*, II^a II^{ac}, q. 43 a. 7 ad 1m (VIII, 328b).
- ⁴⁸ *Epistola* 153 c. 6 n. 19 (PL 33, 662).
- ⁴⁹ Thomas, *Summa*, II^a II^{ac}, q. 43 a. 7 ad 2m (VIII, 328b), with many changes and additions.
- ⁵⁰ *Summa*, II^a II^{ac}, q. 43 a. 7 under *Respondeo* (VIII, 328) and the text quoted further on with many changes and additions.
- ⁵¹ *Summa*, II II, n. 862 (IV, 821).
- ⁵² *Decretales*, tit. 36 c. 9 (II, 880).

⁵³ *Decretum*, c. 3 (I, 298).

⁵⁴ See also Lk 6:45.

⁵⁵ *Decretum*, c. 3 (I, 298).

⁵⁶ Loc. cit.

⁵⁷ Rather *Decretum*, dist. 83 c. 3 (I, 293).

Sermon III**On Christian piety [godliness]**

We should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God, again from Titus 2:12-13. Finally, after what has been said, now the topic of Christian piety must be discussed since the Apostle adds: *We should live godly in this world.* This piety is the third virtue of Christian life and the Apostle in 1 Tim 4:7-8 exhorts every Christian to this when he says to Timothy: *Exercise yourself unto godliness. For bodily exercise is profitable for little, that is, for anything; but godliness is profitable to all things, having promise of the life that now is, and of that which is to come;* this text can be taken as the theme for the material on piety. Great indeed and admirable is the virtue of piety that merits a promise of present and equally of future life. So that all might be encouraged towards piety and make efforts to put on its qualities, it is necessary to distinguish a triple piety: the first relates to the divine, the second is spiritual, and the third is bodily. In these three all meritorious piety of Christian life is included.

ARTICLE I

That we become godly by three works

The first, I say, is the piety that relates to the divine; in this piety all divine worship is included. It must be noted that there are three works by which above all the human heart is made pious towards God. The first is mainly a work of the heart; the second, of speech; the third, of actions. By the first, such piety is formed; by the second, it is increased; by the third, it is confirmed.

Chapter I

That holy prayer makes one pious towards God in three ways

The first work of piety can be called prayer, something done mainly in the heart; by prayer piety of God is formed in the soul. There are three things that make prayer pious and efficacious before God: firstly, when it is attentive and intelligent; secondly, when it is devout; thirdly, when it is reverent.

Firstly, prayer should be attentive and intelligent. According to Bernard,¹ prayer is said to be like ‘the reason of the mouth’, in that the mind should be attentive when speaking to God. Prayer becomes ineffective when this attention of the mind is lacking; so in 1 Cor 14:14 the Apostle says: *my understanding is without fruit*. A triple attention must be used in prayer: the first, in the words; the second, in the meaning; the third, in the object. – Firstly, attention to the words is necessary, that is, to the vocal utterance and formation of the words, namely, lest one make mistakes in them in some way, especially by an incorrect uttering of the most holy words of Sacred Scripture. – The second attention must be to the meaning of the words that we utter in prayer.

The letters of the sacred words are in some way a prison of God, just as in us the body is like a prison of our soul. For since the words were uttered by the Holy Spirit great hidden virtue is preserved and retained in them, and so they are to be handled with much reverence, always asking God to deign to open and impress on our hearts the meaning of the word.²

- The third attention must be directed to the object, that is, ‘to God to whom we pray and whom we praise, as well as to the thing for which we pray’.³ The first attention is good; the second is better; the third is regarded as the best. The first attention must be acquired for the sake of the second, the second for the sake of the third; and if all cannot be had at the one time, the more important is always to be sought; because ‘things directed to a goal should not impede the goal but rather help it; and the better and more important the goal so much the

more is it judged to move towards it in a better and more correct manner'. By this triple attention our prayer becomes more fruitful; without them we will be like those of whom the Lord says in Mt 15:8: *This people honours me with their lips but their heart is far from me.*

Secondly, our prayer should be devout, that is, fervent and affective; for devotion in prayer is that shout of affection noisy desire that we daily ask to go up to God when we say from Ps 101:2: *Hear, O Lord, my prayer, and let my cry come to you.* Hence, Bernard commenting on *Qui habitat*,⁴ says: 'In the ears of God a strong desire is a loud cry; but if the intention wanders, the voice is quieter; God's ears are on the voice of the heart rather than on the voice of the body'. So our prayer should be *as a bright fire and frankincense burning in the fire*, as stated in Sir 50:9. Our prayer is *as a bright fire* when our attention is alert, *and as frankincense burning in the fire* by our longing desire and devotion; This is the prayer that goes up before the majesty of God and is pleasing to God. In Judg 13:20 it is said of this mystery that when Manoah, the father of Samson offered sacrifice, namely, a kid, *the flame from the altar went up towards heaven, the angel of the Lord ascended also in the flame.* This was to show mystically that the angels, caring nothing for tepid prayers, present to God prayers that are enlivened with a fire of ardent desire, affection and devotion.

Thirdly, prayer should be offered with reverence; for reverence, that is, exterior and interior humility, makes prayer completely pleasing to hear, as is written in Sir 32:14: *For your reverence good grace shall come to you.* But reverence and bodily humility are of little value unless there is humility of the mind in prayer; this humility is the main reason why prayer is pleasing to hear, as Sir 35:21-22⁵ says of such prayer: *The prayer of the humble pierces the clouds, and it will not rest until it reaches its goal, it will not desist until the Most High responds. Indeed, the Lord will not delay;* and in Ps 101:18 the Prophet says: *The Lord has had regard to the prayer of the humble and has not despised their prayers.* From this triple condition of prayer three fruits develop in prayer: the first is illumination; the second, a setting on fire; the third, humiliation. The

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first pertains to the mind, the second to the affections and the third to the memory. The first is illumination that comes from attention; one is illumined in knowledge of God and of oneself. Hence Bernard, *Ad fraters de monte Dei*,⁶ says: Prayer illuminates and comforts. The second effect is a setting on fire that comes from devotion; prayer sets the mind on fire with love of God and neighbour. This is represented mystically in 2 Kings 1:10 where, at the prayer of Elijah *there came down fire from heaven*. The third fruit is called humiliation that leads one to a hatred and contempt for oneself and this has its origin in humble reverence. So in Ps 34:13 the Prophet says: *I humbled myself with fasting and I prayed with head bowed*, namely, to perfect the first two conditions in myself, or to come to a perfect knowledge of myself.

Chapter II

How the mind is made pious before God by true confession

The second work relating to the divine can be called confession, something uttered by the mouth; by confession divine piety formed in the soul is increased. Already from prayer, as is clear from the preceding, the intellect is illumined, the affections sweetened and the spirit humiliated; then by a gift of God true confession is born and by it one makes a grateful confession to God. For the heart is softened by confession towards the sweetness of God as the soul ponders what and how much God has done for it and how much it has done against God. But for this piety to increase, three things must necessarily be present: firstly, preparation; secondly, discernment; thirdly, completeness.⁷

Firstly, I say, preparation is necessary according to the text of Isa 38:15: *I will recount to you all my years in the bitterness of my soul*. In these words there is a clear indication of a triple preparation for confession: the first is examination; the second, remembering; the third, bitterness. – The first preparation is called examination because Isaiah said to the Lord: *I will recount to you*, that is, as if to assist you who know everything I turn over in my mind by thinking

and reflecting on what I have done that is against your majesty. – The second preparation has to be called remembering that originates principally in examination. For who can recall the multitude of their sins without a previous examination? As an easy way of recalling, Isaiah adds: *all my years*. There are many ingenious ways of being able to examine our sins. The first way is to take singly and carefully our past life in its various stages, namely, childhood, adolescence, youth, full vigour, old age etc. The second way is to reflect on our diverse states of life, namely, virginal, married and widowhood. The third is to go over the circumstances of our life such as prosperity and adversity, health and weakness. The fourth way is to reflect on the different duties and offices we have held during our life. The fifth is to look at the various groups with which we have been associated. The sixth is to examine the various places, cities, camps, villages and homes in which we have lived. The seventh is to ponder our various offences against God by consenting in our heart, by speaking and by actions. – The third preparation is called bitterness; this bitterness is genuine contrition without which confession does not avail for salvation; of it Isaiah adds: *in the bitterness of my soul*. And in the same chapter, verse 17, he says when speaking in the person of a penitent soul: *Behold in peace is my bitterness most bitter*. Bitter indeed from the eternal punishments I have already merited; more bitter from the eternal joys I have lost; most bitter from the sins by which I have offended God.

Secondly, in confession there must be discernment especially in choosing a confessor who fears God and is skilled; for as the Lord in Mt 15:14 says: *If the blind lead the blind both fall into the pit*. There must also be discernment in choosing the time for confession, not waiting for the end of Lent, lest you be deceived by the cry of the crow: tomorrow, tomorrow, tomorrow. Discernment must also be used in the manner of confessing sin, namely, by confessing light sins lightly, serious sins seriously, most serious sins most bitterly.

Thirdly, there should be completeness. What is the good of guarding the whole city but leaving even just one opening for the enemy? So in Prov 28:13 is written: *Those who hide their sins shall not prosper, but those who shall confess and forsake them shall*

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obtain mercy. As long as iron remains in the wound, ointments are of no use; so if confession is not complete but some mortal sin from malice or negligence is held back, then health is not given.

Chapter III

That a mind becomes pious towards God from devout communion

The third work of piety relating to God, that is, the work by which a human mind becomes pious towards God, is sacred communion which perfects piety by its effect and action. As has already been seen, prayer prepares the mind for genuine confession; and confession purifies and adorns a soul before God, as the Prophet says in Ps 103:1-2: *You have put on praise and beauty and are clothed with light as with a garment.* A spirit so adorned and clean, as the Lord mercifully grants, already merits to be admitted to the perfect work of piety and to the sweetest taste of divine love as found in the most devout receiving of the most holy Sacrament. It is customary to take this food of love and sweetness in three ways: firstly, only sacramentally; secondly, only spiritually; thirdly, in both ways, namely, sacramentally and spiritually.⁸

Firstly, it is received only sacramentally when a person in mortal sin receives the true body of Christ really present under the appearance of bread and wine but only in a mouth of flesh; this indeed, especially when done consciously, is a terrible sacrilege. Who would not be horrified if so great a Sacrament were to be thrown into mud? How much worse is it to throw it into a sewer of a branded conscience and into the stomach and mind of a sinner? Such guilty people should listen to what the Apostle in 1 Cor 11:28-29 says: *But let all prove themselves and so let them eat of that bread and drink of the chalice. For they that eat and drink unworthily, eat and drink judgment to themselves, not discerning the body of the Lord.*

Secondly, it is eaten only spiritually. To a certain extent, there are two aspects to this spiritual eating: firstly, the chewing; secondly, the joining. - Firstly, the chewing is reflecting on the food, that is, on

the flesh of Christ who is *the bread of life and who came down from heaven* as stated in Jn 6:33-35. This is the bread we receive, he who was formed in the womb of the most holy Virgin by the hand of the Holy Spirit, and who was cooked for our redemption on the altar of the most precious cross in a fire of most ardent love and charity and most bitter suffering. – Secondly, it effects a union that comes from such a reflection because from this loving reflection one is remade by the love of Jesus Christ, joined in charity and more and more assimilated into and joined to the Lord, as the Lord himself says in John 6:57: *Whoever eat my body and drink my blood, abide in me and I in them*; see also *De consecratione*, dist. 2 *Quid est*.⁹ This spiritual eating is done for the sake of merit, namely, by believing in and desiring to receive this Sacrament; by such desire and faith a soul is joined to Christ and to the Church; and it is received in this way by being eaten only in a spiritual sense. This can be done by anyone without receiving the Sacrament, for example, when devoutly hearing Mass in a state of grace, but not receiving the body of Christ sacramentally, but desiring to receive it; this can be called receiving it spiritually.

In the third way the eating is both spiritual and sacramental, namely, from believing in and receiving the body of Christ. Everyone is bound to this third way to receive the Sacrament at least once a year, as is stated more fully in a preceding sermon, article 1, chapter 2.¹⁰ Therefore, to receive the body of Christ worthily in the two ways just mentioned, namely, sacramentally and spiritually, or only spiritually, is to stir oneself to divine piety and to unite oneself with Christ, I do not say for the first time, but as a person already united to be more closely united by grace.

It is clear from what has been said that of these three ways of receiving the Lord's Sacrament, the first by eating do not eat, the second by not eating do eat, while the third by eating do eat.

Article II

On spiritual piety for souls and the triple work in this

The second piety is called spiritual and it gives rise to a zeal for souls. The work of this piety is threefold: the first is in the heart; the second in speech; and the third is in actions.

Chapter I

On pious prayer to be offered to God for the salvation of souls

The first work of this spiritual piety is done in the heart, by praying frequently to help the souls of one's neighbours; for prayer is a lifting up of the mind to God. This is taught in a mystical sense in Jn 11:41 when Christ with eyes raised prayed to the Father for the raising up of Lazarus and so showed in a mystical sense that prayer is nothing else than a lifting up of the mental eyes towards God. These eyes are lifted up to God for a threefold group of people: firstly, for the dead; secondly, for the just; thirdly, for the unjust and wicked. – Firstly, for the dead for whom especially the utmost piety is to be expended; this is to be done both in the hope that they are already among the blessed, and because they have suffered indescribable afflictions. So in 2 Macc 12:46 it is written: *It is a holy and wholesome thought*, that is, pious for those who pray and *wholesome* for the dead for whom prayers are offered; *it is a wholesome thought to pray for the dead that they may be loosed from their sins*. – Secondly, the just should be prayed for so that they may grow in the grace of God and persevere to the end. Blessed James 5:16 exhorts us to this when he says: *Pray for one another that you may be saved*. – Thirdly, also, the eyes should be lifted up piously to the supreme God by praying for sinners and for any unfaithful that God, while not looking at their sins, might deign to enlighten them and call back to grace all who have strayed. And even though, because of their lack of piety, such grace is not given to them, the piety of the one praying is not useless as the Prophet in Ps 34:13,

speaking for such a person, says: *My prayer shall be turned into my heart.*

Chapter II

On the triple good work of piety, namely, to teach, counsel and correct

The second pious work for the souls of others is a work of speech, helping them by the use of a word. There are three good works of speech that are to be communicated piously to the souls of others: the first is to teach; the second, to counsel; the third, to correct.

The first work is to teach the ignorant; this is done when we teach them the faith and correct conduct in the way of God, just as Sir 18:13 says: *He has mercy and teaches and corrects as a shepherd does his flock.* But what has to be taught is shown in Wis 8:7 when it says: *She teaches temperance, prudence, justice and truth which are things than which there is nothing more profitable in life; in life, namely, in mortal life because almost all the cardinal virtues are included in these.*

The second good work is to counsel, namely, to counsel one in doubt who does not know how to choose what is true and just. So Prov 24:6 says: *There shall be safety where there are many counsels;* this indicates more openly that *where there are many counsels* eternal salvation is multiplied not only for the one being counselled but also for the one counselling. Recognized as acting against this are the learned and wise who are unable to guide the erring or give wholesome counsel to souls.

The third good work is to correct, namely, those who are delinquent, as the Lord says in Mt 18:15-17: *If another shall offend against you, go, and rebuke the person when the two of you are alone. If the person shall hear you, you shall gain this person. But if you are not heard, take with you two or three more that in the mouth of two or three witnesses every word shall stand. And if the person will not hear them, tell the church. And if the person will not hear the*

church, let the person be to you as the heathen and publican. We are to reflect on three points in this precept: firstly, the occasion for correction; secondly, the way to correct; thirdly, the purpose of correction.

Firstly, reflect on the occasion for correction, that is, when is one obliged to correct. For one to be bound to correct another, three things must come together: the first is that there be mortal sin; the second, that you have sure knowledge of this; the third, that correction be offered from genuine friendship. – Firstly, I say, one is bound to correct another when the sin is mortal; so he says: *If another shall offend*, add mortally. Nevertheless, it must be noted that to correct another binds sometimes as a counsel and sometimes as a precept. It binds as a counsel when another's sin is venial; but as a precept when God is offended mortally, or, according to some,¹¹ when another is in evident danger of sinning mortally. But because this is an affirmative precept it always binds but not in every circumstance for place and time must be taken into account, when, namely, it is believed that correction would do good; otherwise no one is obliged to correct. – Secondly, this precept obliges when there is certain knowledge of another's sin, because the Lord adds: *against you*, that is, so that you know, lest you act against the statement of Sir 11:7 which says: *Before you enquire, blame no one; and when you have enquired, reprove justly*, that is, in accord with the just order laid down by the Lord. - Thirdly, for this to oblige there must be genuine friendship, that is, that correction comes from a charity of fraternal salvation, not because the one correcting has been offended or for any other unjust and vain reason, but principally for the salvation of another's soul; so the Lord says: *another*,¹² that is, one loved by you with a fraternal love.

Secondly, with such correction, the manner of correcting has to be taken into account. Everyone is bound to use a triple manner of correction according to the need: the first is a loving manner, the second, a fearful manner and the third a shameful manner. – Or there is a triple correction of which the first can be called private, the second, community and the third, promulgated. – Firstly, I say, a loving manner must be employed in correction, that is, that another

is recalled from sin with sweetness and love; and on this the Lord adds: *go*, that is, quickly, *and rebuke the person*. ‘To reproach’ is suddenly ‘to snatch a heart from danger’, so that it shows a concern of charity. *When the two of you are alone*; for a sinner when suddenly blamed before others usually makes excuses or become angry, or defends his offences. By such a secret and charitable correction the other’s confusion is spared and a sign of most evident charity is shown; in fact, such an action is more effective in drawing one away from and attracting one to good. The Lord goes on: *If the person shall hear you, you shall gain this person*. Therefore, see a great good because the persons are *gained* for God, for themselves and for you. This text clearly indicates what the Lord understands by mortal sin, since by drawing a person from venial sins the person is not gained at all; a soul is not outside the grace of God from venial sins alone. - Secondly, a gentle manner must be evident when correcting; on this the Lord adds: *But if you are not heard*, that is, if the person has not listened effectively to you, *take with you one*, if one is sufficient, *or two*, that is, if one was seen not to be enough; *that in the mouth of two*, if you have taken one, *or three*, if you have taken two, *every word shall stand*. *Shall stand*, namely, a secret, and *every word* said to me also stands as a witness to the truth, if necessary. – Thirdly, a modest manner must be evident when correcting; on this the Lord adds: *And if the person will not hear them*, namely, and you with them, *say to the church*, that is, warn them before all in the church or say to their bishop.

Thirdly, the goal of correction is added; on this the Lord adds: *And if the person will not hear the church, let the person be to you as the heathen and publican*, that is, let the person be outside your community as if the person were a pagan, or *as a publican* and secular sinner, or rightly to be excommunicated by a bishop.¹³

Chapter III

On a triple good example to be given for the salvation of souls

The third spiritual work of piety concerns the effect of the work, namely, helping souls by the inspiration of good examples. Because examples are more effective than words, a pious mind, so as not to scandalize souls but gain them for God, is always careful to show examples of virtues; and the mind is tormented with much sorrow at seeing anyone give examples of an evil life. And while one must try to give good examples in everything, there are, however, three particular examples one should try to give: the first is an example of humility, the second an example of chastity and decency, the third an example of charity and goodness.

Firstly, one should give an example of humility and patience in adversity so as to be like those of whom in 2 Thess 1:3-5 the Apostle says: *We are bound to give thanks to God for your patience and faith in all your persecutions and tribulations which you endure for an example of the just judgment of God for which also you suffer.* And if one suffers unjustly, one is not broken but looks at the exemplar of all goodness of whom in 1 Pet 2:21 is written: *Christ suffered for us leaving you an example that you should follow his steps,* for while innocent he suffered even willingly and eagerly. Not only did he forgive his persecutors from his heart but also prayed for those who persecuted him. From this is shown that in this example of humility there is included a forgiveness of offences, and this is no small work of piety; of this in Lk 6:37 the Lord says: *Forgive, and you shall be forgiven;* and in Mt 6:12 the Lord taught us how to pray successfully: *Forgive us our debts, as we forgive our debtors.*

Secondly, a pious mind takes care to give an example of chastity and decency, completely avoiding suspicious associations and customs; nor does it have any part with those hypocrites who care nothing about giving scandal to the minds of simple people while they frequent suspicious associations and, under a covering of devotion and good intention, wrongly deceive themselves. A pious mind should try to follow the advice that in, 1 Pet 2:12, the heavenly key bearer gives: *Conducting yourselves well among the Gentiles, that whereas they speak against you as evildoers, they may by the good works which they shall behold in you, glorify God in the day of*

visitation, that is, when, enlightened by God, they understand the truth.

Thirdly, a mind full of piety is careful to give examples of charity, kindness, meekness and other virtues, in accord with the precept of the Apostle who, in 1 Tim 4:12, exhorts every pious soul as he says: *Be an example of the faithful in word, in conduct, in charity, in faith, in chastity*. Of such examples the Lord gave a precept in Mt 5:16 when he said: *So let your light shine*, that is, your light-giving and exemplary life, *before people, that they may see your good works*. But so that this is not without a definite objective he adds: *and glorify your Father who is in heaven*. To give bad example is a thing of great danger and a deadly virus of souls for if, according to the Apostle in 1 Cor 15:33, *Evil communications corrupt good manners*, how much more does bad example do this? Good example is not easily copied; but bad example is followed by many with eager longing. A small fire quickly sets fire to much dry material,¹⁴ while a large fire consumes a small amount of moist material so a small bad example quickly corrupts a little, while a very good example edifies. All who give scandal to their neighbours, souls redeemed by the blood of Christ, are cruel, wild and wicked serpents. To be numbered among these is to be numbered especially among heedless and vain women who give occasion to so many desires and vanities among both men and women; all who do this are worthy of death as the Lord says in Mt 18:6: *Whoever shall scandalize one of these little ones that believe in me, it were better for them that a millstone should be hanged about their necks*, that is, mortal sin in their souls, *and that they should be drowned in the depth of the sea*, that is, in the depth of hell. Further, in VI, quaest. 1, in can. *Ex merito*,¹⁵ there is written: 'Worse are those who corrupt life and behaviour than those who plunder the possessions and homes of others'; and on can. *Sunt plurimi*, Gregory¹⁶ says: 'Harm to morals is far worse than harm to temporal goods'.

ARTICLE III

On all the works of corporal piety

The third principal piety is called corporal which can be threefold: firstly, in the heart, secondly, in speech, and thirdly in deeds.

Chapter I

That corporal piety in the heart can be threefold

Firstly, corporal piety is in the heart and this has three grades: the first is compassion; the second, graciousness; the third, support. – The first grade is compassion which is shown especially to the sick. Blessed Peter in 1 Pet 3:8 exhorts us to this when he says: *Having compassion one of another, being lovers of the community.* – The second grade is graciousness especially towards the weak; such graciousness normally arises from the preceding compassion. Whoever are truly compassionate to neighbours, are sweetly and easily gracious to them, namely, in those things that are not contrary to charity; this is what the Apostle in Rom 15:1 says: *We who are stronger ought to bear the infirmities of the weak and feeble.* – The third grade is called support especially for sick bodies and those weighed down by old age. Old age is full of infirmities, exertions and troubles. The Apostle in Eph 4:2 encourages the support of such people when he says: *supporting one another in charity:* and again in Gal 6:2 he says the same thing: *Bear you one another's burdens and so you shall fulfil the law of Christ.* – Truly great and praiseworthy is the fruit of such support when in its observance the whole law of Christ is fulfilled.

Chapter II

That corporal piety in speech can be threefold

Secondly, there is a corporal piety in speech, namely, in consoling the afflicted especially those who are troubled with a triple affliction: firstly, by a temporal affliction; secondly, a bodily affliction; thirdly, a juridical affliction. – Firstly, those afflicted by a temporal affliction are to be consoled in words; so great is the force and grace or consolation of a good word, that sometimes it is more effective than a consoling hand; so in Sir 18:16 there is written: *Shall not the dew assuage the heat, so also the good word is better than the gift.* – Secondly, those with a bodily affliction are to be consoled. Sir 7:38 encourages this when it says: *Be not wanting in comforting them that weep, namely, by sweet words, and walk with them that mourn.* And most holy Job, in Job 29:25, as an example to be imitated, says of himself: *I was a comforter of them that mourned.* – Thirdly, those troubled by a juridical affliction are to be consoled; such people are those in prison and those handed over and condemned to bodily punishments. We may take the example of Tobit who, as written in Tob 1:3, consoled prisoners every day; and in 1 Thess 5:14 the Apostle exhorts us to this saying: *Comfort the feeble minded, support the weak.* Often, in fact, not to show sympathy to the afflicted and troubled is to increase their affliction, as is clear for example in the friends of Job; so in Job 16:2 he says to them: *You are all troublesome comforters.*

Chapter III

On the seven works of corporal mercy

Thirdly, corporal piety exists in deeds and in giving assistance. There are seven works of corporal piety: the first is to feed the hungry; the Lord in Isa 58:7 exhorts us to this by saying: *Break your bread to the hungry.* – The second is to give drink to the thirsty, as the Apostle says in Rom 12:20: *If your enemies are thirsty, give them*

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to drink. Of these two works already Prov 25:21 says: *If your enemies are hungry, give them to eat; if they thirst, give them drink.* – The third work is to welcome guests; on this Peter, in 1 Pet 4:9, exhorts us by saying: *Using hospitality one towards another, without murmuring.* – The fourth is to clothe the naked; on this Isa 58:7 says: *When you shall see one naked, cover him or her, and despise not your own flesh.* – The fifth is to visit the sick, namely, helping them as is necessary and Sir 7:39 exhorts us to this by saying: *Be not slow to visit the sick;* and he adds the value of this pious work: *By these things you shall be confirmed in love,* namely, of God and neighbour. – The sixth is to visit prisoners in an effective way which means to visit, to bring help, to free them, to redeem them and similar works; so in Heb 10:34 the Apostle commends them to us saying: *Have compassion on them that are in bonds,* namely, in so far as it is possible to give the help mentioned above. The Lord commands the same thing through Isa 58:6: *Loose the bonds of wickedness,* namely, of wrong contracts, *undo the burdens that oppress,* such as from robbery; *let them that are broken go free,* namely, from prison, *and break asunder every burden,* namely, that they are unable to carry.

These are the six works of which the Lord will ask for a detailed reckoning in the judgment and for which he will give eternal glory saying in Mt 25:34-36, 41-43:

Come, you blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you covered me; sick and you visited me; I was in prison and you came to me.

And he says further:

He shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels. I was hungry and you gave me not to eat, I was thirsty and you gave me not to drink. I was a stranger and you took me not in; naked and you covered me not; sick and in prison and you did not visit me.

The seventh work of mercy is to bury the dead. This work of piety is not included in the above works that the Lord will mention in the judgment; there are three particular reasons for this. Firstly, because mercy is shown to neighbours in so far as they are members of Christ; but a dead person, as dead, is not properly a member of Christ; Christ is *always living*, as the Apostle says in Heb 7:25. Secondly, it is not listed because it is commended elsewhere in Scripture, as in Tob 1:20 and 2:3-9, where, in praise of Tobit, it is written that he buried the dead out of human piety which pleased God. Also Joseph of Arimathea and Nicodemus are highly commended because they buried the Lord as in Jn 19:38-40. Thirdly, it is not listed because there was no evident need to do so.

All the above works must be done in a threefold manner if they are to please God: firstly, humbly; secondly, cheerfully; thirdly, mercifully. – Firstly, humbly, looking at and reflecting on the unfortunate person's needs, the needs that Christ took on for us. Keep in mind the words of the Lord who will say to the merciful: *Amen I say to you, as long as you did it to one of these my least brethren you did it to me.* – Secondly, it should be done cheerfully as the Apostle in 2 Cor 9:7 says: *Not with sadness or of necessity*, are these works to be done by you; and he adds: *For God loves a cheerful giver*; it is also written in Sir 35:11 that: *In every gift show a cheerful countenance.* – Thirdly, it should be done mercifully, according to the text of Isa 58:10-11: *When you shall pour out your soul to the hungry, and shall satisfy the afflicted soul, then shall your light rise up in darkness, and your darkness shall be as the noonday. And the Lord your God will give your rest continually.*

From this piety three good things or fruits come to the pious person: the first is deliverance from evil; the second is an increase in good; the third is permanence in what is best. – The first is deliverance from evil; so 2 Pet 2:9 says: *The Lord knows how to deliver the godly from temptation*; God snatches such from the evil of sin, from the evil of punishment, and from the evil of hell. – The second is an increase in good; so in Bar 5:4 the Lord says of a pious heart: *For your name shall be named to you by God for ever, the peace of justice and honour of piety.* By this piety the goods of

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conscience, the fame of piety, goodness and justice are increased. – The third fruit is permanence in what is best; so 2 Macc 12:45 says of Judas Maccabeus that: *He considered that they who had fallen asleep with godliness, had great peace laid up for them.* This peace is nothing other than eternal glory. May, from piety and because of piety, the most pious Lord Jesus Christ, who with the Father and the Holy Spirit lives and reigns in the trinity for ever and ever, deign to bestow on us this eternal glory. Amen.

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- ¹ *Sermones de diversis*, sermon 15 n. 3 (PL 183, 606).
 - ² From Olivi, *Excerpta*, c. 5 *De oratione vocali* (Cod. Sen. U. V. 5, f. 46bc) with many changes.
 - ³ From Olivi, *Quodlibeta*, quodl. 5 q. 8 (Venetiis [apud Lazarum Soardum, 1509], f. 35a) as well as the following quotation with some changes.
 - ⁴ Sermon 16 n. 1 (PL 183, 247).
 - ⁵ The text has been taken from the New Revised Standard Bible.
 - ⁶ Rather Guigo Carth., c. 14 nn. 43-44 (PL 184, 336-338) according to the meaning.
 - ⁷ Bernardine has dealt with the topic of this chapter at more length in *De christ. relig.*, sermon 15 a. 1 cc. 1-3; a. 2 cc. 1-3 (I, 168-170).
 - ⁸ The topic of this chapter is treated in *De evang. aet.*, sermon 55 a. 2 cc. 1-3; a. 3 cc. 1-3 (V, 44-67).
 - ⁹ *Decretum*, c. 46 (I, 1331).
 - ¹⁰ See above page 29.
 - ¹¹ See Gualterus de Bruges, *Quaestiones disputatae*, q. 26 under *Respondeo* (Les philosophes belges, Textes et Etudes, t. X) Louvain 1928, p. 188-189; Thomas, *De correctione fraterna*, quaest. unica, a. 1 under *Respondeo* (VIII, 612b-613a).
 - ¹² In the Latin, the word for *another* is *frater*, brother.
 - ¹³ On this material see *De evang. aet.*, sermon 28 a. 1 cc. 1-3; a. 2 cc. 1-3 (IV, 35ff.).
 - ¹⁴ See *De evang. aet.*, sermon 26 a. 2 c. 1 (III, 455 and note 1).
 - ¹⁵ *Decretum*, c. 13 (I, 557).
 - ¹⁶ *Decretum*, c. 11 (I, 556); from Gregory, *Epistola* 45 (PL 77, 1158).