The Elucidarium of Honorius Augustodunensis: Translation and Selected Annotations

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THE ELUCIDARIUM OF HONORIUS AUGUSTODUNENSIS:
TRANSLATION AND SELECTED ANNOTATIONS

A Thesis
Presented to the
Department of Humanities, Classics
and Comparative Literature
Brigham Young University

In Partial Fulfillment
of the Requirement for the Degree
Master of Arts

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by
Clifford Teunis Gerritt Sorensen
April 1979
This thesis, by Clifford Teunis Gerritt Sorensen, is accepted in its present form by the Department of Humanities, Classics, and Comparative Literature of Brigham Young University as satisfying the thesis requirement for the degree of Master of Arts.

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23 March 1979

Date

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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACKNOWLEDGMENTS</td>
<td>v</td>
</tr>
<tr>
<td>INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>LIST OF THE WORKS OF HONORIUS</td>
<td>2</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>4</td>
</tr>
<tr>
<td>ELUCIDARIUM</td>
<td>6</td>
</tr>
<tr>
<td>Prologue</td>
<td>7</td>
</tr>
<tr>
<td>BOOK I: ON MATTERS DIVINE</td>
<td>9</td>
</tr>
<tr>
<td>God</td>
<td>9</td>
</tr>
<tr>
<td>Creation</td>
<td>13</td>
</tr>
<tr>
<td>Angels and Demons</td>
<td>17</td>
</tr>
<tr>
<td>Man</td>
<td>24</td>
</tr>
<tr>
<td>Innocence</td>
<td>31</td>
</tr>
<tr>
<td>The Fall</td>
<td>33</td>
</tr>
<tr>
<td>Debt and Satisfaction</td>
<td>39</td>
</tr>
<tr>
<td>The Incarnation</td>
<td>43</td>
</tr>
<tr>
<td>Christ's Passion and Redemption</td>
<td>52</td>
</tr>
<tr>
<td>The Resurrected Christ</td>
<td>56</td>
</tr>
<tr>
<td>Wicked Priests</td>
<td>65</td>
</tr>
<tr>
<td>BOOK II: ON THE AFFAIRS OF THE CHURCH</td>
<td>80</td>
</tr>
<tr>
<td>Evil and the Wicked</td>
<td>80</td>
</tr>
<tr>
<td>Foreknowledge and Predestination</td>
<td>94</td>
</tr>
<tr>
<td>Original Sin</td>
<td>101</td>
</tr>
<tr>
<td>The Soul</td>
<td>108</td>
</tr>
</tbody>
</table>
I wish to express my gratitude to George S. Tate for his help in preparing this thesis and, above all, to my wife, "most noble of women", for her help and encouragement.

To LeFèvre's edition, L'Elogiarium et le Lucidaire (Paris: Boccard, 1954). I have also followed LeFèvre's numbering system as an aid to those who may want to refer to the original text. No changes have been made except at Beck III.1, which has been changed in accordance with Flint and Southern to read "the freedom to choose good or evil" rather than "in the power of man to be and to define and to be able to do good or evil."

The Selected Annotations were written to provide a brief background to the text. Most of the citations from the Patrologia Latina and the Facsimile Graces are found in LeFèvre. They illustrate Honorius' most direct sources. The other notes were gathered from my own reading.

INTRODUCTION

This thesis is a translation of the Elucidarium of Honorius Augustodunensis, a popular catechistic handbook written about 1100 A.D. The translation is based on Yves Lefèvre's edition, L'Elucidarium et les Lucidaires (Paris: Boccard, 1954). I have also followed Lefèvre's numbering system as an aid to those who may want to refer to the original text. No changes have been made except at Book II.7, which has been changed in accordance with Flint and Southern to read "the freedom to choose good or evil" rather than "in the power of man to be and to desire and to be able to do good or evil."

The Selected Annotations were written to provide a brief background to the text. Most of the citations from the Patrologia Latina and the Patrologia Graeca are found in Lefèvre. They illustrate Honorius' most direct sources. The other notes were gathered from my own reading.

LIST OF THE WORKS OF HONORIUS


De Animae Exilio et Patria.

De Anima et Deo.

In Cantica Canticorum.

De Claustrali Vita.

Clavis Physicae.

Cognitio Vitae.

De Decem Plagis.

Elucidarium.

Eucharisticon.

Expositio Psalterii.

Gemma Animae.

Hexaemeron.

Imago Mundi.

Inevitabile.

De Libero Arbitrio.

De Luminaribus.

Offendiculum.

Questiones VIII & XII.

Questiones in Joannem, Mattheum, Proverbia, Ecclesiasten.

Quid Vasa Honoris.
Quod Monachis Liceat Praedicare.

Sacramentarium.

Scala Coeli Major.

Sigillum.

Speculum Ecclesiae.

Summa Gloria.

Summa Totius.
SELECTED BIBLIOGRAPHY


ELUCIDARIUM

I was not, nor am, asked by my fellow disciples to discover or answer questions that I found it impossible to answer out of my learning in the first place, I feared especially that, if I should choose to keep my responses silent, silently in the earth, I would be misused according to the scriptures, "The riches which the earth swallowed... shall God draw me out of his belly" (Job 13:15), which riches he has hidden from the seeking for God's word. And, so that my heart might not be of benefit to this generation only, I have no reason to present any arguments to posterity by writing them down. I ask only that whoever may desire to enjoy himself in reading these things might regard us as pouring out prayers to God at my behalf. Now then, if it please, let the title Elucidarium be set at the head of my work, because in it the obscurity of various matters is elucidated. Moreover, I have desired my own name to be weighed in silence, so that Envoy, pining away for its care, might not by its condemnation command that a useful work be neglected. Consider, let the reader demand that what was written by another not be removed from any book of the living. Therefore, let the foundation of this little work rest on
I was so often asked by my fellow disciples to disentangle certain minor questions that I found it impossible to escape their importunity by a simple refusal. I feared especially that, if I should choose to bury my supposed talent silently in the earth, I would be punished according to the scripture, "The riches which he hath swallowed ... shall God draw up out of his belly" (Job 20:15), which riches he has hidden from one hungering for God's word. And, so that my work might not be of benefit to this generation only, I have taken care to transmit my arguments to posterity by writing them down. I ask only that whoever may desire to apply himself to reading these things might requite me by pouring out prayers to God on my behalf. Now then, if it please, let the title Elucidarium be set at the head of my work, because in it the obscurity of various matters is elucidated. Moreover, I have desired my own name to be wrapped in silence, so that Envy, pining away for its own, might not by its condemnation command that a useful work be neglected. Nonetheless, let the reader demand that what was written in heaven not be removed from any book of the living. Therefore, let the foundation of this little work rest on
the rock of Christ and let the entire frame be supported by four strong columns: Let the authority of the prophets erect the first column and apostolic authority secure the second. May the wisdom of the exegetes strengthen the third and the expert subtlety of the teachers fashion the fourth.

Q. 2. Pupil: It is said that no one knows what God is, and it seems rather absurd to worship what we do not know. Therefore, let us take our beginning from this point: Tell me first what God is.

Master: To the extent that it is allowed to man to know, God is a spiritual substance of such unthinkble beauty, such unutterable sweetness that the angels, who express the glorified with their own beauty, desire constantly to draw near him and are never satisfied (cf., 1 Peter 1:12).

Q. 3. Pupil: In what way is the Trinity understood as one God?

Master: Look at the sun, in which there are three substances—a fiery substance, brightness, and
Q1. Pupil: Glorious master, I ask that you not be slow to answer my questions, both for the honor of God and the benefit of the Church.

Master: I will answer, indeed, as far as God himself grants me strength. "This labor will not overburden me" (Virg., Aen., II.708).

God

Q2. Pupil: It is said that no one knows what God is, and it seems rather absurd to worship what we do not know. Therefore, let us take our beginning from this point: Tell me first what God is.

Master: To the extent that it is allowed to man to know, God is a spiritual substance of such unthinkable beauty, such unspeakable sweetness that the angels, who surpass the sun sevenfold with their own beauty, desire constantly to look upon him and are never satisfied (cf. I Peter 1:12).

Q3. Pupil: In what way is the Trinity understood as one God?

Master: Look at the sun, in which there are three substances—a fiery substance, brightness, and
warmth, which are inseparable to such an extent that if you should wish to take the brightness out you would deprive the world of the sun, and, again, if you should try to remove the heat, you would lack a sun. Therefore, in the fiery substance, understand the Father, in the brightness, the Son, and in the warmth, perceive the Holy Spirit.

Q4. Pupil: Why is he called Father?
Master: Because he is the fount and source from which all things proceed. His wisdom is called the Son.

Q5. Pupil: Why Son?
Master: Because as brightness springs from the sun, so he proceeds from the Father. Moreover, the love of both is called the Holy Spirit.

Q6. Pupil: Why Holy Spirit?
Master: Because he comes forth eternally from both as though breathed out by them. So then, that power of divinity which brought forth all things through the creation is called the Father; that which contains all things lest they be dissolved into nothing is called the Son; and that which gives life to and adorns all things through its inspiration is called the Holy Spirit. From the Father all things, through the Son all things, in the Holy Spirit all
things. The Father is understood as memory, the Son as intelligence and the Holy Spirit as will.

Q7. Pupil: Since it is preached that omnipotence or supreme mercy come from God, why is he not called Mother?

Master: Because generation proceeds principally from a father.

Q8. Pupil: Since it is said that truth or wisdom come from the Son, why is he not called daughter?

Master: Because a son is more like a father than a daughter.

Q9. Pupil: Why is the Holy Spirit not called the son of both, so that one would be the father and the other, the mother?

Master: Because he comes from both at once and equally and is himself the binding element of the entire Godhead.

Q10. Pupil: Where does God Live?

Master: Potentially, anywhere you can imagine, but substantially in an intellectual heaven.

Q11. Pupil: What is that?

Master: Three heavens are spoken of—a physical one, which is seen by us; a spiritual one, which spiritual beings, that is, the angels, are believed to inhabit; and a third, intellectual heaven,
in which the Holy Trinity is contemplated face to face by the blessed.

Q12. Pupil: How is it said that the whole of God is always in every place at the same time and yet in no place?

Master: God is said to be wholly in every place because in no place is he less powerful than another—he is equally powerful in heaven and hell. He is said to be everywhere at once because at that very moment when he is in the East, he is also ordering all the affairs of the West. Moreover, he is stated to be in all places at all times because he governs all things at all times. He is said to be in no place because place is physical and, since God is non-physical, he occupies therefore no place. Consequently, he is contained in no place since he himself contains all things in which "we live, and move and are" (Acts 17:28).

Q13. Pupil: Does God know everything?

Master: Yes, so much so that he sees all things, past, present, and future as though they were placed in front of him. Even before he created the world, he knew ahead of time all the names, character, inclinations, conversations, deeds and thoughts of absolutely everyone, both men and angels, as if they
were present. For this reason he is called "theos" in Greek, that is, "all seeing."

Q14. Pupil: How does God talk to angels or men?
Master: To the angels by internal inspiration, but to men by means of angels.

Q15. Pupil: Since God was without beginning, should we not suppose that before the creation of the world he led, as it were, a solitary life?
Master: It is written, "What was made, in him was life" (John 1:3-4). From this it is clear that each creature which afterwards appeared to him in the creation of the visible creature, was always visible in God's predestination. It is just as when an architect who desires to construct a home first decides how he wishes to arrange things and establishes first in his mind the framework which he later raises into a building. Whence it is said that God is not older in time than his creation, but is older in merit.

Creation

Q16. Pupil: For what cause did God create the world?
Master: His own goodness so that there might exist those with whom he could share his grace.

Q17. Pupil: Just how was it done?
Master: "For he spoke and" everything "was made" (Psalms 32:9).

Q18. Pupil: Did he speak with the sound of words?
Master: It is God's way to speak by his Word, that is, in his Son, to create all things. As is said, "Thou hast made all things in wisdom" (Psalms 103:24).

Q19. Pupil: Was there a delay in creating?
Master: It happened in the blink of an eye, that is, as quickly as you are able to open your eye or rather as quickly as the pupil of the opened eye is able to perceive the light.

Q20. Pupil: Did he create it by parts?
Master: He created all things simultaneously and together, as is said, "He who remains forever created all things together" (cf. Eccle. 18:1). He distinguished them however by parts into six days—i.e., three elemental things [elementa] and three parts which are subordinate to these elements.
And so, on the first day he made the day of eternity, that is, the spiritual light and all the spiritual creation. On the second day he made the heavens, which separate the spiritual creation from the physical. On the third day he made sea and land. On the other three days he created the subordinate parts. On the first day, in the highest element,
which is fire, he created the day of temporal existence, namely, the sun, moon and stars. On the second day, in the middle element, which is water, he made fish and birds. He left the fish in the denser part of the water, but he placed the birds up in the lighter part of the water, that is, the air. On the third day he made the beasts and man from the lowest element, that is, from earth.

Q21. Pupil: Do the elements sense God?

Master: God never made anything insensible. For there are things which are inanimate, which, indeed, as far as we are concerned are without sense and dead, but to God all these are alive and all sense their creator. The heavens, indeed, sense him, for at his command they forever turn in their unceasing revolution, whence it is said, "Who made the heavens in intelligence" (cf. Psalms 135:5). The sun and moon and stars sense him because in serving him they repeat their courses without straying. The earth senses him because she always produces at the proper time both fruit and seeds. The rivers sense him, because they always return to the places whence they flow. The sea and the winds sense him because they obey him by quickly quieting when he so commands. The dead sense him because they rise again at his command. Hell senses him because, at
his order, it returns those whom it has devoured. All the brute beasts sense God because they steadfastly observe the law he established for them. All these things, however, come about through the ministry of angels.

Q22. Pupil: What does the passage mean which says "and there was evening and morning one day" (Gen. 1:5, 8, 13, 19, 23, 31)?

Master: Evening is the end of a work which has been completed or, at least, set in order. Morning, then, is the time of beginning, or rather, setting in order of work.

Q23. Pupil: Explain things more fully.

Master: God, as a very powerful king, first built for himself a marvelous palace which is called the kingdom of the heavens; thereafter, he built a prison, that is, this world, in which there is a fatal lake, that is, Hell. For that palace he predestined a certain number of elect soldiers, which number may not be exceeded and must be fulfilled. Moreover, he wished to comprise this number from angels and men. Therefore, he divided the number into ten parts of which nine are from the order of angels, the tenth from men.

Q24. Pupil: Why nine orders of angels?
Master: On account of the Trinity, for in the number nine, three is repeated three times.

Q25. Pupil: Why one order of men?

Master: On account of unity so that the unity in the Trinity might be praised, revered and worshipped by men and angels.

Q26. Pupil: Why did he not wish to comprise the number of the elect entirely from the angels?

Master: God made two main creations—one spiritual and one physical. He wished to be praised by both, and so for the spiritual creation he is praised by angels, for the physical, by men.

**Angels and Demons**

Q27. Pupil: When were the angels made?

Master: When the words "Be light made" (Gen. 1:3) were spoken.

Q28. Pupil: Did God speak these words?

Master: No, but through these words, that is, when they are called light, the sublime nature of angels is made known to us.

Q29. Pupil: Of what were the angels made?

Master: Spiritual fire, as is said, "He that maketh his angels from a flame of fire" (cf. Hebr. 1:7).

Q30. Pupil: Do the angels have names?
Master: Angels possess so much knowledge that they have no need of names.

Q31. Pupil: Michael, Gabriel, Raphael--are these not names?

Master: The majority of these are appellatives which men have given to them according to happenstance, since they do not have their own names in heaven. In this way the first angel received according to circumstance the name Sathael, that is, "opposed to God."

Q32. Pupil: How was he opposed to God?

Master: When he saw that he surpassed all the other orders of angels in glory and beauty, he despised them and wanted to be God's equal or, rather, his superior.

Q33. Pupil: In what way equal or superior?

Master: Although God was unwilling, this angel desired to seize a higher status than God had given him and to rule over others in tyranny.

Q34. Pupil: What then?

Master: He was hurled from the heavenly palace and thrust into the earthly prison, and, formerly the most beautiful, he became then the most ugly, once the brightest, he became the most full of darkness, formerly deserving praise as the possessor of all honor, he afterwards became detestable as the source of all horror.
Q35. Pupil: Did he foreknow his fall?
Master: Not at all.

Q36. Pupil: How long did he remain in heaven?
Master: Not even a full hour, for "he stood not in the truth" (John 8:44), since, as soon as he was created, he fell.

Q37. Pupil: Why was he there no longer than that?
Master: In order that he who so swiftly took upon himself such great majesty might taste no internal sweetness.

Q37a. Pupil: Didn't he at one time lead a blessed life with the angels and, after learning to despise it, then reject it?

Master: No. From the instant he was created, he swelled with pride and turned himself from the light of truth. For this reason, he did not taste the blessed and angelic life which he despised before accepting, but rather he gave up and lost such a life because he did not wish to accept it.

Q38. Pupil: In what did the others transgress?
Master: They conspired with him.

Q39. Pupil: How so?
Master: They found his pride pleasing, thinking as they did that if he conquered God, they would be preferred in power over the others.

Q40. Pupil: What happened to them?
Master: Their leaders, along with him, were cast into that fatal lake, that is, into Hell. The others are in this shadowy atmosphere where they, nonetheless, burn and suffer punishment, just as in Hell.

Q41. Pupil: Why are they not all in Hell?

Master: So that the elect may be tried by them and gain a greater crown and so that the wicked may be led away by them and, at the final judgement, doomed with them to eternal fire.

Q42. Pupil: Why have they not returned?

Master: They cannot.

Q43. Pupil: Why?

Master: Because just as they fell without provocation, so they ought to rise without aid, which is impossible for them. Something else prevents them: Because they freely chose evil, the will to all good is properly taken from them. Therefore, they do not desire good, and because they do not, they are never able to return.

Q44. Pupil: Why does Christ not redeem them, as he does men?

Master: The angels were all created at once, not born from one angel as man is from one man. Therefore, if Christ were to give satisfaction for the angelic nature of one angel, he would redeem
that one alone and others would remain without redemption. But he cannot redeem even that single one, for an angel is unable to die and God will not accept anything but death as satisfaction. Inasmuch as angels are immortal, they remain irrecoverable.

Q45. Pupil: Why did God not create them in such a way as to make them unable to sin?

Master: Out of justice, so that they might have some merit which he, to be just, would have to reward. For, if he had created them so that they were unable to sin, it would be as if they were bound and therefore could have no merit, because they would act, as it were, under compulsion. Therefore, God gave them free choice so that they might of their own will both desire and be able to choose good and, if they voluntarily chose it, they could receive the inability to sin as their just reward.

Q46. Pupil: Since God foreknew how they would turn out, why did he create them?

Master: For the sake of embellishing his work. For just as a painter lays down a background of black so that the white or red will be more brilliant, so the just are made brighter by comparison to the wicked.

Q47. Pupil: Why did he not create other angels in their place?
Master: Other angels should not have been established in their place, since, unless these should be just as the others would have been if they had remained, there would have seemed to be no punishment of the transgressors, which was impossible. For as soon as they sinned, they were sent to their punishment.

Q48. Pupil: Do the demons know everything?

Master: It is part of their angelic nature to know many things, but nonetheless they do not know all things. To the extent that their nature is more subtle than man's, they are also more experienced in every field of knowledge than any man. They do not know the future except as they piece it together from past events and to the extent that God allows them to know. Furthermore, no one knows thoughts and desires except God and the one to whom He wishes to reveal it.

Q48a. Pupil: Often a wicked thought is devised in place of a perfect work. Surely this is not unknown to them?

Master: They know that the phantasmal images sent by them are perceived by souls [anima] and formed in their thoughts because souls, being light, are soon obscured by certain kinds of shadows. However, they do not see the virtuous visions sent by God and conceived in the soul, because, just as we cannot
bear looking directly at the sun so they cannot bear seeing the brightness of justice. Moreover, they never tempt the righteous if they know that the righteous will overcome them.

Q49. Pupil: Are they able to do what they want?

Master: They neither desire nor, indeed, are able to do good. They are, however, quite efficient in doing evil, though they cannot do all the evil they want, but only as much as the good angels allow.

Q50. Pupil: What do you have to say concerning the good angels?

Master: After the fall of the others, the good angels at once received such strength that they would never be able to fall or sin.

Q51. Pupil: What do you mean "not be able to"?

Master: They would never want to.

Q52. Pupil: Why were the wicked ones not likewise strengthened?

Master: They did not wait as long.

Q53. Pupil: Surely the fall of the wicked angels was the cause of the strengthening of the good?

Master: Not at all. The cause was the merit of the good. For when they saw those others choosing in their pride to do evil, they were offended and they held fast to the highest good. For this reason, they constantly receive strength as their reward, and
whereas they were formerly uncertain of the blessedness, they have now been made certain.

Q54. Pupil: What form do angels have?

Master: One much like God's. Just as an image is pressed into a wax seal, so the likeness of God is impressed in them.

Q55. Pupil: What is this likeness?

Master: The likeness is that they are light, because they are nonphysical and adorned with all beauty.

Q56. Pupil: Do they know all things or can they do all things?

Master: There is nothing in the nature of things which escapes them, since they see all things in God. Further they are able to do without difficulty whatever they desire.

Man

Q57. Pupil: Did not the fall of the wicked diminish the number of good?

Master: But man was created as the tenth order to fill up the number of elect.

Q58. Pupil: From what?

Master: From spiritual and physical substance.

Q59. Pupil: From what physical substance?

Master: From the four elements. For this
reason he is called a microcosm, that is to say, a miniature world. For he has flesh from earth, blood from water, breath from air, and warmth from fire. His head is round in the manner of the heavenly sphere. In the head, two eyes sparkle like two heavenly bodies in the sky, and seven openings adorn it like the seven harmonies of heaven. The breast in which breath and coughs dwell is like the air in which winds and thunders are stirred up. The stomach receives all liquids, as the sea receives the rivers. The feet, like the entire earth, bear up the whole weight of the body. From the heavenly fire, he has sight; from the upper air, hearing; from the lower, smell; from water, taste; and from the earth, his sense of touch. He partakes of the hardness of rocks in his bones, the strength of trees in his nails, the beauty of grass in his hair. Along with the animals, he is sentient. This is the physical substance.

Q60. Pupil: Whence comes the spiritual element?

Master: From the spiritual fire, as we believe, in which is expressed the image and likeness of God.

Q61. Pupil: What image or likeness?

Master: Image is perceived in form, and likeness is reflected in quality or quantity. Divinity exists in the Trinity, whose image the soul contains. It possesses memory by which it contemplates past
and future; it contains intellect by which it understands things present and things invisible; and it possesses will by which it reflects evil and chooses the good. All virtues exist in God. Because the soul possesses his likeness it is capable of all virtues. Just as God cannot be comprehended by all of creation although he comprises all things, so the soul cannot be comprehended by visible creation although it comprises all things visible. Heaven cannot prevent the soul from probing the things celestial and the abyss cannot prevent it from considering the things below. This is the spiritual substance.

Q62. Pupil: Did God make man with his hands?

Master: By command alone. By these words his fragile nature was bestowed upon us.

Q63. Pupil: Why did he make man of such base materials?

Master: To shame the devil and excuse God, so that if man perhaps were to fall when tempted, the devil could not afterwards taunt God, and if the devil could not overcome man, he would be all the more disconcerted, since man, fragile and earthen, would enter glory, from which the devil, himself once glorious, had fallen.

Q64. Pupil: Whence came his name?
Master: Since he was a microcosm and because his race was destined to fill the four parts of the world, he received his name from the cardinal directions of the world, which in Greek are Anathole, Disis, Arctos, and Mesembria. In this, he has a likeness of God so that just as God is preeminent over all things in heaven, man is preeminent over all things of earth.

Q65. Pupil: Why did God create the animals, since man does not need them?

Master: God foreknew that man was going to sin and would need all these things.

Q66. Pupil: Did God create mice and gnats and other such things which are harmful to man?

Master: God took as much care in making mice and ants as he did in creating angels.

Q67. Pupil: What good are such creatures?

Master: All things are for praising his glory. Mice and gnats and suchlike were devised on account of man's pride, so that, when they vex him, he would consider what kind of creature he is who lacks the strength to withstand tiny vermin, although God subjected all these to man before he sinned. For this reason even Pharaoh was not destroyed by bears or lions, but he was afflicted by gnats and stinging insects. Moreover,
ants and spiders and such as busy themselves in their works were created so that we could take an example from them of zealous and pious labor. The entire creation of God is a great delight to whomever examines it. In some parts there is beauty, as in flowers, for example; in others, medicine, as in the herbs; in still others there is nourishment, as in the fruits; and in certain parts there is a moral as in the worms and bees. All things, therefore, are good and all things were created for man.

Q68. Pupil: Where was man created?

Master: In Hebron, where he afterwards died and was buried, and then he was placed in paradise.

Q69. Pupil: What is paradise or where is it?

Master: It is the most pleasant place in the Orient, in which, as a stay against various wants, trees of diverse kinds were sown by the grace of the Word so that if man ate of one at the proper time he would never more hunger and if he ate of another at the right time he never again would thirst and if he ate from another, surely he would never grow tired. Greatest of all, he could avail himself of the tree of life and he would no longer grow old or infirm and he would never die.
Q70. Pupil: Where was woman created?

Master: In paradise, from the side of the sleeping man.

Q71. Pupil: Why from the man?

Master: So that, just as she was one with him in flesh, she would also, through love, be one with him in thought.

Q71a. Pupil: What sort of sleep was it?

Master: An ecstatic one. For the Spirit took him to the heavenly paradise where he saw Christ and the Church which would be born from himself, and when he woke from that sleep he immediately prophesied concerning them.

Q72. Pupil: Why were all the elect not created at the same time as were the angels?

Master: God desired in this to have a likeness of himself in Adam, so that, just as all things come from God, in the same way all men would be born from Adam. For this reason Eve also came from him.

Q73. Pupil: Why did God not create them unable to sin?

Master: For greater merit. For if they had not given in to the tempter, soon they would have been so strengthened that neither they nor their posterity would have ever been able to sin.
God wished them to choose the good freely and to accept the inability to sin as their reward.

Innocence

Q74. Pupil: How would they have produced children if they had always remained in paradise?

Master: Just as one hand to another so they would have joined themselves without desire, and, just as the eye lifts itself to see, so also that sensitive organ would have performed its function without pleasure.

Q75. Pupil: In what manner would birth take place?

Master: Without pain or the presence of filth.

Q76. Pupil: Would infants be as weak and unable to speak as they are now?

Master: As soon as they were born, they would walk about and speak perfectly. They would make use of the trees placed there for the avoidance of any weaknesses, and, at the time set by God, they would eat of the tree of life and so ever after remain in the same state.

Q77. Pupil: How long ought they to have been in paradise?

Master: Until that number of angels who
had fallen was filled and the number of elect which was to be filled even if the angels had not fallen. Q78. Pupil: How could paradise have held them all?

Master: Just as one generation now passes away by death and the next arrives by life, so then the parents would have been taken up to a higher station. Their children also, after a set time which is believed to be about thirty years after the eating of the tree of life, would have yielded place to their own posterity and, in the end, all alike would have been equal to the angels in heaven.

Q79. Pupil: Were they naked?

Master: They were naked, and they were no more embarrassed by those organs than by their eyes.

Q80. Pupil: What does it mean when it says that "after sinning they saw that they were naked" (cf. Gen. 3:7), as if they had not noticed it before?

Master: Directly after the sin, they both burned with desire and confusion arose in that organ from which human progeny proceeds.

Q81. Pupil: Why in that organ more than others?
Master: So that they would know that their entire posterity would be held guilty of that same offense.

Q82. Pupil: Did they see God in paradise?
Master: Yes, in that assumed form in which Abraham and the other prophets saw him.

The Fall

Q83. Pupil: Why did the devil mislead them?
Master: Out of envy. For he was envious that they might achieve that honor from which he had fallen through pride.

Q83a. Pupil: What approach did the devil use to tempt them?
Master: Pride. For man wished to remain in his own power, since he said, "In my abundance... I shall never be moved" (Psalms 29:7).

Q84. Pupil: Why did God allow man to be tempted since he knew that he would be overcome?
Master: Because God foreknew how much good Adam would do because of his sin.

Q85. Pupil: Did the serpent speak?
Master: The devil spoke through the serpent just as today he might speak through a possessed man. In much the same manner the angel spoke...
through the ass, since neither serpent nor ass knew why those words were being spoken through them.

Q86. Pupil: Why did he prefer the serpent over some other animal?

Master: Because the serpent is twisted and slippery, and the devil made those whom he misled twisted with deceit and slippery with wantoness.

Q87. Pupil: Was there knowledge of good and evil in that apple?

Master: Not in the apple but in the transgression. Before the sin, man knew good and evil—good through experience and evil through knowledge. After the sin he knew evil through experience but good only through knowledge.

Q88. Pupil: Could wicked men have been born in paradise?

Master: Only the elect.

Q89. Pupil: Why are wicked men now born?

Master: For the elect, so that the elect may be trained \textit{exercantur} by them.

Q90. Pupil: How long were they in paradise?

Master: Seven hours.

Q91. Pupil: Why no longer?

Master: Because no sooner was the woman created than she transgressed. At the third hour,
the newly created man gave names to the animals.
At the sixth hour, the newly formed woman immediately partook of the forbidden fruit and offered death to the man, who, because he loved her, ate. Soon thereafter, at the ninth hour, God drove them from paradise.

Q92. Pupil: What were the cherubim and the flaming sword?
Master: The sword was a fiery wall with which paradise was surrounded after the sin. The cherubim were an angelic guard to keep the fire from spreading. Moreover, the angels kept the spirits from that place of pleasure.

Q93. Pupil: Where did Adam then go?
Master: He returned to Hebron where he had been created. There he begat children. Cain slew Abel and 100 years passed during which Adam no longer wished to have intercourse with Eve. But, because Christ had no desire to be born from the cursed seed of Cain, Adam was warned by an angel to again have companionship with Eve, and so Seth, from whose lineage Christ was born, was begotten in Abel's place. I want you to know that from Adam until Noah it did not rain nor was there a rainbow. Men did not eat flesh nor drink wine, and during all that time there was a spring-like temperature
and a plentitude of all things. All this was afterwards changed because of the sins of men.

Q94. Pupil: What sin did the man commit that resulted in his expulsion from paradise?

Master: He desired to be God and for that reason broke God's commandment by eating from the forbidden tree.

Q95. Pupil: What was so terrible about eating the apple?

Master: It was so grave a sin that it could not be redeemed by all the world.

Q96. Pupil: Explain further.

Master: Does it seem right to you that man obey the divine will?

Q97. Pupil: Nothing seems more right than for every thinking creature to set nothing before the will of the creator.

Master: Therefore, the will of God is greater than the whole world.

Q98. Pupil: Yes, indeed.

Master: If, therefore, you were to stand before God and someone should say, "Look behind you or the entire world will perish," and God should say, "I desire that you not look back but look at me," ought you to defy God, who is the
creator of all things and the joy of the angels, in order to save a transitory world?

Q99. Pupil: Not at all.
Master: This Adam did. He stood before God and, with the devil urging him on, he looked back and committed a sin greater than the world.

Q100. Pupil: Greater in what way?
Master: Because with this one guilty act he committed six guilty sins by which he brought death on the six ages of his posterity.

Q101. Pupil: What were those sins?
Master: The first was pride, because he desired to be God's equal. For this reason, he who had been set over all things became below all things, concerning which it is said, "Every man is impure who exalts his heart before God" (cf. Prov. 16:5). Second, disobedience came into being when he broke the commandment. Therefore, all things which were formerly subject to him now became disobedient, concerning which it is said, "It is like the sin of pride not to wish to obey" (cf. I Kings 15:23). The third sin was avarice, since he desired more than had been given him. On this account he properly lost every gift. Concerning this it is said, "Avarice is servitude to idols" (cf. Eph. 5:5). The fourth was sacrilege,
since, in a sacred place, he took that which was
forbidden as though by thievery and for that
reason he deserved to be barred from the sanctuary.
Concerning this it is written, "He who profanes
sacred things will be banished from sacred things"
[No reference given]. The fifth was spiritual
fornication. His soul was joined to God, but when
he despised God and admitted the devil, it was
as though he had committed adultery with a stranger,
and thus he lost the friendship of his true spouse.
Concerning this it is said, "Thou wilt destroy
from among you everyone who commits adultery"
(cf. Psalms 72:27). Sixth, he committed homocide,
since he cast all the human race headlong into
death, concerning which is written, "He that killeth
a man, let him die by death" (Lev. 24:17), by an
eternal death, indeed, according to which he soon
died in the inner man and lay buried in the grave
of his body.
Q102. Pupil: Was he not sorry when he had been
misled by that most wicked and deceitful spirit?

Master: He was not for that reason the
less guilty. Suppose a man sets his slave to a
task and points out to him a pit from which he
cannot escape if he falls in. Now, if the slave
defies his master, and, by his own fault, falls
into the pit and the work he was ordered to do remains undone, is not that slave at fault?

Q103. Pupil: To be sure, he is twice entangled in blame—once because he defied his master and once because he made it impossible for himself to finish the work he had been ordered to do.

Master: That is what Adam did: He defied God, abandoned the work of obedience and fell into the pit of death.

Debt and Satisfaction

Q104. Pupil: What was the proper way for him to return?

Master: He ought to have returned the honor he stole from God and to have given satisfaction for the sin he committed. For it is quite right that one who has stolen the possessions of another restore what has been carried off and give satisfaction for the harm done.

Q105. Pupil: What did man take from God?

Master: Everything which God proposed to make of his race in His court.

Q106. Pupil: In what way ought he to have returned the honor he carried off?

Master: He ought to have conquered the devil as the devil conquered him, and he ought
to have restored himself and all those predestined
to life to the condition they would have had,
had they not fallen.

Q107. Pupil: How ought he to have given satisfac-
tion?

   Master: Because he committed a sin greater
than the world, he ought to have paid God something
greater than the world.

Q108. Pupil: But he had no means to do either
of those things.

   Master: Therefore he remained in death.

Q109. Pupil: Why did he not perish completely?

   Master: The decree of God could not be
changed, for God proposed to fill the number of
the elect from the race of Adam.

Q110. Pupil: What then did he do?

   Master: Because Adam did not pay the
debt of honor, God took it from the unwilling man
when he punished him.

Q111. Pupil: How is the honor of God a punishment
for man?

   Master: Because man, like a rebellious
servant, perceives in torment that he is his Lord,
whom he, as a son, disdained to glorify as a
dear father.

Q112. Pupil: Since man wished to pay the debt
but was unable to, why did God in his mercy not forgive him and take him into glory as he was?

Master: If God had forgiven the man's debt of honor because he could not obtain it, he would have been impotent. Moreover, if he had taken man, with his sin unpunished, up into that glory from which he drove the angel for a single thought, he would have been unjust. Furthermore, if the sin had been left unpunished, something in God's kingdom would have been in disorder, but nothing in his kingdom remains unordered. Therefore, it was necessary for the sinner to be punished.

Who would take a gem from the mud and put it into his jewelbox without washing it?

Q113. Pupil: What then did God have to do?

Master: Because the fugitive servant had taken the stolen possession of his lord and fled to a most savage tyrant, the son of the king was sent down from the palace to the prison after the servant in exile. This son destroyed the tyrant and brought the fugitive servant with [the king's] goods back into the grace of the king.

Q114. Pupil: Why was man able to return after the fall?

Master: Because just as he had fallen
not on his own but pushed by another, then it was only right, since he desired it and was unable to do it by himself, that he be helped and raised again by another.

Q115. Pupil: Why did God not send an angel to redeem him?

Master: If an angel had redeemed man, man would have been a servant to that angel. Moreover, it was necessary for man to be restored as an equal to the angels. And something else stood in the way: An angel is by nature powerless to redeem man, even more so if he should become man.

Q116. Pupil: Why did God not create a new man from earth and send him on behalf of the lost one?

Master: If God had created a new man and sent him, the redemption would not have pertained to Adam's race. Whoever gave satisfaction for the man had to come from his race.

Q117. Pupil: Why did God not send a patriarch or prophet?

Master: Patriarchs and prophets were conceived and born in sin and were not able to redeem the human race because they themselves had to be redeemed.
Q118. Pupil: Explain more fully.

Master: Because no angel ought to have redeemed man and because man himself was unable to give satisfaction, the Son of God, through whom all things are, took upon himself full humanity in order that he might bring about the redemption and he was made into one person with two natures. In his godly nature he overcame the devil as the devil had overcome man and he opened heaven to all who were predestined thereto and made them equal to the angels, which God alone could do. In his human nature he paid for a wrong greater than the world when he underwent the death which was owed and which man alone was required to suffer.

The Incarnation

Q119. Pupil: Blessed is the speech of your mouth, which has led the Son of God down from heaven to me. But tell me why the Son was made incarnate and not the Father or Holy Spirit.

Master: If the Father or Holy Spirit had been made incarnate, there would have been two Sons reckoned as part of the Trinity: one, incarnated, the Son of the Virgin, the other the Son of God. There is yet another reason. The Son is the likeness of God. Angel and man had
taken upon themselves the likeness of God. Therefore it was necessary that he be made incarnate who was especially injured so that he might mercifully save the one and justly damn another. And furthermore, because all things came about through the Son, the redemption therefore also came about through him.

Q120. Pupil: Why did he wish to be born through a virgin?

Master: God made men in four ways. In one way he made Adam from earth without mother and father. In a second way he made Eve from man alone. In a third way he made men from man and woman as all are born today. In a fourth way he made man from woman alone, which was a privilege reserved for Christ, so that, just as death entered the world through a female virgin so might life enter it through a female virgin who would banish death.

Q120a. Pupil: Why was he born from Mary and not from another?

Master: Because Mary was the first in the world to pledge her virginity to God.

Q121. Pupil: Why did he not come right before or after the flood?

Master: If he had come before the flood,
the men of that time would have said that he need not have come, since they had learned all good things from their parents who had just recently departed paradise and had been taught by God and his angels. If he had come just after the flood, they would have said that God had spoken to Noah and Abraham and that they had learned from them all they needed to do or avoid.

Q122. Pupil: Why did he not come at the time of the law?

Master: If he had come then, the Jews would have said that they were fully instructed by their law and the Gentiles, to be sure, would have said that they were well taught by their philosophers.

Q123. Pupil: Why did he not delay until about the end of the world?

Master: Few would follow him then, and the number of elect would not be filled. It was necessary that he come "when the fullness of time was come" (Gal. 4:4).

Q124. Pupil: What time was that?

Master: One fixed by God before earthly times, a time when the Jews were groaning that they were being more burdened than freed by law and when the Gentiles, having abandoned the natural sort of intimacy, were wickedly living against
nature, nor would any priest or Levite come to their aid. It was necessary that the true Samaritan come to help and place the half-dead man on his body as on a beast of burden and carry him to the inn of the court on high.

Q125. Pupil: Why was he able to be born without sin from a sinful race massa?

Master: From the beginning, God set apart certain men to worship him more intimately than others. From these the Virgin descended as though from a chose lineage. It was she who without lust gave the Savior to the world, just as long ago a dry branch virga gave forth a flower without moisture.

Q126. Pupil: In what way was he born?

Master: Without filth and without pain. With the door closed, he entered the wedding chamber of her womb and joined human nature to himself. With the gate closed, he proceeded forth as a "bridegroom coming out of his bride chamber" (cf. Psalms 18:6).

Q127. Pupil: Why was he enclosed nine months in the womb?

Master: So that he might lead men, who were enclosed in the miseries of this world or
of hell, back into the companionship of the
nine orders of angels.
Q128. Pupil: At what hour was he born?
Master: In the middle of the night, according to the saying, "While night was in mid course, your word came down from the royal throne" (Wisdom 18:14-15).
Q129. Pupil: Why at night?
Master: First, because he came in secret. Second, in order that he might lead into the light of truth those who were in the night of error.
Q130. Pupil: Did he know anything as an infant?
Master: Everything, obviously, just as God, "in whom are hid all the treasures of wisdom and knowledge" (cf. Col. 2:3).
Q131. Pupil: Was he able to walk or speak as soon as he was born?
Master: It was in his power to do both, but he wished to imitate human nature in everything but sin.
Q132. Pupil: Did any miracle happen when he was born?
Master: Seven special miracles.
Q133. Pupil: What were they?
Master: A star appeared, shining far beyond the others. A golden or purple cornea
shown about the sun. A fountain of oil sprang up from the earth. Peace was at its greatest. The whole world was described in a census. Almost thirty thousand men who rejected their lord were killed on a single day. And, a brute animal spoke.

Q134. Pupil: I wish to hear the allegorical interpretation of these miracles.

Master: The stars signify the saints; therefore, the star shown most brightly because the Saint of saints [Sanctus sanctorum] had come. A corneal sparkled about the sun because the Sun of Righteousness had come to enlighten the Church with the gold of his divinity and to crown it with the purple of his passion. Oil symbolizes mercy. A fountain of oil flowed from the earth, because the Fountain of Mercy had proceeded from the Virgin. There was great peace because the true peace had appeared in the earth. The world was described in a census because the human race was sealed up to the heavenly kingdom by chrism. Those who denied their lord were killed because those who said, "We do not wish him to reign over us" (Luke 19:14) perished. The beast spoke because the race of Gentiles was converted to the praise of God.

Q135. Pupil: I am hearing everything which my heart desired. But I ask you, where did you
find these things out?

Master: "In a great sea in which there are animals without number" (cf. Psalms 103:25).

Q135a. Pupil: Why did he attract the three magi with their gifts?

Master: Because he desired to attract the three parts of the world, that is, Asia, Africa and Europe, to himself by faith and works. Furthermore, I want you to know that they were not called "magi" because they worked in the magical arts since surely workers in that art are, by the grace of his Word, far more cast off from God than other men; take Simon Magus, for instance. They were called magi because the art of magic is included under astronomy, a science in which they were most learned. Surely, experience itself shows that they were most learned in astronomy, because as soon as they discovered the star in the east, they realized that a king had been born on earth, who would rule heaven, earth, and hell. Had they been workers in the aforementioned art of magic, they could hardly have made this discovery, as is demonstrated by the testimony of uncounted others. For many indeed, innumerable people saw the star the magi saw, but they
were only confounded by it and did not turn their minds to its import, as did the magi.

Ql36. Pupil: Why did he flee to Egypt rather than to some other country?

Master: So that he might show himself to be the true Moses. In fact, just as Moses freed the people of God from Pharaoh and Egypt and led them to the land of promise, so He freed the people of faith from the devil and hell and led them into the kingdom of blessedness. He returned from there after seven years because by the seven gifts of the Holy Spirit he led us out of the world to the heavenly Jerusalem.

Ql37. Pupil: Why did he for thirty years neither teach nor do miracles?

Master: He came into the world to be an example. Therefore, he wished first to do and then to teach, as is said, "The things which Jesus began to do and teach" (Acts 1:1). Through this example he showed that no one should presume to teach before the proper age or desire to teach before having learned.

Ql38. Pupil: Since he possessed in his body a fullness of divinity, and no grace could be added to him, why was he baptized?
Master: So that he might sanctify the waters of baptism for us.

Q139. Pupil: Why was he baptized in water?

Master: Water is the opposite of fire. What is sin if not fire? So, just as fire is extinguished by water, so is sin by the baptism of water. Anger in the spirit is the same as lust in the body. For this reason sin is punished by the fire of torment. In order that this fire might be extinguished, it is baptized in water. Furthermore, water washes off filth, takes away thirst and restores the appearance [imago]. So also the grace of the Holy Spirit, in baptism, washes away the filth of sin, satisfies the soul's thirst for the word of God and restores the image of God to the soul through the casting off of guilt.

Q140. Pupil: Since the scripture says of him, "Thou art beautiful above the sons of men" (Psalms 44:3), was he, then, physically beautiful?

Master: By nature, he was just as he appeared to his disciples on the mount. But, because men were unable to bear his brilliance, he appeared, as it were, behind a mask, wherefore his form was contemptible. Whence the saying, "We see that he has no beauty of comeliness" (cf. Isa. 53:2).
QL41. Pupil: Was he capable of suffering or dying?

Master: Suffering and death are the punishment of sin. But he himself came without sin and lived without sin. Therefore, by nature he could neither suffer nor die, but, in accordance with his power he wished to do both, that is, to suffer and die.

QL42. Pupil: Why did he die?

Master: For the sake of obedience, as the scripture says, "He became obedient to the Father unto death" (cf. Phil. 2:8).

QL43. Pupil: Did the Father force him to die?

Master: Not at all.

QL44. Pupil: Why did the Jews slay him? I want to hear your explanation.

Master: Because he held unwaveringly to justice in his life and to truth in his teaching. His humanity owed this obedience to divinity; God requires it from every thinking creature.

QL45. Pupil: What sort of father allows his only son, who is virtuous, to be slain, if he is able to prevent it?

Master: When God saw that his Son wanted
to do so excellent a work, that is, to subdue the tyrant and free the captive, he granted permission for this praiseworthy work and allowed his Son to die.

Q146. Pupil: How was it just of God, to give the best for the wicked?

Master: Because the worst had misled simple man, it was just that the best become man's surety so that he might overcome the worst and restore the innocent to his earlier liberty. In such a way God showed his grace to the world, as is written, "You gave your Son to redeem your servant" (Tit. 2:14).

Q147. Pupil: If the father surrendered his Son, as it is written, "He spared not even his own Son but delivered him up for us all" (Rom. 8:32), and if the Son surrendered himself, as is written, "He who hath delivered himself for our sakes" (Eph. 5:2), in what way did Judas sin by also surrendering him?

Master: The Father surrendered his Son and the Son himself on account of grace, but Judas acted from avarice.

Q148. Pupil: Why did he wish to die on a tree?

Master: So that he might reconquer him
who conquered by means of a tree and so that he
might redeem him who fell through the effect of
a tree.

Q149. Pupil: Why did he wish to die on a cross?
Master: So that he might save the four
parts of the world.

Q149a. Pupil: For what reason did he allow five
wounds to be inflicted on himself?
Master: So that he might redeem the five
senses of mankind which had been captured by the
devil.

Q150. Pupil: Was his death sufficient to take
away everyone's sins?
Master: Infinitely so.

Q151. Pupil: Demonstrate that, please.
Master: If Christ stood before you and
you knew him as the Lord of majesty and someone
said, "Kill him or the whole world will be
destroyed," would you kill him in order to save
the world?

Q152. Pupil: Never.
Master: Why?

Q153. Pupil: Because his life seems far more
worthy than infinite worlds and it would seem that
I was committing such a sin as innumerable worlds
could not expiate.
Master: Just as his life is worth more than infinite worlds, so his death was more valuable than uncounted worlds. Therefore, his death was sufficient to redeem everyone.

Q154. Pupil: What did the Father give him for this act of merit?

Master: What could he give him, since all things were his, as is said, "Son, all I have is thine" (Luke 15:31)?

Q155. Pupil: Was he not able to give the benefit of his death to whomever he wished?

Master: Yes, he was. Therefore, he gave the benefit to man, on whose behalf he had undergone all these things. He gave freedom from suffering in place of suffering, immortality in place of mortality, and an eternal home in place of pilgrimage.

Q156. Pupil: How many hours was he dead?

Master: Forty.

Q157. Pupil: Why?

Master: So that he could bring life to the four parts of the world which had been dead by the ten commandments.

Q158. Pupil: Who crucified him?

Master: Because he wished to die for
both Jew and Gentile, the Jews plotted his death, but the pagans actually put him on the cross.

Q159. Pupil: Why did he lie in the sepulchre for two nights and one day?

Master: The two nights signify our two deaths, one physical, the other spiritual. The day symbolizes his own death, which was the light of our deaths. The one death he took away, but the other he left to try the elect. However, when he comes again, he will do away with that death also.

Q160. Pupil: Where did his spirit go after his death?

Master: Into the heavenly Jerusalem, that is to say, paradise, as he said to the robber, "You will be with me today in paradise" (Luke 23:43).

The Resurrected Christ

Q161. Pupil: When did he descend into Hell?

Master: In the middle of the night of the resurrection, at which hour the angel destroyed Egypt. At that hour, that is, midnight, Christ despoiled hell, and, returning in triumph, he gathered into paradise those whom he had taken from below. He then visited his body in the grave
and raised it from the dead. Certain people believe that he was in hell with the elect from the hour of his death until the time of his resurrection and that after returning with them from hell, he then resurrected.

Q161a. Pupil: When he comes to judgement, will he examine the acts of each one of us for the same length of time he was in hell destroying it?

Master: Not at all. Each one will be judged in a moment, in the blink of an eye, that is to say, as swiftly as you can open your eye.

Q162. Pupil: Why did he not resurrect directly after his death?

Master: People would have said that he had not died but had merely fallen unconscious from the pain. Moreover, if he had resurrected after a great deal of time, there would have been doubt whether it was really him.

Q163. Pupil: Why, then, did he resurrect so quickly?

Master: So that he might the more quickly comfort his disciples who were mourning his death.

Q164. Pupil: Why did he resurrect on the first day of the week?

Master: So that he could renew the world on that day on which he had created it.
Q165. Pupil: Why did he resurrect on the third day of his passion?

   Master: So that he might lift up those who had died in their sins during the three time periods, that is to say, before the law, under the law, and under grace, and so that we who err in word, thought, and deed might rise again through faith in the Holy Trinity.

Q166. Pupil: Where did he remain during the forty days?

   Master: In the earthly paradise, as we believe, along with Elijah and Enoch and those who resurrected with him.

Q167. Pupil: What appearance did he have after the resurrection?

   Master: One seven times more brilliant than the sun.

Q168. Pupil: In what form did he appear to his disciples?

   Master: In the same form they were already accustomed to.

Q169. Pupil: Did he appear clothed?

   Master: He took his clothes from the air, and when he ascended, they vanished into the air.

Q170. Pupil: How many times did he appear?

   Master: Twelve. On the first day, he
appeared eight times: First he appeared to Joseph of Arimathea in the prison to which he had been sentenced for burying him, as the writings of Nicodemus tell; second, to his mother as Sedulius reveals; third, to Mary Magdalene, as Mark asserts; fourth, to two returning from his grave, as Matthew shows; fifth, as Paul testifies, to James who swore on Friday that he would not eat until he, too, should see Christ; according to Luke, he appeared to Peter, who, because of his denial, remained separate from the others and in tears; seventh, to two on the road to Emmaus, as Luke again relates; eighth, he appeared in the evening to everyone when the doors were closed. On the eighth day he appeared for the ninth time when Thomas felt him. He appeared for the tenth time at the Sea of Tiberias; for the eleventh on the mount of Galilee, and for the twelfth to the eleven as they lay reclining.

Q171. Pupil: Why did the Evangelist say, "He appeared first to Mary Magdalen" (Mark 16:9)?

Master: The Gospels were published under the highest authority and the Evangelists did not wish to write anything unless it was commonly known, for which reason it is said, "Jesus did also other things which are not written in this
book" (John 20:30), that is, in the Gospel. Some things, but not all things, are found in other works. They did not wish to write those things which exceed our faith. For that reason the other Evangelists remain silent about the resurrection of Lazurus, concerning which John alone writes.

Q172. Pupil: Did he ascend alone?
Master: Those who were raised with him also ascended with him.

Q173. Pupil: In what form did he ascend?
Master: Until he reached the clouds, he ascended in the form which he had before his passion, but after passing the clouds, he used that form in which he had appeared on the mountain.

Q174. Pupil: Why did he not ascend as soon as he resurrected?
Master: For three reasons: First, so that his disciples might learn by experience that he had truly been resurrected when they saw him eat and drink. Second, he wished to ascend after forty days in order to show those who would fulfill the ten commandments through the four Gospels how to ascend to heaven after him. Third, because it is believed that the Church, which is the body of Christ, will ascend into heaven forty days after the suffering it will undergo at the hands of the Antichrist.
Ql75. Pupil: Why is Christ to sit on the Father's right hand?

Master: In order to lay humanity to rest in the glory of divinity.

Ql76. Pupil: In what way "maketh he intercession for us" (Rom. 8:34) before the Father?

Master: By perpetually displaying his passion.

Ql77. Pupil: Why did he not send the Holy Spirit immediately rather than after ten days?

Master: For three reasons: First, so that the apostles might prepare for its coming, having gotten themselves ready through fasting and prayer; second, because those who fulfilled the ten commandments would receive the Holy Spirit; third, so that, on the fiftieth day after the resurrection, just as the people of God received the law of fear on the fiftieth day after they left Egypt, so also the people of faith might receive the law of love on the fiftieth day after their liberation from the world. Moreover, in the Year of Jubilee, which is the fiftieth year, the people received their lost liberty and inheritance. In the same manner, the people of Christ received their lost liberty and inheritance in Paradise on the fiftieth day.
Ql78. Pupil: Does Christ now have a fulness of joy?
Master: Yes and no. As far as he, personally, is concerned, yes, but as far as his body, that is to say, the Church, is concerned, not at all. At this point, not all things are cast under his feet. For he is yet blasphemed by the Jews, mocked by the gentiles, upbraided by the heretics, abused by wicked Christians and reviled by wicked priests given over to immorality and thus made a public anathema, and so he suffers daily in his members. When he gathers all things to himself he will have a fulness of joy.
Ql79. Pupil: In what way is the Church his body and the elect its members?
Master: Just as the body is attached to a head and ruled by it, so also is the Church joined to Christ through the sacrament of his body. Indeed, it is made one with him, by whom all the just are governed in his way of life, just as the limbs by the head. The eyes of this head are the prophets who have foreseen the future, and also the apostles who have led others from the way of error to the light of justice. Its ears are the obedient, its nose, those skilled in judgement. The mucous which runs from the nose
is the heretics who, by the judgement of those skilled in judgement are blown out of this head which is Christ. The mouth is the learned. The teeth are the expositors of the sacred scriptures. Its hands are the defenders of the Church, and its feet, the farmers who nourish the Church. Finally, there are those who are voided from the belly for the pigs. These are the impure and the immoral ministers of the altar and other evildoers below the Church, who burden the stomach of the Church. These are the ones whom, when they are carried away by death, the demons, like pigs, devour. Thus all the body is bound into one by the bond of charity.

Q180. Pupil: Why is his body composed of bread and his blood of wine?

Master: His body is composed of bread because he himself said, "I am the living bread" (cf. John 6:41). His blood is composed of wine because he said, "I am the true vine" (John 15:1). And, just as the body is nourished by bread, so is the soul refreshed by the nourishment which comes from Christ. And, as bread is composed of many grains, so is the body of Christ gathered from many elect. And just as bread is cooked in fire, so was Christ baked in the oven of his passion.
This bread is also called flesh because, like a lamb, it was sacrificed for us. Wine is also squeezed from many grapes and pressed in a wine press. In the same manner, the body of Christ is the joining of many just men and it is squeezed in the press of the cross. This wine is turned into blood so that our soul, which is in blood, may be made living by it.

Q181. Pupil: Since they seem to have the appearance of bread and wine, why are they called flesh and blood?

Master: Since flesh and blood is truly what Mary bore, and it hung from the cross and entered the heavens, it has, therefore, retained the appearance of bread and wine, lest seeing it as it really is, that is, pure blood flowing from his side, you would dread to touch it with your lips; also so that you may have the greater merit, since you believe by understanding rather than by seeing.

Q182. Pupil: What salvation is there in this?

Master: The highest. For, just as food is turned into the flesh of whomever eats it, each man of faith is also changed into the body of Christ by eating this meal. Therefore, by our faith we are crucified with Christ and taken from
the world, that is, from sin and lust. In baptism we are buried with Christ and, for this reason, thrice immersed. By this meal partaken of his body, we are incorporated into him and it is therefore necessary that we be borne to that place where Christ is.

Q183. Pupil: Do those who receive more have more holiness?

Master: It is as the scripture says concerning manna: "Neither had he more who had gathered more nor did he who gathered less have less" (cf. Exod. 16:18). In the same manner, all partake equally and everyone eats the entire lamb of God, and it, nonetheless, remains whole in heaven.

Q184. Pupil: What reward do they have who partake worthily?

Master: They will be rewarded with a double reward. They will receive one crown because they partake in reverence and another because they fit themselves for it by their worthy conduct.

Wicked Priests

Q185. Pupil: What do you think about those who do this unworthily and against the canon law?

Master: Whoever lives, against justice and right, an open life of adultery, fornication,
or other shameful acts or buys churches or orders
or misleads others under a guise of holiness and
slays the people of God by his example of depravity
and, moreover, rashly defends these things, is a
betrayer of the Lord and a crucifier of him.

Q186. Pupil: Demonstrate this.

Master: For what reason ought priests
to celebrate the mass?

Q187. Pupil: For the sake of God alone and the
salvation he gave and for the sake of the whole
Church.

Master: But these sorts celebrate it for
the sake of money, that they might truly be honored
by men and grow rich in temporal things. When,
therefore, one sells the mystery of the passion
of Christ for human favor and temporal wealth and
thereby lays aside money for himself, what else
is he doing but betraying the Lord and selling
himself into Hell? If anyone with filthy hands
and a defiled conscience presumes to deal with
him in whose sight not even the heavens are pure,
what else does he do but crucify the Lord?

Q188. Pupil: Is it possible that guilt comes
upon the people because of the priests?

Master: When the sons of Eli defiled the
sacrifice of the Lord, almost all the population
went to perdition with them because they were acting against the precepts of the law and the Lord. How much more defiled are they then, who seem to be Christians and ministers of Christ and yet are given over to fornication and debauchery and enthralled by lust and greed, marrying and begetting sons and daughters, all of which is against canon law. Since the universal Church has a sure method for dealing with them which was given by the Lord to Peter, the first pastor, and then to his successors, those apostolic men, the archbishops, in the scripture that says, "Whatever thou shalt bind upon earth, it shall be bound in heaven: and whatever thou shalt loose on earth, it shall be loosed also in heaven" (Matt. 16:19), let them be excommunicated by all these men and the various councils and synods, and let them continually be excommunicated. When they are admonished, they give little heed, and when they are excommunicated, there is no fear of God in them, but they are disdainful and they say, "Let this curse [anathema] be upon us and our children" (cf. Matt. 27:25), "only let us enjoy our sins." From which it is clear that "as many who are blind are following these blind leaders into a ditch" (cf. Matt. 15:14);
indeed, they follow them even by partaking of the Eucharist with them, since they even take part in the same punishments.

Q189. Pupil: What if they have partaken in the Eucharist with them unwittingly?

Master: "He that toucheth pitch shall be defiled with it" (Eccle. 13:1). Thus, those who partake in the Eucharist with them, albeit unwittingly, are contaminated by them. Nonetheless, if they recover their senses, the error will not harm them.

Q190. Pupil: Do such people consecrate the body of the Lord?

Master: However damned they may be, the body of the Lord is nonetheless consecrated by the words which they recite. For it is not they but Christ who consecrates and works salvation for his children by means of his enemies. The evil conduct the sacrament to their own destruction, but the others accept it to their salvation. For this reason the sacrament is no worse when conducted by the worst men and no better when conducted by the best, just as the rays of the sun do not get dirty from the filth of a sewer or brighter from their presence in a sanctuary.
Ql91. Pupil: Since, therefore, that which is consecrated by them is good and those who accept it accept it not from them but from Christ, why is this good thing turned to the destruction of those who partake of it?

Master: That which is good is not only of no benefit to the partaker, it is even to his disadvantage if he, when forbidden, accepts from whom he ought not.

Ql92. Pupil: Show me how this is.

Master: In the garden, there was no bad apple, since God had made everything very well, but the man turned a good thing into an evil, when he did not disdain to receive it from the serpent, that is to say, from the devil.

Ql93. Pupil: If someone is at the point of death, must he be fortified by receiving the last sacrament from such as these?

Master: If anyone out of zeal for justice refuses to receive communion from them but has not hesitated to partake of the communion in daily unity with the Church, through the mouths of the priests, he will, I believe, be saved through his faith if he should happen to die. Moreover, if anyone hates their works and reveres the good of Christ but received communion from
them without guile, he also will, I believe, be saved by his faith, because Joseph sought and received the body of Jesus from Pilate, an infidel.

Q194. Pupil: Are they able to placate God on behalf of the people?

Master: No, they offend him all the more. Let it not be thought that injustice comes from God. Adam truly ate of the fruit of the forbidden tree, and by his sin, he brought all his race into captivity. These people hold the commandments of God as nothing, they disregard the decrees of canon law, they deride the admonitions of their pastors as well as the excommunications not only of present-day men but even of the ancients, and they consider them all nothing. All such will disappear as smoke or as wax melting from the presence of fire. By their entrance the sacred places are contaminated. By their touch, they pollute the sacred clothing and vessels dedicated to God. Their names will perish from memory. The assembly of angels abhors them and the Lord himself avoids them, as the scripture says, "His sons have provoked him," or rather, "They are not his sons because of their filthiness."
Therefore, the Lord says, "I will hide my face from them" (cf. Deut. 32:5, 19-20). He called them sons on account of the priesthood, but he did not join them to himself of account of their filthiness. The Lord does not accept their sacrifice, but hates it, as the scripture says, "My soul hateth your sacrifice, says the Lord, because you have offered to me polluted bread" (cf. Isa. 1:14 and Mal. 1:7), and again, "offer no vain sacrifice to me. Your sacrifice is an abomination to me" (cf. Isa. 1:14). Although the body of Christ is not able to be polluted, these people pollute it to the extent they are able, when, without discrimination, they officiate with, as it were, another bread. Their prayers are not acknowledged, but become sin, for the Lord will not hear them. Their blessing is turned into a cursing, as says the scripture, "I will turn your blessing into a curse, saith the Lord" (cf. II Esdra 13:2), and again, "They do not desire a blessing and it will be far from them; they desire a cursing and it will come to them" (Psal. 108:18).

Q195. Pupil: Do these people partake of the body of the Lord?

Master: Only the sons of God receive
the body of Christ, that is, those who are to unite with Christ and who will see God. Moreover, those who do not remain in Christ, however much they seem to take of the Eucharist, do not partake of the body of Christ but eat and drink their own condemnation. The body of Christ was borne off into heaven by the hands of the angels. Truly a burning coal was placed in the mouths of the wicked by a demon, as Cyprian testifies. And, because they partake of this negligently, partaking, as it were, of another bread and another wine, it is turned in them into the "gall of dragons and the incurable venom of asps" (cf. Deut. 32:33).

Q196. Pupil: Judas received the same thing that Peter did, did he not?

Master: Not at all. Because Peter loved the Lord, the sacrament he received united with the Lord. Judas, on the other hand, because he hated the Lord, partook only of the visible form of the bread, but the power of the sacrament remained in Christ. Therefore after a small mouthful, the devil entered into him, since Jesus had given not his body to Judas but rather a small bit of bread that had only been dipped but not consecrated. Peter clung to the Lord with his heart. Judas, since he walked with the Lord in
body only, was spiritually one of the traitors
and mentally one of the enemy. These people,
however, when they should be returning their debt
of owed servitude to the Lord in nightly prayer,
are instead enjoying themselves in some delightful
union. Likewise, when they ought to be pleasing
God for their own sakes and because of the daily
duties entrusted to them, they play with children
and fondle them in their laps. They give themselves
over to the pleasures of the stomach and they
seek after clothes so that their children may
sit or stand in the courtyard elaborately dressed.
By their actions, they provoke God to an anger
of the sort that the scripture mentions: "They
have provoked me with that which is no god and
have angered me with their vanities: and I will
provoke them with that which is no people and I
will vex them with a foolish nation" (Deut. 32:
21).
Q197. Pupil: Ought one to obey them?
Master: When they preach that which is
good, one ought to obey not them but God, "For
they speak but do not act" (Matt. 23:3). When
they command that which is evil, they are to be
condemned, because "one ought to obey God rather
than man" (Acts 5:29).
Q198. Pupil: Are they able to loose or bind?

Master: If they have not been cut off from the Church by public judgement, to the extent that they themselves are strongly bound, they are able to do both, since it is not them but Christ who looses and binds through their office. If, however, they have been excluded by a judgement of the Church, they are to be despised as pagans. As long as Judas was an apostle, he appeared to be a friend. He preached, baptized and did miracles as did the other apostles. But, after he parted from them, he appeared publicly as an enemy. What he did and exhorted was beneficial to others but harmful to himself. So, as long as these sorts are in communion with the Church, all the sacraments which they do are deemed good. If, however, they have been cut off, all that they may have done is ineffectual. It is no use at all to intervene for them. Because they are wolves, the sheep of Christ ought to flee them, as the scripture says, "Go out from their midst, my people, that you be not partakers in their pains" (cf. Apoc. 18:4).

Q199. Pupil: Can one not abandon his property on their account?

Master: A physical separation from them
is not possible nor should it be. For, if the
good are separated from the evil, no one becomes
converted to the good. In certain things, none-
theless, they are to be avoided, especially in
feasting and the service of God, as the scripture
says, "With such a one, do not so much as eat"
(I Cor. 5:11). One ought to flee them in thought,
intent, and deed, lest he consent to their works.
Q200. Pupil: In what way does one consent to
their acts?

Master: If their wicked deeds are praised
or they are aided in perpetrating their sins by
advice or money and help. For that reason not
only those who do the deeds, but also those
who consent to them are worthy of death. Therefore,
no matter how wicked they are, you ought not to
avoid them so long as they have not been openly
cut off from the Church. But, if they all, high
ranking and low ranking alike, conspire evil among
themselves, so that no one of them will expose
the wickedness of another, then they ought all
together be avoided, because then they will cause
the downfall of the people.
Q200a. Pupil: What about those pastors who go
along with them?

Master: Eli, who was agreeable to the
wicked doings of his sons and who corrected them mildly for their transgressions, is said to have incurred physical death. This is clearly shown, because the death which he suffered in his body, they were suffering in their spirits. They themselves cherished the sins of wayfaring men to the extent that they enjoyed worldly benefits therefrom, but the result was that, cut off from eternal bliss, they suffered eternal punishment with those men. Others, when they accept the responsibility of pastor, grow eager to plunder the humble, extorting and snatching their money and being unfaithful in all the duties of the sacred ordinance, as is written, "Unfaithful pastors, companions of thieves, pursue after gifts with hands full of booty" (cf. Isa 1:23).

Q200b. Pupil: Should the sons of priests be ordained?

Master: Not at all. Canon law and the teachings of the holy fathers prohibit them from entering into the sacred orders or from holding any position of preference in the Church because they were born from fornication and sin. The slime of poison that comes from poisoned fathers passes on to the sons.
Q200c. Pupil: Show me how that happens.

Master: We read that God commanded Adam not to eat of the tree of knowledge of good and evil. He indeed did not eat of the tree itself, but he nonetheless ate of the fruit of that forbidden tree and infected all his posterity with the poison of his sin. Thus, it is quite clear that the fruit of the forbidden tree was not free from the poison of disobedience even though God gave no commandment not to eat of the fruit of the forbidden tree.

Q200d. Pupil: What is the tree of the knowledge of good?

Master: It is the knowledge of the holy scriptures and an acquaintance with the mysteries of God, which is especially recommended, as the scripture says, "To you it is given to know the mysteries of the kingdom of God" (cf. Matt. 13:11).

Q200e. Pupil: What is the tree of evil?

Master: It is an acquaintance with the world and a rejection of the commandments of God, as the scripture says, "They are wise to do evil, but they never do well" (cf. Jer. 4:22). These men, even though they are inferior, seek to rule rather than submit. These people ought in no way to be promoted to sacred orders where they
will be held as respectable among the other sons of the Church and where they will, by their repentance, reject the poison with which they were infected by their fathers and where they will recover their senses with such modesty as other priests. Unless these people come to their senses by repenting according to the extent of their sin, they will be destroyed without end, as a tree with its roots, as the scripture says, "Therefore, God will destroy thee forever," that is, clear until the end, "and he will pluck thy root from out of the land of the living" (Psalms 51:7).

Q200f. Pupil: Tell me, what will be the end or punishment of those reprobate and unfaithful priests?

Master: As the scripture says, "They are corrupt and are become abominable in all their works" (cf. Psalms 13:1). Therefore, "as water flowing down hill, they will flow down into nothingness" (cf. Psalms 57:8). "As the sheep," so the pastors "have been sent to hell: Death shall feed upon them" (Psalms 48:15), since God has spurned them.

Q201. Pupil: Ought the words of God to be spoken to the wicked?

Master: If the wicked know the words
of God, then they should not be taught to them. In fact, since they are enemies, he is a traitor who reveals the secrets of God to them. For this reason the scripture says, "Give not that which is holy to the dogs and throw not your pearls to the swine lest they trample them under and scoff at you" (cf. Matt. 7:6). When they are ignorant, they ought to be converted for the sake of the elect who hide among them. The teachings of God ought to be offered to them; in the same way, the Lord did not cease to minister the words of salvation to Peter and the others whom he was intending to save even though he knew that Judas and the Pharisees were going to be entrapped into punishment.

Q202. Pupil: Should they not be tolerated, since Christ tolerated Judas?

Master: Evil men in the Church should be tolerated but not imitated until he comes with his winnowing fan who will separate the grain from the chaff and, when the weeds have been tossed into the fire, will gather his wheat into his barns.

Q203. Pupil: God keep you in his heavenly lap and away from all evil, good teacher.

Master: Amen.
Q1. Pupil: My soul rejoices in the Lord, because you have taken away the cloud of my ignorance and enlightened me with a ray of knowledge. And so I beseech you, glory of the Church, that I be allowed to inquire concerning yet a few more things.

Master: Ask what you wish and you shall hear what you desire.

Evil and the Wicked

Q2. Pupil: It is said that evil is nothing, yet if it is nothing, it seems to me a great marvel that God would damn angels or men, since they do nothing. If evil is something, then it seems to be from God, since all things come from him. It follows that God is the creator of evil and unfairly damns those who do it.

Master: Truly, all things come from God and he made all things to be very good. Therefore, evil is shown not to exist in substance. Everything which God made is substantial and all substance really is good. Evil, however, has no substance;
therefore evil is nothing. What we call evil is nothing other than the absence of good, just as there is blindness when there is no sight or darkness when there is no light, even though blindness and darkness are not material. Three kinds of things exist: created, natural, and artificial [factura]. The elements are created, and natural things are those things arising [nascentia] from the elements. Artificial things are the things which angels or men do or suffer. Sins are what they do and the punishments of sin are what they suffer. God did not create sin but only allowed it, as the scripture says, "For God made not death" (Wisdom 1:13). Sin is nothing more than failure to do what has been commanded or doing other than that which has been commanded, just as evil is nothing more than the absence of good, that is joy. Evil has, at least, its name from God since it came about through that substance which God made. God properly damns or keeps joy from those who do not do or do otherwise than what he has commanded.

Q3. Pupil: Who is the author of sin?
Master: Man himself but the devil provides the incentive.

Q3a. Pupil: What is it to sin?
Master: It is to dishonor God.
Q4. Pupil: Is it a serious thing to sin?
Master: The least sin, knowingly committed, is the worst thing in the whole world. However, whenever one does an evil or sin, the whole action is turned to the praise of God. Therefore, we have shown that there is no evil in all of God's creation, nor does it come into being.

Q5. Pupil: What do you mean? Are not homicide and adultery evil?
Master: Homicide is oftentimes called good. Take, for example, the slaying of Goliath by David or of Holophernes by Judith. It is called evil when it is done for its own sake. The marital relationship is believed to be good. For that reason adultery is evil, because it is other than what is allowed. Nonetheless, these things are turned to the praise of God, when they are properly punished by him. As in the case of the commander who is praiseworthy because he rewards his troops and who is also praiseworthy, indeed more praiseworthy, because he condemns plunderers and robbers, so God is glorified in the salvation of the just and praised by all things for the destruction of the ungodly.

Q6. Pupil: Since it is written that "thou hatest none of the things which thou hast made"
(Wisdom 11:25), how is it then said that God loves the good and hates the evil?

Master: God loves everything he created, but not all things are treated in the same way. Just as a painter loves all colors but chooses some before others and places each one in its proper place, so also God places each man in a suitable place. For this reason God is said to love those whom he receives into the heavenly palace and to hate those whom he sinks into the prison of hell.

Q7. Pupil: What is free will?

Master: It is the freedom to choose good or evil. In paradise man had a free will, but now he has a captive will, because he does not desire to do good unless by the grace of God he is prevented from evil nor is he able to do good unless God grants him support.

Q8. Pupil: What do you say concerning those who leave this world and take upon themselves the habit of religion but then, after a certain time has passed, reject it and become worse than they were before? For, though some of them surely do some good, afterwards they leave it and return to iniquity.

Master: Of them is written, "Dissemblers
and crafty men call forth the wrath of God" (Job 36:13). Many times a slave will bring a runaway son back to his father and yet be deficient in his work. In the same way, such people bring the elect to God and they themselves return to wicked endeavors. So, fear leads love to the kingdom, but itself does not enter. For thus the devil serves God and his members serve the elect in the same way.

Q9. Pupil: In what way does the devil serve God?

Master: Because this glorious prince disdained to be in the heavenly palace, God made him a smith with a great deal to work in this world, so that thus compelled, he would serve with all his might. Nor does he desire to be free of the God who so enjoys his services. For this reason the scripture says, "I will make him to be a servant forever" (cf. Job 40:23). The forge of this smith is affliction and tribulation; his bellows are temptations; his hammers and tongs are persecutors and tormentors; his files and saws are the tongues of evilspeakers and detractors. With such a forge and with such instruments he himself purifies the golden vessels of the heavenly kingdom. He produces the elect, in whom
he renews the image of God. Moreover, as a tormentor he punishes the sinful as enemies who fight against the kingdom. In this manner is the devil a servant to God.

Q10. Pupil: In what way are his members slaves to the elect?

Master: When they bring them to the kingdom by pretence or drive them there by adversity. They bring them by pretence when they put on an outer appearance of that good which they do not love within. But, by their example, the elect who were hitherto in error seize upon the good, which they love with all their hearts. When, later, the wicked leave the good which they do not love, the elect remain more firm in the good which they have begun upon, as once, a long time ago, when the wicked angels fell, the good stood firm. They compel the elect to heaven when they rob them of the worldly goods which they love overmuch and prevent them from being able to fulfill their carnal desires. This all shows that the devil and the wicked are useful, even necessary, since by them the elect are tried and brought to heaven.

Q10a. Pupil: What do you say about priests who forsake some churches and take others for the sake of money?
Master: They are wolves, apostates, and robbers—deceivers, or rather traitors, to themselves and those who come to them.

Qll. Pupil: Why are the wicked rich, powerful and healthy, while the good, on the other hand, are poor, unjustly oppressed by the wicked, and overcome with weakness?

Master: It is for the sake of the elect that the wicked have this abundance, so that the elect might despise those things with which they see the wicked prospering. They are primarily rich so that they may receive a just judgement and punishment from God for the evil things they covet and, secondly, so that if they should do anything good, they will be rewarded by their riches. Everything they do, they do for this world's good, whence also they receive their reward. They show off their influence and prestige first for their own sakes so that they will be able to fulfill as much as possible the wicked desires of their hearts, secondly for the reprobates, in order to defend them in their sinning, and finally for the elect too, in order to chasten them and free them from their evil ways. For the rich lead safe lives and do not feel the pains which other men feel, in order that, later,
a deeper sorrow may torment them. The good, however, are afflicted with starvation, oppression, and weakness, lest they rejoice in evil. If they do anything against God's will, they will be blotted out, but if not, they will receive a crown for their patience.

Q12. Pupil: Why, on the other hand, do some good men abound in wealth, grow lofty with worldly power, and enjoy good health while some of the wicked suffer from poverty and oppression and weakness?

Master: Riches are granted to some of the elect so that through their wealth they will have the means to fulfill the good desires of their hearts. From their riches, they receive this lesson: If temporal things are so sweet, how much more then the things of eternity? They are lifted up in worldly power, first, for their own sakes so that they may be able to completely carry out their good intentions; second, for the sake of the elect who become their wards as to this world's goods; and, third, to repress the wicked so that they may not harm good men to their heart's content. They are strong and healthy to keep the righteous from sadness at their sickness, allowing them instead to rejoice in
their well-being. On the other hand, the wicked sigh under a burden of need, affliction, and physical pain so that they may learn how bitter is the fate to which they hasten on account of their depraved characters.

Q13. Pupil: Why do some of the wicked live long and some of the good die young? Also, why do some good men lead long lives and some wicked perish before their time?

Master: The wicked are allowed to live a long time in order to harass the elect and correct them from their sins. Afterwards, they will be tormented with a greater punishment. The good, however, are swiftly taken up to keep them from being injured any longer by their adversaries, in order that they may be brought into everlasting joy. On the other hand, a long life is given to the righteous so that they may increase their merit, since many will be converted by their examples. The wicked are snatched quickly to their torment so that fear will strike those elect who err and recall them from their error.

Q14. Pupil: Are there happy men who have not been touched by adversity?

Master: No, indeed! They are most unhappy who are allowed to live free of troubles and to
fulfill all their desires at will, because in such a way, untouched by adversity, they would be nurtured for the fire, just like dry wood. On the contrary, they are most happy who are restrained from their desires and schooled with a great deal of adversity, because in such a way, they are beaten to the kingdom as sons, just as the scripture says, "God scourgeth every son whom he receiveth" (Heb. 12:6). I want you to know that the reprobates, even though gaining the crown of a kingdom, are utterly powerless and were never without their punishment. The elect, on the other hand, even though captive or in prison, are always powerful and will never lack their reward.

Q15. Pupil: For the love of God, help me quickly understand this.

Master: The reprobates have no power because, forestalled by the anger of God, they desire nothing good and can, at any rate, not accomplish anything good. But, they do desire evil and are able to accomplish that. Now then, evil has been shown to be nothing; therefore, obviously, they can do nothing. They are not without their punishment because they are tortured by a savage conscience and they continually
worry lest they be caught or killed or lose their fortunes, whence comes the scripture, "There is no peace to the wicked, saith the Lord" (Isa. 48:22). On the other hand, the elect are exceedingly powerful because, preceded by the grace of God, they desire good and are able to bring it about, but they spurn evil. They do not lack a reward; they remain without fear and rejoice in the certainty of future liberty, thus the scripture, "The just shall be without dread" (Prov. 28:1). One more thing I want you to understand is that nothing good touches on evil and nothing evil comes forth from the good.

Q16. Pupil: What in the name of God are you saying? Is it not true that the wicked delight themselves with feasts, find enjoyment in finery and intercourse with women and children, pride themselves in their expensive clothes and vaunt themselves for their money and magnificent buildings while the good, on the other hand, are shut up in prisons, beaten with whips and afflicted with hunger, thirst and other great pains?

Master: When fortune smiles upon the wicked and fills them up from her horn of plenty with those goods which I just enumerated, then are they like the fish who bites the hook and
rejoices but which, in the midst of its enjoyment, is snatched from the water and killed; or they are like the man who is offered a cup of honey and then forced to drink without end from a sea of bitterness. For, like the rich man in the scriptures, they are filled with "the wormwood of bitterness" (cf. Lam. 3:15) instead of with good food. Indeed, in place of the love of women, there is the stench of brimstone; they are clothed in confusion rather than splendid clothes, and in place of their money and fine buildings, "they shall inherit worms" (cf. Eccles. 10:13) in the caves of hell. For this reason the scripture says, "They spend their days in wealth, and in a moment they go down to hell" (Job 21:13). Furthermore, good men, whom you claim to be afflicted with such problems, are like the man who received a foretaste of pepper or some other bitter herb, so that the wine will taste all the sweeter when he drinks. So, for their time in prison, "they will be received into eternal tabernacles" (cf. Luke 16:1), in place of whips, "they shall obtain joy and gladness" (Isa. 35:10), and instead of starving and thirsting, "they will no longer suffer pains but "sorrow and mourning shall flee away" (Isa. 35:10). By this the
righteous are shown to be always rich and happy
and the ungodly to be poor and wretched.

Q17. Pupil: Whence come high offices [dignitates]?

Master: All high offices and powers come
from God, whether they belong to good men or evil,
as the scripture says, "There is no power but from
God" (Rom. 13:1). I have already explained why
sometimes the wicked and other times the good
gain positions of power.

Q18. Pupil: What are your thoughts on those
who buy or sell offices?

Master: Those who buy them will perish
with Simon and those who sell them will catch
leprosy of the spirit with Giezi.

Q19. Pupil: Do men of rank have more merit,
before God?

Master: The degree of office or the loftiness of power give a man no advantage before
God if he lacks merit. But those who rule over
the church, such as bishops, abbots, and priests,
if they rule well by word and example, have as
many more rewards than others as souls they save,
according to the scripture, "He shall place him
over all his goods" (Matt. 24:47). If, though,
they deprive the humble of the word of salvation
and lead them into the pit of death by their depraved example, then they will inherit as many more punishments than others as the number of souls that perish by their example or by their lack of preaching, just as the scripture says, "To whom more is granted, of him more is demanded" (cf. Luke 12:48), and again, "The mighty shall be mightily tormented" (Wisdom 6:7). Those who hold high worldly offices, such as kings and judges, will, if they judge justly and rule their subjects with mercy, receive a greater glory than others according to the judgement of a just God, because "they that minister well, purchase to themselves a good degree" (cf. I Tim. 3:13). But if they unjustly and cruelly oppress their people, they will receive more dire punishments than others, because "a most severe judgement shall be for them that bear rule" (Wisdom 6:6), and "Judgement is without mercy to him that hath not done mercy" (James 2:13).

Q20. Pupil: Since the elect are not of this world, why do they suffer the adversities of this world along with the reprobates?

Master: Because they associate with the wicked and therefore they bear the bitterness of life along with them. Because they are
often caught in the net of worldliness, they are afflicted with the misfortunes of the world.

Q21. Pupil: Since God is omnipotent, as the scripture says, "He hath done all things whatsoever he would" (Psalms 113:3), and again, "Thy power is at hand when thou wilt to do all that thou desirest" (cf. Wisdom 12:18), why is it said that he is unable to do certain things, such as lie or change the past?

Master: When this is said about God, one is speaking not of impotence but of the most absolute omnipotence, because no one of God's creatures is able to bend him to the point that he would wish to change what he has established.

Foreknowledge and Predestination

Q22. Pupil: What is the foresight [providentia] of God?

Master: It is that knowledge which foreknows all future events, indeed, looks upon them as though they were present.

Q23. Pupil: If God foreknows the entire future and has predicted through the prophets what is about to happen and cannot be deceived in his foresight, and if heaven and earth will pass away before his word is able to be altered,
then it seems that everything that has happened or is going to happen comes about be necessity.

Master: There are two kinds of necessity: one natural, such as the rising of the sun in the east or the sequence of night and day, and the other voluntary, such as when someone sits or walks about. The creations which God wills into existence, such as heaven and earth, do not reach their final state by happenstance, but there is a necessity in all things to happen as he wills. However, those things which God only allows do not need to happen, such as when men exercise their free will to do good or evil. God knows everything that the men of the future will do and, through his prophets, he foretells what is about to happen, but nevertheless, his foreknowledge does not create any necessity that people do as they do. Rather they themselves give rise to necessity when they fulfill their own desires.

Q24. Pupil: Does anything happen by chance?

Master: Not at all, but only as God appoints.

Q25. Pupil: Why is it that churches or structures belonging to good men accidentally catch fire and are burnt up as though be chance?

Master: That is no chance. For it is written that "nothing upon earth is done without
a cause" (Job 5:6). This shows that no church or other house in this world is ever burnt or destroyed unless previously judged by God. Such a thing occurs for three reasons: First, if the church sanctuary was built through unrighteous acquisitions; second, if the congregation has polluted it by their impurity; third, if men love it more than the things of eternity. Not even the smallest beast belonging to man dies or sickens but with the assent of God.

Q26. Pupil: Since death and sickness are punishments for sin, why do animals suffer there-from, since they do not know how to sin deliberately?

Master: By them man is punished, since his soul is pained when they suffer or die.

Q27. Pupil: That is true of domesticated animals but what about the wild ones?

Master: When they are distressed by sickness it happens because of befouled air or other elements which are brought into confusion by man's sinning.

Q.28. Pupil: What is the predestination of God?

Master: It is that ordination which preordained certain men to God's kingdom before
the world was created. From this group, not one can perish and all must be saved. Others he foreknew as sinners, doomed to punishment. Of them, not one can be saved.

Q28a. Pupil: How can they be recognized?

Master: Those who persevere in good deeds clear until the end, or who leave off wicked doings and eagerly accept their punishment, faithfully enduring therein, they are among the predestined. However, those who continue in wickedness or leave off doing good and commit evil deeds and abide in evil until the end are certainly the reprobates.

Q29. Pupil: If no one is able to be saved unless predestined, to what purpose were other men created or in what are they guilty who perish?

Master: Whatever the predestined do, they are not able to perish, because all things work together for their good, even their sins. For after serious sins, they are more humble and praise the Lord more abundantly for their salvation. Reprobates, however, were created for the sake of the elect, so that, by them, the good might be trained in virtue and corrected from their sins and so that in comparison to the wicked the good might appear all the more glorious
and, when they see the wicked suffering, might rejoice all the more for their own escape. It is the fault of those that perish that they perish, since they choose evil of their own will and they desire and want greatly to live forever so that they may sin forever.

Q30. Pupil: Why does God permit the elect to sin?

Master: So that in them he may show forth the riches of his mercy.

Q31. Pupil: Are the predestined saved without works?

Master: Predestination was so established that it might be obtained by either prayers or works, as the scripture says, "Through many tribulations we must enter into the kingdom of God" (Acts 14:21). Predestination is granted to the young through the pain of death; to their elders through the efforts of their works. Since it is truly written that "in my Father's house there are many mansions" (John 14:2), each person will gain a mansion according to his own labor. Thus, who has labored more, will receive a greater mansion, and who labors less, a lesser. Nevertheless, one is able to labor only to the extent that divine grace assists him, nor will anyone
inhabit a mansion other than the one set aside for him before the beginning of the world, because "it is not of him that-willeth nor of him that runneth but of God that sheweth mercy" (Rom. 9:16). So also, none of the reprobates is able to do anything more than the severity of divine majesty permits, nor will he have any punishment other than one according to his merit, foreknown by divine judgement before the world's creation, as the scripture says, "Before they did either good or evil, it is said that I have hated Esau but I have loved Jacob" (cf. Rom. 9:11-13).

Q32. Pupil: They may be guilty who have heard much concerning God and did not wish to obey him, but it seems that they are innocent who have never heard anything about God and for that reason did not do his will.

Master: Man was created so that he would naturally choose to serve God through love of neighbor, as the scripture says, "What you do not wish to be done to you, do not do to another" (cf. Tob. 4:16). No one wishes to suffer theft, adultery or homicide, and no one ought to do it to another. When a man disdains to apply this principle to a neighbor, he speaks against God, who is love. There is no corner in the universe
where God is not known. When merchants travel to this land or that for the sake of business or of increased fortune, they go among men among whom God is worshipped and what they hear they talk about at home. Thus they are without excuse.

Q33. Pupil: Can they be excused who do not know God and the good and thus do evil?

Master: "If any man know not, he shall not be known" (I Cor. 14:38). For whoever, like the Gentiles, does not know God in faith and works, God condemns as his enemy. But, those who know God through faith, but, like the country folk, are simply ignorant of his will, will not be condemned seriously, if condemned at all. As the scripture says, "The servant who does not know his lord's will and therefore does not do it will be beaten with few stripes" (cf. Luke 12:48). Those such as clerics and monks who have the talent to be able to know but in wickedness pretend not to know will be punished more harshly, as the scripture says, "Who knows but does not act, he will be punished with many stripes" (cf. Luke 12:47). Those who do not wish to hear what is good and who disdain to learn what they ought to do are subjected to a double punishment: first for obstinate disobedience because they knowingly
sin and second for contempt because they refuse to learn what is good, as is written, "The heavens shall reveal their iniquity and the earth shall rise up against them in the day of God's wrath" (cf. Job 20:27-28), that is, against those who have said to the Lord God, "Depart from us, we desire not the knowledge of thy ways" (Job 12:14).

Original Sin
Q33a. Pupil: What is original sin?
Master: Unrighteousness.
Q33b. Pupil: Explain that more clearly.
Master: God made the first man righteous. It was proper for him to preserve that righteousness and to leave it to his descendants, for every man ought to be born with the same righteousness with which Adam was created. But because Adam abandoned righteousness of his own free will, every man has the origin of his life in unrighteousness. This unrighteousness is called original sin and by it man is damned unless it is taken from him by baptism through the death of the Redeemer.
Q33c. Pupil: Since every sin is perpetrated by will alone I do not see how sin is justly imputed to an infant, newly animated or born,
especially since it has no will to sin and can neither accomplish nor understand anything righteous.

Master: An infant newly animated or born is guilty for three reasons: first, because he does not have that natural righteousness that God bestowed on the first man; second, because he owes a debt of satisfaction for the insolence of desertion; third, because he made himself useless to the Lord by falling into wretchedness. Every man ought to be born equal to the angels in righteousness, just as God ordained, but because Adam abandoned righteousness, God drove it from all Adam's posterity.

Q33d. Pupil: Since the scripture says, "The son shall not bear the iniquity of the father" (Ezek. 18:20), and also "Every one shall bear his own burden" (Gal. 6:5), how is the sin of the parent justly exacted from the child?

Master: No man's sin is exacted from another and no one is punished for the unrighteousness of another, but for his own. The righteousness which God gave to the first man, he exacts from every man. Therefore, every man is in nature an Adam and in person, a son of Adam. Because every man is born without righteousness, he is punished for his own lack and not
because Adam gave up righteousness. Therefore, because natural righteousness is not found in an infant, it is properly rejected by the righteousness of God, and, with the unrighteous, must very properly be subjected to punishment by God who justly avenges sins "unto the third and fourth generation" (Deut. 5:9).

Q41. Pupil: There is nothing about which I would like to hear more.

Master: God exacted punishment for the sins of the first generation when he used a flood to destroy those sinners who spurned the natural law. He punished the second generation when he overwhelmed in the Red Sea those who had transgressed into idolatry. He punished the third generation by killing them off in war because they had transgressed the written law. He will exact vengeance for the sins of the fourth generation when the final fire will devour those who despised his Gospel and rejected it. However, it often occurs that God properly forsakes the children on account of their own unrighteousness rather than because of the parent's sins. The children are then punished for both [hic et ibi puniantur]. There are four sorts of sins: thinking, speaking, doing, and persevering in evil. In the third
and fourth generations therefore, God exacts punishment for sins when he punishes the deeds of those who persist in sin.

Q33f. Pupil: Since Adam only took upon himself flesh and since his soul was given to him by God, I find it strange that something would be exacted from the soul when the fault lay in the flesh.

Master: I do not think you are so foolish as to suppose man to be merely flesh without soul. Indeed the soul is bestowed in order to give the body life. And so, nothing is exacted from the flesh before it receives the soul and nothing is exacted from the soul before it is joined to the flesh, especially since, as will be shown hereafter, there is no guilt in the seed of human conception just as there is none in blood or saliva. Also, the soul is created innocent by God. Moreover, the joining of body and soul is called man and for this reason, the debt was justly exacted from Adam. Further, because man is conceived in iniquity and born in unrighteousness, he is adjudged a criminal by a just judge.

Q33g. Pupil: In what way is he conceived in iniquity?

Master: He is conceived in lust. Everyone ought to be engendered without desire, just as
one hand joins another without pleasure. But, because the first man abandoned natural righteousness and desired the forbidden, soon desire reduced him to servile status and forced him and all his descendants to conceive their offspring in lust. Therefore, everyone who is conceived in lust is convicted of being unrighteously born and if he dies without baptism, which is the death of Christ, he is not taken up into heaven as an equal of the angels. No one, indeed, will be an equal to the angels unless unrighteousness has no control over him just as it has none over them. No one in this world is pure, not even the infant born last night.

Q33h. Pupil: A certain uneasiness fills my soul, and will not go away.

Master: Why is that?

Q33i. Pupil: Since the flesh is without sense and able to do nothing by itself, I do not see why it is said to lust in opposition to the spirit or why it is claimed to draw the spirit into agreement.

Master: The key of David will swiftly open this door. It is well established that each man has his flesh from Adam and his soul from God. And no one is ignorant that lust stems neither from God nor Adam. For when the soul was
joined to the flesh, the flesh received lust from the soul. There is no doubt but that the soul has two powers. One is the power by which it gives life to the body and the other by which it contemplates the invisible creation. That power by which it makes the body live is called the animating power, or carnality or sensuality. The part which contemplates the invisible creation is named spirit or mind or intellect. The lesser part of the soul, that is the animating power, "is burdened by the flesh because it is corrupt" (cf. Wisdom 9:15), and it is immersed in the feelings of the flesh and is overcome by them, forgetting spiritual things. It delights only in earthly affairs and therefore it is called flesh and the scripture affirms that "it lusteth against the spirit" (cf. Gal. 5:17). The flesh is said to desire in the same way that the ear is said to hear.

The higher power of the soul, which is called spirit [spiritus] or the inner man, investigates spiritual and heavenly things. It despises all that is transitory and delights in contemplation of the invisible creation; for this reason it is said to oppose the flesh.

Q33j. Pupil: How is the spirit able to be overcome by the soul?
Master: Just as Adam was overcome by Eve. For the soul is described as the wife of the spirit and the flesh is called the maidservant of both. The spirit ought, therefore, to command its wife in reason and the soul to obey its husband in love. The flesh, as maidservant, serves by its work. When the wife, enticed by the maidservant, persuades the husband to consent to evil, it is just as when the serpent persuaded and the woman desired and the man consented and all three were subjected to punishment. In the same way, when the flesh entices and the soul desires and the spirit consents, they all are properly cut off from joy.

Q33k. Pupil: What, then, should they do?

Master: Sarah, that is the soul, ought to remain with Abraham, that is the spirit, and despise carnal things and constrain Hagar the maidservant, that is, their flesh, to good works by watching and praying and fasting, and in this way Isaac, that is, true joy, will be born to them in order that men might rejoice not in discord, but in concord and in perpetual peace.

Q33l. Pupil: Does the soul have increase?

Master: Not in quantity but in reason.
Q33m. Pupil: How is it that certain people are born retarded since the soul has reason?  

Master: When a very heavy humor is conceived in the sinful womb of the mother, the soul is somehow weakened in its little body just as adults are occasionally deprived of feeling by some infirmity.

The Soul

Q34. Pupil: Were souls created in the beginning or are they each day created anew in new bodies?  

Master: God accomplished the material creation of all things at the same time, as the scripture says, "He made the things which would be." Afterward he distinguished all things through their form [species]. Souls, then, were initially created in invisible material but daily take shape through their visible form and are sent into the likeness of bodies, as the scripture says, "My father worketh until now; and I work" (John 5:17), and elsewhere, "He who one by one fashions hearts" (Psalms 32:15), that is, souls.

Q35. Pupil: Since God, who is the best and holiest, would not create souls unless they were holy and good and since they enter the body in obedience to him, one ought to marvel with
wonder and awe, why they would go to Hell, if that little body immediately dies.

Master: God, from whom comes everything good and holy, created souls holy and they naturally desire to enter a body just as we naturally desire to live. Truly when they have entered that impure and polluted vessel, they embrace it with such great eagerness that they love it more than God. Therefore it is just, since they set that filthy vessel, or prison, in which they are enclosed ahead of God, that God exclude them from his company.

Q36. Pupil: Do spirits in the bodies of infants know anything?

Master: It is said of John that his soul while yet in his mother sensed the presence of Christ. This shows that the souls of even little children do not lack knowledge, but they are unable to exercise it on account of the weakness of their small bodies. It is said nevertheless that no soul knows on its own more than the body, unless it gets knowledge from the Spirit that gives it life.

Q37. Pupil: Why do you call a body born from a Christian impure?

Master: Because it is conceived by impure seed, as the scripture says, "Who can
make him clean that is conceived of unclean seed?" (Job 14:4), and elsewhere, "I was conceived in iniquities" (Psalms 50:7).

Q38. Pupil: Since man is entirely purified by baptism and marriage is called good, how is it that the seed is said to be impure?

Master: Baptism sanctifies a man both within and without, but the seed is polluted again by the desire of the flesh.

Q39. Pupil: Since intercourse cannot take place without fleshly pleasure and since the infant cannot withstand its parents, being as yet unformed, how is it impure and subject to blame and punishment?

Master: Though the offense of this pollution may, through marital faith, forsake the parents, nonetheless, on account of the unrighteousness of the first transgression, it is passed on during the generation of offspring as if by hereditary right, and, thus, the offspring are held guilty of the sin of Adam, "in whom all have sinned and in whom all die" (Rom. 5:12 and cf. I Cor. 15:22).

Q40. Pupil: If all die in Adam, how are they born alive?

Master: Just as someone may show himself at a window and, then suddenly turn away, so
a man is born as if showing himself in the world and then quickly turning to death.

Q41. Pupil: If sins are forgiven through baptism, why must they be baptized who are born from those who have been baptized?

Master: If poison is mixed with dough, all the loaves made from it will be deadly. Adam was such a corrupt lump of dough and therefore all those descended from him are corrupt and worthy of death, unless, through baptism, they have been made alive by the death of the Redeemer. Therefore, just as the parents have, for their own sakes, been cleansed in baptism, so it is also proper that their children be renewed on their own behalves by baptism through the death of Christ. As the scripture says, "In Christ all shall be made alive" (1 Cor. 15:22).

Q41a. Pupil: If a pregnant woman is baptized, is that baptism of any benefit to the infant if it dies within her?

Master: Not at all. Since it was not yet born according to Adam, it is not, therefore, considered reborn in Christ.

Q42. Pupil: Why is it that God does not allow certain people to be born and baptized and why does he allow other to die before they can be regenerated?
Master: "The judgements of God are a great deep" (cf. Psalms 35:7), and therefore secret. However, you may discern the reason as follows: When it is known, as surely it will be, what has been done for the elects' sake, and when they see how these others, who are almost without sin, are so undeservingly punished and when they see themselves in glory although in debt after so many sins, then they will rejoice more abundantly and give thanks to God by whose grace they have avoided such well-deserved punishments.

Q43. Pupil: What punishment do these little ones have?

Master: Only darkness.

Q44. Pupil: Does any harm come to those infants who are born from an illicit relationship such as from adultery, incest, priests, monks, holy men, or any other impure mixing?

Master: None at all if they are baptized and do not take up the sins of their fathers. In the same way wheat is not harmed if stolen and sown by a thief.

Q45. Pupil: Do the sins of the parents harm the children or those of the children, the parents?
Master: It is written, "A father shall not bear the iniquity of the son and the son shall not bear the iniquity of the father" (Ez. 18:20). If the children do not consent in the wicked deeds of the parents or if the parents are not able to prevent their children from evil, the sins of the one shall not harm the other. For that reason, Joshua was not faulted for having an evil father and, again, he was not blamed for having begotten a no-good son. If, however, parents give their consent to the sins of the children or the children to those of the parents, then they are wicked along with them and will be damned for their own sins, not someone else's.

Q46. Pupil: Is it a serious sin to marry a female relative?

Master: Not according to nature, but it is according to the law of the Church.

Q47. Pupil: How can you prove that?

Master: It was not sin to eat an apple but it was a great sin to eat it against the order of God.

Q48. Pupil: Why, then, did the holy fathers long ago marry their blood relatives?

Master: Among them, love did not extend further than one's friends, as the scripture says,
"Thou shalt love thy neighbor and hate thy enemy" (Matt. 5:43). They had, therefore, to take the daughters of their relatives, whom they were physically able to love. Among us, however, love extends even to enemies, as it is said, "Love your enemies" (Matt. 5:44). Because blood compels us to marry relatives, the Church, through the Holy Spirit, has made it the law that we should marry the daughters of non-relatives. In this way, the wife becomes between us and others a chain of love by which charity spreads itself among the whole human race.

Q49. Pupil: How can you prove that it is not a sin to marry a relative?

Master: Is it allowed for two brothers to marry two sisters?

Q50. Pupil: Yes.

Master: The sister of my wife becomes my relative through my wife's blood. Again, my brother is made the relative of my wife through my blood. If, therefore, it is a natural sin, why does my brother marry someone who is both my relative and his? Therefore, it is no natural sin, but, according to the law it is a serious wickedness.

Q51. Pupil: I'm not able to understand why it is illegal to marry godmothers or goddaughters.
Master: Just as I said earlier, it is not naturally sin but only according to the sacrament. Just as your wife is the mother of your child by carnal generation, she who takes it from the font is its mother in spiritual regeneration. So, your godmother becomes the sister of your wife and your goddaughter becomes the sister of your daughter. Likewise if you lift up the daughter of another, you become her godfather, that is, the brother of her father. It is not allowed to any man to marry two sisters nor to any woman to marry two brothers. Therefore, through the sacrament such marriages are altogether illicit.

Q51a. Pupil: Through what sacrament?

Master: Through the carnal marriage which signifies the union of Christ and the Church. Just as when a man has intercourse with a woman, he is made one with her, so the Church through the union of the body of Christ is made one with him, and he through his assumption of human nature is said to be made one with the Church, as is written, "They shall be two in one flesh, but I speak in Christ and in the Church" (Eph. 5:31-32). Just as the human nature which Christ joined to himself was foreign to him so also ought the woman a man marries be from another parentage.
Q51b. Pupil: What about godmothers?
Master: Godmothers and goddaughters are forbidden to us in marriage because they are born spiritually joined to us and it is considered unworthy that the spiritual descend to the carnal.

Q51c. Pupil: Is one allowed to marry more than one wife?
Master: Just as Christ joined himself to but one catholic church, so by divine law a man ought rightly to be united with but one woman. For that reason we understand that our first fathers did not repeat their marriage rites. It is not by divine commandment that Christians remarry when one wife dies but only by permission of the apostles as a cure for incontinence, lest one slip into the abyss of fornication. Further, if marriage is sought the third time, it is considered fornication.

The State of the World

Q52. Pupil: Rejoice, my spirit, for you have had occasion to hear all that you desired. Well now, noble doctor, pour forth for your fellow servants a generous cup of that Holy Spirit so richly infused into you and, as you have spoken
concerning prelates, teach me also what you think about the other ministers of the Church.

Master: First, then, priests: If they live well, they are, by their example, the light of the world. If they teach correctly, they are, by their words, the salt of the earth. The other ministers are, indeed, windows in the house of God, through whom the light of knowledge shines on those who are the shadows of ignorance. If they live well but do not so teach, they are coals which burn without giving light. If they teach well but live wickedly, they are burning candles which give light to others and decrease with the melting of their wax, or, they are bells which give forth a sound pleasing to others but are themselves heavily struck. If they neither live well nor teach well, they are smoke which hides the fire and blinds the eyes. Concerning them is said, "The stars give no light" (cf. Joel 2:10) and therefore "they have fallen from heaven" (cf. Matt. 24:29).

Q53. Pupil: What do you have to say about those who despise the world such as monks or other wearers of a religious habit?

Master: If they fulfill their resolve by religious living, they are judges with the Lord.
Otherwise, they are more miserable than any man because they have neither this world nor God; the scripture says concerning them, "They go down alive into Hell" (Num. 16:30) because they have knowledge.

Q54. Pupil: What do you think of soldiers?

Master: Little that is good. They live from booty and clothe themselves by plunder, from which they buy their possessions and buy up benefits. They destroy churches, oppress widows and orphans and afflict the innocent with whips and prison. They are swollen with pride and lust for other men's possessions. All their thinking is always turned to evil. They are liars and perjurers and given to every vanity. Of them it is said, "Their days were consumed in vanity" (Psalms 77:31), and therefore "the wrath of God comes upon them" (Psalms 77:31).

Q55. Pupil: What hope do the merchants have?

Master: Not much. They get by fraud, lying and money almost everything they own.

Q56. Pupil: But do they not often visit holy places, offer freely to God and give many alms?

Master: They do all this so that God will increase their possessions and watch over their houses, and in these things "they receive
their reward" (cf. Matt. 6:16). Of them it is said, "Those who trust in the multitude of their wealth" (cf. Judith 9:9) will be put down into Hell like sheep. Death will consume them.

Q57. Pupil: What about the different artisans?
Master: They almost all perish. Whatever they do, they do with the greatest deception. Of them it is said, "There is no darkness and there is no shadow of death where they may be hid who work iniquity" (Job 34:22).

Q58. Pupil: Do minstrels have any hope?
Master: None at all. They are entirely intent on being servants of Satan. Of them it is said, "They do not know God. Therefore, God has rejected them and the Lord will mock them because those who ridicule will be ridiculed" (cf. Psalms 2:4).

Q59. Pupil: What do you have to say about those who do public penance?
Master: Do not say "doing penance" but rather "ridiculing God." For they laugh at God and deceive themselves when they take pleasure in doing evil and rejoice in misfortune. They sing when they kill men and rejoice when they commit adultery. When they perjure and commit sacrilege, they laugh aloud. Once condemned
to penance they eat a variety of foods and enjoy being drunk with various drinks and are more dissolute than others in every pleasure. Of them it is said, "God will give the worm and fire" that never goes out "into their flesh" (Judith 16:21).

Q60. Pupil: What about the mentally deficient?
Master: They are reckoned with the children, since they know no better. Therefore they do not receive harsh punishments, but, as we believe, they are saved.

Q61. Pupil: What about farmers?
Master: They are mostly saved because they live simply and feed the people of God by their sweat, as is said, "Happy are they who eat the labors of their hands" (cf. Psalms 127:2).

Q62. Pupil: What about little children?
Master: Those that cannot speak, such as three-year olds are saved, so long as they have been baptized, as the scripture says, "The kingdom of heaven is for such" (Matt. 19:14). As for those who are five and above, some perish and some are saved.

Q63. Pupil: It seems that but few are saved.
Master: "Narrow is the way which leads to life and there are few who walk it" (cf. Matt. 7:14). Nevertheless, as a dove chooses pure grain,
so Christ gathers his hidden elect from every race. He even takes some from the race of robbers, for he knows who are his, for whom he spilt his blood.

Q64. Pupil: Since it is written that "Christ died for the ungodly" (Rom. 5:6) and "Through the grace of God, he tasted death for all" (Heb. 2:9), does his death give any benefit to the wicked?

Master: Christ died only for the elect, who were then wicked because they were in a state of unfaithfulness. It says "for all" in reference to all races and all tongues, not only of his time, but on behalf of all to come and those within the gates of Hell. As the scripture says, "I am not sent but to the sheep that were lost of the house of Israel" (Matt. 15:24). The house of Israel is the kingdom of those who see God, that is, of the angels. The sheep that were lost are the elect of God whom Christ came to redeem by his death, as the scripture says, "I lay down my life for my sheep" (John 10:15). He said "for his," not for those of whom he said, "You are not of my sheep" (John 10:26). Hence you have "I pray for them, not for the world" (John 17:9), and also "Thou hast loved them before the creation of the world" (cf. John 17:24). Of them it is said,
"This is the blood which was shed for many" (Mark 14:24). He did not say "for all." The death of Christ conferred nothing on the reprobates unless a just damnation and in this sense he died for them. All the wicked have consented to the death of Christ since the beginning of the world, whence is said, "All these things will come upon this generation" (Matt. 23:36), that is, of the wicked.

Q65. Pupil: Since Christ is mercy itself and since "his tender mercies are over all his works" (Psalms 144:9), and since he came to call not the righteous but sinners, why does he not pity them?

Master: Christ has mercy for those who recognize themselves as miserable. The wicked reckon themselves righteous; therefore God does not call them, as the scripture says, "May you have no mercy on all them that work iniquity" (Psalms 58:6). And, since he is justice itself, if he should have mercy on the members of the devil, it would be injustice. Therefore there is mercy for the righteous and justice for the wicked. Moreover, "his tender mercies are over all his works" because he maketh his sun to rise on the righteous and the wicked and raineth for them" (Matt. 5:45) and he feeds them.
Q66. Pupil: Can good and evil men be discerned by any appearance?

Master: Yes, they can, for the righteous have a good conscience and steadfast hope for the future. They have cheerful countenances and their eyes sparkle with a certain grace. They are modest in bearing and speak sweetly from the abundance of their hearts. The wicked however have a malign conscience and their faces are clouded by a bitterness of heart. They are inconstant in word and deed, immoderate in laughter, sharp when sad and extravagant in gait, for at times they walk slowly and at times, gaily. They carry poison in their hearts and they pour it out in either bitter or impure speech.

Q67. Pupil: If sins are remitted by the death of Christ, why are we baptized?

Master: Sins are forgiven through the death of Christ if we are baptized having faith in Christ's death.

Q68. Pupil: In how many ways are sins forgiven?

Master: Seven.

Q69. Pupil: What are they?

Master: First, through baptism; second, through martyrdom; third, through confession
and penitence, as the scripture says, "I will confess my unrighteousness to God and thou hast forgiven the wickedness of my sin" (Psalms 31:5); fourth, through tears, as the scripture says, "Blessed are they that mourn, for they shall be comforted" (Matt. 5:5); fifth, through alms, as is written, "As water extinguishes fire, so alms extinguish sin" (cf. Eccles. 3:33); sixth, by forgiving those of us who sin, according to the scripture, "If you forgive men, my Father will forgive you" (cf. Matt. 6:14); seventh, by works of charity, as the scripture says, "Charity covereth a multitude of sins" (I Pet. 4:8).

Q70. Pupil: What good is a confession?

Master: It is as good as baptism. Just as original sins are remitted by baptism, one's own [actualia] sins are remitted by confession.

Q71. Pupil: Is there also a judgement?

Master: God has two judgements. One here, by confession, and another on the last day, by examination, during which God himself is the judge, the devil the accuser, and man the accused. In the judgement by confession, the priest, who stands in Christ's place, is judge and man is the accuser and the accused. The sentence is penance. Whoever is judged here will not be judged there,
according to the scripture, "God does not judge the same thing twice" (Nahum 1:9, according to the Septuagint), and, elsewhere, "if we were to judge ourselves, we should not be judged" (I Cor. 11:31).

Q72. Pupil: Is penance or mercy effective if one does not leave off sinning?

   Master: Just as no medicine is effective in healing a wound from which the blade has not been withdrawn, so no good action is of any use unless sin is abandoned. "Whosoever committeth sin is the slave of sin" (John 8:34), and no one is able to free another's slave.

Q73. Pupil: Do good deeds avail the wicked?

   Master: For all the good they do, men receive a reward whether in this life or the next. The reward in this life is according to the scripture about the rich man, "You received good things during your life" (Luke 16:25).

   Concerning the future reward, the scripture says, "You will receive a hundred fold" (Matt. 19:29). On the other hand, the scripture also refers to all the evil things men do which will be punished either in this world or the one to come: "Nothing in the sight of God ever goes unavenged"
(cf. Job 24:12). Therefore, man either punishes himself by repenting or God will inflict a punishment.

Q74. Pupil: Why did God grant to the Jews that their sacrifices would be in accordance with divine law since those sacrifices did not take away sin?

Master: So that they would not sacrifice to idols. They learned such rites in Egypt and that is why God led them so long through the desert: He wanted them to forget such customs. He did it for another reason, too. The Jewish people were a figure or rather, a shadow of the Christian people and therefore it was fitting that a shadow of the true sacrifice precede, as in the case of the Paschal lamb, for example, or a red calf or a goat. After Christ, who gave the law, came as truth to give his blessing, he put an end to those figural sacrifices and, by offering himself, established that single sacrifice which takes away sins.

Q75. Pupil: Since men worshipped but one God in the beginning, whence came this superstition of idolatry?

Master: Giants are said to have built a tower at Babylon whose height is supposed to have been over thirty-eight thousand feet. At Babylon, Nimrod, the first king of this world,
also known as Ninus, ruled. He made an image dedicated to his father Beal and commanded all his subjects to worship it. Others after him imitated the custom, making idols to their dear ones or former kings and commanding the commoners to worship them. The Cretans made one to Zeus, the Athenians to Cecrops, the Latins to Janus, the Romans to Romulus and so on. For this reason we have the saying, "Fear first brought gods into the world" (Statius, Theb. III.661). Demons entered the idols and they mocked the people by misleading them through oracles.

Q76. Pupil: Where was Babel?

Master: In the place which is now Babylonia the great, which Queen Semiramis built from brick and tar—the brick to withstand fire and the tar to withstand water. Its length and width are supposed to have been 60 miles. Its walls were 75 feet thick and 225 feet high. Here, it is said, was where idolatry began. Here the Antichrist is said to be born. "From Babylon the serpent will go forth which will devour the whole world.

Q76a. Pupil: Should altars be provided with gold or gems?

Master: Altars dedicated to the divine honor should not have gold or gems on them.
No matter what kind of altar you put such things on, there is affrontery, whether you bestow your wealth on an altar that has none and thereby proclaim your superiority or place it on one that has as much already; he offends who tries to buy heavenly blessings with wealth.

Q76b. Pupil: How may we best appease God?

Master: With words. For he is extremely pleased by his own likeness which man alone shares with him, for God is the Word, and by it he created the world and by it he rules and nurtures all things; by it, we worship and love him and from it we draw his spirit. God is a spirit and is not, therefore, pleased by earthly riches and generous offerings but, rather, by the works of religion and acts of grace.

Q77. Pupil: Does it do any good to go to Jerusalem or visit other sacred places?

Master: It is better to spend one's traveling money in aid of the poor. If on the other hand, one goes burning with a love of Christ and the saints, having made his confession and having gotten his money from his own inheritance or by his own sweat and if, while traveling, he commends himself among the congregations of the saints by his prayers and shares his possessions
with them and the other poor, then he is to be praised just as Helena and Eudoxia, who did those very things, are praised. But if one runs off to the sacred places out of curiosity or seeking praise, he receives as his reward that he has seen pleasant places and fine buildings or has gotten the praise he loves. And if someone travels with money gained as profit or by fraud or plunder or oppression, he is received by God and the saints as one who sacrifices a son right before the father's eyes and then comes to him with hands still bloody.

**Human Condition**

Q78. Pupil: Why does God not grant man the power to go without food for at least a week at a time?

Master: Hunger is one of the punishments of sin. Man was created so that, if he wanted, he could live without working. However, after the Fall, man was only able to return by working. But, if he did not undergo hunger or cold or other inconveniences he would have no desire to work and so remain forever exiled from the kingdom. God gave man hunger so that he would be driven by necessity to work and be able, by this opportunity, to return to eternal things.
Remember, this applies only to the elect since all things are for the punishment of the reprobates.

Q79. Pupil: Is the end of a man's life ordained or may he surpass it or fall short of it?

Master: God has ordained how long each man is to live in this world and one may not live even a moment beyond that bound, according to the scripture, "Thou hast appointed his bounds which cannot be passed" (Job 14:5). It is possible in many ways to fall short of that mark, by being killed in war, or torn by wild beasts, or snatched from life by poison or trap or by falling into water or fire. A merchant, for example, with his depraved character, can bring about not only loss of his reward but also untimely death.

Q80. Pupil: Show me how.

Master: God led the children of Israel from Egypt in order to give them the promised land, but because of their sins they did not receive it. Instead, before they reached it, they were laid low in the desert.

Q81. Pupil: Does a judge sin by punishing criminals?

Master: No. In fact, he sins if he does not punish them. He is established especially to be the champion of God's anger.
Q82. Pupil: Do the executioners sin when they carry out the punishment of death on the condemned, as commanded by the judges?

Master: Not at all. They wash their hands in the blood of the sinners.

Q83. Pupil: When criminals are caught in the act and condemned by the judges to the rack or some other punishment and then repent at the point of death, is there any hope for them?

Master: Yes, indeed. Whoever is purified by torture is saved like the robber on the cross. Some are even freed from punishment by the prayers of the saints.

Q84. Pupil: Why is it that young men are able to learn better than old men?

Master: In young men the soul is new at learning and curious about everything. In old men, the senses have been blunted by daily sight and sound and they have become attenuated by much thinking.

Q85. Pupil: What happened to the ark of the covenant?

Master: When the destruction of Jerusalem was being threatened by the Babylonians, Jeremiah and other prophets hid it in the grave of Moses.
at the behest of God. At the end of time, when God reveals, it will be brought forth by Elijah and Enoch.

Q85a. Pupil: Why are the righteous not able to do miracles now as they were long ago?

Master: None of the saints ever did miracles but God did miracles through them as he presided over their minds, as the scripture says, "Thou are God who alone doest miracles" (Psalms 76:15 and Psalms 71:18). Moreover, in times past, he did visible miracles through the righteous for the sake of unbelievers and he healed their sick bodies. But now, he does greater, spiritual miracles through them when he cures sick spirits by various means. Sometimes, when he needs to, he performs his miracles openly through his own people and sometimes even through reprobates. Nonetheless, he does his miracles for the elect. Therefore, it is said that God has withdrawn from certain men who have fallen, even powerful ones, since he does no miracles through them. Therefore at the end of time, miracles are entirely taken from the Church so that the righteous may be more tried by temptation and more abundantly rewarded.

Q86. Pupil: Did the prophets understand what they wrote?

Master: Yes.
Q87. Pupil: Why, then did they produce writings so obscure rather than clear?

Master: They should not have, for it is the job of a mason to build and of a painter to paint. The patriarchs, by their figures dug the place designated for the Church. The prophets, by their writings, laid the foundation. The apostles raised the walls by their preaching and those who followed after did the painting with their expositions. But the sacred scriptures were written only for the sons of God for whom the mother Church opens all doors with the Key of David. Those who are not sons only see the doors and they have no understanding since they neither love nor believe.

Q87a. Pupil: Since the translators of the Septuagint were Hebrew, why did they translate other than the prophets wrote it?

Master: Sacred scripture is understood in two ways, historically and allegorically. The prophets have preserved the historical sense. However, the men of the Septuagint and the prophets themselves translated the allegorical sense.

Guardian Angels

Q88. Pupil: Do men have angels as guardians?

Master: Angels preside over each race
and state, righteously dispensing and ordaining
rights, laws and customs. Moreover, every spirit,
when it is sent to a body, is entrusted to an angel
who always urges it to do good and who reports all the
spirit's works to God and the angels in heaven.

Q89. Pupil: Since God knows all things and
the holy angels are able to perceive all things
in him, how is it possible that they be told things
they do not know?

Master: The angels tell our acts to God
and their fellow angels for no other reason than
to be congratulated for our progress, as the
scripture says, "There shall be joy before the
angels of God upon one sinner doing penance"
(Luke 15:10). On the other hand, they are made
sad when they are offended by our bad deeds.

Q90. Pupil: Are the angels constantly on
earth with those whom they guard?

Master: When there is need, they come to
the rescue, but mostly they come when they have
been invited by prayer. There is no delay in
their arrival, for they are able to slip from
heaven to earth and back again in a moment. When
they come down to us, they are not deprived of their
inner glory because they always see the face of
the Father where ever they are sent.
Q91. Pupil: How do they appear to men?

Master: In the form of a man. A man, since he is physical, is not able to see a spirit. For this reason they take on a body from the air which a man is able to see and hear. Moreover, this body is more visible than tangible nor is it visible to everyone but only to those to whom they wish to show themselves.

Q92. Pupil: Do the demons plot against men?

Master: Innumerable demons preside over each sin which they have under their control and they constantly lure spirits to sin. They tell the wicked deeds of men to their prince with a great laugh. If any one of them is conquered in the fight by one of the righteous, that demon is beaten into the pit by that man's guardian angel and no longer allowed to associate with any of the saints. However, another demon is soon substituted by their prince. Just as man was driven from Paradise soon after he was conquered by the devil, so also is that demon who has been conquered by the saints immediately damned and cast into Hell. They often take on tangible bodies from the lower air in order to be more deceptive.

Q93. Pupil: Are they able to possess whom they wish?
Master: They were unable to enter a herd of pigs except by permission. How much less men! Anytime they possess the body of a holy man, they bring a crown to him and punishment to themselves. They always possess the spirits of wicked. Sometimes they even plague their bodies. At baptism, a man's body is dedicated by anointing and chrism as a temple to the Holy Spirit, as the scripture says, "The temple of God, which you are, is holy" (I Cor. 3:17). Therefore, either the Holy Spirit or an impure spirit always inhabits this temple.

Q94. Pupil: What good does anointing with oil do for the sick?

Master: Confessed sins that are not repeated are forgiven through this anointing, according to the scripture, "If he be in sins, they shall be forgiven him" (James 5:15). If one does not repent of one's sins, this anointing will not only be of no benefit, it may even be a great detriment.

Death

Q95. Pupil: Is death-bed repentance effective?

Master: Whoever puts off repentance until death does not abandon his sins but is abandoned by them, since they no longer desire him as a slave. Nevertheless, whoever repents
in his heart will find mercy even in death, just as
the robber at the very point of death. The scripture
says, "At whatever hour you lament, you will be
saved" (cf. Ezek. 18:21-22 and 33:12).
Q96. Pupil: Why is it called "mors" (death)?
Master: From the bitterness of the forbidden apple, whence "mors"
arose. There are three kinds of death: The immature
death of infants, the bitter death of youth and
the natural death of the old.
Q97. Pupil: Since sins are forgiven at baptism
and since death is a punishment for sin, why is
death permitted to have power over the elect after
they have been baptized?
Master: So that they may suffer for Christ
and gain a greater crown. There is also another
reason. If immortality were granted at baptism,
everyone would flock to baptism for immortality,
not for God and, so, none would return to the
kingdom. For this reason God forgives sins at bap-
tism but does not take away the punishment for sin.
Thus, the righteous may walk by faith and play their
part through works of grace until death is absorbed
by life.
Q98. Pupil: Are the sins of the reprobates
forgiven at baptism?
Master: They are, but as they afterwards slip back into the same sins, their sins return to them, as the scripture says, "I forgive thee all the debt" (Matt. 18:34).

Q99. Pupil: Why does God permit the reprobates to come to baptism or other sacraments when he knows that they will fail in their commitments?

Master: It is for the elect, as I said, so that they may draw them by their example.

Q100. Pupil: What is the "blasphemy of the Holy Spirit which is forgiven neither in this world nor in the world to come" (cf. Matt. 12:31-32)?

Master: Impenitence and disbelief.
Remission of sins is given by the Holy Spirit. Whoever has no faith in the grace of the Holy Spirit and does not repent, blasphemes the Holy Spirit. This is the unforgivable sin.

Q101. Pupil: Does it harm the good if they are slain or snatched away by sudden death?

Master: Not inwardly. People who always realize that they are going to die do not die suddenly, whether they are sacrificed by the sword or torn by animals or engulfed in flames or water or hanged or broken on the wheel or any other wretched mode of death. It is always true that "the death of his saints is precious in the
sight of the Lord" (Psalms 115:15), as is said, "By whatever death the righteous die, their righteousness is not taken from them" (cf. Ezek. 33:12-19). Such a death is not a detriment and may even be quite beneficial since, if they committed any sins out of human frailty, it will be forgiven through the bitterness of death.

Q102. Pupil: Do the wicked derive any advantage by lying in bed for a long time before they die?

Master: Those who do not die in the Lord, and who think they will never die, die badly and suddenly no matter how they die. Furthermore, the death of the wicked is always most awful.

Q103. Pupil: Is it a detriment to the righteous not to be buried in the Church cemetery?

Master: None whatsoever. The whole world is the temple of God and was dedicated by the blood of Christ. Whether the righteous be buried in the country, the woods, a swamp or whatever place they are tossed, or whether they are devoured by animals or beasts of prey, they are always cherished in the lap of the Church, which is spread throughout the length of the world.

Q104. Pupil: Is there any advantage to those who are buried in sacred places?

Master: The righteous sanctify the places
in which they are buried. Those who owe punishment receive some benefit by being buried in sacred places, because they are aided by the prayers of those with whom they associate in the grave. They have the added advantage that when their friends gather there, they receive a reminder from the grave markers to pour out prayers to God on their behalf.

Q105. Pupil: Do the wicked receive any benefit from burial in a sacred place?

Master: They receive a great disadvantage if they are joined in the grave with those from whom they are so far separated by merit. For this reason, many are said to have been dug up by demons and tossed quite far from sacred places.

Q106. Pupil: God keep you long from evil, good doctor, and may Christ unite you with the ethereal citizens among the stars.

Master: Amen.
BOOK III

ON THE NEXT LIFE

The Elect

Q1. Pupil: Although you have already lopped an infinite number of heads from off the hydra, more and more keep springing up in their place. Now then, light of the Church, take up the sword of your noble tongue and chop down this forest of questions in which I wander so that I, wanderer that I am, may escape by your aid to the open field of knowledge. Explain what happens to the dead.

Master: Just as a bridegroom comes with a crowd of soldiers to fetch his bride and then, happily singing, leads her off, so when a righteous man comes to his end, his guardian angel comes with a crowd of angels and raises his soul, the bride of Christ, from the bodily prison and leads it into spiritual paradise and, with loud singing of the sweetest song and with bright light and the most pleasant odor, arrives at the heavenly palace.

Q2. Pupil: Is this paradise a physical place?

Master: It is not a physical place, because spirits do not live in physical places, but, rather,
it is the spiritual dwelling of the blessed, which
the eternal wisdom made in the beginning. It is
in an intellectual heaven and there they view divin-
ity itself, face to face, as it really is.

Q3. Pupil: Are all the souls of the righteous
brought there?

Master: The souls of the perfect are
brought there soon after they leave the body.

Q4. Pupil: Who are the perfect?

Master: They are those for whom the
commandments were not enough and so they did more
than was commanded. They are martyrs, monks and
virgins. Martyrdom, virginity and renunciation
of the world are not commandments but only divine
suggestions. Therefore, those who do these things
will possess the kingdom of heaven by right of
inheritance, as the scripture says: "You shall
receive a hundred-fold and shall have life ever-
lasting" (cf. Matt. 19:29) and elsewhere, "When he
has given sleep to his beloved, behold, the
inheritance of the Lord" (Psalms 126:2-3). The
righteous moreover are distinguished there by
their dwellings. Of them, it is said, "He
advances them to honor, but us to salvation."

Q5. Pupil: Who are the righteous?

Master: They are those who fulfilled the
commandments of God without complaint, whom, when they die, the angels lead to a terrestrial paradise, or rather, some spiritual joy, since we do not believe that spirits inhabit physical places. There is a certain order of righteous, such as married people, who are called "imperfect," all of whom will nonetheless be written in the book of God when they are united. When they die, they will receive very pleasant little habitations, according to their merits. Before the day of judgement, many of these will be raised to a greater glory by the prayers of the saints and the charity of the living. After the judgement, they will all associate with the angels. Certain of the elect, who delay their repentance, fall far short of perfection. Like an erring son who is handed over to a slave for flogging, the holy angels send these elect to the demons for purification. Nonetheless, the demons cannot harm them more than they deserve or more than the holy angels allow.

Q6. Pupil: What can be done to free them?

Master: Masses, acts of charity, prayers and other pious works all help them, especially if they did such things for others while they were alive. Some are freed on the seventh day, some on the thirtieth, some after a year
and some only after a great deal of time. Nevertheless, after the judgement, they will be equal with the aforementioned angels.

Q7. Pupil: Why are those particular lengths of time specified?

Master: Three and four make seven. In three, the faith of the Trinity is understood; in four, man, who consists of four elements. Also, the soul has three powers, rational, irascible, and concupiscent. Further, all time takes place in seven days. Therefore, the soul is sentenced to seven days so that it may be forgiven for whatever it, by its three powers, did through the four materials of the body in faith of the Trinity while acting during the seven days of this time against the seven-formed Holy Spirit which it accepted at baptism. Thirty is three times ten. The new law, with its faith in the Trinity, is understood in three and the old law with its faith in the Ten Commandments is understood in ten. Also, every month slips by in thirty days. The thirtieth day is specified so that a man may be cleansed of whatever he sinned against the new or old law during his months of life. The year is Christ as the scripture says, "A year acceptable to the Lord" (cf. Isa. 58:5). The months are
the twelve apostles, according to the scripture, "Thou shalt bless the crown of the year of thy goodness" (Psalms 64:12). The seventh day signifies the seven gifts of the Spirit and the third day, the Trinity. The sun returns to its starting place after a year and the moon after a month. Therefore, a year is specified so that the soul may be forgiven whatever it did against the Sun of Justice, Christ, and the moon, his Church, and the teaching of the apostles who are the good months of the year.

Q8. Pupil: What is the purgatorial fire?

Master: For some, purgatory is the bodily torture which the wicked inflict upon them in this life. For others it is the afflicting of their own bodies with fasting, vigils and other labors. Some lose their loved ones or fortunes. Some suffer sadness or sickness. Others suffer lack of food and clothing and some even suffer the bitterness of death itself. After death, purgatory will be either too much fiery heat or a terrible freezing cold or some other type of punishment, of which the least is greater than the greatest imaginable in this life. While they are there, angels or some of the saints in whose honor they did something in this life occasionally appear to them and comfort
them with a breeze or sweet smell or some other solace. When they are freed, their benefactors will lead them into that court which accepts no blemish.

Q9. Pupil: In what form are they placed there?

Master: In the form of the bodies which they bore here. We also hear concerning the demons that they are given bodies made from the air in which they are tortured.

Q10. Pupil: Since the body is mindless and unable to do anything of itself but is, as it were, an instrument of the spirit, why is it damned?

Master: When men take an enemy, they first raze or burn his buildings, after which they kill him, having tortured him, so that he will both mourn in his spirit because his possessions are lost and lament the destruction of his body because of the wounds he has received. The body is the garment or habitation of the spirit which it loved while despising its creator. Therefore the body is destroyed and burnt with the spirit so that the spirit will be in torment over the burning of its garment or habitation. The body is the instrument of the spirit, but it is not like the flute of a flute-player or the axe of a carpenter. They are united so that the body
is said to have done whatever the spirit has done. Therefore, it is rightly damned with the spirit.

Q11. Pupil: How many spirits reach heaven?
Master: As many as the angels that remained there. Each soul will be assigned to one of the orders of angels according as God perceives its merits.

The Damned

Q12. Pupil: You have told me enough about the righteous. Now tell me what happens when the wicked die.

Master: When the wicked reach their end, a great noisy throng of demons, awful to see and dreadful in their actions, comes to get them. They drive the soul from the body with terrible torment and lead it cruelly to the prisons of Hell.

Q13. Pupil: What is Hell or where is it?
Master: There are two Hells: an upper and a lower. The upper is in the lowest part of this earth and it is filled with punishments. In that place, there is an overflowing abundance of too much heat, great cold, hunger, thirst and various physical pains, such as beatings, and spiritual pains, such as fear and shame. The scripture says concerning this place, "Bring my
soul," that is, my life, "out of prison" (cf. Psalms 141:8), that is, from hell. The lower hell is spiritual and filled with inextinguishable fire, of which the scripture says, "Thou hast delivered my soul out of the lower Hell" (Psalms 85:13). It is said to be under the earth so that, just as the bodies of sinners are covered over with earth, the spirits of sinners may be buried under the earth in Hell, as the scripture says of the rich man: "He was buried in Hell" (Luke 16:22). There are said to be nine particular punishments in the place. Q14. Pupil: What are they? Master: The first is a fire so great that if the entire ocean should flood it, it would not go out. Its heat is as much hotter than an earthly fire as an earthly fire is than a fire painted in a picture. It burns but gives no light. The second is an unbearable cold, of which we are told: "A mountain of fire sent into it would turn into ice." The scripture says of these two: "Weeping and gnashing of teeth" (Matt. 24:51). The weeping is occasioned by the smoke from the fire and the gnashing of teeth by the cold. The third is immortal worms, that is, snakes and dragons, awful to see and terrible in their hissing, who live in the flames like fish in water.
The fourth is an unequaled stench. The fifth is the scourgings of the tormentors which strike like hammers on iron. The sixth is the tangible shadows, as the scripture says, "It is a land of shadows where dwells no order but rather an everlasting horror" (cf. Job 10:22). The seventh is the shame of sins, all of which are shown to everyone and they are not able to hide. The eighth is the awful sight of the demons and dragons, which they see by the flickering fire and also the wretched cry of those who weep and those who mock. The ninth is the fiery chains with which each of their limbs is bound.

Q15. Pupil: Why do they suffer so many punishments?

Master: Because they took no heed of the community of the nine orders of angels, they will rightly suffer the nine torments. And, because here they burned with the flame of desire, there they will rightly burn in a filthy flame. Since here they were stiff with the cold of malice, there they will rightly shriek in the the punishment of cold. It is said that they burn with an outer fire, like iron in a furnace, and freeze internally, like ice in the winter, according to the scripture, "They pass from the snow waters to excessive heat"
(cf. Job 24:19). Because envy and hatred gnawed them like worms here, there they will be deservedly bitten by worms. Because here they delighted in the filth of lechery, there they will be rightly and cruelly tortured by a rotten stench. And because here they did not desire to be disciplined and would not submit with other men to be whipped, there they will be unceasingly beaten with whips, as the scripture says, "Judgements are prepared for scorners and striking hammers for the bodies of fools" (Prov. 19:29). Because they loved the shadows of error here and did not wish to come to the light of Christ, therefore they are hidden there in awful shadows, according to the scripture, "They shall never see light" (cf. Psalms 48:20). And because here they disdained confession of sins which they were not embarrassed to commit, there, they will be forever in shame with all their sins uncovered and apparent. Because here they scorned to hear and see the good, there they are rightly filled with terrible sights and wretched sounds. And because here they wasted away in separate crimes, there their separate limbs will be rightly bound in chains. "They hope for death and death shall fly from them" (cf. Apoc. 9:6).
Q16. Pupil: In what way are they placed there?

Master: Their heads are down, their backs twisted about, their feet stretched above them and they are stretched in all directions for punishment.

Q17. Pupil: Alas. Why was the man born who will be punished with such distress?

Master: Why do you weep? Why do you let your tears flow? Only the devil and his members will suffer these things.

Q18. Pupil: Who are his members?

Master: The proud, envious, fraudulent, unbelieving, gluttonous, drunken, debauched, murderers, cruel, thieves, pirates, robbers, impure, greedy, adulterers, fornicators, liars, perjurors, blasphemers, evil-doers, back-stabbers, and the discordant. Anyone who is found to be one of these will depart to the aforementioned punishments and never return.

Q19. Pupil: Will the righteous see them?

Master: The righteous will see the wicked in punishment so that they will have greater joy in having avoided it. Moreover, before the judgement, the evil will see the righteous in glory so that they will have a greater sorrow for having disdained it. After the judgement
the good will always see the evil in punishment, but the evil will nevermore see the good.

Q20. Pupil: Will the righteous not mourn when they see the wicked in torment?

Master: No. A father will see his son in punishment and a son his father and a mother will see her daughter and the daughter her mother and a husband will view his wife and a wife her husband and they will not only not be sad, but it will be as delightful for them to see as when we see fish playing in a stream. The scripture says, "The just shall rejoice when they see the punishment of sinners" (Psalms 57:11).

Q21. Pupil: Do they not pray for them?

Master: They would have feelings against God if they prayed for the damned. They are so united with God that all his judgements please them and they rejoice in them.

Q22. Pupil: In what Hell were the righteous before the coming of Christ?

Master: In the higher one, in the place where it joins the lower, where they were able to see both. Those there, even though they received no punishment, thought themselves in Hell because they were separated from the kingdom. To those who were in the lower hell it seemed like the
coolness of paradise. For that reason the rich man asked Lazarus for a drop of water to be dripped on him.

Q23. Pupil: What punishment did they have then?

Master: Only certain shadows, as the scripture says, "To them that dwell in the region of the shadows of death, light is risen" (Isa. 9:2). Some of them did receive some punishment. The Lord came to the upper hell by being born, in order to free the oppressed from the devil. He descended to the lower hell by dying in order to redeem the captives from the tyrant, as the scripture says, "Thou shall say to them that are bound: Come forth and to them that are in darkness: Shew yourselves" (Isa. 49:9). He calls the ones in punishment "bound" and the others "in darkness." He will release them all and, as King of Glory, he will lead them to glory.

State of Souls Before the Judgement

Q24. Pupil: Do they know each other there?

Master: The spirits of the righteous know all the righteous by name and family and merit, as if they had always been together. They know the wicked only to the extent that they know why each one is there. The evil know
the evil and the good whom they see only to the extent of knowing their names, as the rich man knew the names of Abraham and Lazarus.

Q25. Pupil: Do the spirits pray for their dear ones?

Master: The righteous pray for those whom they loved in the Lord and for those who invoke them, that they may be preserved from evil and freed from the temptation of the world and, if they are in error, that they may be chastened and be swiftly allowed to associate with them.

Q26. Pupil: In what way do they pray?

Master: Their desire is their prayer. Whatever they desire they experience without delay. It is their task to pray on behalf of physical tortures or to show to God good deeds done for Christ. They do not pray for anything that God himself has not determined to do; otherwise, they would pray in vain.

Q27. Pupil: Do they have a fulness of joy?

Master: Not at all. When people are invited to a banquet, they come and are happy at their reception but still worried about their absent friends. However, when all have arrived, they rejoice more fully. In the same way, the spirits of the righteous are happy for their
present glory but worried about our absence. When they have received their bodies and everyone has come together, then they will have a fulness of joy.

Q28. Pupil: What is the home of the Father and what are his many dwellings?

Master: The home of the Father is the sight of omnipotent God in which the righteous glory as though in a home. The dwellings are various rewards according to their merits.

Q29. Pupil: Do the spirits know what goes on here?

Master: The spirits of the righteous know everything that happens here. However, they do not know what is in the place of punishment unless the saints or angels tell them. Those who are in Hell no more know what is happening here than they know what is happening there while they are alive. However, just as certain of the prophets once knew things others did not, though not all things, certain spirits of the wicked know some things others do not, though not all things. This information is either divinely revealed or told to them by those who die and go to Hell.

Q30. Pupil: Are they able to appear whenever they wish or to whom they wish?

Master: The spirits of the saints appear whenever they want and to whomever they want,
whether awake or asleep. Those who are in punishment do not appear unless allowed by the angels so that they may ask for liberty or announce to their friends the joy of their freedom. The spirits in Hell cannot appear to anyone. If sometimes they seem to appear to people, whether during sleep or waking, it is not they but demons who appear in their form. For these demons transform themselves into angels of light in order to deceive. If it truly happens, it happens for the merit of some saint as when the spirit of the robber appeared to Saint Martin when he defaced the altar or for admonition, as when the spirit of Pope Benedict appeared in an omen. His head and tail were that of an ass, his middle was that of a bear and he declared that he dragged it day and night through harsh and fiery places and that after the judgment he would be swallowed up by the pit of Hell.

Q31. Pupil: In what form do they appear?
   Master: In human form, with a body taken from the air.

Q32. Pupil: Where do dreams come from?
   Master: Sometimes from God, when he wishes to reveal something future as when by stars and sheaves he revealed that Joseph was preferred to his brothers. Sometimes he reveals some need,
as when he told that other Joseph to flee into Egypt. Sometimes they come from the devil, when something disgusting is seen or when he endeavors to hinder the good, as we read about the wife of Pilate during the passion of our Lord. Sometimes, they come from man himself when he imagines in his sleep something he has seen or heard or thought. He is placed in fear by sad things and mocked in his hope by happy things.

The Antichrist

Q33. Pupil: Blessed is the word of God which has disclosed so many secrets to me through your mouth. Now, if I dare ask, I would like to hear all about the Antichrist.

Master: The Antichrist will be born in great Babylon from a whore of the tribe of Dan. He will be filled with the devil in the womb of his mother and will be nurtured by the wicked in Corozaim. He will command the whole world and will subjugate the whole human race to himself in four ways: First, he will gain the noble by wealth, which he will have plentifuly because all hidden money will be manifest to him. Second, he will subdue the common people by terror because he will rage with great savagery against the
worshippers of God. Third, he will win over the clergy by wisdom and unbelievable eloquence, because he will know all sciences and all scripture from memory. Fourth, he will deceive those who have contempt for the world, such as monks, by signs and omens. He will do tremendous miracles such as commanding fire from heaven to consume his adversaries as they stand before him or commanding the dead to rise and bear witness for him.

Q34. Pupil: Will he really raise the dead?

Master: Not at all. But the devil, by some wicked act will enter the body of some damned person and carry it about and speak in it to make it seem alive, as the scripture says, "With every sign and lying omen" (cf. II Thess. 2:9). Then the ancient Jerusalem will be rebuilt and there he will command that he be worshipped as God. The Jews from all the world will come and accept him with a great oath, but at the preaching of Elijah and Enoch, they will turn to the Christian religion. Almost all of them will undergo an awful martyrdom.

Q35. Pupil: At what age will those two come?

Master: At the very age at which they were taken up. The Antichrist, who is called Antemos, that is, contrary, or Arnoyme, that is,
denial, or Titan, that is, sun or giant, will kill them. In the three parts of the world, Asia, Africa, and Europe he is named in three languages: In Hebrew, Arnoyme, in Greek Antemos, and in Latin Titan. He will rule for three and a half years. Finally he will extend his forces to conquer the righteous at the Mount of Olives and there he will be found suddenly dead by the spirit of the mouth of the Lord, that is, slain by the command of God, as the saying goes, "The Lord will destroy at his holy mountain the man renowned through the whole earth" (No reference given).

Q36. Pupil: Since it says that "For the sake of the elect, those days shall be shortened" (Matt. 24:22), will those days be shorter than those now?

Master: The days then will be just as long as now, as the scripture says, "By thy ordinance the day goeth on" (Psalms 118:91). But the days are said to be shortened because he will reign a short time, that is, three and a half years. Furthermore, it is believed that the bodies of men will be smaller than ours just as ours are smaller than the ancients.

Q37. Pupil: What will happen afterwards?

Master: Forty days will remain for
those to repent who fell either out of terror or by deception. After that, no one knows when judgement day is.

The Resurrection

Q38. Pupil: What is meant by the "last trumpet" (I Cor. 15:52)?

Master: When the Lord gives his law on the Mount, the sound of a trumpet is heard. Angels are set apart for this purpose and, with bodies and trumpets taken from the air, they will sound the terrible judgement of God to the world with a trumpet blast, as the scripture says, "The trumpet shall sound" (I Cor. 15:52), and again, "Their memory hath perished with a noise" (Psalms 9:7). A voice on high will come to the dead. "Rise up," they exclaim, according to the scripture which says, "At midnight there was a cry made" (Matt. 25:6). At that sound, all the dead, good and bad, will rise up "in the twinkling of an eye" (I Cor. 15:52), that is, as quickly as you can open your eye, or rather, as quickly as you can see the light with your eye opened.

Q39. Pupil: What is the first resurrection?

Master: Just as there are two deaths, there are two resurrections. One of the spirits
and one of the bodies. When a man sins, his spirit dies because it is abandoned by life, that is, by God and it is buried in the body as if in a grave. When it returns to life, that is, to God, through repentance, it rises up as though from the dead. The other resurrection is that of the body.

Q40. Pupil: On what day will it take place?
Master: On Easter Day, at the hour when Christ resurrected.

Q41. Pupil: Will there be anyone on earth then?
Master: The earth will be as full of people then as it is today and they will be working just as they do now. Some will plough, some will sail, some will build and some will do this and that.

Q42. Pupil: What will happen with them?
Master: The righteous, when they rise, will soon be taken through the air and led to Christ by angels. The elect will be taken alive with them and will die in the taking and be made alive again. This has already happened with Mary and John. Mary received her body and was raised to glory after her death. John was taken up while in the flesh and, so it is believed, died in the taking and came to life again. The reprobates will die of fright and immediately come to life. This is the judgement of the living and dead.
Q43. Pupil: Will they rise who died in their mothers?
   Master: As many as received a vital spirit rise.
Q44. Pupil: At what age or with what capacity?
   Master: They will be as they were at thirty years or would have been if they died sooner.
Q45. Pupil: Sometimes a wolf eats a man and makes the man's flesh his own. Then a bear eats the wolf and a lion the bear. How will a man rise from them?
   Master: What was the man's flesh will rise. The flesh of the beasts will remain. He who knew how to make all things from nothing knows well enough how to separate them. Whether they are eaten piecemeal by beasts or fish or birds, all men will be formed again at the resurrection and not a hair of them will be lost.
Q46. Pupil: If the hair and nails which have been cut return to their place, won't men be malformed?
   Master: That is not how you should understand the idea of all things returning to their former place. It is like when a potter breaks a newly made pot and makes another from the same clay. He does not care what used to be the handle or the base. In the same way God, the fashioner, will make another body from the same material, one not
very much like this one. It will lack every deformity and weakness and will be completely pure and beautiful. God is able to restore each limb beautifully to its place.

Q47. Pupil: What of those who had two heads or too many limbs or were deformed in some way, being too fat or skinny? Will they rise as such?

Master: Those who had two heads will rise as two bodies and each spirit will have its body about which there will be nothing improper or deformed. It will have all its limbs sound and whole and it will possess full beauty.

Q48. Pupil: What do you think about those who were miscarried?

Master: To the extent that they are the seed of the father, they will rise with the father. To the extent that they are the blood of the mother, they will rise with the mother.

Q49. Pupil: What kind of bodies will they have?

Master: Immortal and uncorruptible, shining like clear glass. The reprobates will likewise have immortal bodies since they must mourn forever in death and they will be incorruptible to the extent that when they are afflicted with every punishment, they will not be consumed, but nonetheless, they will be full of darkness.
Q50. Pupil: At what time will the judgement be?  
Master: In the middle of the night. At that hour the angel destroyed Egypt and the Lord despoiled Hell and at that hour he will free his elect from this world.

Q51. Pupil: How will the Lord come to judgement?  
Master: When a ruler enters a city, he wears a crown and other insignia by which his arrival may be known. So Christ will come to judgement in that form in which he ascended to heaven, accompanied by all the orders of angels. Angels will bear the cross before them. He will stir the dead with voice and trumpet as he goes. All the elements will be disturbed with a raging tempest of fire and ice combined, which will rage on every side, as the scripture says, "Fire shall go before him and a mighty tempest around him" (cf. Psalms 49:3), and elsewhere, "The world shall fight with him against the unwise" (Wisdom 5:21).

Q52. Pupil: Will the judgement be in the valley of Jehosaphat?  
Master: The valley of Jehosaphat is called the valley of judgement. A valley is always near a mountain. The valley is this world
and the mountain is heaven. Judgement takes place in the valley, that is, this world, or rather, in the air when the righteous are placed at his right hand as sheep and the wicked are punished at his left hand as goats.

Q53. Pupil: What does it mean "at the right hand" or "at the left"?

Master: "At the right hand" means raised in glory and "at the left hand" means down to the earth. The righteous are raised on high by the twofold wings of charity, as the scripture says, "The righteous shall raise their wings like eagles" (cf. Isa. 40:31). The impious will be thrust downwards, like lead to the earth, by their sins, to which they clung with all their hearts.

Q54. Pupil: In what form will the Lord appear there?

Master: He will appear to the elect as he appeared on the mount. He will appear to the reprobates in the form he had when he hung on the cross.

Q55. Pupil: Will there be a cross, that is, the tree on which the Lord suffered?

Master: No, but there will be a light in the shape of a cross and brighter than the sun.
Q56. Pupil: Why will the Son give judgment?
Master: The Son is the likeness of God. Angels and man take the likeness of God on themselves. It is right, therefore, that the one who received injury should give judgment for his own revenge, even though the Father and the Holy Ghost will work with him.

Q57. Pupil: Is there a seat there upon which he will sit, according to the scripture, "He shall sit upon the seat of his majesty" (Matt. 25:31)?
Master: It is said that Christ now stands and fights for his bride, but when he has conquered his enemies and has received his bride unto himself, he will sit in majesty, that is to say, his humanity will rest in divinity. He will sit on a seat because he will cease from all labor in the Church. Nonetheless, because he will appear as a man, it is believed that he will sit as judge on a seat made from the air.

Q58. Pupil: Will the apostles have seats, according to the scripture, "You shall sit on twelve seats" (Matt. 19:28)?
Master: Their seats are their consciences in which, when the world and sin are overcome, they will rest triumphantly as if on a seat.
But they will seem to sit on seats of air as the scripture says, "They will sit on seats in judgement" (Psalms 121:5).

Q59. Pupil: How will the judgement take place?

Master: Now the good and evil are intermingled and many seem good who are evil and many who are good are considered evil. At that time angels will separate the good from the evil, as grain from chaff, and men will be divided into four orders. The first is the order of the perfect who will judge with God. The second is the order of the righteous who will be saved through judgement. The third is the order of the impious who will perish without judgement. The fourth is the order of the evil who will be damned through judgement.

Q60. Pupil: Who are those who will judge?

Master: Apostles, martyrs, monks and virgins.

Q61. Pupil: How will they judge the righteous?

Master: They will show that the righteous followed their teachings and examples and are, therefore, worthy of the Kingdom.

Q62. Pupil: Who are those who are judged?

Master: Those who did works of mercy while legally married or who gained forgiveness
of their sins through repentance and acts of kindness. Unto them will be said, "Come ye blessed of my Father; I was hungry and you gave me to eat" (Matt. 25:34-35), et cetera.

Q63. Pupil: Will these things be said with spoken words?

Master: Since Christ will appear as a man and they themselves will attend him while in the body, it is possible that these words will be audibly spoken. Nevertheless, although everyone will know by what merit each person is saved or damned, the words will indicate more clearly to us the merits by which they are saved.

Q64. Pupil: How will they be judged?

Master: Those who did these things will be considered worthy of the celestial palace.

Q65. Pupil: Who are those who perish without judgement?

Master: They are the ones who "sinned without the law" (Rom. 2:12), pagans, for example, and those Jews who were born after the suffering of Christ. For after his suffering, the observation of the law was reckoned as the superstition of idolatry.

Q66. Pupil: Will they too see Christ?

Master: They will but only to their own
hurt and confusion as the scripture says, "They shall look on him whom they pierced" (John 19:37). For all the impious consented to the murder of the Lord.

Q67. Pupil: Why is it said of them, "The impious do not rise up to judgement"?

Master: It is not their lot to judge there as they have done here. It is said of them, "Thou shalt make them as an oven of fire in the time of thy anger" (Psalms 20:10).

Q68. Pupil: Who are they who are judged and perish?

Master: Jews before the advent of Christ who sinned under the law and wicked Christians who denied God by their wicked works. To them it shall be said, "Depart from me, you cursed, into everlasting fire; for I was hungry and you gave me not to eat," etc. (Matt. 25:41-42). The reason for their damnation is implied in these words: They scorned to gain forgiveness for their faults by doing acts of kindness. Note also that it does not say, "Come and I will bless you" nor "Depart and I will curse you." Rather, it says, "Because you are blessed come," and "Because you are accursed, depart."
Q69. Pupil: Who blessed the ones and who cursed the others?

Master: The Holy Spirit blesses the elect daily through the mouths of their friends and enemies, when it is said, "Blessed be you of the Lord" (Psalms 113:15), and again, "The blessing of the Lord be upon you" (Psalms 128:8). He curses the reprobates through the mouths of all men when it is said, "They are cursed who depart from thy commandments" (Psalms 118:21).

Q70. Pupil: How will the saints judge them?

Master: By their merits, they will show the wicked that they did not heed the saints' deeds or precepts and are therefore worthy of punishment. "The Lord shall trouble them in his wrath and fire shall devour them" (Psalms 20:10).

Q71. Pupil: Does the Lord possess rage or anger?

Master: Such emotions do not exist in God, who, according to the scripture, "judgeth all things in tranquility" (cf. Wisdom 12:18). But when the sentence of righteous damnation is spoken against the accused, he seems to be angry at those who so suffer.

Q72. Pupil: Will the righteous have defenders or the wicked accusers?

Master: Only their consciences, for they
will all be lit up by the glory of the cross. Just as the sun is now seen by everyone, so at that time, will the consciences of all men be openly seen by all.

Q73. Pupil: What does the scripture mean which says, "The books were opened and the book of life also, and the dead were judged by those things which were written in the books" (cf. Rev. 20:12)?

Master: The books are the prophets, apostles and other perfect men. The books are opened at that time because they will show everyone their teachings and parables and in them everyone will see, as if in books, what they ought to have done and avoided. The book of life is surely the life of Jesus in which everyone reads, as if in a book, which of his commandments he obeyed or disobeyed. The book of life is also the divine power in which everyone will see his conscience as if written.

Q74. Pupil: What happens next?

Master: After the judgement the devil with all his body, that is, all the unrighteous, will be cast into prison, that is, a lake of fire and sulfur. Christ, with his bride, that is, the elect, will return in triumphant glory to his Father's city, the heavenly Jerusalem.
Q75. Pupil: "He shall come and minister unto them" (Luke 12:37). What does that mean?

Master: It means that he will put off his servile form and show himself to the elect as he is in the glory of his Father, as the scripture says, "I will manifest myself to them" (cf. John 14:21).

Q76. Pupil: What does the scripture mean when it says, "He shall deliver up the kingdom to God and the Father" (I Cor. 15:24), and "God shall be all in all" (cf. Coloss. 3:11)?

Master: It means that the entire Church and the humanity of Christ will reign in divinity and God will be the joy of all men and each man separately. Each individual man will have his individual joy and all will rejoice together in the vision of God whom they will see perfectly in themselves and in all things.

Q77. Pupil: What will happen to the world afterwards?

Master: It will burn. As once, long ago, the waters of the flood overcame the earth and rose twenty-two feet above all the mountain tops, so, at that time, fire will overcome the earth and burn twenty-two feet above the mountain tops. Then the sky will be folded like a book.
and gathered together like a tent because its present appearance will be taken away so that it may be renewed.

Q78. Pupil: Will the world perish altogether?

Master: The changeability of things and the punishments of sin, such as cold, heat, hail, whirlwinds, lightning, thunder, and other troublesome things will perish altogether. However, the purified elements will remain, according to the scripture, "You will change them and they will be changed" (Psalms 101:27). Just as the present form of our bodies will pass away and another, incomparable by far, will take its place, so the present form of the world will entirely perish and another incomparable form of glory will come in its stead, as the scripture says, "God shall create a new heaven and a new earth" (cf. Isa. 65:17). Finally, the sky, sun, moon, stars, and water which now hasten unceasingly along their course as though desiring to be changed to a better state, will remain fixed and quiet and unchanged from unchangeable glory. For he will dress the sky in the glory of the sun and sun will shine sevenfold brighter as the scripture says, "The sun shall have the light of seven days" (cf. Isa. 30:26). The moon and the stars will be clothed in
unspeakable splendor. The water which had the merit to wet the body of Christ and bathe the saints in baptism will surpass all the beauty of crystal. The earth which cherished the Lord in its lap will all become as paradise and, because it was watered with the blood of saints, it will be eternally adorned with sweet-smelling, unfading flowers—lilies, roses and violets. This is "the change of the right hand of the most High" (Psalms 76:11) because the earth which was cursed and abandoned to thorns will then be eternally blessed by God and labor and sadness will be no more.

**Eternal Bliss**

Q79. Pupil: You have filled me with the good things of the house of the Lord. Tell me now what sort of body the saints will have.

Master: One seven times more splendid than the sun and very easily affected by the spirit.

Q80. Pupil: How old will the body be and what size?

Master: We are told that it will be the same age and size as Christ was when he was resurrected. Truly, since here we delight in seeing boys together with old men and women with men and tall with short people, one can believe that
it will be much more delightful there to see everyone at the same age and the same size, whether male or female. Since we enjoy hearing different tones from an organ or stringed instrument or seeing flaming gems among glowing ones, it seems more believable that everyone will resurrect and appear there at the age and size which he happened to have when he left here.

Q81. Pupil: Will they be clothed or nude?

Master: They will be nude, but they will be resplendent with every beauty and they will be no more embarrassed by their other bodily members than they now are by a pair of pleasing eyes. Moreover, health and joy, peace and concord, will be their clothing. For God will dress their bodies in "clothing of salvation" (Isa. 61:10) and their spirits in a covering of joy. Just as flowers are pleasant in different ways, for example, the red of roses and the white of lilies, so we believe that the bodies of the saints have various pleasant colors, one for martyrs, one for virgins, and so forth. These are considered to be in place of clothes.

Q82. Pupil: Are they able to do as they please without restraint?

Master: They desire nothing but good.
Therefore, they freely do as they please and wherever they wish to be, they immediately arrive.

Q83. Pupil: What do they do?
   Master: They relax and see God and praise him forever.

Q84. Pupil: What is their praise?
   Master: For the saints there to praise God means only to rejoice in their vision of God.

Q85. Pupil: Do they remember the evils they suffered while in the flesh?
   Master: They remember everything.

Q86. Pupil: Does it not make them sad?
   Master: No, indeed. They rejoice the more for having escaped those things, just as when someone escapes danger in war and afterwards enjoys telling his friends about it.

Q87. Pupil: Your golden tongue has borne me above the heights of the earth. Now, then tell me of their joys.
   Master: The joys of the saints are those things which the "eye hath not seen nor ear heard neither hath it entered into the heart of man what things God hath prepared for them that love him" (I Cor. 2:9).
Q88. Pupil: What are they?
Master: Eternal life, eternal bliss and a plentitude of all things without fail.

Q89. Pupil: Explain that more clearly.
Master: They have seven particular glories of the body and seven of the spirit. In the body they will have beauty, swiftness, strength, freedom, pleasure, health, and immortality. In the soul, they have wisdom, friendship, harmony, power, honor, security, and joy.

Q90. Pupil: I'm beside myself at your words. These are the very things my spirit desired to hear. Would you explain them in a different manner?
Master: Would it please you if you were as beautiful as Absalom, who was perfect in body and whose hair clippings were even considered very valuable?

Q91. Pupil: Oh, glory!
Master: And what if, along with this beauty, you had the swiftness of Asail, who could outrun the wild goats?

Q92. Pupil: Oh, heavenly grace!
Master: What if you, in addition to these two things, had the strength of Samson who vanquished a thousand armed men with the jawbone of an ass?
Q93. Pupil: Oh, how splendid!
   Master: What if you were, in addition to these three things, as free as Augustus, whom all
   the world served?
Q94. Pupil: What a brilliant thought!
   Master: And what if you were, in addition to these four things, as well provided with pleasure
   as Solomon, who never denied his heart's desire?
Q95. Pupil: How delightful!
   Master: And how would you, in addition to these five things, like to be as healthy as Moses,
   who never lost a tooth or his eyesight?
Q96. Pupil: How sweet!
   Master: What if, on top of everything else, you were to live as long as Methusala, who lived
   almost a thousand years?
Q97. Pupil: How magnificent! It seems to me that if one were given the choice, he might rightly
   choose any one of these in place of a kingdom. If someone could possess them all, it would be pre-
   ferable to the whole world.
   Master: You ought to keep quiet until you hear better things than these. What if, along
   with all that I just mentioned, you were as wise as Solomon, to whom all things hidden
   and secret were manifest?
Q98. Pupil: My God!

Master: What if, on top of all these things, all men were such friends to you as David was to Jonathan, whom he loved as his own soul?


Master: What if, moreover, all men lived in such harmony with you as Laelius with Scipio, of whom neither desired what the other did not?

Q100. Pupil: Unspeakable joy!

Master: What if to all this you added the power of Alexander the Great who subjected Asia, Africa, and Europe to his power?

Q101. Pupil: How sublime!

Master: What if you were also held by all in such honor as was Joseph of Egypt whom men worshipped as God?

Q102. Pupil: Such eminence!

Master: What if you were also as safe as Elijah and Enoch?

Q103. Pupil: Magnificent!

Master: What if, with all this, you should have the joy of one who is suddenly taken to his kingdom while being led to torture?

Q104. Pupil: How majestic!

Master: What if you should have a friend whom you loved as yourself and who was
equally blessed with all these things? Would you not have a double joy?

Q105. Pupil: What a great delight it would be!

Master: What if you should have many friends, all blessed with these good things? Would you not have so many joys?

Q106. Pupil: Unutterable joy! I delight as much in your words as I would in all wealth. It seems to me that if someone possessed a few of these gifts, not even all of them, he would be worth more than the whole world. And if anyone should have all of them he would rightly seem like God.

Master: Your feelings are proper. Actually, they are far better off than what I said. For the beauty of Absalom would be ugliness there. Moreover, their beauty will be like the brightness of the sun, as the scripture says, "The just shall shine as the sun" (Matt. 13:43), which will then shine seven-fold more than now. They are promised, "He will reform the body of our lowness made like to the body of his glory" (Phil. 3:21). No one doubts that the body of Christ is more brilliant than the sun, as surely the body of the creator is more than the body of the creature. Moreover, men are called the temples of God which the sun is not called. If, therefore, the bodies of the
saints are made as brilliant as the body of Christ, who is more splendid than the sun, and if God dwells in those bodies as in temples, it is necessary that the temples of God be more conspicuous than the glory of the sun. Behold, such is the beauty of the saints. The agility of Asail would there be a limping slowness. Indeed, they are so swift that they can go from the East to the West as swiftly as the rising sun touches the West with its rays, and they are able to slip from heaven to earth and back to heaven again as swiftly as the eye can raise itself to look at heaven. For this is what the angels can do and they will be the equals of the angels, as the scripture says, "They will be equal to the angels" (cf. Luke 20:36). Behold, such is their speed. The strength of Samson would be weakness there. For their strength is such that if they wished to overturn mountains and the entire mass of the earth with their foot, they would be able to do so as easily as they now see. For no one doubts that the angels can do it and they are the equals of angels. Such is the power of the righteous. The freedom of Augustus, which can suffer arrest, bonds and imprisonment, would be captivity there. Their liberty is such that they are able to pierce all obstacles and no
creature can hold them back, just as the sepulchre was unable to keep the body of the Lord from rising again and entering, even though gates were closed. They are made like him. Behold! Such is their liberty. They would find the delights of Solomon wretched. Oh, what pleasure is theirs, for whom God himself, the fount of all good, is the unsatisfyingly satisfying satisfaction! They are twice blessed, with a lesser blessing of Paradise and a greater blessing of the heavenly kingdom. Because we have experienced neither of these, we can make no comparison to them.

But there are two miseries: the lesser one of this world and the greater one of Hell. Because we have daily experience of these two, we can make a comparison with things unexperienced. If a piece of burning iron were placed on someone's head and passed, thus glowing, through all of his limbs, he would have pain both within and without. In the opposite manner, they have pleasure through all their limbs, both within and without. It is their pleasure to see a crowd of well-formed men and women; to discern precious clothes and noble buildings; to hear sweet singing, harmonious conversation, organs, lyres, citharas and so on; to smell incense and other varieties of diverse ointments; to
delight in a variety of feasts; to discuss things pleasantly and calmly; to possess much money and a variety of household goods. All these things they will have abundantly and without end. Oh, what pleasure of sight will they have there, since they will see with their eyes closed as well as opened. Their limbs will each be like the eye of the sun, and will perceive the kingdom of glory in its beauty and view all the angels and saints both within and without and see the glory of God, the glory of the angels, the glory of the patriarchs, the glory of the prophets, the glory of the apostles, the glory of the martyrs, the glory of the confessors, the glory of the monks, the glory of the virgins, and the glory of all the saints and will perceive their eyes, faces and all their limbs from within and without. They will gaze upon each man's thoughts and contemplate all things that are in the new heaven and new earth. And their enemies, who once afflicted them, they will straightway see in Hell. In all these things they will have unspeakable joy. What pleasure they will have in hearing! The harmonies of the heavens, music of the angels and the sweet-sounding voices of all the saints serenade them without end. Such a sense of smell, when they inhale the sweetest odor
from the very fount of sweetness and perceive the perfume of the angels and all the saints! Ah, what a sense of taste when "they feast and rejoice before God" (Psalms 67:4)! The pleasure of touch is such that when all things harsh and rough are gone, all things soft and pleasant will delight them! Oh, what a great delight of the delight of riches when, in the praise of the Lord, all good things become theirs! Behold, such are the delights of the blessed. They would find the health of Moses to be an infirmity. Their well-being is from the Lord and if you tried to attack one of them with a sword you could no more harm him than you can now cut a ray of the sun. Such is the health of the saints. The long life of Methusala would be for them as hard as an extended death, since death and pain flee them and they live forever. Such is the length of life of those who joyfully inherit an eternity of never-failing life! And these are only the goods of the body.

Q107. Pupil: As the pleasant spring the thirsty farmer, so the delightful honey distilling from your mouth restores my soul. Oh, how incomparably blessed are they who are predestined to such good! Master: Truly "blessed are they that dwell in the house of the Lord" (cf. Psalms 83:5),
because they live among all these things forever. The wisdom of Solomon would seem stupidity to them. Furthermore they abound in all wisdom. They take all knowledge from the very fount of wisdom. They know perfectly the past, present and future. They know the names and families of all men and all the works ever done by them, either good or bad. Nothing hides from them since they see all things simultaneously in the Sun of Justice.

Q108. Pupil: Alas! The spring of your eloquence forces me to pour out great tears of misery! Will all the saints know what I have done?

Master: Yes, indeed. Not only what you have done, but what you, or any man, have ever thought or said, either of good or evil. They will know them uneradicably.

Q109. Pupil: What good then are confession and repentance from sins if these things are not erased and they are bound to know our impious and repulsive and disgraceful acts of shame, which one trembles even to think on?

Master: Why do you tremble? What do you fear? Are you afraid that you will there be ashamed for your acts? You will be no more embarrassed for your most repulsive and disgraceful acts which were confessed and cleansed by repentance
than you now are when someone tells you what you once did in the cradle. You will be no more disconcerted than if you had completely regained your health after receiving wounds in battle. To dismiss or erase sins is nothing else than not to punish them. Through repentance and confession our sins are forgiven, but they are never erased from the knowledge of God and the saints.

Q110. Pupil: I would like you to give some example of proof.

Master: You know, do you not, that David committed homicide and adultery?

Q111. Pupil: Yes.

Master: And you know, do you not, that Mary was a sinner, that Peter denied Christ with a lie and that Paul fought fiercely against the Church?

Q112. Pupil: Yes, I know.

Master: Do you believe they are in heaven?

Q113. Pupil: Yes, I do.

Master: If, therefore, you, corruptible and perishable, know these things, how much more do they who are free from corruptibility and perishability know these things. Nonetheless, they are not embarrassed about them but rejoice the more in the Lord for their salvation.
Q114. Pupil: Do the angels or the saints, who are nearly perfect, not shrink from such people? Do they not look down on them?

Master: Not at all. Rather, just as friends rejoice together over those who have survived a shipwreck or some other grave danger, so the angels and saints congratulate on their escape those for whom all things, even their own sins, brought about good. Just as a doctor is praised the more for having saved a desperately sick man, so God is glorified more abundantly for their salvation.

Q115. Pupil: What great happiness!

Master: The friendship of Jonathan and David would seem like hatred to them. Oh, what sweet friendship joins those whom God loves as his sons and who love God more than themselves and whom all the angels and saints love as their own selves. The concord of Laelius and Sapia would seem discord to them. Their concord is that of the eyes: Where one looks the other soon follows. Whatever anyone of them desires, God, the angels and all the saints desire.

Q116. Pupil: Ah. If God and all the saints desire what I desire I wish to be like Peter.

Master: Certainly, if you wish this, it will immediately happen. I am not saying that you
will be Peter, but like Peter. For, if you are wanting to be Peter, you are wanting not to exist, since if you should lay aside your own essence, you would be nothing. However, no one there wants more than he deserves, just as a foot does not want to be an eye or a hand an ear or a man a woman. If they wanted anything more, they would not have a fulness of joy and they do have a fulness of joy. Therefore, they do not desire more than they possess and nothing is able to be added to their joy. What one person does not possess in himself, he will possess in another. By the grace of the Word, Peter will possess in John the glory of virginity and John in Peter the glory of passion. And so each man's glory will belong to every man and every man's to each. Tell me what more they can want who will be equal to the angels and possess all the things I have mentioned and more. The full power of Alexander would seem to them like guard duty at some outpost. Their power is so great that if they wished to make another heaven and another earth, they could really do it. They are sons of God and co-heirs of Christ, and therefore gods, as is said, "I have said: You are gods" (Psalms 81:6). And, because they are gods, they can fulfill all their desires.
Q117. Pupil: If they can do it, why do they not make another heaven?

Master: God left nothing imperfect: All things are completely finished in measure, number and weight. If they should make another heaven, it would be superfluous and they desire nothing which is unbefitting or useless. We, too, are able to do many things, such as jump and run, which we do not do.

Q118. Pupil: All these things are believeable when said concerning the apostles and the greatest saints, but we would be doing well to be allowed to live in servitude to them.

Master: It is said concerning all the righteous: "They will be equals to God's angels" (cf. Luke 20:36). For just as something is perfectly hot from which all cold has been removed or perfectly cold from which all heat has been removed and yet something else can be hotter or colder, so it is granted that all the saints be equal to the angels simply by always living in the presence of the Father, but still they differ in glory as the brightness of the stars and the light of the sun and the moon. Just as a king may pass by a sick man lying in the mud and, seeing him, command that he be lifted up, bathed and clothed in the king's
own clothes, take the king's name, become his son and receive his kingdom for an inheritance, so God, seeing us in the filth of sin, raised us up through faith, bathed us with baptism, gave us the name of his divinity and recognized us as heirs to his kingdom, as we read, "As many as received him, he gave them power to be made sons of God" (John 1:12). Even though one man might be more outstanding than another or receive a more eminent glory because of his merits, they, nonetheless, all receive the one home of the Father, though to be sure in various dwellings, and the single payment of seeing God and consorting with the angels. The honor of Joseph would seem a disgrace to them. Oh, how great an honor they will have whom God honors as sons, the angels as princes and whom all the saints honor as gods. God is their debtor because they prepared with great effort to bring to pass what he ordained concerning them. The angels are their debtors because, to the extent they were able, they fulfilled the number of angels which needed to be filled. All the saints are in their debt, because whatever double, indeed hundred-fold, robe [stola] they receive, they will possess in great part from them. Heaven and earth and all creation are in their debt, because by their merits, creation
is aided in its improvement. The safety of Enoch and Elias would seem like anxious fear to them, because they are so safe that they will fear neither death nor any misfortune. They will never fear losing any of their rewards. God will not deprive them, since they are his dearest sons and they will not desire to lose these things either. Therefore these things will never perish. The happiness of those snatched from the rack and returned to their kingdom would seem like sorrow to them.

What happiness and rejoicing they will have who are led into the joy of their Lord. Oh, what joy they will have who will always see face to face, in truth, the Father in the Son, the Word in the Father and the grace of the Holy Spirit in both. They will have the joy of consorting with the angels and associating with all the saints. They will rejoice in the good things of the Lord both inwardly and outwardly, above themselves, below themselves, and roundabout and everywhere. Add to this their friends, of whom there will be many thousands. They will rejoice richly in a great abundance of every delight. Behold, this is the fullness of joy and the sufficiency of every good thing without fail.
Q119. Pupil: You have so filled my heart with joy that I feel as if I have been snatched away in a cloud into the lap of heaven and have almost seen the face of God. I rejoice in your eloquence as one who has discovered great riches.

Master: Just as the friends of God will glory in their Lord forever, happy beyond measure, so his enemies, wretched and unhappy, will be tortured forever. And just as the former will be adorned with the greatest beauty, so the others will be defaced by the greatest ugliness. The former will be lifted up to great activity, the latter depressed with great laziness. The former will be very stalwart, the latter, quite sickly. The former will enjoy a majestic liberty, but the latter will be oppressed by a confining servitude. The former will delight in great pleasure, but the latter will become bitter from great misery. The former will thrive in great health, but the latter will suffer endless infirmity. The former will rejoice triumphantly in their blessed immortality, but the others will lament the mournful length of their existence. The former are refined with a splendid wisdom, the latter darkened with a terrible ignorance, for what they know, they know only to increase their pain. Sweet friendship will
join the former, but a bitter enmity will twist the insides of the latter. The former, living in concord, will have concord with all creation and be glorified by it, but the latter, living in discord with all creation, will be cursed by it. The former will be exalted with greatest power, but the latter confined by greatest impotence. The former are rewarded with greatest honor and the latter are condemned to the greatest shame. The former dance because of their great safety, but the latter tremble from the greatest fear. The former rejoice with unspeakable joy, but the latter howl in endless wretched suffering. They have the hatred of God because they, to the extent they could, resisted him to prevent his city from ever being built. They have the hatred of the angels because as far as they could, they kept the number of angels from ever being fulfilled. They have the hatred of the new heaven and new earth and of all creation because as far as they were able they prevented them from changing.

Q120. Pupil: Oh, marvelous opposites! The joy of the one is unknowable and unspeakable, the pain of the others, incomparable and ineffable.

Master: They are called lost because they have slipped from the chariot of God.
Pupil: I don't understand.

Master: When God built his heavenly palace, the wall collapsed when the angels fell. Since God desired to rebuild it, he sent his Son to gather living stones for the building. He, entering the chariot, brought many with him. The fallen he left there, according to the scripture, "You will mount your horses and your chariots are salvation" (Habakkuk 3:8). The four-horsed chariot is the four gospels and the horses are the apostles who, by their preaching carry Christ throughout the world in this chariot and gather many to God's building. Those fallen from the chariot are the heretics and schismatics, as we read, "They went out from us, but they were not of us" (I John 2:19). Moreover, those who are led thither as fitting stones are placed in the celestial building by the great artisan. These are the elect, refined with the four virtues--prudence, fortitude, justice, and temperance. With them the walls of Jerusalem are first repaired, according to the scripture, "Jerusalem which is built as a city" (Psalms 121:3). However, the rough unpolished stones are rejected by the artisan and tossed into fire and turned to lime. The walls are strengthened and decorated with these as with mortar. Thus the
impious are rejected from the celestial building and cast into the furnace of gehenna. By their destruction, the righteous are more firmly joined by a chain of grace just as a wall is firmed by mortar, and decorated more gloriously by being covered with those others, they have endless joy in their Lord God.

Ql22. Pupil: Excellent master, may God fill you with delight and joy in the glorification of the saints and may you see the king of glory in all his beauty and may you see the good things of Jerusalem during all the days of your life.

Master: Amen!
Q2. **unthinkable level**

and you discovered us to be the creature whom nothing better can be expected of itself, light, and therefore its beauty and blessedness and blessedness (Patrologia Latina 176.756,本文44398 PL).

Q3. **look at the light**

three properties: fire, brightness, warmth. However, though there are three, there is but one Light. (John 1:19, 16, 20. 40.699). "Neither is the Lord's Spirit a personage, nor the Holy Spirit from the way. God's brightness is not from heat but from light dispensed." Anselm, *De Proprietatibus Rerum*, 131.204. 213. 240.

Q4. **found and saved**

"There is a unifying Truth and source of virtue, a certain root of light, a certain region, as I say (and in accord to be said), of unchanging truth. (Augustine, *Enarr. in Psalm. 150.48. Verse 3. 54 (Pl. 158.306). See also Ockam, *Rationale Divinarum Institutionum*, 16 (1926), 115; 37 (1923). 26; 35 (1925). Th the
Q2. **unthinkable beauty.** "You were seeking God and you discovered him to be the highest of all, than whom nothing better can be imagined. He is life itself, light, wisdom, goodness, eternal blessedness and blessed eternity." Anselm, *Proslogion XIV* (Patrologia Latinae 158.234, hereinafter cited as PL).

Q3. **look at the sun.** "Surely in fire we perceive three properties: fire, brightness, and heat. However, though there may be three properties, there is but one light." Augustine, *De Symbolo IX* (PL 40.659). "Neither is the Son from the Holy Spirit nor the Holy Spirit from the Son, just as brightness is not from heat nor heat from brightness."

Anselm, *De Processione S. Spiritus XIII* (PL 158.306).

Q4. **fount and source.** "There is a certain fount and source of virtue, a certain root of wisdom, a certain region, as I say (and if it needs to be said), of unchanging truth. Receding from this, the soul is darkened, approaching illumined."

Augustine, *Enarr. in Psalm. LVIII, Sermo I, 18* (PL 158.306). See also *Classical Review*, 36 (1922), 115; 37 (1923), 26; 39 (1925), 71; and *Bulletin*
du Cange, 4, 79; 7, 227; 12, 40, for information on the origin of the phrase, "fount and source."

whose wisdom is the Son. "What ought to be called wisdom but that which is the wisdom of God? Moreover we accept by divine authority that the Son of God is nothing else than the Wisdom of God (I Cor. 1:24)." Augustine, De Beata Vita, 34 (PL 32.975). "Likewise, therefore, the Son is the virtue of the Father, also the wisdom." Anselm, Monologion XLV, (PL 158.197).

Q5. the love of both. "And finally if we have in us from God nothing greater than love and if there is no greater gift from God than the Holy Spirit, what is more logical than that that being is love who is said to be God and from God? And if love, by which the Father loves the Son and the Son loves the Father, is shown to be the ineffable communion of both, what is more logical than that he is called love who is the common spirit of both?" Abelard, Sic et Non XXIV (PL 178.1383-84).

Q6. from the Father. "All things are from the Father and through the Son and in the Holy Spirit." Anselm, De Processione S. Spiritus XV (PL 158.308).
the Father is understood as memory. "The mind in its own memory, intelligence and will is an image of the Trinity." Augustine, De Trinitate X. 12 (PL 42.984).

Q8. a son is more like a father. "Certainly, therefore, it is more fitting for the highest spirit to be called Father than mother because the principal cause of offspring is always in a father." Anselm, Monologion XLII (PL 158.194).

Q9. Anselm makes the same argument as Honorius does here in Monologion LV (PL 158.203).

Q11. Three heavens. See II Cor 12:2. "So, therefore, we rightly accept this first heaven as entirely physical, as it is generally called, even though it is above the earth and the waters. The second, moreover, is discerned in physical form by the spirit and is like the one full of animals shown to Peter in his detailed vision. The third, however, which is conceived by the mind, is secret and remote." Augustine, De Gen. ad Litt. XII. 34-37 (PL 34.482-84).

Q12. God is said to be wholly in every place. This is a summary of St. Anselm's arguments in Monologion XX-XXIV (PL 158,169-78).

Q13. he is called theos in Greek. "It is clear that Theos takes his name from the verb theasthai,
that is, seeing or watching." Gregory of Nyssa, 
Contra Eunomium XII (Patrologia Graeca 45.1108, 
hereinafter cited as PG). "For when the word 
theos is derived from theoro it means seeing." 
John Scotus, De Divisione Naturae I. 12 (PL 122. 
452). Scotus also gives an etymology from theo, 
to run.

Q15. Since God was without beginning. This 
statement is not nearly as simple as it seems. 
The controversy centered around the existence of 
Christ. Did he come into existence at birth or 
is he co-eternal with the Father? If the former, 
where was the Holy Spirit before the Nativity, since 
he is "the common spirit of both" (Abelard) the 
Father and Son. If the latter is true, then is 
Christ possibly only a fleshly manifestation of 
the Father, rather than an individual part of the 
Trinity? Orthodoxy eventually resolved the question 
in favor of the co-eternity of all three members 
of the Trinity. See John M. McDermott, "Hilary 
of Poitiers: The Infinite Nature of God," Vigiliae 

Q16-29. The Creation. For a fuller contemporary 
treatment of the creation see N. Haring, "The 
Creation and Creator of the World according to 
Thierry of Chartres and Clarenbaldus of Arras,"

Q16. **His own goodness.** "This cause, that is, the goodness of God in creating good things, this just and proper cause, I say, diligently considered and piously thought out, would end all the arguments over the origin of the world." Augustine, *De Civ. Dei* XII. 22 (PL 41.335).

Q20. **He created all things at once.** See Book II. 34. Honorius follows Hilary, Ambrose, Augustine, and Gregory, but not Bede, who thought that creation actually took place over six days.

Q21. **God never made anything insensible.** Gregory, speaking of the coming of Christ, said, "All the elements witnessed the coming of their author. Though perhaps I am personifying things, the skies knew that God was, because they immediately sent forth the star. The sea knew, because it made a path under his feet. The earth knew because it trembled when he died. The sun knew because it hid the rays of its light at the time of his
death. Hell knew because it returned the dead which it held." Hom in Ev. X (PL 76.111). Lefevre (p. 109) says that this passage must be the direct source of Elucidarium I.21.

Q23. of which nine are from the order of angels. "Theology says that the heavenly essences are nine in number and . . . divided into three three-fold orders [dispositiones]." John Scotus, Versio Operum S. Dionysii--Caelestis Ierarchia VI (PL 122.1047). "We have said that there are nine orders [ordines] of angels because truly we know according to the testimony of sacred eloquence that there are angels, archangels, virtues, powers, principates, dominions, thrones, cherubim and seraphim."

Gregory, Hom. in Ev. XXXIV. 6-7 (PL 76.1249-50).

Q32. When he saw that he surpassed all the other orders. "The first and nobler creature was the angel who fell." Gregory, Moralia XXXII. 23 (PL 76.664).

Q40. Their leaders . . . were cast into Hell. The others are in this shadowy atmosphere. "For it is not granted to them to live in the sky, which is bright and pleasant, nor on the earth with us lest they infest men too much. According to Peter in his second epistle, they live in this dark air which is thought to be a sort of prison for
them until the last judgement." "Moreover, some think that Lucifer is bound there [in Hell] and does not have access to tempt us." Peter Lombard, Sentences II, dist. 3 & 6 (PL 192.663).

Q46. For just as a painter. "For just as a dark color is used for the background of a painting so that the white or red above will show more beautifully, so God, by properly ordering the wicked will show the happier joys of the blessed when he lets them see the punishments of the reprobates."

Gregory, Moralia XXXIII, 14 (PL 76.1943).

Q53. they constantly receive strength. "But because the others fell, the holy angels stood fast in their blessedness and received as their reward that they would never fall." Gregory, In Ezech. Hom. I. 7 (PL 76.849).

Q57. man was created the tenth. See Elucidarium I.23, I.77. "But in order that the number of the elect might be fulfilled, man was created tenth."

Gregory, Hom. in Ev. II. 34 (PL 76.1249).

Honorius refers to this passage in Libellus Octo Quaestionum (PL 172.1185), in discussing whether the creation of man would have been at all necessary if the first angel and his followers had not fallen. He holds that man would have been created even had the angels not fallen, because the number of elect
Augustine holds the other opinion, that man was created to take the place of the fallen angels. He says that God "made man . . . in order to restore that part of the angels which fell" (Civ. Dei XXII, 1).

Q59. a microcosm. "In a second, mythical sense the world properly signifies man, because just as the former is constructed from the four elements, so the latter consists of the four humours mixed together into one temperament. For this reason the ancients held that man had something in common with the structure of the world. Just as in Greek the world is a cosmos, so man is called a microcosm, that is, a miniature world." Isidore of Seville, De Natura Rerum IX (PL 83.978).

Much of the imagery in this passage is, according to Lefevre, unique to Honorius, at least during the medieval period, although there are a number of other versions of the creation of Adam, some of them very old, which may have influenced Honorius in writing this passage. Max Förster gives the following account from a tenth century manuscript, an account which, he says, was current in similar form throughout western and eastern Europe:
1) Tell me, brother, from what was Adam made? He was, I tell you, made from eight parts: the first part from the clay of the earth; the second part from the sea; the third part from the sun; the fourth part from the clouds of the sky; the fifth part from the wind; the sixth part from the stones of the earth; the seventh from the holy spirit; and the eighth from the light of the world.

2) If you wish to learn follow my thought. The first part from the clay of the earth: That is his flesh. The second part from the sea: That is his blood. The third part from the sun: That is his eyes. The fourth part from the clouds of the sky: That is his thoughts. The fifth part from the wind: That is his inhaling and exhaling. The sixth part from the stones: That is his bones. The seventh part is from the holy spirit which is placed in man. The eighth part from the light of the world is interpreted as Christ. ("Adams Erschaffung und Namengebung," Archiv für Religionswissenschaft, 11 [1908], 479-480).

A yet older version (7th century) reads as follows:

Here we take up the seven masses from
which Adam was made, that is faith. There is a mass of clay, because he was made from clay. There is a mass of sea water, whence come salty tears. There is a mass of fire, whence come warm breaths. There is a mass of wind, whence come cold breathings. There is a mass of dew, whence comes the sweat of the human body. There is a mass of flowers, whence comes the variety of eyes. There is a mass of grass, whence comes the diversity of hair. There is a mass of clouds, whence comes stability of minds. (Ibid., p. 495).

The oldest version of the creation of Adam that was current among Christians was probably The Book of the Secrets of Enoch, written about the time of Christ and, though later lost and but recently rediscovered, popular among Christians during the early centuries of the church. It reads, "On the sixth day, I commanded my wisdom to create man from seven consistencies: one, his flesh from the earth; two, his blood from the dew; three, his eyes from the sun; four, his intelligence from the swiftness of the angels and the cloud; six, his veins and hair from the grass of the earth; seven, his soul from my breath and from the wind" (II Enoch 30:8, in The Apocrypha and

seven harmonies of heaven. Honorius says elsewhere (De Imagine Mundi I.81), "If A is assigned to the moon, B to Mercury, C to Venus, D to the sun, E to Mars, F to Jupiter and G to Saturn then surely the measure of music is found on the earth and from this measure seven tones are discovered, reaching out from earth to the firmament. From the earth to the moon is a tone, from the moon to Mercury a half-tone, from Mercury to Venus a half-tone, and from there to the sun, three half-tones. From the sun to Mars is a tone, from there to Jupiter a half-tone, from there to Saturn a half-tone and from there to the Zodiac three half-tones. Altogether, this makes seven tones." See James W. Marchand, "The Old Icelandic Allegory of the Church Modes," The Musical Quarterly, 61 (1975), 553-9, which has some general discussion of medieval musical allegory. For a discussion of Honorius' cosmology, see M. -Th. D'Alverny, "Le Cosmos Symbolique de XIIe Siècle," Archives D'Histoire doctrinale et littérature du Moyen Age, 20 (1953), 31-81. Q64. which in Greek are. The sources describing Adam's namegiving are also numerous and ancient.
The tenth century text quoted above (Förster) continues as follows:

When Adam was made and had no name, the Lord called four of his angels and said to them: "Go and seek the name of this man."
The angel Michael lived in the east and saw a star named Anatholim and he took from it "A" and brought it before the Lord. The angel Gabriel lived in the west and saw a star named Disseis and he took from it "D" and brought it before the Lord. The angel Raphael lived in the north and saw a star named Archtus and he took from it "A" and brought it before the Lord. The angel Uriel lived in the south and saw a star named Mensebrion and he took from it "M" and brought it before the Lord.

And the Lord said to Uriel: "Read the letters," and Uriel said, "ADAM." Then the Lord said, "So his name will be called." (Förster, p. 481).

The Book of the Secrets of Enoch 30:13-15 gives the following account: "And I appointed him a name from the four component parts, from east, from west, from south, from north and I appointed for him four special stars, and I called his name Adam."
Q74. joined themselves without desire. "Nevertheless, I do not see what would have prevented them from having an honorable marriage in Paradise and a pure marriage bed (Heb. 13:4) or why, by living faithfully and righteously in the presence of God and serving him in a holy and obedient manner, they should not have borne progeny without any unquiet burning of desire and without the pain of parturition." Augustine, De Gen. ad Litt. IX.3 (PL 34.395).

Q93. Cain slew Abel. "They say that after the death of Abel, Adam swore that he would no more know his wife or beget children. But at the command of God, he broke the vow so that the son of God might be born from him and man redeemed, because it was not fitting that Christ be born from the race of Cain." Glossa Ordinaria, Gen. V.3 (PL 113.103).

all this afterwards changed. "Moreover the use of flesh and wine was granted to man after the flood." Isidore of Seville, De Ecclesiaticis Officiis I.45 (PL 83.777).

Q100. the six ages of his posterity. "The first age is reckoned from Adam to Noah; the second from Noah to Abraham; the third, as the gospel of Matthew orders and distinguishes them, from Abraham to David; the fourth from David to the Babylonian

Q120. A dry branch gave forth a flower. See Num. 17:8; Isa. 11:1 (virga Jesse as Mary).

Q133. Orosius, in likening the beginning of Caesar's reign to the coming of Christ, makes the following statements: "About the third hour, on a clear and bright day a circle like a rainbow surrounded the sun ... Next he [Augustus] restored thirty thousand slaves to their masters ... In those same days a very large spring of oil flowed from an inn for the period of a day ... He [Augustus] himself closed the gates of Janus for the first time in two hundred years ... Also, in the same year ... Caesar ... ordered that a census be taken of each province everywhere." Historiarum Libri Septem VI.20,22 (PL 31.1052).

The story of the talking beast is in Eusebius, Chronicorum II (PG 19:519), where he mentions that a cow was heard to talk in suburban Rome at about the same time as the events described above by Orosius.
Q157. our two deaths. "The one death and resurrection of Christ harmonize in salvation for the double death and resurrection of our body and spirit." Augustine, De Trinitate IV.3 (PL 42.889). Augustine goes on to explain that when we die, we die in both body and spirit and that, therefore, both must be resurrected.


Sedulius. Carmen Paschale IV.v.361-4 (PL 19.743). The other examples are listed by Augustine in De Consensu Evangelistarum III.25 (PL 34.1214) except for the appearance to James, which is found in I Cor. 15:7.

Q181. and so dread to touch it. "In one of the most bizarre, yet very common miracles of the Middle Ages, the bread of the Eucharist is transformed between the very hands of the priest at Mass into a small living child, then slain and dismembered before the eyes of the congregation. Commentators identified the child as the Infant Jesus and often cited such miracles as proof that the Mass is an actual resacrifice of the body and blood of Christ." Leah Sinanglou, "The Christ

Q191. their children. Celibacy was first officially enjoined on the clergy in 1079 by Pope Gregory VII, although it had long been the ideal. The battle to enforce celibacy was many years in the winning and had not yet been won at the writing of the Elucidarium.

Q195. as Cyprian testifies. Cyprian, giving examples of those who unworthily try to partake of the Eucharist, says, "But when a certain other man, defiled from the [pagan] sacrament, dared to take part secretly with the others, he was unable to eat the sacrament of the Lord or handle it, but found that a coal had been borne into his open hands." Liber de Lapsis XXVI (PL 4,501).
BOOK II

Title. On the Affairs of the Church. Honorius' ideas on the importance and purpose of the Church are discussed in Die Kirche--Gottes Heil in Der Welt, by Wolfgang Beinert (Münster: Aschendorff, 1973).

Q3. Three kinds of things exist. "Augustine distinguishes the created, the natural and the artificial. Creations are substantial. Natural things are those that happen or they are other things that are born from those things according to the aptitude with which they were created, such as flowers and fruit or whiteness and blackness. Each created thing is from God because it was made by him. Natural things are likewise from God because, according to that which was established, created things proceed from God. Artificial things such as sin, or punishments of sin, do not, as weakness, proceed from God."


213
priests who forsake some churches and take others. Apparently this problem was a very old one: "The council held at Sardica in the Balkans in 341, for instance, tried to prevent transfers of bishops from one see to another as a 'bad custom and a wicked source of corruption.' It noted severely: 'We don't find bishops wanting to transfer from a large see to a smaller see; all are aflame with the fires of greed, and are slaves of ambition!'' Paul Johnson, A History of Christianity (New York: Atheneum, 1976), p. 77.

Why do some. See Gregory, Moralia V.1 (PL 75.679) for development of these two questions. Gregory implies that prosperity in this life may be a sign of condemnation to Hell in the next.

Those who buy and sell. The story of Simon is found in Acts 8; the story of Gieze in 4 Kings 5.

What is the predestination of God? "Predestination seems to be the same as preordination or pre-establishment and therefore what God is said to predestine, he is understood to preordain." Anselm, De Concordia Praescientiae et Praestitoeum Lib. Arb. II.1 (PL 158.519).

When merchants travel... they go among men. Augustine says of the pagans that "they receive the doctrine of salvation through
God himself or the heavenly angels." De Dono Perseverantiae XLVIII (PL 45.1023).

Q34. God accomplished the material creation. "Indeed, the substance of things was created at once, but the outward form was not given. What came into existence through the substance of matter did not at once appear through the outward form of shape." Gregory, Moralia XXXII. 12 (PL 76.644-5).

Indeed, the substance of things was created at once, but the outward form was not given. What came into existence through the substance of matter did not at once appear through the outward form of shape." Gregory, Moralia XXXII. 12 (PL 76.644-5).

daily take shape. Augustine does not take a stand on this question: "Therefore, if the origin of the soul is hidden, nonetheless redemption is clear, so there is no danger." Epist. CXC (PL 33. 857ff).

Q45. do the sins of the parents. See Ezekiel 18:20, Exodus 20.5, Numbers 14:18.

Q54. What do you think of soldiers? The soldier's place in church thought was never very lofty, although the necessity of a military force was sometimes accepted. Honorius' objection to soldiers here seems moral rather than doctrinal, but the antipathy was an ancient one. For a discussion of early church doctrine on soldiers and the military as found in Tertullian and Hippolytus, see W. Rordorf, "Tertullians Beurteilung des Soldatenstandes," Vigiliae Christianae, 23 (1969), 105-41.
Q59. Public penitents. "In that the Church excludes criminals from the Church, it takes its example from God, who drove Adam from Paradise directly after the sin and subjected him to penance. For this reason even now, seven years are given them for penance, because the human race is condemned to this exile for seven thousand years. Adam spent a long time doing penance in exile and then descended into the infernal prison until Christ, the true Pontifex, released him by his passion and restored him to Paradise. In that penitents wander from church to church, they imitate Cain who, after slaying his brother was a wanderer and a fugitive on the earth (Gen. 3)." Honorius, Gemma Animae III.76 (PL 172.663). "He is a ridiculer, not a penitent, who still does that for which he is doing penance. He seems not to seek God humbly but rather to mock him proudly." Isidore of Seville, Sententiarum II.16 (PL 83.619).

Q61. The preceding series of passages (52-61) reflects a common medieval conception of society as divided into three classes (clergy, soldiers, and workers):

Clerc, chevalier, ouvrier de terre:
Li gaagnour doivent aquerre
As autres i.j. lor estouvoir
Q68. Seven. Various lists existed. According to Origen (in Levit. Homil. II.4 [PG 12. 417-8]), the seven ways were baptism, martyrdom, acts of kindness, forgiveness for injuries, conversion of sinners, charity and penitence. Cassiodorus adds communion to the list (Expos. in Psalm. VI [PL 70.60]). Caesar Arelatensis, in Homil. XXIII (PL 67.1075), gives twelve: baptism, feelings of charity, the fruits of kind acts, a profusion of tears, confession of crimes, affliction of heart and body, correction of one’s character, intercession of the saints, mercy, salvation of others and the passion of martyrdom. Pseudo-Augustine, in Sermo CCXL (PL 39.2189), gives the following seven: baptism, penitence, divine piety, indulgence for
one's enemies, true charity, acts of mercy, and preaching by which the erring are converted.

Q71. the devil the accuser. "Moreover, he instigates us to sin and accuses us when we have sinned. If then we forestall him in this life by being our own accusers, we escape the wickedness of the devil, our enemy and accuser." Origen, Levit. Homil. III (PG 12.429). "Whence we understand that the virtue of confession takes from the devil the memory of the sin concerning which pure confession was made, or, at least, it takes from him the power of accusing a man. For this reason the blessed Augustine says: If you will be your own accuser and the Lord your liberator, who will he be but the malicious prosecutor?" Vita Lanfranci XIV (PL 150.55). See also André Lagarde, "Saint Augustin, A-t-il Connu La Confession?" Revue D'Histoire et de Littérature religieuses, 4 (1913), 226-60. Q. 75,76. Honorius gets most of his information about Babylon and the tower from Jerome, Comment. in Isaiah V.14 (PL 24.164).

Q75. Others after him. "Those whom the pagans claim to be gods are revealed to have once been men who began to be worshipped after death according to their lives or merits, as, for example, Isis at Egypt, Jupiter at Crete, Juba

Q77. Helena. Helena, the mother of Constantine the Great, made a journey to Palestine and Jerusalem where she discovered the true cross, visited the grave of Christ and did various good works. Her life is described in *Acta Sanctorum* under the date of 18 August.

Eudoxia. Eudoxia was the wife of Theodosius, who sent her to Jerusalem because of a vow she made concerning the birth of her son. While there, she ornamented various churches and founded the church of St. Stephen. See Socrates Scholasticus, *Historia Ecclesiastica* VII.47 (PG 67.839) and Theodosius, *De Situ Terrae Sanctae in Itinera Hierosolymitana*, ed. P. Geyer, (Lipsiae: G. Freytag, 1898), pp. 141,176.

Q79. God has ordained. "Since it is already appointed to man both to what extent the prosperity of this world shall attend him or in what degree adversity shall fall upon him, that his elect may be neither exalted by too much prosperity nor sunk too low by excessive adversity; moreover it is appointed in this very life of mortality how long he shall live with the conditions of time." Gregory, *Moralia* XII.2 (PL 75.986-7).
Q81. does a judge sin. "Though it is homicide to kill a man, it can happen at times without sin. When a soldier slays an enemy, a judge or his servant a criminal, or when someone unwillingly and imprudently throws a weapon, they do not seem to me to sin in killing." Augustine, De Libero Arbitrio IV (PL 32.1226).

Q85. What happened to the ark of the covenant? See II Maccab. 2:4-8.

Q87. The prophets, by their writings. See Ephesians 2:19-20.

Key of David. "The key is Christ as in the Gospel, 'You took the key of the knowledge of Christ and did not enter and prohibited those who would have entered.' . . . The key is the opening of Sacred Writ, as in the prophet, 'And I will give the key of the house of David,' that is, I will place the opening of the Sacred Writ in the Church of Christ." Rabanus Maurus, Allegoriae in Sacram Scripturam (PL 112.881). See Isa. 22:22 and Apoc. 3:7.

Q88. Angels preside over each. See Daniel 10:13; and Augustine, Enarr. in Psalm. LXXXVIII.3 (PL 37.1121), "For God did not close to foreign nations the fount of his goodness. He established them under angels and kept the people of Israel for his own portion."
every spirit. "Two angels follow each one of us, a good one and a bad one." Joannes Cassianus, Coll. VIII.17 (PL 49.750).

Q91. They take on a body from the air. "Sometimes God speaks before our physical eyes through angels in forms taken for a time from the air as when Abraham was not only able to see three men but even receive them in an earthly home." Gregory, Moralia XXVIII.7 (PL 76.450).

Q92. The innumerable demons. "What other enemies are we more subject to than evil spirits, who besiege us in our thoughts in order to break into the city of our minds and hold it captive under the yoke of their dominion." Gregory, Moralia XVI.18 (PL 75.1131).

Q96. Why is it called death [mors]? "Mors is so called because it is bitter (amara) or from Mars who is the cause of deaths . . . There are, moreover, three types of death: bitter, immature and natural, that is, the bitter death of infants, the immature death of youths, and the mature or natural death of the old." Isidore of Seville, Etym. XI.2, 31-32 (PL 82.418).

Q104. Those who owe punishment. "Those dead who are not weighed down by serious sins receive this advantage if they are buried in a church: Their
relatives come daily to the same sacred places, see their graves, remember them and pour out prayers to God in their behalf. Those whom serious sins weigh down do not have their bodies placed in churches for absolution but rather for a greater heap of damnation." Gregory, Dialogues IV.50 (PL 77.412).

Q3. the souls of the righteous, whether the souls of the elect went straight to their reward or whether they had to await the general resurrection and final judgement was a question current through out the Middle Ages. Pope Hencrjst VII finally decided in favor of the former assumption in 1316. Honorius comes to the same conclusion. Gregory in Dialogus 11.61 (PL 77.173) thus: 'But, nevertheless, established was the doctrine that the souls of the perfectly just are received into heavenly seats as soon as they depart this enclosure of flesh.'

Q4. Virgins. "I rejoice therefore, that you are such as you were formed by the hands of God. He truly created you in purity which he adorned with chastity, which he prepared for the re-emp of chastity. This was the first offense of the human race, the cause of this damned state of things, that the first-formed did not wish to be what they
BOOK III


Q3. the souls of the righteous. Whether the souls of the elect went straight to their reward or whether they had to await the general resurrection and final judgement was a question current throughout the Middle Ages. Pope Benedict XII finally decided in favor of the former alternative in 1336. Honorius comes to the same conclusion, following Gregory in Dialogues IV.25 (PL 77.356-7): "It is, nevertheless, established more clearly than light, that the souls of the perfectly righteous are received into heavenly seats as soon as they depart this enclosure of flesh."

Q4. virgins. "I rejoice, therefore, that you are such as you were formed by the hands of God. He truly created you in purity which he enriched with chastity, which he prepared for the rewards of chastity. This was the first offense of the human race, the cause of this damned state of things, that the first-formed did not wish to be what they
were created to be. Therefore, they deserved to be damned in themselves and in their offspring. It is for you, O Virgins, to hold that re-found chastity which the first men lost in Paradise. For you preserve the condition of the first-formed men, you who persevere in being such as they were created. But beware their example. Oh! For sadness! Dearest sister, flee the example of the first men." Leander, Liber de Institutione Virginum (PL 72.877). For an account of the medieval ideal of virginity see John Bugge, Virginitas (The Hague: Martinus Nijhof, 1975).

Q7. The soul has three powers. Some ancients say that the parts of the soul are three: rational, irascible, and concupiscent. Through the rational part it views things invisible. Through the irascible part it amends and corrects its impulse to anger. Through the concupiscent part it restrains by spiritual virtue the concupiscence of the flesh." Isidore of Seville. Different. II.30 (PL 83.85).

Q8. What is the purgatorial fire? The idea of purgatory was first introduced by Augustine: "Some of the faithful pass through a certain purgatorial
fire and, as they more or less loved perishable goods, are more or less slowly saved. *Enchirid.* LXIX (*PL* 40,265). Gregory, in the *Dialogues IV.49* (*PL* 77,396), gave the idea of purgatory its full form, describing the types of sins ("small and minimal") that would allow entrance into purgatory. He bases much of his argument on I Cor. 3:12.


Q13. There are two Hells. "I recall having read in the sermons of the blessed Augustine of a differentiation of Hells. He says that there are quite obviously two Hells, one above this earth and one below it." Julian of Toledo, *Prognosticon II.4* (*PL* 96,477).

Q14. It burns but gives no light. "Thus the 'shadow of death' is the darkness of separation, in that everyone of the damned, while he is consumed with everlasting fire, is in darkness to the eternal light." Gregory, *Moralia IX.65-6* (*PL* 75,912-4).

unbearable cold. What is said concerning weeping and gnashing of teeth there expresses the double punishment of gehenna,

immortal worms. See Mark 9:43. Also, Augustine says, "An inextinguishable fire and a most lively worm [are] for the punishment of the wicked." De Civ. Dei XX.22 (PL 41.694).

the scourging of the tormentors. "In Sacred Writ, the devil is sometimes called a hammer by which the sins of sinners are beaten." Gregory, Moralia XXXIV.12 (PL 76.729).


shame of sins. "Confusion clothes the enemies of the good in the final judgement; for when they see before the eyes of their mind their past misdeeds running over in excess to them, their own guilt clothes them on every side, weighing them down." Gregory, Moralia VIII.53 (PL 75.857).

the awful sight. "For the damned shall see, by the flame lighting them, all their followers in torment along with themselves." Gregory, Moralia IX.66 (PL 75.914).

the fiery chains. See Matthew 22:13.

Q17. the devil and his members. "The members of Satan are all those joined to him by perverse living." Gregory, Moralia III.16 (PL 75.614).
Q33. the Antichrist. Most of the material that follows is in the Libellus de Ortu et de Tempore Antichristi (PL 101) of Adso, written in the year 950 upon the order of the West-Frankish queen Gerberga to compile all information on the Antichrist then available. See also Horst Dieter Rauh, "Das Bild des Antichrist im Mittelalter: Von Tyconius zum Deutschen Symbolismus," Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters, Neue Folge, 9 (Munster: Aschendorff, 1973).


Q42. Mary received her body. "And finally, when the course of life had been filled by the blessed Mary, when it was time that she be called from the world, all the apostles gathered from various lands to her home. Since they had heard that she would be taken from the earth, they watched together with her. And behold, the Lord Jesus came with his angels and, taking her soul, gave it to Michael the archangel and returned. At dawn, the apostles lifted up her body on its bier and placed it in the grave and were watching it, awaiting the coming of
the Lord. And behold, the Lord stood again before them and commanded the holy body to be taken into Paradise. There, with her soul reassumed, she rejoices with the elect and enjoys, without end, the good of eternity." Gregory of Tours, De Gloria Martyrum IV (PL 71.708). See Guillaume Herzog, "La sainte Vierge dans l'Histoire," Revue D'Histoire et de Littérature Religieuses, 12 (1907), 485-607.

John was taken while in the flesh. See John 21:22. Gregory of Tours also says, "After his [Domitian's] death, John, the blessed apostle and evangelist, returned from exile. Old and full of days and of a perfect life in the Lord, he placed himself living in the grave and there he is said not to taste of death until the Lord comes again to judge." Historia Francorum I.24 (PL 71.174). Other accounts claim that John was resurrected soon after entering the grave. See Acts of John in The Apocryphal New Testament, op. cit., for other accounts of John's death.

Q53. wings of charity. "Wings in the Scripture refer to the two precepts of charity by which one is raised to the heavenly kingdom." Rabanus Maurus, De Universo VIII.6 (PL 111.242).

Q59. four orders. Gregory, in Moralia XXVI. 27 (PL 76.378), is the first to divide men into
four orders: "Some are judged and perish; others are not judged but perish. Some are judged and rule; others are not judged but rule."

Q89. explain that. Most of the material that follows can be found in Eadmer, De Beatitudine Caelestis Patriae (PL 159.587ff).


Q118. double . . . robe [stola]. "The 'stola,' surrounded by a collar and descending to the interior, signifies the obedience of the Son of God and the yoke of servitude which he bore for man's salvation." Stephanus Eduensis, Episcop. Lib. de Sacram. Altar. cap. 10, Ubi de vestibus sacerdotalisibus, cited in DuCange (s.v. stola).

Q121. the image of the heavenly building is found in Gregory, Moralia XXXIV.12 (PL 76.730), "For what fashions this home [see III Kings 6:7] but the holy Church in which the Lord dwells in the heavens? To its construction, the souls of the elect are brought as if polished stones. When it is built in heaven, no hammer of discipline ever resounds there, because we are brought in as carved and perfect stones, to be placed properly according to merit."
THE ELUCIDARIUM OF HONORIUS AUGUSTODUNENSIS:
TRANSLATION AND SELECTED ANNOTATIONS

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M.A. Degree, April 1979

ABSTRACT

This thesis is a translation of and annotations on the Elucidarium of Honorius Augustodunensis. The Elucidarium is an outline, in dialogue form, of Catholic doctrine. Written early in the 12th century, it was very popular during the Middle Ages and, with adaptations, remained in use until modern times. The translation makes the work available to those who do not read Latin and the annotations provide background, references and source material useful for understanding the text.

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