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Pedagogical and Ekphrastic Elements in *História do Predestinado*

Peregrino e seu irmão Precito [*The Story of The Predestined*

Pilgrim and his Brother Reprobate], by

Father Alexandre de Gusmão, S.J.

M. Cecilia Fischer

A thesis submitted to the faculty of
Brigham Young University
in partial fulfillment of the requirements for the degree of

Masters of Arts

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ABSTRACT

Pedagogical and Ekphrastic Elements in *História do Predestinado Peregrino e seu irmão Precito* [*The Story of The Predestined Pilgrim and his Brother Reprobate*], by
Father Alexandre de Gusmão, S.J.

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The object of this thesis is to analyze the presence of the pedagogical ekphrastic elements in the novel *The Story of The Predestined Pilgrim and his Brother Reprobate* by Father Alexandre de Gusmão. In the past this novel has been an obscure masterpiece outside the circle of those who study early Portuguese language works. In the last half century there has been a crescendo of the study of this novel as more scholars have taken an interest in the pilgrimage motif and in particular using this novel in comparative literature. A monumental contribution to bring this novel out of obscurity is the recent publication of its English translation by Christopher C. Lund. His efforts make this work more accessible to students and scholars who will become enlightened by its contents. His English translation has been used exclusively and is the enabling factor for this study of pedagogical ekphrastic elements contained in the novel.

Pilgrimage is a frequent motif in seventeenth-century literature. His pilgrimage is the narrative of two polar opposite brothers whose journeys take them to six cities. As they traverse these cities, the brothers make choices that lead them to their final destinations of Jerusalem, the symbol of heaven, and Babylon, which depicts hell. Gusmão emphasizes early on that their choices will cause them to be separated forever. Ekphrases are used to enrich and capture the reader's attention to the teachings of Gusmão through the choices placed before each brother. Gusmão employs wit, charm, characterization, ekphrases, vignettes, and allegory, with the poignant pedagogical objective to cause the reader to decide if he or she is a predestined or a reprobate and would be satisfied with the inevitable outcomes.

I review the socio-historic presence of the Jesuits in Brazil as well as their remarkable pedagogical influence. Ekphrasis is studied as to its origins and its longevity throughout the centuries and how scholars have defined ekphrasis.

The essence of this thesis is the extraction and examination of two hundred and forty-one ekphrastic passages from the novel and the analysis of their pedagogical value along with their pictorial elements. It is important to note that the findings of this study loudly affirm Gusmão's use of pedagogical ekphrastic elements as they were detected abundantly in all but ten of the sixty-three chapters included in his novel. The literary richness created by Gusmão's use of ekphrasis so predominantly throughout his novel is indicative of his stature as a pedagogical literary master.

Keywords: ekphrasis, pedagogy, Father Alexandre de Gusmão, Jesuits, pilgrimage, pilgrim, allegory, journey, pedagogical ekphrastic element, predestined, reprobate

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I would like to dedicate this thesis to my sweet grandchildren, Matthew David Fischer, Bentley Arthur Fischer, Evan Dunlap Fischer, Brinley Althea Fischer, Anna Juliet Fischer, Cole August Fischer, and Madison Juliette Dwyer and hope to inspire them to always learn and nourish their lives with great literature.

This thesis is also lovingly dedicated to my parents, my sweet mother Julieta Mantovani Ardito, whose love for Brazilian literature inspired me to love it as well, and to my father, Vicente Ardito, whose love for history and geography opened the world to me.

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Pedagogical and Ekphrastic Elements in *The Story of The Predestined Pilgrim and his Brother Reprobate*, by Father Alexandre de Gusmão

Introduction

Cachoeira of Belém in the Bay of All Saints, Bahia, Brazil, part of what it was then a colony of Portugal, is the setting in which Jesuit Father Alexandre de Gusmão wrote his allegorical novel, *História do Predestinado Peregrino e seu irmão Precito* (1682) [*The Story of the Predestined Pilgrim and His Brother Reprobate*]. However, his inspiration did not come from his surroundings; instead, his inspiration was spiritual. Much of his motivation came from the Jesuit *Spiritual Exercises* (1559).¹ Its “spirituality has brought key elements for the pedagogical method of the Jesuits” to benefit the local people and his students (Toledo & Skalinski 71). Father Gusmão desired that his young pupils understand the vital need to follow Christ in their lives. Deep was his devotion to and love for the baby Jesus and his saintly mother Mary. As Jesus represented all that is good, as well as eternal salvation, Gusmão’s greatest desire, which he taught his seminary students, was to follow righteous paths and stay far from sinful ways in order to find a glorious redemption in him. The mission of Father Alexandre de Gusmão is pedagogical and spiritual in nature, from the day he was ordained a Jesuit priest and teacher until his death. He wrote this allegorical novel to use it as a pedagogical tool.

Gusmão takes the allegoric characters in his novel, two brothers, on pilgrimages² through various cities to attain their final desires. After a long and tedious pilgrimage, each arrives at his respective destination: Jerusalem and Babylon. To clearly emphasize right from wrong, trials and blessings, Gusmão utilizes the rhetorical device of ekphrasis in the

¹ The *Spiritual Exercises* were written by Ignatius Loyola in Latin and became an integral part of Jesuit daily life and teaching. The earliest handwritten copy is dated Rome, 9 July, 1541. There were also copies in Spanish and later in Portuguese. The handwritten copies made them available for all the Jesuits; it was printed later in many languages.

² We will discuss pilgrimage in Chapter 3; however, suffice it to say that pilgrimage was not a new idea at the time of the publication of Gusmão’s novel. Christopher C. Lund in the introduction to his soon to be published English translation of *The Story of the Predestined Pilgrim and His Brother Reprobate* (1682), the first English translation, mentions a several earlier works involving pilgrimages, including Bunyan’s *Pilgrim’s Progress* (1678) and Deguileville’s *Le Pèlerinage de la Vie Humaine* (ca 1330).

description of the journey of Predestined and Reprobate as well as in his discussion of their sojourn in each city. Simply stated, ekphrasis is “the verbal representation of graphic representation” (Heffernan 299). Another simple meaning of ekphrasis is to “dar a palavra a um objeto inanimado” or to give words to an inanimate object, bringing it to life (Costa 83). As we decode Gusmão’s words, a picture is conceptualized with a myriad of minute details, enough to transport the reader to an imaginary place, and thus, a picture is painted with words. In this work the ekphrastic element in the novel will be analyzed and evaluated in terms of its doctrinal pedagogical value to the reader.

Organization of Chapters

Chapter 1

Pedagogical Mission of Father Alexandre de Gusmão

Chapter 1 will include an outline of the origins of the Jesuits and their *Spiritual Exercises*. A socio-historic as well as a cultural picture of the Jesuit presence in Brazil will be presented. The importance of the Ratio-Studiorum in the Jesuit pedagogy will be considered. The extraordinary pedagogical aspiration that enabled Gusmão to transmit the gospel to his students and readers will be established as well as the mention of most of his printed works.

Chapter 2

Ekphrasis as a Pedagogical Literary Element

Ekphrasis will be explored in depth in chapter 2, with definitions and classifications from various scholars. We will explore literary applications of ekphrasis and examples from the antiquity to the present. Ekphrasis will be examined as a pedagogical tool that emphasizes the Christian doctrine and the strict Jesuit code of conduct in Gusmão’s allegorical novel. A brief synopsis of *The Story of The Predestined Pilgrim and his Brother Reprobate* will serve as a bridge to the analysis in chapter 3.

Chapter 3

Analysis of the Pedagogical Ekphrastic Elements in the Novel

In the third chapter a comprehensive analysis with an ekphrastic lens will be conducted chapter by chapter on the allegorical novel, *The Story of The Predestined Pilgrim and his Brother Reprobate*, as it reinforces the doctrine being taught by Father Alexandre de Gusmão to his students and all readers.

Chapter 1

Pedagogical Mission of Father Alexandre de Gusmão

The Origin of the Jesuits—Ignacio Loyola and the *Spiritual Exercises*

The Society of Jesus' inception was the result of the stirring conversion of Ignacio Loyola, "born at the castle of Loyola in Spain in Basque territory in 1491" (O'Malley 23). Fighting against French troops in 1531, "he suffered a blow from a cannon ball that shattered his right leg and badly wounded his left" (O'Malley 24). While recuperating in the castle of Loyola, he read a book about Christ and wanted to model his life after the apostles.

O'Malley recounts the event as Ignacio Loyola goes to Montserrat³ and spends the whole night in front of the Black Madonna⁴ meditating and pondering. "He lay down his sword and dagger in Montserrat and took up in their stead a pilgrim's staff and beggar's clothing" (O'Malley 24). Afterwards he went into seclusion in the adjacent Benedictine monastery for several days and was guided by the novice master. Loyola came to terms with his sins and left his old world behind.

The Spiritual Exercises resulted from much personal struggle and for the next several years he added upon and perfected them. Father Loyola organized an order where the participants advanced their theological studies and helped the poor and the sick. He begged for food and had no money. He continued to be tutored by Catholic priests in the universities (O'Malley 25-31).

By the term "Spiritual Exercises" is meant every method of examination of conscience, of meditation, of contemplation, of vocal and mental prayer, and of other spiritual activities that will be mentioned later. For just as taking a

³ Montserrat is a mountain where the Benedictine monastery of Santa Maria de Montserrat is located, 40 miles west of Barcelona, Catalonia. The Church of the Virgin of Montserrat with The Black Madonna is adjacent to the abbey, a common pilgrim stop for centuries.

⁴ The Black Madonna is possibly an 11th or 12th century statue of Mary holding the baby Jesus, carved in wood. A Black Madonna is not an unusual find, the color may blacken as it changes color with time.

walk, journeying on foot, and running are bodily exercises, so we call Spiritual Exercises every way of preparing and disposing the soul to rid itself of all inordinate attachments, and, after their removal, of seeking and finding the will of God in the disposition of our life for the salvation of our soul (Puhl SJ 001)

According to Serafim Leite, Padre Manuel de Nóbrega, who in 1549 gave the *Spiritual Exercises* to those that were entering the Society of Jesus “pois essa era a porta habitual de entrada” (Leite SJ Suma 157).⁵

As Nóbrega stated above, “it was the entryway to the order;” therefore, the novice would prepare himself by having a closer communication with God by submitting himself to Him and thus having clarity of His purpose for each one. John O’Malley wrote “the fundamental premise of the exercises is the continuous action of God in the whole process;” if one had to make a choice about any aspect of his life “the Exercises were designed to enable one to make that choice with objectivity and freedom of spirit and under the most immediate inspiration of God” (38). In Gusmão’s novel there are many choices that the pilgrim brothers have to make. The allegorical characters will assist them in seeing their consequences and hardships; however, the ultimate agency is theirs. The *Spiritual Exercises* teach all to “love God above all things, with all their heart, all their mind, all their soul and all their strength” (38-39). Almost the whole gospel of Christ is encompassed in these words; the other part is their selfless service to teach salvation to young minds to mold them and teach older minds to repent and gain favor in God. These teachings suggest that good, inspired men lived and gave light in dark times on the earth.

⁵ The Spiritual Exercises in time were given not only to the Jesuits entering the order, but also, to faithful men and women to increase their spirituality, charity, service to the poor and love and devotion to Jesus.

After many years, much deliberation, pondering, serving others, Loyola and his fellow priests received the papal approval. The Society of Jesus and its Jesuits became an official entity of the Catholic Church. Each Jesuit from that time forward has completed the self-mastery exercises contained in the *Spiritual Exercises* in preparation for his ministry as a Jesuit priest (O'Malley 24-32).

Almost five hundred years later, novice Jesuits are still required to complete the month long spiritual exercises. It is available to all who desire to look inward, and it is even found on-line to be downloaded for personal use.

The relevance of the *Spiritual Exercises* of Ignatius Loyola paved the way to the *Ratio-Studioium*, the Jesuit pedagogical code of rules. The *Spiritual Exercises* will also be visible in Chapter III when the analysis of Gusmão's *The Story of the Predestined Pilgrim and his Brother Reprobate* novel will be analyzed.

Socio-historic Picture of the Jesuits in Brazil

With the New World discovered, Brazil seemed to have very little of value to the Portuguese, so much so that it took many years before they returned to their American colony to work it and produce something of value other than the hardwood, "pau-brazil." Leite recorded in his book *Suma Histórica da Companhia de Jesus* that two days after the Jesuits arrived in Brazil in 1549, Father Manuel da Nóbrega, along with five other Jesuits, celebrated the first mass of the Society of Jesus in Portuguese America. This opened the Jesuit presence in the American continent from Canada to the Straights of Magellan. The Jesuit mission was called the Mission of Brazil; it belonged to the province of Portugal until 1553, at which time it became a province of the Society of Jesus, thus making it the first in the Americas. By making it a province, Father Nóbrega could bypass the Province of Portugal in the affairs of

teaching catechism, administration of sacrament, organizing schools and churches, and other activities of the Society of Jesus and could correspond directly with Rome⁶ (2).

The early Jesuit work was difficult and tedious as it was hard to preach to the Portuguese living in Brazil who were in great numbers not devoted to the Catholic religion. The main job of the Jesuits was to edify the Portuguese colonizers and their families. One of the main problems they encountered was the public immorality of the Portuguese. Their most difficult task of all was to teach the native Indians, as they had to learn to communicate by learning their native language so that they could teach them Christianity.

Soon after the Jesuits arrived, they built small schools and humble churches (Leite Suma 3). Father Nóbrega and Father Anchieta were pioneers in education and in building an educational foundation for Brazil.

Jesuit Pedagogy, *Ratio Studiorum* (1599)

The *Ratio Studiorum*⁷ is short for the Latin phrase meaning a set of rules and regulations for the Society of Jesus. It was used since the beginning to teach all of the studies in Brazil no matter what subject, be it philosophy or art. Father Gusmão was a highly devoted follower of all its rules and codes, not only as a teacher but also as an administrator and a provincial. The *Ratio Studiorum* is composed of 30 sets of rules in a detailed manual which outlines the responsibilities of each administrator, teacher, and student. This document allows Jesuits all over the world to teach uniformly. There are three courses: Humanities and Letters, Philosophy and Sciences, and Theology or Sacred Sciences. The teachers had to have a daily evaluation of the individual progress of each student. It consisted in a plan made with rules for teaching the secular subjects as well as the Catholic dogma.

⁶ Rome was the headquarters of the Society of Jesus. Thus every Jesuit Province leader or Provincial dealt directly with Rome for religious and related affairs.

⁷ *Ratio Atque Institutio Studiorum Societatis Jesu* is the complete name of this pedagogical regulating document which all the Jesuits used in their teaching.

The *Spiritual Exercises* written by Loyola were fundamental in the composition of the *Ratio Studiorum*. Toledo and Skalinski reflected on the model of spirituality of the Society of Jesus which had the distinctive feature of the focus on the idea that spiritual progress is derived from personal work and can be planned, measured, evaluated, adjusted, and improved to achieve pre-established goals (71).

Os Exercícios Espirituais, além de teorizarem de forma marcante, na espiritualidade católica, o papel da disciplina e do trabalho pessoal, delinearam genericamente as bases da pedagogia jesuítica. Ancorar a aprendizagem no trabalho e na disciplina foi o fundamento para a construção de um estilo pedagógico calcado em regulamentações rígidas e registros minuciosos. (Toledo& Skalinski 89)

The discipline and the spirituality of the Jesuits have created their pedagogical pattern, which is timeless, and it is still in use today.⁸

Father Alexandre de Gusmão in his allegorical novel follows the kind of precise, methodical focus on the spiritual progress of his protagonists through their pilgrimages, although one progresses to great joy and the other digresses to misery. The influence of these two documents will be evident in our analysis of the ekphrastic and pedagogical elements in *The Story of the Predestined Pilgrim and his Brother Reprobate* novel of Father Alexandre de Gusmão.

Biography of Father Alexandre de Gusmão

As a member of the Society of Jesus in Brazil, Father Alexandre de Gusmão taught religious doctrine during his long ministry until he died at the age of 95. Much of what he wrote resulted from his leadership, teachings, and spiritual sermons with pedagogical purposes, culminating in his novel.

⁸ The following is an excerpt from the website of Gonzaga University, a Jesuit University founded in 1887, in Spokane, WA: “The Jesuit tradition of Ignatian Pedagogy is a process by which teachers accompany learners in the lifelong pursuit of competence, conscience, and compassionate commitment. Such an Ignatian pedagogical paradigm can help teachers and learners to focus their work in a manner that is academically sound and at the same time formative of persons for others” (Gonzaga University website, Jesuit Education).

To understand the pedagogical influence of Padre Alexandre de Gusmão, it may be helpful to learn what made this man desire to become a Jesuit and author dedicating his life to the redeeming of young minds of the seventeenth century.

Alexandre de Gusmão was “born in Lisbon on 14 August 1629 to Emanuel Vilela Costa and Joana Gusmão. Alexandre accompanied his father to Brazil in 1644” (Lund xviii). “He entered the Society of Jesus in 1646 where he took his vows in 1664. He put a great deal of effort toward pedagogical and administrative activities: He was the master of novices, the rector of the College of the Holy Ghost, rector of the College of Bahia, and the Provincial of Brazil twice” (Moisés 213).

He had a great love for his own teachers who undoubtedly instilled in him a desire to bless other young people. The apex of his life was building and teaching at the Seminary of Belém. During his life and “throughout 73 years approximately 1,500 Brazilian students received their first education in the seminary” (Massimi 18).

“Padre Alexandre de Gusmão foi escritor asceta, administrador, e pedagogo.” (Leite História Tomo V, B I, C.I 197). Leite continues: doctrinal teaching was the greatest concern in his life. He was perhaps the most notable of all Jesuits from the Society of Jesus and in the entire world. He dedicated his life to teaching, leading, building, and governing as a Provincial the affairs of the Jesuit practice for 60 years. “A cátedra mais amada do seu magistério foi o Seminário de Belém ”(Leite História Tomo V Livro1 C VIII 197).

Belém Seminary—First Boarding School

The Constitution of the Society of Jesus which was written by Ignacio Loyola consisted of a series of regulations for the Jesuits to follow in whatever part of the world they were sent. One of the articles, known in Brazil in 1556, was that “os meninos não podiam

coabitar com os padres” (Leite Suma 42). The children would attend the school and return to their homes or to those caring for them.

About 130 years later in 1686, Father Alexandre de Gusmão founded, built, and served as the rector of the very first boarding school in the colony of Brazil in Cachoeira de Belém in the Bay of all Saints in Bahia. The school was called the “Seminary of Belém.” It was born from the thought of two books that Gusmão had just published. One was called *The School of Belém* (1678) and the other *The Art of Raising Children well while young. Dedicated to the Child of Bethlem Jesu Nazareno* (1685); thus, the name of Belém was very proper for a seminary for children to be brought up well in the teachings of Christ. Leite continues to describe that at the beginning of the seminary, the idea was to raise the sons of poor people that lived in the “sertão.” In this manner they could learn how to read and write Portuguese as well as learn Latin and music.

Father Gusmão asked the crown for assistance in building this magnificent building. The Portuguese king gave a one-time small amount to help the cause to build the Seminary of Belém; however, it was so little that Father Gusmão appealed to benefactors from the area and cautiously counted on the money that they had pledged. Fathers of wealthy students paid some tuition so that the poor students could also be covered financially. Many sons of area farmers were enrolled, increasing the number of students as Father Gusmão did not want to limit those who had a desire to be educated. Some people gave money anonymously as well. Also, many left their inheritances to the seminary and some even gave their businesses and everything they possessed so that, when they were old and sick, they could live in the seminary until they died (Leite História 167-177). As the building size increased, so did the student body. The Seminary of Belém would prepare students for further education; many of them went to universities in Portugal. Within 30 years more than 500 students graduated from the Seminary of Belém. Some became Jesuit priests and others had successful careers.

Among the many bright students taught in Gusmão's Seminary of Belém were two brothers who acquired Gusmão's name as his godchildren: one was Alexandre de Gusmão, who became a famous statesman and worked for the crown; the other, Bartholomew Lourenço de Gusmão, became a Jesuit and an inventor. He was the inventor of aeronautics and among other things invented "an aqueduct" to bring water uphill to the Seminary building.

The students were taught from the books that Gusmão wrote, in particular from his allegorical novel *The Story of the Predestined Pilgrim and his Brother Reprobate*. The ekphrastic element in the novel, while being taught by Gusmão, probably made those boys' minds come alive as they pondered their own personal pilgrimage through life. The love Gusmão had for the baby Jesus and God was evident in his writings; thus, we can make a positive assumption that his students would have felt it as well. There was also a beautiful church built next to the seminary, the church of the Seminary of Belém. Unfortunately the seminary building was destroyed when the Jesuits were expelled from Brazil in 1759, but the church still stands today.

The founder of the Seminary of Belém, Father Alexandre de Gusmão died in his seminary on the 15th of March of 1724 and was buried in the adjacent Church (Leite História Tomo V Livro I C VIII 197).

Father Gusmão's Pedagogical Works

According to Massaud Moisés, Padre Alexandre de Gusmão wrote and left a large collection of doctrinal and pedagogic works, most published during his life:

Escola de Belém, Jesus nascido no Presépio (Évora, 1678), *Arte de Criar Bem os Filhos na Idade da Puerícia* (Lisboa, 1685), *História do Predestinado Peregrino e seu Irmão Precito* (Lisboa, 1682), *Sermão na Catedral da Bahia de Todos os Santos* (1686), *Meditação para Todos os Dias da Semana* (1689), *Meditations digestae per annum e Menino Cristão*

(1695), *Rosa de Nazaré nas montanhas de Hebron* (1709), *Eleição entre o Bem e o Mal eterno* (1717), *O Corvo e a Pomba da Arca de Noé e Arvore da Vida* (1734) (128).

The Story of the Predestined Pilgrim and His Brother Reprobate (1682) was Padre Alexandre de Gusmão's principal work and yet most students in the last 332 years have not read it or even heard of it. The book was published⁹ in Portuguese in 1682, 1685, and 1728, making it difficult to obtain and research until now. A translation into English version from the Old Portuguese has been submitted for publication by Christopher C. Lund, which will make it easily available for study and research. This will expose the English-speaking readers of the world to a spiritually deep and impressive allegorical novel, the first Brazilian novel.

⁹ There were no printing presses in early colonial Brazil; therefore, the book was originally printed in Évora, Portugal.

Chapter 2

Ekphrasis as a Pedagogical Literary Element

Ekphrasis Definitions

The *progymnasmata*¹⁰ contains the earliest teachings about rhetoric from the classical period. Ekphrasis was one of its subjects of study that were used to teach boys the art of rhetoric. These boys would grow to be teachers, scholars, writers, philosophers, and politicians and have oratory and writing skills enabling them to speak out and to write their messages and teachings through the use of ekphrasis. They were not the only ones to benefit from their use of ekphrasis as a pedagogical literary element and tool in their time; we are also actively reading, studying and analyzing their classical works today.

Although ekphrasis has been used since antiquity in prose and poetry, its definition has been revised over the centuries by literary critics and scholars. Ekphrasis has received a great deal of attention in the last century as advancement in technology has provided access to literature as well as the means for deeper and more comprehensive research.

The word “ekphrasis” comes from the Greek ‘ek’ which means ‘out’ and ‘phrasis’ which means “to point out, explain.” It comes from the verb *ekphrazein* which means “to recount, describe.” The Oxford English Dictionary¹¹ provides a definition from 1715 for ekphrasis as “a plain declaration or interpretation of a thing.” A second reference from the 1814 edition nearly a hundred years later describes the meaning as “florid effeminacies of style.” Goldhill researched not only the definition of ekphrasis but also its use. He explained in the words of Aelius Theon¹² “ekphrasis is a descriptive speech that brings the thing shown vividly before the eyes.” This definition utilizes a key rhetorical idea, the notion of *enargeia*—the ability to make visible. This is one of the orators’ most important tools of persuasion, and ekphrasis is the practice of *enargeia*, as *enargeia* is one of the “virtues of

¹⁰ *Progymnasmata* is the Greek for Preliminary Exercises taught in oratory in ancient Greece and Rome.

¹¹ *The Oxford English Dictionary* “*ecpharsis*.”

¹² Theon was the author of *Progymnasmata*.

ekphrasis” (3). It provides the energy which is transmitted through the ekphrasis to the reader. “*Enargeia* is the creative energy that lies behind the conception and the realization of every work of art be it painting or poetry. It is the life force inherent in the achieved work of art, connecting it to the world it refers to” (Bilman 22). The descriptive power of ekphrasis is an important technique, as the reader vividly and dynamically visualizes that the writer wants to persuade him to view.

Much is written about ekphrasis in traditional poetry, but Yacobi makes the point that ekphrasis is also widely used in prose, storytelling, and allegories (618). James Heffernan’s definition of ekphrasis is the most widely used by critics and scholars alike. It states that ekphrasis is “the verbal representation of visual representation” (Heffernan 3). The basic nature of this definition is timeless, and it allows for expansive interpretation. It can, thus, be applied to an extensive range of works in prose and poetry.

Murray Krieger expresses a popular definition of ekphrasis in these words: “the imitation in literature of a work of plastic art” (Krieger 265). Although this definition is somewhat more limiting than that of Heffernan, its specificity makes it more precise as “giving voice and language to the otherwise mute art object” (Hagstrum 18). In religious texts symbolic objects and scenes are frequently given voice by ekphrasis. Heffernan affirms further: “There is no other word for the mode of literature that ekphrasis designates: for a mode of literature whose complexity and vitality—not to mention its astonishing longevity—entitle it to full and widespread recognition” (2). As one researches scholarly articles, theses, and books about ekphrasis, one observes that most have been written in the last several decades. This surge of interest is remarkable for a topic that was created circa 800 BC.

Ekphrasis today has become such an important element of scholarly approaches to the novel, to epic, to the Romantics, and even to genres beyond the literary, that it may be difficult to remember its relative obscurity just a quarter-century ago. Once skimmed over as

superfluous, or derided as rhetorical showmanship, ekphrasis now seems to present countless opportunities for the discovery of meaning (Bartsch and Elsner i).

Each reader will respond uniquely to an ekphrastic text based on personal background and needs. This bias may influence the reader subtly or bluntly, and it may inspire the reader to act. Bartsch and Elsner substantiate this concept: “Ekphrasis continues to intrigue us because it draws attention to the interpretive operations we feel compelled to carry out on it when we have ceased to disregard it as automatically devoid of meaning” (ii). In a doctrinal text as Gusmão’s, ekphrasis may compel the reader to search his own life and make a course change.

With so many definitions proposed for ekphrasis, it would be prudent to add Herral’s words: “ekphrasis appears to be a sufficiently evasive term to allow for multiple definitions that depend on the individual researcher’s purpose. I will define ekphrasis as a literary mode intended to evoke visual impressions in the reader’s mind” (50). The reader’s mind, as he or she interprets what is read or heard, becomes the focus of ekphrastic interpretation and action. Ekphrasis allows the individual to view art, images, or scenes through poetry or prose, creating a symbiotic relationship between text and image— where one lacks, the other compensates. Cheeke recalls the words of great minds:

Leonardo da Vinci’s Renaissance reformulation of the apothegm was this:

‘Painting is mute poetry, and poetry is blind painting’ ... Painting is poetry that perhaps would wish to speak but cannot, and therefore requires poetry to speak for it... Horace in his unfinished *Ars Poetica* made an analogy between the viewing of paintings and certain kinds of literary effect, and coined the phrase *ut pictura poesis* (‘as is painting, so is poetry’). (21)

He could not have foreseen the wonderful afterlife these words would enjoy.

Notional Ekphrasis

As scholars have studied the use and classifications of ekphrasis, they have determined that many ekphrastic texts were imaginary and not just a description of a work of art. Critics and scholars have defined this type of ekphrasis as notional ekphrases:

“There have been attempts to expand or contract the sense of what ekphrasis itself means: the description of an artwork, a vivid presentation of any scene, whether natural or invented (so-called notional ekphrasis), the representation in words of a visual representation (Bartsch, Elsner i).

This is the “invented or created” so called “notional ekphrasis” that is an old practice with a new name. Notional by definition is “existing in the mind only”¹³ or “existing only as an idea, not something real.”¹⁴ Hollander distinguishes between “notional” ekphrases, descriptions of imaginary or fictive works of art, and “actual” ekphrases, the countless poems from antiquity to the present day that address particular, extant art objects (4).

Notional ekphrasis refers to a description of a non-existent object or scene until the author forms the idea or concept in his mind; and being the only one that has the complete vision, the author describes, and the readers formulate their *own* ideas of the original conceived image. In this way an image may be difficult to visualize since there is no point of reference from a known work of art or something familiar, and yet, it was created, conceptualized, or imagined by the author who describes it in detail in the text, formulating the notional ekphrasis. Ekphrasis is, therefore, never simply a mere description, but encapsulates the reaction of the poet or writer based on personal experience modified by circumstances (Lloyd 122).

The difference between ekphrasis and notional ekphrasis is that the former describes a known object or familiar work of art or the representation of a known image, while the

¹³ *Merriam-Webster Dictionary*.

¹⁴ *Cambridge Dictionary*.

latter describes an unknown, invented, or idealized object or a fantastic or surrealistic situation. Notional ekphrasis does not have a point of familiarity and often surprises the reader.

Ekphrasis in antiquity was mainly written on a notional level in so far as the works of art described were imagined or known only by repute. “The presence of a gazer reporting what he or she sees, variously describing what is there to be seen, is framing a moment of experience” (Hollander 193).

There is much still to be discovered, researched, and classified in the study of ekphrasis. Scholars are modifying their views on this topic as more results are hypothesized.

The scope of ekphrastic focus is vast: shields, urns, cups, statues, frescoes, tapestries, cartoons, paintings, photographs, movies, bits of buildings, whole buildings, or ruins. These may be real, actual frescoes, statues, paintings, ruins, etc., or they may be fictional, made-up ones. I don't think that matters all that much, either in theory or in practice. But whether real, historical items, or invented ones, the imperative that literature seems to feel to picture such nonverbal items, to incorporate them into text, to have us picture them along with the writer, the poet, the novelist and their characters, does appear to be simply inescapable. Ekphrasis is certainly one of literature's oldest and longest-lasting effects and practices. From early to late, from the beginning to now, this kind of encounter, stories of this kind of encounter (sometimes even repeats of the very same encounter) keep happening, keep returning, keep being textually renewed. (Cunningham 57-58)

Most of Gusmão's ekphrases fall in the notional category, as he described the imaginary scenes, statues and paintings to stress the importance of his pedagogical text.

Literary Examples of Ekphrasis

There are many examples of ekphrastic tradition in prose and poetry. Five examples from antiquity to the present follow: The epic poem the *Iliad*, attributed to Homer, contains the earliest known example of ekphrasis. Hephaestus made for Achilles an intricate shield which is described in detail in the *Iliad*. The ekphrasis of Achilles' shield in minute details covered 129 lines; however, for the purpose of this work, the following excerpt is sufficient to capture the ekphrastic immensity:

First of all he forged a shield that was huge and heavy...threw around it a shining triple rim that glittered, and the shield strap was cast of silver...He made the earth upon it, and the sky, and the sea's water, and the tireless sun, and the moon waxing into her fullness, and on it all the constellations that festoon the heavens...On it he wrought in all their beauty two cities of mortal men. And there were marriages in one, and festivals...circles of dance, and among them flutes and lyres...But around the other city were lying two forces of armed men shining in their war gear...These were gold, both, and golden raiment upon them, and they were beautiful and huge in their armour, being divinities...And around the lovely chorus of dancers stood a great multitude happily watching, while among the dancers two acrobats led the measures of song and dance revolving among them. He made on it the great strength of the Ocean River which ran around the uttermost rim of the shield's strong structure. (Heffernan 9-10)

Although this shield was imaginary, and it falls in the classification of notional ekphrasis, a myriad of drawings exist showing in detail what the readers have conceptualized about this shield since the *Iliad* was written in the 8th century BC. So powerful was the influence of ekphrasis concerning the shield of Achilles that it was used as an ekphrastic point of reference centuries apart in subsequent works of other writers like

Hesiod in *Shield of Heracles* (circa 700 BC), Virgil in *Aeneid* (circa 19 BC), and W. H. Auden in *The Shield of Achilles* (1952). Laura Eidt relates concerning the earliest example of literary ekphrasis in Homer's description of Achilles' shield, that ekphrasis functions as a device to make the listeners re-create the shield in their minds' eye (11). The interesting aspect of re-creating an imaginary object in one's mind's eyes from prose or poetry is that each recreation is distinct from the others, as each recreation is influenced by such factors as background knowledge, personal circumstances, environment, and educational level. The multiplicity of ekphrastic perceptions of the shield of Achilles is ample evidence of this.

In Dante's *Divine Comedy* (1317), he himself is a first person protagonist who pilgrimages through hell, purgatory, and heaven, symbolizing the inexorable journey in which we are all involved. His use of ekphrasis while in purgatory is best described by Heffernan as follows:

But when Dante juxtaposes the sculpted scene of a contemptibly ruined Troy with the sculpted figure of a woman punished for striving to outdo a goddess in textile (proto-textual) representation, he reconstructs the meaning of Arachne's flawless tapestry. Standing, I believe, for every masterpiece of visual art represented in classical literature and surviving only in shreds ("li stracci"⁴⁴) Arachne's tapestry suggests that nothing wrought by any human or divine artist of the classical world—whether Polycletus, Daedalus, or even Hephaestus/Vulcan—can match the sculptures of *Purgatorio*. And by implication, nothing woven in words to represent any classical work of visual art can match what Dante says about those sculptures. (40)

Arachne is ekphrastically portrayed as part woman and part spider in deep suffering and anguish in Song XII of purgatory. Dante encounters Arachne and feels sorry for her horrible condition:

O fond Arachne! Thee I also saw
Half spider now in anguish crawling up
Th' unfinished web thou weaved'st to thy bane!

Although Dante's ekphrasis of Arachne came from the mythical classics, Gustav Doré painted a picture of Dante visiting her in purgatory circa 1860.

In Miguel de Cervantes' landmark novel, *Don Quixote of la Mancha* (1605), he uses the notional or imagined ekphrasis within another notional ekphrasis creating the meta-ekphrasis (Armas 22). Don Quixote imagining himself as a knight is a notional ekphrasis of his reality as that of a poor old man. His thoughts which produce giants from windmills, a squire of a portly peasant man, and a princess of a swarthy peasant girl create a meta-ekphrasis which coupled with these enormous paradoxes created a work that is without an imaginative equal.

In chapter eight of this novel, the text of the windmill, encounter occurs as the knight encounters the sight of thirty or forty windmills as he exclaimed to his squire:

Sancho Panza, where thirty or more monstrous giants present themselves, all of whom I mean to engage in battle and slay, and with those spoils we shall begin to make our fortunes; for this is righteous warfare, and it is God's good service to sweep so evil a breed from all the face of the earth. What giants? said Sancho Panza. Those thou seest there, answered his master, with the long arms, and some have them nearly two leagues long. Look your worship, said Sancho, what you see there are not giants but windmills, and what seem to be their arms are the sails that turned by the wind make the millstone. It is easy to see, replied Don Quixote, that thou art not used to this business of adventures; those are giants; and if thou art afraid, away with thee out of this and betake thyself to prayer while I engage them in fierce and unequal combat...A slight

breeze at this moment sprang up, and the great sails began to move, seeing which Don Quixote exclaimed, Though ye flourish more arms than the giant Briareus, ye have to reckon with me. (Cervantes chap VIII)

Frederick A. Armas makes an insightful analysis of this ekphrastic scene in this novel as described in the following excerpt from his article:

Very much like Michelangelo and other artists, the knight configures stone into statues. Don Quixote is an artist who reinvents the reality around him. The windmills, in a sense, are art objects so meticulously wrought in the mind of the knight-artist that they have to be seen as giants. Even the wind becomes part of the pictorial imagination of the knight. As the sails of the windmill turn, the imaginative Hidalgo sees them as the arms of giants of old. The threats of nature are personified, and don Quixote must respond with action of his own. When Sancho eventually persuades him that he has been defeated by windmills, and not giants, don Quixote blames the magic of a devious enchanter. Actually, the magic is at the same time simpler and more complex. It resides in don Quixote's creative imagination. It is the magic of Ur-ekphrasis, the creation of an art object in the character's mind. (18)¹⁵

Cervantes' ekphrastic detail permits the reader to participate in the windmill battle of the Don Quixote's giants, in spite of Sancho Pancho's passive warnings. Although Don Quixote is experiencing meta-ekphrasis, the other characters go about their regular quotidian lives. Cervantes creates great irony in his work through ekphrases which lend themselves to the conflicting thinking of Don Quixote and Sancho Panza as they side by side live their adventures throughout the novel.

¹⁵ Ur-ekphrasis as defined by Frederick A. de Armas coincides with the definition of notional ekphrasis "existing as a concept of ekphrasis in a character's mind."

A rather complex use of ekphrasis comes into play in the poem, “Florence, The statue and the Bust” (1958) by Robert Browning. Browning wrote many poems about artists and their paintings or sculptures; however, in this poem Browning uses ekphrasis on two objects: a bronze statue located in the square of a ducal palace and a clay bust, an imagined work of art, although, allegedly created by a real artist, Robbia.

In Florence, Italy, at the Piazza of the Basilica of the Most Holy Annunciation, there is a statue of Ferdinand di Medici, Duke of Tuscany, on his horse. This imposing statue was sculpted by the great Giambologna in 1598. These facts prove important to comprehend the ekphrastic element in the poem.

In the poem the Duke meets with a couple who are to marry and seek his blessings. Clearly, this is an arranged marriage, and the young girl is saddened as her eyes encounter the Duke’s, and they fall deeply in love. She is then imprisoned by her husband who will only allow her to leave in a casket. Knowing the bond cannot exist, they part. Each day she looks out the window at the Duke’s statue, and it makes her happy. He commissions Robbia to make a bust after her death and then place it in the palace window facing the equestrian statue so that they may forever look at each other:

He looked at her, as a lover can;
She looked at him, as one who awakes,—
The past was a sleep, and her life began...

Make me a face on the window there
Waiting as ever, mute the while,
My love to pass below in the square!”...

A lady of clay is as good, I trow.

But long ere Robbia's cornice, fine,
With flowers and fruits which leaves enlace,
Was set where now is the empty shrine...

The passionate pale lady's face
Eyeing ever, with earnest eye (Browning)

Browning uses ekphrasis to define the statue as an actual work of art and the clay bust as notional ekphrasis and make both come alive in the meta-ekphrasis, in a different plane.

Pieter Breughel, the Elder, a Flemish artist, painted *The Fall of Icarus* (circa 1590). He was inspired by the Greek mythological story of Daedalus, written by Ovid, whose son could not fly, so he crafted wings and fasten them with wax. Icarus ignored his father's warning and got too close to the sun. Icarus's wings melted and he fell to earth into the water and drowned, while shepherds and ploughmen were about their work. This remarkable story, put into visual art by Breughel, was subsequently put into poetry by W. H. Auden as his poem "Musée des Beaux Arts" (1938). Inspired by the same painting, William Carlos Williams also wrote a poem called, "Landscape with the Fall of Icarus."

The painting, if it could speak, would have much to share; thus, ekphrasis in the poem by Auden describes the indifference of the people who watched the boy's plunge into the ocean. There are layers of information in the poem; through ekphrasis we learn the possible political and religious connotation exposed by ekphrasis:

About suffering they were never wrong,
The old Masters: how well they understood
Its human position: how it takes place
While someone else is eating or opening a window or just walking dully

along;

How, when the aged are reverently, passionately waiting

For the miraculous birth, there always must be

Children who did not specially want it to happen, skating

On a pond at the edge of the wood:

They never forgot

That even the dreadful martyrdom must run its course

Anyhow in a corner, some untidy spot

Where the dogs go on with their doggy life and the torturer's horse

Scratches its innocent behind on a tree.

In Breughel's Icarus, for instance: how everything turns away

Quite leisurely from the disaster; the ploughman may

Have heard the splash, the forsaken cry,

But for him it was not an important failure; the sun shone

As it had to on the white legs disappearing into the green

Water, and the expensive delicate ship that must have seen

Something amazing, a boy falling out of the sky,

Had somewhere to get to and sailed calmly on. (Auden)

Cheeke says of this poem, "Auden's ekphrasis looks to understand the 'human position' of suffering. In life a person experiences pain or anguish while the world goes about its business, either not regarding them at all or merely too busy or too indifferent to care" (105). He also quotes an applicable Flemish proverb which says "No plough is stopped for the sake of a dying man." Although they may have heard the splash of Icarus into the water, no one seemed to care as they had their own problems to deal with.

The observer can appreciate in Brueghel's painting what his background knowledge allows him to, be it political or religious. Heffernan takes a religious approach: Only in a museum would Auden encounter a painting of Icarus incongruously juxtaposed with paintings of martyrdom and Christ's nativity, paintings put together not because they successively tell anything like a coherent story but because they all come from the same hand. Auden's own generalization about these paintings—that they all show how well the Old Masters understood suffering—has become so familiar that we generally fail to see how different the paintings are, how strange it is to link a picture of comically splashing legs with pictures of torture and miraculous birth (Heffernan138).

Gusmão's Use of Ekphrasis as a Pedagogical Tool:

Reading ekphrastic doctrinal literature which has pedagogical aspects adds another layer—that of spirituality. Those readers who follow religious paths are influenced differently from those who lack the faith to believe in what is being taught by those who, like Gusmão, preach the doctrine of God. Hope and despair, faith and fear, good and bad are opposites found throughout the pilgrimage in Gusmão's novel. Ekphrastic description underscores the characteristics that each pilgrim seeks. Hope plays the part of respite, intervening in the consequences of their choices. In other words,

on the psychological level, we have become acquainted with theories of ekphrastic hope—when we discover a 'sense' in which language can do what so many writers have wanted it to do: to make us see—or ekphrastic fear, the possibility that the distinguishing characteristics between word and image might collapse. (Bartsch and Elsner i)

Through the convention of ekphrases, both Gusmão and Dante involve the reader in their works, lured, as he is, into their stories. As Dubois states, "the reader is drawn into the pilgrim's journey not because the hero is an emperor, but rather because, like the hero Dante,

the reader is a human being and alone must write his or her own history” (54). Gusmão draws the reader in by the use of ekphrasis throughout the novel, allowing the reader to pause, ponder, and self-reflect on his or her life’s choices just as the two brothers do as they progress through their lives, making the narrative of their pilgrimage a pedagogical tool.

Laura Eidt suggests the pedagogical value of ekphrasis, “writing was also considered to be more capable of encompassing *spiritual*[my emphasis] matters, and thus to have ‘greater moral and religious value’ than painting, and to offer ‘more lasting satisfaction’” (11). The allegorical novel of Alexander de Gusmão, *The Story of The Predestined Pilgrim and his Brother Reprobate*, is “vividly” written with the use of ekphrasis and “vividly” recognized for its pedagogical message.

Gusmão and the Jesuits have a clear pedagogical tradition which includes preaching and teaching to heal the soul. The knowledge of spirituality is part of the code embedded in the *Ratio Studiorum*, the Jesuit pedagogical guidelines. As part of their Jesuit ordination they dedicate their life to pedagogical pursuits. In his novel Gusmão sought to offer the pilgrims a pathway to perfect their lives using their moral agency.

At the end of the novel, Gusmão, in his ekphrastic pedagogical tradition, invites the reader to carefully search his heart and admonishes him:

Be enlightened, oh you Pilgrims that read this story; for there is no path to the Paradise of Glory other than the one taken by Predestined Pilgrim. Nor is there a way to Hell other than that of Pilgrim Reprobate...for only...through observance of the Law of God, through penance and tribulations, through the love and charity of God—can one go safely to Jerusalem, to Glory. (Lund 158)

Chapter 3

Analysis of the Ekphrastic Pedagogical Element in the Novel *Predestined Pilgrim and his Brother Reprobate*. In which, through a mysterious parable, is told the felicitous success of the one saved and the unfortunate lot of the one condemned (1682) by Father Alexandre de Gusmão

The novel *Predestined Pilgrim and his Brother Reprobate*, by Father Alexandre de Gusmão, was originally written in the Portuguese language in 1682. The novel was painstakingly translated to English by Professor Christopher C. Lund, making it possible to examine the ekphrastic pedagogical text in English (all the English text quotations will be credited to Lund's English version).

Although figures of language are richly used in this allegorical novel, the purpose of this thesis is to examine the pedagogical ekphrases used by Father Alexandre de Gusmão. The analysis consists of extracting the ekphrastic elements of the text from each chapter and explaining how Gusmão employed them for pedagogical purposes. Clarifications and enhancements are provided as needed as the complete text is traversed.

Besides the Benedictines and the Franciscans, who came to Brazil in the late sixteenth century, the Jesuits were the prime movers of education in colonial Brazil; they used ideas of imagery and oral tradition as an effective pedagogical practice. Since the native and transplanted inhabitants of the colony lacked the ability to read and write, the oral tradition was the prime means for instructing them. Gusmão's book was used as a pedagogical text, as an educational text for students, and as a source of sermons preached to the general public.

The ideas conceived by Loyola in his fifteenth century *Spiritual Exercises* are still practiced today. In this tradition each Jesuit or pupil entering the order was subject to ascetic rigors and deprivations required to magnify their desires to serve the Lord. Loyola's *Spiritual Exercises* were administered by a guide who tested them on their progress. The exercises

consisted of offering prayers, studying the Bible, punishing themselves, learning from virtuous examples, and meditating. This ensured that spiritual growth requirements were attained at each level. Another point of the Ignacio Loyola teachings is to imagine, remember, and memorize. Likewise in Gusmão's novel the pilgrims are tested on their knowledge and spiritual progress by their escorts and guides in the cities visited along the pilgrimage. Gusmão utilizes the pattern of *Spiritual Exercises* to provide the heart wrenching experiences required of the pilgrims to progress and to grow spiritually along their journeys. Loyola's submission to God and renouncing the world, as all Jesuits do, includes self-flagellation and other forms of self-punishment. In the novel, Predestined and his guides will use this practice physically and figuratively, once more confirming the profound influence of the *Spiritual Exercises* in the novel.

A pilgrimage¹⁶ is a journey to a sacred place to gain divine aid, as an act of thanksgiving or penance, or to demonstrate devotion (Merriam-Webster). Pilgrims wear special plain clothing and detach themselves from worldly comforts (*Encyclopedia Britannica*).¹⁷

Chapter headers in the following analysis provide information concerning the cities that Predestined and Reprobate visit and sojourn in, the purpose of their visits, and the names of the instructors who guide them through their pilgrimages; a brief synopsis of the plot is also provided. Simply stated, the story of this novel concerns dual fraternal protagonists, Predestined and Reprobate, who embark on a pilgrimage together, but soon diverge to separate paths as they choose to follow the good and bad angels respectively. The trajectories

¹⁶ Journey to a shrine or other sacred place undertaken to gain divine aid, as an act of thanksgiving or penance, or to demonstrate devotion. Medieval Christian pilgrims stayed at hospices set up specifically for pilgrims, and on their return trip they wore on their hats the badge of the shrine visited. The chief attractions for pilgrims in the Middle Ages were the Holy Land, Santiago de Compostela in Spain, and Rome, but there were hundreds of local pilgrimage sites, including the tomb of St. Francis of Assisi and that of St. Thomas Beckett in Canterbury. More recent pilgrimage sites include the shrine of Our Lady of Guadalupe in Mexico (1531), Lourdes in France (1858), and Fatima in Portugal (1917).

¹⁷ Pilgrimage usually entails some separation (alone or in a group) from the everyday world of home, and pilgrims may mark their new identity by wearing special clothes or abstaining from physical comforts (*Encyclopedia Britannica*)

of Predestined's and Reprobate's paths take them each to six distinct cities as they are instructed and tested along the way to their final destinations, Jerusalem and Babylon respectively, the first being saved and the second condemned. They leave Egypt, representing the world and its vanities. Predestined becomes disillusioned with the world in Bethlehem (House of bread), he lives piously and religiously in Nazareth, he observes the Law of God in Bethany (House of Obedience), he does penance in Capernaum (House of Penance), he seeks perfection in Bethel (House of God), and he finally arrives at his final destination in Jerusalem (City of God) (Lund 146). While Predestined grows spiritually, his brother Reprobate falls into destruction as he dwells in Bethaven (House of Vanity), Samaria, Bethoron (House of Liberties), Edom (House of Delights), and Babel (City of Confusion), and he arrives at his destination, Babylon. Along their paths they are instructed by allegorical figures as they progress or digress spiritually according to their moral agency. For Reprobate the beginning of his journey is full of pleasure and deceitful delights. He takes off blindly without realizing his demise along the way until he is so deep into unrighteousness that he is doomed. For Predestined it is more than a journey; it is a deep expression of his increasing love for Christ and complete submission to Him as he renounces the world. The heart is the center of one's love and devotion for Jesus Christ and Predestined's heart was symbolically plucked, pounded, stretched, and engraved upon to commit him to make his heart more like Christ's.

As the ekphrastic pedagogical element is analyzed, the plot sequence will develop around the plot matrix of six parts, divided into sixty-three chapters. Each chapter with its header will be listed even when no ekphrastic text was found. Each ekphrastic text will be numbered and quoted followed by its pictorial elements and pedagogical explanation. There are two hundred and forty-one ekphrases examined in this analysis.

Part I

Chapter I

Of the patria, parents, and family of Predestined Pilgrim, and of his brother Reprobate

No ekphrases.

Chapter II

How Predestined and Reprobate resolved to leave Egypt, and of the preparation they undertook for their journey

Ekphrasis #1

Their garb was that of Baptismal Grace; over their shoulders they placed the vest cut from the skin of the Lamb of God, called Divine Protection; on their head they put a hat called Memory of Salvation; they held in their hands the pilgrim's staff called the Strength of God, cut from a tree that grows only in Paradise. They put on sandals: one was called Constancy, the other was Perseverance. Their knapsacks were filled with Good Purposes. From their belt hung gourds called Heart, filled with wine they called Spiritual Comfort. Into their pockets they stuck three coins with which to buy necessities: Work Well, Think Well, and Speak Well. Thus forearmed, our pilgrims bade farewell to Egypt and all its hopes, and left through a door which opens only for departure but not for reentrance, called Renunciation of Everything. (Lund 7)

Pictorial elements: baptismal garb, vest, hat, pilgrim's staff cut from a tree, sandals, knapsacks, belt, wine gourds, pockets with three coins, door.

In preparation for leaving Egypt, Predestined and Reprobate dressed in their pilgrim clothing. Symbolically each item of clothing was a form of protection to empower them for their journey through life en route to their ultimate goal.

The door is symbolic of a passage from one realm to another. Both pilgrims left the world (Egypt) to seek their heart's desires. By making this decision, they closed the door on their past forever and renounced their life in Egypt, never to return.

Chapter III

Of the first journey undertaken by Predestinated and Reprobate

Ekphrasis #2

Predestined and Reprobate left Egypt traveling along a common road called Life, one full of a thousand precipices that led to a thicket of trees through which they made their tiresome way. The thicket was called Entanglements of Life. (Lund 9)

Pictorial elements: Road of life, precipices, thicket of trees.

From the beginning of their journey they encountered difficulties and challenges of life in the form of a thousand precipices and later a thicket of trees which represented the predicaments of life. This was to prefigure the struggles they would encounter throughout their journey.

Ekphrasis #3

This thicket of Life was not devoid of beasts: wolves, lions, and foxes, which are the passions of life, and in one way or another they detained the progress of the pilgrims, who were followed by these animals almost their entire way and could not free themselves from the beasts until the very end of their peregrination. From this thicket they emerged into a very somber valley called the Vale of Tears that is found along the Way of Life. Reprobate found it

delightful: its trees were pleasant; its flowers were fragrant; its fountains were fresh. He would have been happy to remain there forever had his son, Bad Desire, not reminded him of the delights of Babylon, and had not Predestined's own example left him perplexed. Living in that valley were different sorts of persons from every station, of all ages and conditions. Some were occupied in gathering flowers that bloomed; others took water from the streams; yet others hunted birds that flew about. Still others spent their time climbing the trees that grew there. In these occupations there was much dissent that led to disputes and contentions. Only a very few of them, whose garb suggested they were pilgrims, tearfully repeated the words of David: *Hei, mihi, quia incolatus meus prolongatus est!* (Woe is me, for my exile has become prolonged!). (Lund 9)

Pictorial elements: thicket of life with beasts, wolves, lions, and foxes; somber valley, pleasant trees, fragrant flowers, fresh fountains, persons of all ages, flowers that bloomed, water from streams, hunted birds, climbed trees, pilgrim's garb.

The beasts encountered in the forest represent the passions of life which are constantly detaining the pilgrims from progressing. Their shortcomings will accompany them for the rest of their lives. In the Vale of Tears some people were found crying and lamenting for their lives. These were the true pilgrims. Those that were occupied called this life their fatherland and know this world as a place of delight. Gusmão further explained that the ones collecting flowers seek the pleasure and delights in this world; those taking the water in their hands are those that try only to get riches; those who hunt birds are those who are occupied with only vain and useless thoughts; and those who climb trees are they who seek the dignity of high places. Those who are stalled along the path although engaged in activities that appear to be

innocuous are actually going nowhere, indicating the lack of progress that is made in life. It takes a true pilgrim or disciple to recognize the deceit of the world.

Ekphrasis #4

The travelers sought from one of those good pilgrims whom they had found crying in the Vale of Tears some guide or counsel to protect them on their way. The man they encountered gave them a very strong dog named Resistance and another one, fast of foot, named Flight, both born of a very wise hound named Counsel. (Lund 10)

Pictorial elements: travelers, crying pilgrim, man with two strong dogs, wise hound.

The pilgrims wanted to have some protection from the wild beasts or passions of the world that they would fall prey to along the way. This teaches that there are good people in life that can counsel us and help us to resist temptation, and that when we encounter it we should resist and flee from it.

Ekphrasis #5

From this Vale of Tears, they ventured into another valley or field, which was actually not a different one but rather a continuation, called the Vale of Opportunity. Although at first sight it seemed delightful, it was a place of bad air and worse climate, and those who there dallied for very long did perish...The only solution was to call to view the dogs Flight and Resistance, governed by Counsel, and with that remedy the Pilgrims escaped to a high mountain called Victory, far away from the Vale of opportunity. (Lund 10)

Pictorial elements: valley or field, bad air and worse climate, dogs, high mountain.

In the Vale of Opportunity the pilgrims encounter sin and wrong, and if they dwelled there they would perish. By listening to righteous counsel, resisting sin, and fleeing from temptation, true victory can be found. They flee to safety and were victorious over sin.

Chapter IV

Of what happened to Reprobate after he became separated from his brother Predestined
Ekphrasis #6

Whether through the valley or along the mountain ridge, because the path through the valley seemed as dangerous as the way through the mountain seemed difficult—when all of a sudden they found themselves in the presence of two young men of extraordinary gentility. One was pleasing to the eye, the other was not. They claimed to be great cosmographers of the roads to Babylon and Jerusalem; one was called Good Angel and the other Bad Angel. They greeted the pilgrims in a friendly manner and asked, “Men of good will, whither do you make your journey?” Predestined answered, “Jerusalem.” Reprobate said, “Babylon.” You do well,” both replied, “for this flowery road leads to Babylon and by and by this mountain trail will take you to Jerusalem.” The Good Angel set Predestined on his course to Jerusalem, and Bad Angel helped Reprobate on toward Babylon. (Lund 11)

Pictorial elements: valley, mountain ridge, dangerous valley path, difficult mountain way, two young men, cosmographers, good angel, pleasing to the eye. bad angel, flowery road to Babylon, mountain trail to Jerusalem.

When decisions are to be made such as choosing what path to take in life, heavenly help is always at our reach. This time the pilgrims meet angels to guide them. It is noteworthy to observe that opposites, good and bad, are present. We see the dangerous valley path and the difficult mountain path, the good angel and the bad angel; one pleasing to the eye and the other not, and the roads to Jerusalem and to Babylon. The two angels were the determining factor in their choices.

Ekphrasis #7

The two brothers parted, never again to see each other. Reprobate set off happily through the Valley of Opportunity with his depraved family. Not far along the way, he discovered a town which made him most content, for surely it was very near the gates of Babylon. It proved to be the infamous City of Bethaven, which means House of Vanity, for though at first it appeared to be sumptuous, it was empty within or full of bad neighbors. An ancient and incestuous old man named Deceit governed the City of Bethaven. He was married to one of his sisters, an old and adulterous woman named Lie—both children of the Devil, who is the father of lies and fabricator of deceit. None of the buildings in the city had foundations; all the neighbors were merchants; their contracts were all usury and simony; the coinage was counterfeit; virtue was hypocrisy; friendship—if not simply for convenience—was perfidy. In sum, it was a city in which Deceit and Lie governed the House of Vanity.

(Lund 11)

Pictorial elements: two brothers parting, town, gates of Babylon, city of Bethaven, sumptuous house of vanity, bad neighbors, incestuous old man, old and adulterous woman, buildings without foundations, merchant neighbors, counterfeit coinage.

This is significant because up to this point the brothers were starting their journey together; however, choosing to follow each of the angels' directions forced their permanent separation. Vanity appears attractive at first, but in time its true nature is manifested in the form of lies, deceit, hypocrisy, and fraud. An individual's foundation must be rooted in solid principles to withstand the devil's lies.

Ekphrasis #8

Reprobate was well received in Bethaven because he found there many of his own name, Reprobate; likewise his children found many of their namesakes, Bad Desire and Twisted Intention; almost all in the Palace of Deceit carried these names. They gave Reprobate lodging in a House of Vanity, for all dwellings in Bethaven had this name. They dressed him according to the style of the land and, although it stung him in his conscience to do so, Reprobate abandoned the honest and holy clothing in which he had been dressed when he left Egypt—including the customs of the land and became in almost no time as big-headed as everyone else. (Lund 12)

Pictorial elements: reprobates, children, palace of deceit, dwellings of vanity, vain stylish clothing, honest and holy clothing.

Individuals follow trends just because others are doing it. At the beginning one feels some remorse of conscience, but then becomes inured to sinful lifestyles and before long embraces them.

Chapter V

Of what happened to Predestined after he left his brother Reprobate

Ekphrasis # 9

So that Predestined would not stray from the trail, which was somber because of the thick trees they call Cares of Life, the Angel gave him a large candle, called Inspiration, lit by a light from Heaven. This candle is made from a very pure wax, derived from bees called Powers of Soul that come from certain flowers called Divine Letters—flowers that were transferred from Paradise to the garden of the Catholic Church, thanks to the efforts of its own gardener, who is the Holy Ghost. (Lund 13)

Pictorial elements: somber trail, thick trees, large candle, light from heaven, pure wax, bees, flowers, paradise, Catholic church garden, gardener, Holy Ghost.

To stay on the right path of life which is full of worries and uncertainties one must rely on the guidance and inspiration of the Holy Ghost.

Ekphrasis #10

He stayed for a time in Bethlehem where two daughters were born to him: one very sharp and wise he called Curiosity; the other, prudent and modest, to whom he gave the name Devotion. Curiosity took Predestined to see the different quarters of the city: the squares, the buildings, and the memorable things of Bethlehem. He saw the palaces of Boaz and the story of beautiful Ruth therein portrayed. He visited Rachel's tomb. He stepped into David's lake. He visited the Valley of Terebinth, where David had decapitated the giant Goliath. He saw the Well of Bethlehem, whose water David had desired and later offered to the Lord. Devotion took Predestined to visit the holy places sanctified by Jesus in his early life. He saw the inns built for pilgrims by St. Paula in the places where the Holy Virgin asked refuge in order to give birth to the King of Glory. He saw the monasteries that she founded and the place where she lived. He admired the sumptuous temple resting on one hundred and sixty columns that St. Helen built around the gates of Bethlehem. He saw the place where St. Jerome lived near the grotto of the Lord, and just as Devotion was leading Predestined into that holy place, the angel intervened saying, to see so holy a place one should first see mystical Bethlehem, which represents the earth, for after the Savior was born there, Bethlehem became the City of Disillusionment, and without Disillusionment one cannot safely make one's way to Jerusalem. (Lund 14)

Pictorial elements: Bethlehem, sharp and wise daughter, prudent and modest daughter, quarters of the city, squares, buildings, palaces of Boaz, Rachel's tomb, David's lake, valley of Terebinth, well of Bethlehem, well water, palaces, pilgrims' inns, monasteries, sumptuous temple with one hundred and sixty columns, gates of Bethlehem, St Jerome's place, grotto of the Lord, mystical Bethlehem.

While it is interesting and curious to see actual places and historic sites, one's pilgrimage or life's journey does not have to be a physical one. In order to safely journey to Jerusalem or to abide with Christ, one must first learn of Him, by receiving spiritual instruction and understanding in life preparatory to meeting the Lord.

Ekphrasis # 11

The angel gave to Predestined a horse swifter than the wind, called Thought, with a very practical guide by the name of Pious Consideration. On this steed he entered the City of Disillusionment, or mystical Bethlehem, governed by a noble lord of the same name, Disillusionment, married to an illustrious and saintly woman named Truth. (Lund 14)

Pictorial elements: horse Swiffer than the wind, guide, steed, mystical Bethlehem, noble Lord, saintly woman.

When prepared by moral reflection and thought one can be enlightened and learn truth.

Chapter VI

Of the Palace of Disillusionment and what happened to Predestined

Ekphrasis #12

It took no more than a moment for Predestined to find himself at the doors of the Palace of Disillusionment. Whereupon Consideration showed him the extraordinarily capacious main door they called Memory of Eternity which

consisted of two openings through which all persons passed. These openings were Eternal Glory and Eternal Punishment. Above the main door, written on bronze plates, were the words *O aeternitas!* (Oh, eternity!). He went immediately into an open courtyard where he clearly saw the heavens and the earth; this place was called Knowledge of the Temporal and of Eternity, and all those who were there had permission to speak about Disillusionment.

(Lund 15)

Pictorial elements: palace doors, main door with two openings, persons passing through openings, inscribed bronze plates, open courtyard, heavens, earth.

All persons have to pass through the “memories of eternity” and gain knowledge of temporal and eternal life.

Ekphrasis #13

In the four corners of this patio were four arches called the Novissimos¹⁸ of Man, in which there were four open doors. The first was named Memory of Death, the second Memory of the Judgment, the third, Memory of Hell, and the fourth, Memory of Paradise. Over each one sat a trumpeter called the Voice of Heaven which continually repeated “*Memorare novissima tua*” (Remember your destiny). Although this voice was heard everywhere, it was only upon those who had entered the courtyard through the main gate that the horror of the Memory of Eternity seemed to register. Over each of these doorways there was engraved in golden letters the words of Saint Bernard: *Quid horribilius morte? Quia terribilius iudicio? Quid intolerabilius gehenna? Quid jacunius Gloria?* (What is more horrible than death? What

¹⁸ Novissimos of Man means destiny of man.

more terrible than the Judgment? What more intolerable than Hell? What more pleasing than Glory?). (Lund 15)

Pictorial elements: Patio with four corners, four arches, four open doors, trumpeters over the doors, main gate, courtyard, doorways engraved with gold letters.

Man's purpose is his journey through life to prepare him for judgment and his final destiny of Hell or Paradise. Remembering is essential for one to contemplate one's eternal destiny as he views it in light of his life and death, judgment, hell and glory. The trumpeter heralds and warns the people to remember their destiny. Gusmão teaches that it will be intolerable in hell and pleasant in heaven. This graphic ekphrasis gives one much to think about concerning his choices and destiny.

Ekphrasis # 14

Another door or passageway called Transition served Disillusionment; it led immediately to a narrow room called the Hour of Death where Truth and Disillusionment abide and can always be found. Because it is so narrow and dangerous, almost all who pass move on to Disillusionment. Here Predestined noticed a most unusual thing: most of those who came through the four doors mentioned above became joyful and carried the Passport of Disillusionment on to Jerusalem. Only those who entered through the door Transition, or through the Hour of Death, became sad as well as disillusioned. When Predestined saw this, he attempted to enter one of the four doors and came easily into the chamber of Disillusionment. This was a very large and spacious room, but not very sumptuous, because in palaces, where Truth sometimes dwells, Disillusionment is often not present. This room had four inner chambers where Disillusionment lived, depending on the season of the year. The first was called Childhood, and in the spring Disillusionment lived there. The second

chamber was the age of Youth, where he abode all summer long. The third was the Age of Virility, where he lived in the fall. The fourth was Old Age, his winter house. (Lund 15-16)

Pictorial elements: door, passageway, narrow and dangerous room, passport, sad people, four doors, large and spacious room, four inner chambers.

Upon the hour of death (transition) there is sadness and disappointment because truth and enlightenment cause one's life to be reviewed. There are four seasons of life: childhood, youth, virility and old age. Each brings enlightenment and clarification to our understanding, be it for good or for bad.

Ekphrasis #15

Finally Predestined was able to see the face of Disillusionment. He was in an honest garb, but at times his clothing changed, for sometimes he looked like a king yet at other times like a monk. He seemed like a Proteus, appearing in different forms—now an ancient, now a young man—to show that in all guises, states, and ages one can find Disillusionment. His eyes were always fixed upon his wife, Truth, and not for a moment did he leave her side. He had as his throne the globe or sphere of the world, on two axes or poles called Life and Death, which began its movement on the pole of life and ended on the pole of death. Because in this globe other movements could be seen which altered its course, all finally came to rest on the pole of death. On this world globe were written two words: *Everything, Nothing*, which phrase, although Predestined did not understand it, Disillusionment explained easily, saying the whole world is *nothing*...: on the other hand, nothing is *everything* in the world. (Lund 16)

Pictorial elements: honest garb, clothing, king, monk, Protheus, old man, young man, globe, world, poles.

Enlightenment and truth are available at all times and stages of our lives. In the opposite poles of life and death, life can take different courses, but ultimately all end in death. Enlightenment implies that gaining nothing in this world is better than gaining everything if the soul is lost.

Chapter VII

How Predestined came to speak with Disillusionment and the words he heard him say

No ekphrases.

Chapter VIII

Of Predestined's other experiences in the Palace of Disillusionment

Ekphrasis #16

Meanwhile Notice took Predestined down a narrow corridor called Transition that led to a tightly narrow room called Brief Life, guarded by an old and dreadful-looking doorman named Fear of Death, by whose visage Predestined was notably perturbed. Here, in an unusual painting, Notice and Consideration showed the Pilgrim the realistic portrayal of dying man who was experiencing the terrible anguish of death and was about to expire. (Lund 19)

Pictorial elements: narrow corridor, tightly narrow room, old and dreadful doorman, painting of a dying man.

The doors of death are upon us at any time. The fear of death is always present and often there will be pain and anguish.

Ekphrasis #17

The doorman touched his arm and pointed to the words that Disillusionment had written over the painting. They said: Make sure in life that you've

begun—Take this to heart and do thy part—What in death you will be glad you've done. Notice pointed out to Predestined other paintings in the room, all painted by Disillusionment for the pilgrims' benefit. He saw St. Francis Borgia who—disillusioned with life upon the death of his Empress—renounced the Duchy of Gandia and the Marquisate of Lombay to become a Jesuit. He saw the Roman coal merchant count who, at the news of his father's death, renounced his earldom and became a coal dealer for Christ and, by doing so, a saint. He also looked upon the ancient philosophers who, to further their own disenchantment with the world, ate and drank from skulls of the dead and eventually placed their tombs in the thresholds of their doorways. His disillusionment was further enhanced as he looked upon portraits of all those whose sudden and disastrous deaths had taken them from this life: the two Herods, Agrippa and the one from Ascalon, eaten by lice near Antioch; Julius Caesar, stabbed twenty two times; the senator Fabian, who choked on a hair; Anacreont, who choked on a grape seed; and Drusus Pompeius, dead from a pear he swallowed. Homer died of sadness; Sophocles of happiness; Dionysius from innumerable deaths portrayed that would be endless to tell; over all of them were these words written by Disillusionment in his own hand: Death just might come unto thee.... The same as it has come to me. (Lund 19-20)

Pictorial elements: doorman, arm, words over the painting, paintings in the room, painting of St. Francis of Borgia, Roman coal merchant, ancient philosophers, skulls of the dead, tombs in the thresholds, portraits of those who died disastrous death.

Death is inevitable. We need to do our part and fulfill our mission. The enlightened ones take up their cross at all cost and follow Christ. Gusmão used real examples of people by describing a series of portraits depicting their sudden and disastrous deaths.

Ekphrasis #18

Notice took Predestined to another salon which, though incomparably more narrow, was called Ample Account and was reached through a hall called Narrow Way. The doorman of this room was even more dreadful than the first, called Fear of Responsibility. They found here a number of portraits that Disillusionment had faithfully copied as the old accomplished artist that he was. The pilgrims were much moved by them. Near the entrance was the painting by Michelangelo of the Final Judgment with the startling signs announced by Christ and the prophets, to which Consideration (who also knows how to paint) had added the souls of one Predestined and one Reprobate, before the Supreme Justice, one with a sentence of salvation the other eternal condemnation. To strengthen the resolve of the pilgrims, Disillusionment had written:

A just judge and a judgment book

Exact accounts and rig'rous look! (Lund 20)

Pictorial elements: narrow salon, narrow way hall, doorman, portraits, copied portraits, Michelangelo's Final Judgment, Predestined and Reprobate in the painting.

Gusmão explains that there will be an accounting or judgment and it will be exact and rigorous. All will have to be judged and the outcomes of salvation or condemnation are sure to come. Learning this strengthens our resolve to follow Christ and do good.

Ekphrasis #19

On the other side was copied the story of the terrible judgment that God gave in this life to Bishop Udo, wherein he heard these words from Heaven, *Cessa de ludo, quia Iusisti satis Hudo* (Udo, cease thy wickedness; thou has sinned enough!). He saw a portrait of the monk that St. John Climacus writes about: He was taken up to the judgment in an ecstasy and was so impressed by what he saw that he was put into a cell where he stared at the ground and there remained, silent, for twelve years. Disillusionment wrote under this painting: *Quid erit in iudicio?* Which is the same as saying: If a dream has caused all this to be, What will happen when I see? (Lund 20-21)

Pictorial elements: Bishop Udo, monk's portrait, dream of judgment, jail cell.

Gusmão uses the example of a sinner who sees the light and remains silent for twelve years to redeem himself and seek forgiveness for his sins. It is implied that his vow of silence was a form of personal mortification.

Ekphrasis #20

(Quid erit in iudicio? Which is the same as saying: If a dream has caused all this to be, what will happen when I see). Along the border of the room were seen realistic paintings of those who had put this question to the test and had abandoned their illusions. There was King Bogoris who had seen this vision of the judgment, renounced his gentile state, and was baptized. Saint Dositheus had seen the same vision and renounced the world to become a monk. The abbot Agathon on this account spent three days and three nights, eyes fixed upon some far off point in wonderment without a word. (Lund 21)

Pictorial elements: dream, room border, realistic paintings, King Bogoris, vision of judgment, his baptism, Saint Dositheus, vision, abbot Agathon, eyes fixed on far off point.

Gusmão further provides examples of those who renounced their worldly illusions to follow Christ. The Loyola *Spiritual Exercises* are seen over and over again in these ekphrases as one contemplates, prays, and meditates to have spiritual strength and redeeming grace that come from Christ as one renounces all that is worldly and sinful.

Ekphrasis #21

Notice took Predestined to a third called Long Punishment, down through an easy passageway. It was not unlike the passageway to Hell, so it was called Broadway. The terrible old doorman to this room was called Terror of Punishment. Here Consideration showed to Predestined a painting of the punishments of those condemned among the eternal flames of Hell, where Disillusionment had written David's verse "*Descendant in Infernum viventes*, which means: If first the painting you do see Away from danger you will flee. They saw other examples painted on the walls of those who had considered Hell, changed their lives and became disillusioned with the world. They saw St. Catherine of Siena, St. Christina, Santa Rosa, and many other saints, both men and women, who had considered infernal punishments either because they envisioned them or because they contemplated them, and undertook incredible penitence and admirable mortifications. They beheld the servant of Theodoric, Bishop of Maastricht, who had passed on but had returned to life by some divine will and astonished those who saw the change in his life. He said, "If you had seen what I saw, you would do even greater things." They saw the monk mentioned by the Venerable Bede who, having seen the pains of Hell, renounced the world to become a monk. When people remarked at his bathing in tanks of snow and at other extraordinary rigors, he said, "*Frigidora ego vidi; austeriora ego vidi*" (I saw colder things, I saw things

more rigorous.) In sum, there were innumerable cases portrayed of those who had considered the punishments of the condemned and truly shed their illusions. Wishing to influence these pilgrims in this same manner, Disillusionment added this ditty: One soul only dost thou have; A second soul, thou hast not; If now thy soul you choose to lose, Then what shall be thy future path (Lund 21)?

Pictorial elements: easy passageway, old doorman, painting of punishments, eternal flames of hell, painted walls, St Catherine of Siena, St. Christina, Santa Rosa, men and women saints, Bishop of Maastricht, monk who saw pains of hell, tanks of snow, pilgrims.

Seeing the flames of hell causes one to change. Mortification and self-flagellation in the Jesuit order is a vital part of one's penitence.¹⁹ The punishment chosen is envisioned or contemplated and carried out as penitence. Gusmão makes it clear that we need to renounce the world and follow Christ for we have only one soul to give.

Ekphrasis #22

Notice took Predestined from this sad salon to a much happier one called Glory because of its similarity to Heaven. To get there one went through a narrow passageway: the Narrow Way they call it. Its gatekeeper was a joyful virgin named Hope. Predestined felt his spirits raise for he had become tired of the fears he had seen, and he found the good words of Hope as pleasant as the rare paintings therein. The centerpiece was a painting representing the glory of Heaven with such living and pleasant colors that for a moment he thought he might be with Paul in Paradise. On it the following words could be read: He who would to Glory go, As God has bid us all, Must now begin to show New life, and life anew. Again they looked at the examples of all those who

¹⁹ Loyola *Spiritual Exercises*.

contemplated such glory and had given up the world. There was St. Alexis who left his conjugal union on the very night of his marriage to become a poor pilgrim for the Kingdom of Heaven. There was Charles the Great who renounced his empire to become a monk, as well as many other kings, princes, and lords who, for love of glory, renounced their kingdoms and estates, and joined religious orders. Among them shines the special example of St. Mathildis, daughter of the king of Scotland, with her four brothers, of whom one renounced his dukedom to become a pilgrim. Another, who was a count, became a hermit. And another, the heir of them all, became a keeper of cattle. (Lund 21-22)

Pictorial elements: sad salon, happy salon, narrow passageway, joyful virgin gatekeeper, rare paintings, painting of the glory of Heaven, St. Alexis, Charles the Great, kings, princes, lords, kingdoms, St. Mathildis, four brothers, pilgrim, count became a hermit, keeper of cattle.

The narrow way to glory is hopeful and pure. Gusmão teaches by example of good people that had much of earthly titles and property; however, they gave them all up and decided to choose the outcome of glory over temporal things.

Chapter IX

How Disillusionment showed Predestined the illusions of the world

Ekphrasis #23

Disillusionment took Predestined up to a very high tower, called Superior Consideration, from which the whole world could be seen, and from which they say, the wise Solomon could see the deceit and the vanity of all things in the world, when he said *Vanitas vanitatum, & Omnia vanitas*. (Vanity of vanities; all is vanity). Predestined took out some spectacles that he had

brought from Egypt, called carnal eyes, through which things are seen very much other than they are, similar to the ovate and angular spectacles from Italy, which make one object seem like one hundred and make an ant appear as large as a lion. Predestined put them on and through them discovered the whole world in its beauty, richness, honor, delight and great variety of things. He looked upon all the four corners of the earth and admired the richness of Asia, the precious metals of Africa, the opulence of Europe, and the grandeur of America. He considered the elements and venerated especially the humid element with the immensity of its ocean waves and the beautiful currents of its torrential rivers. In the terrestrial element, he enjoyed the freshness of its groves, the beauty of its flowers, the variety of its animals. In the air he loved the numerous kinds of birds, the secrets of the winds, the lightning, the meteors. And in fire he found beauty in the force of its activity, the admirable nature of its generation. All in all he appreciated the concert and order with which they all composed the universe. (Lund 23)

Pictorial elements: high tower, whole world, wise Solomon, spectacles called carnal eyes, ovate angular spectacles from Italy, ant, lion, world, Asia, Africa, Europe, America, ocean waves, torrential rivers, groves, flowers, animals, air, birds, winds, lightning, meteors, fire, universe.

The four corners of earth and all of the grandeur of the world seen with carnal eyes may look beautiful. Gusmão quoted Solomon who said that he could see deceit and vanity in all things of the world,” *Vanitas vanitatum, & Omnia vanitas* (Vanity of vanities; all is vanity). Gusmão warns of the danger of vanity as one looks at the world with carnal or natural eyes, for what is seen it is not what is.

Ekphrasis #24

You that are Predestine take these other glasses, which they call Spiritual Glasses, and with them you shall see the things of the world as they are and not as they appear. He put on the glasses, which were as clear as crystal and was amazed to see how different objects appeared. The first thing Predestined gazed upon was Heaven; he became absorbed with its beauty, with the immense capacity of its sphere, with the infinite number of its planets, the harmonious course of its movements, and the marvelous virtue of its influences. He said to himself in his heart, if the starry heaven bears such external beauty, what could the interior of the empyrean heaven be like? If the stars and planets are so beautiful, what must angels be? And seraphim? If so much beauty can be found in Creation, how beautiful must the Creator be.

(Lund 24)

Pictorial elements: spiritual glasses, world, heaven, starry heavens, angels, seraphim, creation, creator.

When one looks at the heavens with spiritual eyes, he can see the beauties of the universe. As we see the beauty of the Creation, how beautiful the Creator himself must be.

Ekphrasis #25

Suddenly he looked upon the earth and exclaimed. *Quam mihi sordet tellus, cum Caelum aspicio!* (Oh, how ugly Earth appears to me when I place my eyes on Heaven!). The four parts of earth seemed to him not more than four grains of sand, its whole grandeur but a spot, all its beauty ash, when compared to the beauty of any star. And since these spectacles were of such a crystalline nature, he was able to penetrate the most remote regions, far from the eyes of flesh. He saw the grandeur of the reason that God had created man, in order to see him and enjoy him eternally; he saw the natural and the

supernatural means that God created to bring this to pass; he saw the importance and the risk of salvation, and just how precarious we are, as though hanging by a thread from divine Providence. He saw the horrendous maliciousness of serious sin, as well as the greatness and excellence of divine grace and the charity of God. He saw the vigilance with which the Devil seeks our perdition and the carelessness of men in such a serious business as that of salvation. He considered the duration of eternal things the brevity of temporal things and the anxiety with which men concentrate their attention on them, and the negligence with which they seek eternal ones. All these things he found worthy of note and to be slowly and carefully meditated. (Lund 24)

Pictorial elements: earth, eyes, grains of sand, ash, star, crystalline spectacles, devil.

The earth in comparison to heaven was ugly seen with “spiritual eyes.” Gusmão continues his warning as “the importance and the risk of salvation, and just how precarious we are, as though hanging by a thread from divine Providence.” Men will fall prey to the devil if they are complacent about sin. He cautions the reader to be on guard for Satan’s temptations, but also shares the good that comes to those that cling on to the goodness of Christ as well as the divine grace and the charity of God. One needs to ponder where he or she stands to view his life with spiritual eyes as the grandeur of God’s plan for men’s salvation is everything.

Ekphrasis #26

As he was fixing his sight on this that we properly call the world, there loomed before him a large monster, or monstrous chimera, whose features indicated it was the same beast that St. John saw in the Apocalypse with seven heads and ten horns, the face of a lion, the feet of a bear, and the body of a leopard.

Horrified, the pilgrim asked Disillusionment what beast this was, or what

monstrous chimera. This is the world, he answered, which, seen with eyes of spirit as you now see it, is nothing more than a seven-headed beast of chimera, which has no being other than the one men pretend or fancy that it has. This monster is made of three animals: bear, leopard, and lion. For the bear is the symbol of lust; the leopard symbolizes greed; and the lion is the symbol of vanity. Likewise this world, as St. John says, is made up of these same beasts: Concupiscence of the Flesh, Concupiscence of the eyes, and Haughty Pride. The seven heads are the seven deadly sins, and the ten horns are the ten contraries to the commandments of God. And how is it, asked Predestined, that before, the world seemed so pleasant to me, yet now such a horrendous monster? That is because, returned Disillusionment, before, you looked upon the world with eyes of flesh, and now you behold it with spiritual eyes. And that was truly the case, for now wealth seemed to Predestined what in truth it is—thorns, excrement, devilish traps; honors appeared as mummery, satire, and children’s games; delights were brief, sweetness was bitter, beauty was deceptive, worth was worthless, nobility was vain, opinions were vanity—the whole world an illusion. Then he truly saw how the world and its glory is a comedic farce that evanesces, an entr-act that ends with laughter, a shadow that disappears, a vapor that evaporates, a flower that withers, smoke that obscures the vision, a dream bereft of truth. Then he saw how the world contrary to Christ, despises true and eternal wealth. He saw how the world justifies its lies, believes its illusions, vituperates virtue, and discredits truth. And finally he saw clearly just how false the world’s expectations were, how deceitful its promises, how only that which is eternal is true and how that which is temporal is illusion. (Lund 24-25)

Pictorial elements: world, monstrous chimera with seven heads and ten horns, bear, leopard, lion, eyes of flesh, spiritual eyes, thorns, excrement, devilish traps, laughter, shadow, evaporating vapor, withering flower, vision obscuring smoke.

Gusmão explains that when one sees the world clearly, he finds greed, lust, vanity, greed, pride, and deception. The world is contrary to Christ. It despises truth and eternal wealth. The world justifies its lies, believes its illusions, vituperates virtue, and discredits truth. The temporal is false and deceitful. As we see things with our spiritual eyes, man's flaws become evident.

Chapter X

How Predestined went to see the rocky hillside in Bethlehem, where Christ was born
Ekphrasis #27

He met his daughter Devotion and, as fate would have it, the time of their visit coincided with that of the holy Bethlehem shepherds who were looking for the World, born in that same hour to a pure virgin; in the mist of that company he dared to look upon and worship the beautiful infant whose being emitted such rays of light and divinity that the thoughts and hearts of those looked upon Him were held in suspension. Predestined could naught but marvel at such a sight in that place. His mind and heart were a confusion, and he knew not what to say for he was overcome as he considered the majesty of the infant, but then his thoughts ran to the vileness of that rocky hillside; he saw the heavenly angels who worshiped the child together with the baseness of the animals that accompanied the scene. He came to his senses and, following the example of the shepherds, dared exclaim in the following manner: Oh golden child! Oh celestial infant! It is not just chance that has brought you to be born in the midst of so much lowness though you are the King of Glory and the Lord of

Majesty. It must be for an example to me and for my own Disillusionment. I am a poor pilgrim who, for your mercy's sake, calls himself Predestined. Through the world's ambush and deceit, I go in search of true Disillusionment. Where better could I find it than here in your holy stable, with you in your holy manger? Lord, grant me the freedom from illusion that I seek in this place, even as I see you born here. (Lund 27-28)

Pictorial elements: daughter, Bethlehem shepherds, pure virgin, beautiful infant, rays of light, sight of the birth of Christ, vile rocky hillside, heavenly angels, base animals, poor pilgrim, holy stable, holy manger.

Gusmão shares his love and devotion for the Christ Child in this beautiful pedagogical ekphrasis through his protagonist Predestined: “born in that same hour to a pure virgin; in the mist of that company he dared to the rays of light and divinity that the thoughts and hearts of those looked upon Him were held in suspension.” This teaching is so powerfully described that reader finds himself transported to this scene. Gusmão schools us on the importance of searching for enlightenment and teaches that there is no better place to find it than in Christ.

Ekphrasis #28

Now the poor swaddling clothes he is wrapped in, what do they tell us to do if not to condemn the pompous fashion of our dress? The straw in which he was lain, what does it invite us to do if not to accompany Isaiah's disillusionment that all is hollow and vain, as straw, and to consider that all earthly glory, like a flower in a field, is withered by the breeze? Does the humility of the stable and the simplicity of his bed not condemn the illusion of those who, for so brief a life, construct magnificent palaces, procure bedding of silk, and ivory cots? And finally doesn't everything you see in this holy manger shout out to the ears of our soul that everything the world seeks is an illusion? To further

convince the pilgrim, she concluded with the words of St. Bernard, Either the world is wrong or this child deceives himself; this child cannot deceive himself for he is the wisdom of God; therefore the world is wrong, and all its followers are wrong. (Lund 28)

Pictorial elements: swaddling clothes wrapping the child, child lying on the straw, field flower, breeze, stable, simple bed, magnificent palaces, bedding of silk, ivory cots, holy manger, ears of our souls, pilgrim.

Vanity is Gusmão's recurrent warning, as baby Jesus' swaddling clothes are compared with the vain apparel of the world. One can learn of the simplicity and humility which brought the King of Kings to the world and that the worldly vanity is an illusion.²⁰ The wise words of St. Bernard teach that "Either the world is wrong or this child [baby Jesus] deceives himself; this child cannot deceive himself for he is wisdom of God; therefore the world is wrong, and all its followers are wrong." If one does not believe in the Christ child, he is deceived.

Chapter XI

Words of wisdom that Disillusion gave to Predestined

No ekphrases.

Part II

Chapter I

How Reprobate continue his journey toward Babylon

No ekphrases.

Chapter II

How Predestined continue his journey towards Jerusalem

Ekphrasis #29

²⁰ The Jesuit code of the *Society of Jesus* makes the Jesuits renounce all vanity and live simply with only the bare necessities.

Finally Predestined went into Nazareth, and, because he was a novice in the land, he counseled with good old Serve God about where he and his family might make their home. Two boroughs in the city were pointed out, one called the World, another called Cloister, and into one or the other of these two sections fit all the city. In either one, it was suggested, Predestined could live piously and religiously. Predestined marveled to hear it said that one could live a saintly, religious life in the World, for he had always heard that religious persons were only those who lived in Cloisters, and not *in* the World. (Lund 34)

Pictorial elements: two city boroughs, borough called world, borough called cloister, city sections, world.

It is possible to live in the world and not be of the world.

Chapter III

How Predestined visited the governors of Nazareth and what happened there

Ekphrasis #30

Predestined went and saw that over the door to the palace called Abnegation there was a coat of arms in the shape of an earthly sphere with the words of St. Paul: *Nolite conformari saeculo*, by which the pilgrim understood what one could learn in Nazareth. (Lund 35)

Pictorial elements: palace door, coat of arms, earthly sphere, written words of St. Paul.

One must learn to distance himself from secular traps and not conform to the wisdom of the world.

Ekphrasis #31

He found himself in the presence of Adoration and Religion who were in a room that was very decent, clean, and well appointed. It looked like a temple.

Both of them were on a throne that looked like an altar; they were not sitting, but kneeling, as someone worshipping the true God with veneration. (Lund 35)

Pictorial elements: decent and clean room, temple, throne, altar, adoration, and religion, and kneeling.

A temple does not have to be adorned; it is one's worshipping heart and faith in God that is significant.

Ekphrasis #32

Religion showed him a chair in the style of a pulpit where there was a very pure, holy, and sincere Virgin—ornate, but not too ornate and not with the affects of vanity; in her hand was a small, three-stranded whip on which were written the words of St. Paul to Timothy: *Argue, obsecra, increpa* (Reprove, entreat, rebuke); in her left hand she held a bible and a cross with the words *In omni patientia, & doctrina* (In all patience and doctrine). In her mouth she had a trumpet with Isaiah's words: *Quasi tuba exalta vocem tuam* (Lift up thy voice like a trumpet). Near the Virgin were two others, very attentive, modest, and still. Both of them had ears on their breast and not on their head, with the words of Christ from the gospel: *Aures Ayudiendi* (He that hath ears to hear, let him hear). Besides these two virgins, there were many others that appeared less holy and prudent than the former. Rather they looked like the five foolish virgins in the gospel, and they all had ears not on their breast as did the other two, but on their hands, on their eyes, on their mouth, some on their ears and others on their noses. (Lund 36)

Pictorial elements: pulpit style chair, holy virgin, three-stranded whip, bible, cross, trumpet in religion's mouth, ears on the breast not on the head, the less holy and prudent, five foolish virgins, ears on hands, ears on eyes, ears on mouths, ears on ears, ears on noses.

One should teach the doctrine with discipline but with love and patience. One should pay attention to the meaning and really hear the words of God with his heart. Some do not truly hear the word of God from the preacher but pay attention to his gestures, his tone of voice, his talent, or his elaborate language.

Chapter IV

How Predestined went to see the City of Nazareth and what happened here

Ekphrasis #33

[Predestined] dared ask Religion how he could put into works the words he kept hearing preached as the word of God....“Religion answered in two words: ‘gather’ and ‘keep’... that is exactly what Religion meant by those two words; ‘gather’ the flowers of Nazareth and ‘keep’ them, for in it is your salvation.”

He departed (to Nazareth), anxious to gather flowers and fill a basket that he was carrying called Heart, when he was met by two diligent and sharp-looking young women that appeared to be servants of some great lady. Known by the names of Diligence and Disposition, they informed Predestined that no one could gather flowers except with their blessing. This was on orders from three women who were the guardians, or the gardeners, of the flowers of Nazareth. “What are their names and where do they live?” asked Predestined. “They are Reading, Prayer, and Meditation,” his companions replied and, although they actually live over in the other section, called Cloister. (Lund 39)

Pictorial elements: flowers of Nazareth, flower basket, diligent sharp-looking women, guardians or gardeners.

One may think he is saved by a simple act because he misunderstands the doctrine; however, there is no short cut or easy way to obtain his goal. It is through reading, praying, and meditating that one will come to understand what the requirements for salvation are.

Ekphrasis #34

He left in the company of the two sisters, Diligence and Disposition, and first visited the house of Reading. They found her absorbed in a spiritual book, living in a splendid library full of sacred books, all devout and honest. There was a sign on the wall with the words of Christ "*Quomodo legis?*" (Why do you read?). (Lund 39)

Pictorial elements: two sisters, house of reading, spiritual and sacred books, splendid library, sign on the wall.

One's reading of the word of God and Jesus Christ in the scriptures and good books will help him gain knowledge of sacred things and spirituality.

Ekphrasis #35

They gave him a pair of reading glasses that consisted of two lenses, Attention and Consideration, made from a particularly diaphanous crystal called Understanding, or Concept.... From this house of Reading, Predestined went to the house of Prayer and meditation, since they lived together, for they were sisters who wore the same color. (Lund 39-40)

Pictorial elements: two lens reading glasses, diaphanous crystal, house of reading, house of prayer and meditation, sisters wearing the same colors.

When one reads, he must do it attentively and thoughtfully to comprehend teach doctrine. Prayer and meditation go hand in hand, whether one ponders before, during, or after prayer. They always support one another.

Ekphrasis #36

He went and knocked on their door with a knocker called God's Vocation; when a quiet old man named Silence came out, he silently followed him back into a cubicle called Seclusion where he was delivered to a garrulous old woman named Supplication, who gave to Predestined a rosary of fifteen mysteries, several Hours of Our Lady the Virgin, and other pious books of prayer with which he kept himself busy in that first room. They called this the first Prayer Room, or Vocal Prayer. In it there were three closets or nooks called Imploration, Praise to God, and Thanksgiving, which had been cared for by two prudent, devout, and expeditious servants named Attention and Pronunciation. (Lund 40)

Pictorial elements: door, door knocker, quiet old man, cubicle, garrulous old woman, rosary, pious books of prayer, first room, closets or nooks, two prudent servants.

Gusmão teaches how to pray. One calls upon God vocally and reverently and in seclusion. Then one petitions for an undetermined amount of time, praising God and showing gratitude.

Ekphrasis #37

After spending several hours in this room, he went in the company of Silence to another chamber guarded by a doorman named Readiness, who presented him to a saintly, humble, and reverent woman named Presence of God, without whose blessing one cannot enter into the closet where Prayer lives. (Lund 40)

Pictorial elements: room, chamber, doorman, reverent woman, prayer closet.

Gusmão teaches of the preparation one needs to feel the love of the Lord. Prayer humbles the soul which is devout and sincere and prepares it to feel as if in the presence of God.

Ekphrasis #38

He followed Presence of God to another large room lined with doors or niches and devoid of any person whatsoever... The Doors were called Prayerful Matters.... Hardly had he knocked on a door when it opened. Inside was a painting of a scene from the life of the Lord. Readiness suggested that Predestined take it with him in preparation for when he might find himself with Prayer. (Lund 40)

Pictorial elements: large room, doors, niches, painting of scene of life of the Lord.

The sacred and solemn act of being in the presence of God without seeing Him is given to those who have divine faith. Keeping Christ's teachings, love, and charity with us in our souls prepares us to have prayerful hearts.

Ekphrasis #39

Finally, with the help of Readiness and the blessing of Presence of God, he was able to speak with the mistress of the whole Palace, who was Prayer. She was a most beautiful Virgin and beloved of God. She was clothed in flames to suggest the fire of divine love. She had a crown of gold on her head and a scepter in her right hand to show that she governs and ordains all things through Prayer. She had two wings to fly through Heaven, all the way to the Empyrean Throne of God. They were called Pious Affect and Devout Affect. Once she was seen with a shield and spear in her hand, to denote that Prayer is an effective weapon against the enemy and an effective shield in infernal battles. Another time she carried a basket on her arm and a scythe in her hand,

like a harvester, to show that Prayer is what cleans off the thorns of vice from the soul and gathers the flowers of virtue. (Lund 40)

Pictorial elements: mistress of the palace, clothes of flames, crown of gold, scepter, wings, shield, spear, basket, scythe, image of winged woman harvesting.

Prayer is the conduit through which all is governed and all things are ordained.

Gusmão teaches that we must reverently and with devotion elevate our mind to God in mental prayer. He continues emphasizing the power of prayer as a protection against the temptations of the devil.

Ekphrasis #40

She [Prayer] had three virgins near her through whom she governed and accomplished what she wanted; their names were Memory, Intelligence, and Will, whom, if she found them negligent or distracted, she woke up with whips called Acts of Faith, and when these were not enough, the Virgin, Presence of God herself, put them in order, and when all of that diligence proved insufficient, she used other rougher whips called Acts of Humility and Resignation. (Lund 40-41)

Pictorial elements: three virgins, whips, rougher whips.

Our faith in Christ and God keeps us from becoming distracted or negligent in our prayers. We must become humble, leave the things of the world behind, and return to worship God.

Ekphrasis #41

With eyes fixed upon the ground and his heart upon God, he delivered up the painting to the first Virgin, Memory. She studied it briefly and, in turn, gave it to the second Virgin, Intelligence, who looked at it, studied it, and considered it slowly and with much discourse. The third Virgin, Will grew impatient to

have it, and when Intelligence delivered it to her, she hugged it with hugs called Purposes, so tightly that it could never again be taken from her breast, or better said, from her heart. (Lund 41)

Pictorial elements: eyes, heart, painting, virgins, virgin hugging painting, breast, heart.

Humbly one must study the life of Christ, remember it, know it, take it in his heart, and live it.

Chapter V

How Predestined visited the flowers of Nazareth

Ekphrasis #42

Predestined wished now to descend into the garden and gather what flowers he could into the basket of his heart. He began with the Rose of Charity, the Violet of Penitence, and the Lily of Chastity ... but rather they would pluck just some carnations called Good Purposes, Predestined began to gather the Good Purposes carnations. Just when his basket, or heart, seemed full, behold a stout young man suddenly entered the garden with his reading glasses on and, whip in hand, was chasing off some mischievous boys and girls who were trying to steal the flowers in the garden as though they were fruit, and they had actually come to focus upon the very flowers that Predestined had gathered into his basket. To Predestined's query about that mystery, the two sisters answered that the lad's name was Circumspection, and the glasses he wore were called Vigilance, his whips were Severity, the boys were Feelings, and the girls, Potential. If Circumspection did not look after them with Vigilance and Severity, particularly the more mischievous of the lot—Eyes, Ears, and Tongue—there would be no carnation left in his basket nor flower in the garden. (Lund 43)

Pictorial elements: garden, flowers, basket, rose, violet, lily, carnations, heart, stout young man, garden, reading glasses, whip, mischievous boys and girls, fruit, eyes, ears, tongue.

One must cultivate in his heart charity, chastity, and penitence. One must be alert to suppositions, misunderstandings, and gossip.

Chapter VI

How Predestined went to see another section of Nazareth called Cloister

Ekphrasis #43

For days now Predestined had been living with his family in the borough called World. His daughter, Curiosity, begged him to take them to visit the other borough called Cloister, where many excellences were reported. He went with the blessing of Religion because without it no dweller in the World can enter there; the only one he took was Curiosity, leaving behind the rest of the family. Soon after entering, he breathed in the goodness of salutiferous air called Spiritual Relief or Heavenly Favors: and although sometimes stiff pestiferous winds of temptation are found, they are fewer here than in the World, and they do not seem to wreak as much havoc in the Cloister, for the inhabitants know how to guard against it with panes they put in their windows called Sense Guards, and others they put in their doors called Cloisteration.

(Lund 45)

Pictorial elements: borough called world, daughter, borough called cloister, world, salutiferous air, stiff winds, inhabitants of cloister, window panes, door panes.

To enter an abbey one must have a religious heart. Therein one can find goodness and spirituality; although temptations come one can be guarded by being sheltered from the world.

Ekphrasis #44

The fertile land [of the Cloister] is rich with flowers of virtue and fruits of good works abundant with Waters of Grace and Celestial Bread with which all sustain themselves, ... In terms of building material, the whole section is surrounded by three walls: the first one of stone, the second of silver, and the third of gold. The first they call the Wall; the second is called Keep the Commandments; and the third is Keep the Counsels (Lund 45).

Pictorial elements: fertile land, flowers, fruits, waters, celestial bread, building material, three stone wall, silver wall, gold wall.

Those who are pure in heart can live a simple and rewarding life doing good and reaping heavenly blessings through the grace of God. One can fortify oneself by protecting himself from the world and diligently listening to good counsel and keeping the commandments.

Ekphrasis #45

The door to the borough is called Resignation and consists of two openings: Resignation of Will, and Resignation of Understanding. Over the threshold of the door on the outside is a globe of the world like a coat of arms or heraldic symbol, and on the inside one finds the same globe, but turned around to show that the Cloister is nothing other than the world inside out; the world right side out has to be outside the doors. (Lund 45)

Pictorial elements: door to borough, two door openings, door threshold, globe of the world, coat or arms, heraldic symbol, world turned inside out.

One's heart opens to God when he gives his will to Him and avoids the things of the world.

Ekphrasis #46

Over the library is an emblem made of virtue and science with the words: *Conjurant Amice* (Friendly Assistance), but with this warning: virtue is on the right hand and science on the left, to denote that in Religion virtue always comes first. (Lund 46)

Pictorial elements: library, emblem, right hand, left hand.

Science deals with evidence and empiricism while virtue and religion deal with faith and devotion. They can coexist as long as religion and faith will always come first as the things of God take precedence over all else.

Ekphrasis #47

If someone is not living like he should, they put him in a cell called Paternal Correction where he is tied down with two strong cords called Fear and Love; the Love chord is soft, the Fear cord is more harsh. And if this does not change their behavior, they throw him out of the Cloister into the World through some miserable openings called Incurables. (Lund 46)

Pictorial elements: correction cell, soft cord, harsh cord, cloister, world, miserable opening.

One's submission to God requires repentance. One needs to be isolated to be able to ponder and pray about his doings. To accomplish this he may even administer personal punishment until he is repentant; otherwise he has submitted himself to the world and can no longer dwell in the presence of goodness.

Chapter VII

How Predestined was instructed in matters of devotion and piety and devotion and piety

Ekphrasis #48

Piety and Devotion gave to Predestined a plant of such rare flowers and remarkable fruits that it looked more like an artificial bouquet than a natural plant. This plant was called Spiritual Life; its root was called Grace, its stem,

Fervor, its flowers, Desires, its leaves Intentions. It was very much like that Tree of Life that God planted in the middle of the Terrestrial Paradise, for even as that one brought life to the body, this one brought life to the spirit. And because Nazareth was without doubt the land where trees grew with written leaves, the plant had the following letters with the following insight: on the root was written *Dei* []; on the stem was written *Sanctus* []; on the leaves was written *propter te* []; on the flowers was written *ex te* []; on the fruit was written *in te* []. This meant that this plant or Spiritual Life, should be rooted in the grace of God; its fruit, or works, should be those of charity; its flowers or desires should be born of God; and all should proceed from the steam, or holy favor. This tree had three branches, for spiritual life is also divided in three parts: the first branch is called Purgatory,... the second is called Disillusionment,... and the third is called Unitive. (Lund 48)

Pictorial elements: plant, rare flowers, remarkable fruits, artificial bouquet, roots, stem, leaves, tree of life, terrestrial paradise, body, spirit, Nazareth, trees.

Gusmão explain the symbolic meaning of the Spiritual Tree: “Life should be rooted in the grace of God; its fruit, or works, should be those of charity; its flowers or desires should be born of God; and all should proceed from the steam, or holy favor.”

Ekphrasis #49

This tree had three branches, for spiritual life is also divided into three parts: the first branch is called Purgatory, because it has the virtue of purging the soul of its vices; the second is Disillusionment, because it has the power to invigorate the soul’s proclivity toward the exercise of virtue; the third part is Unitive, because it warms the heart and viscera in the love of God, the way any creature is accustomed to uniting with its Creator (Lund 48).

Pictorial elements: tree, branches, heart, viscera, creature.

Gusmão describes the three branches, their parts, and their meanings: Purgatory, because it has the virtue of purging the soul of its vices, Disillusionment, because it has the power to invigorate the soul's proclivity toward the exercise of virtue, and Unitive, because it warms the heart and viscera in the love of God, the way any creature is accustomed to uniting with its Creator. These three parts are studied and practiced during the first three weeks of Loyola's *Spiritual Exercises*, Purgation, Illumination, and Unity.

Ekphrasis #50

Predestined was most content with so beautiful and mysterious a tree, and begged the Holy Sisters to tell him what he should do with it, how he might profit from its fruit and flowers. They answered that for the present he should content himself with keeping it fresh and green—watering it often with a certain water from Nazareth which would be shown to him—until Spring, when it would blossom into flower and fruit. “And where shall I find this water?” (Lund 48)

Pictorial elements: mysterious tree, holy sisters, fruit, flowers, watering tree with waters of Nazareth.

Patience is a virtue; one must wait and prepare for the blessings. The special water and watering often means learning the teachings of Christ and doing it consistently.

Chapter VIII

How Predestined visited the fountains of Nazareth

Ekphrasis #51

Predestined went in the company of Piety and Devotion and entered a Paradise, or garden, they call Congregation of the Faithful, and once his Christian signs were recognized—a Cross on his forehead and Baptismal

Character in his soul (for without them he could not have entered)—he was introduced to a beautiful Virgin, without spot or wrinkle, of Christ, Himself. She was the Spouse, who is the Catholic Church. She was dressed as a Pontiff: on her head was a tiara; in her right hand was a cross; in her left hand was a book with some keys; above the book was a chalice; and above her head was a dove. The tiara signified Supreme Dignity; the cross meant faith; the book represented doctrine; the keys, power; the chalice, the sacrament of the altar that sustains her; the dove was the Holy Spirit that attends her. (Lund 49)

Pictorial elements: paradise, garden, cross on the forehead, unspotted virgin, spouse, Catholic Church, pontiff, tiara, cross in the right hand, book with keys in left hand, chalice, dove.

To enter Paradise one must be baptized and have faith in Christ. Those who show both outward and inward signs of being faithful receive the blessings of the Spouse of Christ or the Catholic Church. These include dignity, faith, doctrine, power, the sacrament, and the Holy Spirit represented by her tiara, cross, book, keys, chalice, and the dove.

Ekphrasis #52

Under her feet were many emperors, kings princes of the land, and a host of military instruments and engines of war, which represents the triumphs of the Church and the exaltation of faith. Off to a side were certain impious men who appeared to be heretics and gentiles; the gentiles were outside the garden and the heretics were in it, but all were shooting their arrows toward the woman with the intent of finishing her off and destroying her. From within the garden on the other side, however, were other pious men who with writing quills repelled the shots in such a way that she received not a wound nor felt a threat. These were the Catholic Doctors and Holy Church Fathers who with their writings defend her. (Lund 49)

Pictorial elements: feet, emperors, kings, princes, military instruments, engines or war, impious men, gentiles, heretics, garden, shooting or arrows, repelling shots with writing quills, wound, Catholic Doctors, Holy Church Fathers, defending the church with writings.

Gusmão teaches that despite the Church being under siege by heretics and gentiles she will triumph and be successfully defended by the clergy as they exalt the faith.

Ekphrasis #53

Predestined declared his faith and went to see the springs and fountain in the garden and to obtain some of the water that Devotion and Piety had promised him, customarily used to irrigate that plant, Spiritual Life. In the middle of the garden, there was a stone that looked like the one from which Moses had tapped water with his staff, but it was none other, as St. Paul testifies, than that cornerstone, Jesus Christ, in which, among others, were seen four holes at the four corners of the stone, called Feet and Hands. On the right side there was a larger hole. From these five sprang so many other fountains that Isaiah called Fountains of the Lord, that even though men call this water from that stone, it is, in reality, the true blood of Jesus Christ. (Lund 49-50)

Pictorial elements: springs, fountain, garden, water, plant, stone, cornerstone, holes in stone, feet, hands, larger hole in right side, fountain, water, true blood of Jesus Christ.

Gusmão teaches that the cornerstone of the Church is the figurative body of Christ with wounds in his hand, feet, and side. He also gives instruction on transubstantiation.

Ekphrasis #54

The waters from these five fountains gathered at another stone, which, in my view, was the one seen by Zachariah, with the seven eyes, because out of those seven eyes came seven springs that they call the seven sacraments. Its water, that they call Sacramental Grace, derives from seven pipes feeding

seven fountains, or royal fountains, that beautify and fertilize the whole garden in a remarkable way. The first fountain is called Baptism; the second, Confirmation; the third, Communion; the fourth, Penance; the fifth, Extreme Unction; the sixth, Order; the seventh, Matrimony. (Lund 50)

Pictorial elements: waters, five fountains, stone seen by Zachariah, seven eyes, seven springs, seven sacraments, seven pipes, garden.

Gusmão teaches about the seven sacraments of the Catholic Church which are sacred, significant, and saving. They are baptism, confirmation, communion, penance, extreme unction, order, and matrimony.

Ekphrasis #55

The first fountain, called Baptism, through which one enters to obtain the others (for no one can drink of the other fountains without first drinking and washing in this one), emits a water so admirable in virtue that it can hardly be explained, because besides washing the soul clean of all spot, guilt, and punishment of sin—both original and present—it has the virtue like an aquafortis, of etching the soul, impressing on it the sign, or Baptismal character, by which it can be known and counted among the number of Christians. (Lund 50)

Pictorial elements: fountain, drinking and washing in fountain of baptism, water.

Gusmão teaches how baptism is the initial sacrament and the prerequisite for the others. Not only does baptism purify the soul of all spot, guilt, and sin, but also has the inherent virtue of marking the soul, making one Christian.

Ekphrasis #56

The second fountain, called Confirmation, emits a water that comforts the soul for its battles of faith, providing it with spiritual might against its enemies....

The third fountain by order—but first by dignity—is of such divine artifice that not even the tongue of an angel can truly describe it. The stone from which it is formed, is the very Flesh and Body of the Savior; and its water is the very Blood that through five founts was spilled on the cross, though, it may not appear to be, for it is always covered by curtains. (Lund 50)

Pictorial elements: fountain, water, tongue of an angel, stone, flesh and body of the Savior, blood, cross, curtain.

One is taught here that Confirmation is soul satisfying and it comforts the soul in its battles of faith against the enemy. Again, Gusmão teaches about transubstantiation and the five wounds that Christ received on the cross. This ordinance is so sacred that not even angels can describe it.

Ekphrasis #57

Besides the pipe of the Blood of Christ—which is the principal one, and gives virtue to all the rest—this fountain has two other water pipes. One of them is Sacramental Grace and the other is Grace of Sacrament. Water from the first has the virtue of beautifying the soul—of enriching it and of washing it many times over, although this is not its principal virtue. Water from the second pipe, or Grace of Sacrament, bears twelve virtues or marvelous effects, represented by those twelve fruits from the Tree of Life that St. John saw in the Apocalypse. (Lund 50-51)

Pictorial elements: pipe of the blood of Christ, fountain, two other water pipes, water, washing of the soul by water, fruits from the tree of life.

The additional two pipes wash one's soul each time he partakes, and he is provided with the twelve virtues of the Tree of Life.

Ekphrasis #58

The first virtue or effect of this water is that it, by grace, transforms those who drink it worthily into God; the second is to magnify the sanctifying grace; the third enlarges charity and with it other virtues; the fourth diminishes the fomites of sin; the fifth gives life, restores, spiritual strength and the delights thereof; the sixth gives strength to combat the enemy; the seventh lends virtue to travel toward eternal life; the eighth is doubly effective against sin—it gives grace to the inner person and to the outer person it acts as a repellent to temptation by virtue of the blood of Christ it contains; the ninth pays for venial sins; the tenth redeems from inadvertent mortal sins; the eleventh pardons from the punishment of sin according to the disposition of the partaker; the twelfth compensates for fires of Purgatory when the sacrifice has been a satisfactory one. (Lund 51)

Pictorial elements: water, enemy, path to eternal life, inner person, outer person, blood of Christ, fires of Purgatory.

Gusmão teaches the twelve virtues or marvelous effects from the twelve fruits of the Tree of Life. These include transformation into God, magnification of sanctifying grace, enlargement of charity, diminishing of sin, restoration of life, strength to combat the enemy, virtue to travel to eternal life, repellent to temptation, payment of venial sins, redemption from inadvertent moral sins, pardon from punishment of sin, and compensation for the fires of Purgatory.

Ekphrasis # 59

Predestined was about to dive precipitously into the currents of those divine waters when he found himself momentarily detained by Piety and Devotion. They informed him that the waters of that fountain were of such rare virtue

that for some they were remedy while for others they were poison to some they brought life, to others, death. (Lund51)

Pictorial elements: currents of divine waters, fountain, remedy, poison, life, death.

Gusmão teaches that participation in communion can be a remedy and bring life to the worthy while at the same time can bring poison and death to the unworthy.

Ekphrasis #60

So that is what Predestined did. Examination studied his pulse carefully and found that he was lacking in disposition. He was given two prescriptions for this: one was called Immediate Preparation, the other Remote Preparation. Remote Preparation was this: after drinking from the fourth fountain, called Sacrament of Penance, he was to purify himself from two water jugs very similar to those of Cana of Galilee, with which the children of Israel purified themselves both of which were filled with that same water from the fountain of Penance; they were called Contrition and Confession. The second prescription, or Immediate Preparation, was this: after having purified himself from the two jars of water from the fountain of Penance, he was to dress himself in the white clothing of grace and charity of God, which the Gospel calls Nuptial Clothing. This clothing would be ornately decorated to represent the exercise of all the virtues, and the more decorated this tunic was, the better would be his preparation. (Lund 51)

Pictorial elements: pulse, prescriptions, water jugs, children of Israel, two jars of water, white clothing, decorated tunic.

One is taught that his disposition to do good is increased by his contrition and confession as well as clothing himself in an ornately decorated tunic of charity which shows his preparation.

Ekphrasis #61

Two sisters, Piety and Devotion, added a counsel to those two prescriptions, and it was that after Predestined had drunk, with both these preparations from the waters of that divine fountain, he should retire to a far off place and sleep for a space of time on what he has drunk, that is, he should spend time considering the mystery and Sacrament that he had received. They like to call this a post communion Retreat. (Lund 51)

Pictorial elements: prescription, waters of the divine fountain, far off place, post communion Retreat.

Gusmão teaches that communion is not complete without serious and lengthy post communion contemplation.

Ekphrasis #62

From this third fountain, the two Holy Sisters took Predestined to the fifth one, called Extreme Unction. As he commented on what had happened in the fourth fountain of Penance, it being one of the most important, they told him that the fourth fountain sent its waters a great distance from there to the City of Capernaum, which means Field of Penance, where Predestined could live if he wished and where he could drink deeply from its bitter currents. This fountain Extreme Unction was of oil, and not of water. (Lund 51)

Pictorial elements: fountain, two holy sisters, waters, city of Capernaum, drinking deeply of bitter currents, oil.

One is taught that there is a bitter taste to penance and that Extreme Unction is done with oil rather than water.

Ekphrasis #63

He moved on to the sixth fountain called Order, which from seven spouts emits an oil that can be used only by those who are to be ministers of this great lady, the Catholic Church—three large spouts called Sacra and four called Lessers, so called to respect to the other ones. (Lund 52)

Pictorial elements: fountain, seven spouts, oil, Catholic Church, three large spouts.

Those called to the Catholic Church ministry are instructed to use Holy Orders or ordination, and they bring the sacraments to other Catholics.

Ekphrasis #64

From here Predestined went to the seventh fountain, the one they call Matrimony, whose waters have the virtue of causing greater grace to abound in them only who, washed in the fourth fountain of Penance, drank from the crystalline waters of the third fountain—or at least remained clean from the first fountain of Baptism that they had received; (Lund 52)

Pictorial elements: fountain, waters, washing in the fountain of Penance, drinking from crystalline waters of third fountain.

Gusmão teaches that those who come into matrimony clean from penance will receive greater grace.

Ekphrasis #65

So with these waters, or with the currents of these seven fountains, Predestined watered the plant called Spiritual Life and that Devotion and Piety had given to him, seeking to keep it green until the time its flowers and fruit would come, as shall be seen. (Lund 52)

Pictorial elements: waters, currents of seven fountains, watering a plant, flowers, fruit.

Gusmão makes it clear that the plant of Spiritual Life must be frequently watered by devotion and piety to keep it flourishing.

Chapter IX

Of the rare examples of Piety and Devotion that Predestined saw in Nazareth

Ekphrasis #66

After spending time at the fountains and in tending to this tree, or Spiritual Life, Predestined went in the company of these two good sisters, Piety and Devotion, to the Palace of Divine Adoration and Religion, with the intention of seeking their blessing and continuing his journey to Jerusalem. Before doing so, however, Curiosity invited the pilgrim to see some of the relics of the ancient Nazarenes, the ruins of their temples, the examples of their lives, that were the model for those who, in the law of Grace, later followed in their footsteps, living piously and religiously. (Lund 53)

Pictorial elements: fountains, tending to a tree, two good sisters, Jerusalem, relics.

We are taught that we must take time to ponder and meditate. The action of seeking blessings is a manifestation of faith and aids us on our life's journey. The examples of other righteous and pious people can inspire us to follow in their footsteps.

Ekphrasis #67

They saw the work of some ancient artist, a painting called the Old Law, wherein were represented those that as Nazarenes had consecrated themselves to the service and adoration of the true God, as Samson, Samuel, the Prophets, and children of the Prophets, had done. Among these, Elias and Eliseus with all their school stood out like the sun and the moon among stars, and in their footsteps followed all those who instituted the monastic orders for adoration and divine service. (Lund 53)

Pictorial elements: work of some ancient artist, painting called Old Law, Nazarenes, Samson, Samuel, the Prophets, children of the Prophets, Elias, Eliseus, sun, moon, stars, footsteps, monastic orders.

A painting is used to instruct that consecration is vital to our salvation as demonstrated by Samson, Samuel, Elias, Eliseus, and the children of the prophets. From these servants of God sprang several monastic orders. As this painting is called the Old Law, it has Old Testament connections.

Ekphrasis #68

In another more modern painting called New Law, Jesus the Nazarene was foregrounded with his whole Apostolic College. In second place was the Baptist, with all his school on the shores of the Jordan or deserts of Nazareth. Discernable also were the Holy Fathers of the Egyptian and Theban Deserts who flourished at the time of St. Mark, all of whom were very religious men and inhabitants of Nazareth. (Lund 53)

Pictorial elements: modern painting, Jesus of Nazareth, apostolic college, the Baptist, the school of the Baptist, shores of Jordan, deserts of Nazareth, Holy Fathers, St. Mark, religious men, inhabitants of Nazareth.

In this painting Christ is found teaching his apostles, John the Baptist, and other righteous servants who resided in Nazareth. As this painting is New Law it has New Testament connections.

Ekphrasis #69

But what most caught Predestined's eyes and heart was that beautiful, incarnate rose of Nazareth, or flower of the field—Jesus the Nazarene among those two virginal lilies, Mary and Joseph. Because there he saw how in that humble little house they had received this rose, made human flesh, how He

had there hidden the fragrance of his example and the virtue of his power for thirty years, living in subjection to Joseph and his mother Mary in exercises of piety and devotion. (Lund 53)

Pictorial elements: eyes, heart, rose of Nazareth, flower of the field, Jesus the Nazarene, virginal lilies, Mary and Joseph, humble little house, Jesus exercising piety and devotion.

Gusmão teaches of the purity of Christ by his being personified as a rose and Mary and Joseph as virginal lilies. His meekness is evident in his humble subjection for the first thirty years of his life.

Ekphrasis #70

Thus, thoroughly disillusioned and, at the same time, enlightened, Predestined tried to make his way to Bethany, or House of Obedience, and kissing the hands of their Lordships, he bade farewell with their blessing. And so that he might not leave Nazareth, the land of flowers, without a flower, Religion gave to Predestined two carnations, to his wife, two roses, and a flower to each of his children. The carnations were called Fear and Love; the roses Faith and Truth; and the single flower was an amaranthus called Constance. In similar fashion, Divine Adoration gave to Predestined a flower called Adoration made up of three petals named Latria, Dulia, and Hyperdulia. To his wife and children she gave each a lily called God Before. In the same fashion, Piety and Devotion, who had also been Predestined's teachers and instructors, filled his knapsack with interesting, pretty flowers, some still in the form of buds, called Good Purposes, and others already in bloom, called Works of Good Christian. He was given many other similar flowers like Rosary, Devotional, Indulgence Medal, Reliquary, and Angus Dei (Lund 54)

Pictorial elements: Bethany, kissing hands of lordships, bidding farewell, Nazareth, land of flowers, carnations, roses, amaranthus, flower petals, lily, teachers and instructors, filling knapsack with flowers some buds and some blooms.

Predestined and his family are taught the value of fear, love, faith, and truth. Constance, adoration, pleasing God before reason, and good Christian works are the values the flowers represent. Some of the flowers were given as buds, signifying that they would need to flower later on for good purposes. Other flowers yet signified deal with mass, rituals, and relics. Some of these are the Rosary, devotional, indulgence medal, Reliquary, and Angus Dei.²¹

Ekphrasis #71

Counsel, who was the custodian of the Palace, also wished to be part of the send-off, he filled Predestined's hat and breast, that is, his memory and his heart, with beautiful, healthy daisies called Spiritual Dictates. (Lund 54)

Pictorial elements: custodian, palace, hat, breast, heart, beautiful healthy daises.

We can receive counsel from those who can teach us about the Savior, helping us make it through life's journey safely. This counsel or spiritual dictates can reside in our minds and hearts and can be recalled to help us to do good to others and love the Lord.

Chapter X

Spiritual dictates that Counsel gave to Predestined in the Palace of Religion

No ekphrases.

Part III

Chapter I

²¹ Part of a mass prayer with an old tradition: Lamb of God, you take away the sins of the world, have mercy on us. Lamb of God, you take away the sins of the world, grant us peace.

What happened to Reprobate after he left Samaria

Ekphrasis #72

Having forgotten about his salvation and the life of Pilgrim, who was pursuing his own course, Reprobate had lived in Samaria for many years, had adopted its customs, and was in every way a Samaritan. Yet, prompted by some inner voice, or, better said, constrained by his own depraved Self-Will, he decided to take up his journey again toward Babylon, without bidding farewell to Vice, the governor of the city. He had fathered two children here with his same wife, Self-Will: a boy named Willful, and a girl named Freedom, by whose counsel traveling the Broad Way, called Freedom from Conscience, he decided to make his journey through the cursed mountains of Gelboe, which means puffed up, and by and by all the Reprobates descended into the lands of Ephraim where they made their camp in the city of Bethoron which, interpreted, is *Domus libertatis*, House of Liberty. (Lund 57)

Pictorial elements: Samaria, customs of Samaria, Babylon, governor of the city, cursed mountains of Gelboe, lands of Ephraim, camp, city of Bethoron.

Gusmão shows that the Reprobate has become a Samaritan; however, due to depraved self-will he is motivated to depart Samaria and continue on to Babylon. We are taught that self-will can lead us to greater decadence. Also, we are illuminated about the nature of arrogant reprobates who seek liberty or freedom from law.

Ekphrasis #73

At this time Bethoron was governed by a man of low quality, by the name of Appetite, married to a woman of the same blood named Fantasy. They were of so singular a mind that anything Fantasy suggested to Appetite, he put into motion. All the neighbors in Bethoron were named Willful, and it is

unbelievable how misbehaved all were in the liberty with which they raised their children, all of whom took up the customs and behaviors of their parents. The judges and the courts did not use reason as their guide, but rather Appetite, who governed all. (Lund 57)

Pictorial elements: Bethoron, man of low quality, woman of the same blood, neighbors of Bethoron, the misbehaved children, customs and behaviors of parents, judges, courts.

One learns that where liberty to follow appetites and fantasies abound, misbehavior will also abound; and the children will follow the depraved path of their parents. Appetites, not reason, governed them.

Ekphrasis #74

Reprobate was permitted without further ado to enter Bethoron, or House of Liberty, as another of its citizens. It is not an easy thing to describe the celebration with which Reprobate was received, how much he was delighted by the land, or how intimate its governors, Appetite and Fantasy, became with him, nor how quickly he grew obedient to their laws. He changed his name—shedding Pilgrim—and was ever known as Willful Reprobate. (Lund 58)

Pictorial elements: Bethoron, citizens, land, governors, shedding pilgrim, changing name.

Gusmão accentuates the plight of those who willfully choose to be a reprobate rather than a pilgrim. It does not take long for those who yield to appetites to become subject to them, resulting in their detachment from former influences and traditions.

Ekphrasis #75

From so much eating of common fruits, called Liberties, a leprous plague fell on the land called Oversense, and in Latin, *Noli me tangere*. It worked its way so thoroughly into the people that they all became Oversensitive, and of this malady almost all the inhabitants of Behroron died, since not even an older

healer—the only one who knew its cure, Mortification of Will—was permitted to enter the city or dwell therein. (Lund 58)

Pictorial elements: common fruits, leprous plague, people suffering from oversensitivity malady, death of inhabitants of Bethoron, older healer.

One who partakes of the common fruits, called liberties, will also be an enslaved victim of them. In Bethoron there is no place for mortification of will.

Ekphrasis #76

No place was more suitable to the marriage of the Reprobates than Bethoron, and here they had more children than they had in the previous two cities together. They had five children: one named Willful, one Oversensitive, one was Thorny, one was Grumpy, one was Obstinate. They had, as well, five more daughters, very similar in characteristics to their brothers: one was Disobedience; another Obstinacy; another Impertinence; a fourth, Laziness; and the last one Relaxation, who was a spoiled, lazy, and distracted girl—one that deceived the young men and many an old man as well. (Lund 58)

Pictorial elements: reprobates marrying in Bethoron, having children in greater numbers, lazy girl, deceived young and old men.

The generation of more reprobates flourishes in the environment of Bethoron, Gusmão teaches that being lazy and relaxing is a deception to young and old men alike.

Ekphrasis #77

Word reached Predestined of how misguided his brother had become. They say that his eye teared up and that he exclaimed, “Oh, Self-Will, thus you fly headlong! You bring us all evil, you bring us perdition. My brother Reprobate would not have become lost if he had not married you. (Lund 58)

Pictorial elements: misguided brother, eye tearing up, brother, wife.

Gusmão teaches of compassion in the tear of Predestined for his wayward brother. He continues to be upset about the association of his brother with self-will. For Predestined it is a threat bringing to one's life evil and perdition.

Chapter II

Of what happened to Predestined after he left Nazareth

Ekphrasis #78

Predestined had fathered two more beautiful, pleasant children in Nazareth, a boy named Efficient Judgment, and a girl named Will Subjected. After counseling with them, he made his way along a royal road that David called *Viam mandatorum*, the Way of the Commandments, which held no tripping stones nor any other risk, and would lead them straight to Bethany, which interpreted is City of Obedience, through which they told him he must travel and even live in if he wished to reach Jerusalem. (Lund 59)

Pictorial elements: two pleasant children, Nazareth, royal road, tripping stones, Bethany, Jerusalem.

We are taught that we must follow the way of the commandments which carry no liability and lead us straight to obedience. It is when one subjects his will to obedience to the Lord's commandments that he will be prepared to meet Him. Subjecting our wills prepares us to enter Bethany, the City of Obedience.

Ekphrasis #79

Predestined entered the city and, moved by the entreaties of his two children, Curiosity and Devotion, mounted that horse we know called Thought, with Consideration for his guide, and visited the squares and places of interest in Bethany. He saw the Castle of Magdala where two saintly sisters, Mary and Martha, lived. He visited the Sepulcher of Lazarus. He worshiped at the

Cenacle of the Lord where He instituted the Altar Sacrament. Predestined walked through that room where the Lord had washed the feet of His Apostles and preached the Sermon of the Supper, and where the disciples of the Lord had received the Holy Ghost. He walked along the Jordan beaches where the Baptist had lived. He entered the house of Simon the Leper, where the Magdalene had poured her; precious ointment on the head of Christ. Finally he explored the places that Christ Our Lord had sanctified with his presence and enlightened with his doctrine. (Lund 59)

Pictorial elements: city, two children, mounting a horse, guide, squares and places of interest in Bethany, castle of Magdala, sepulcher of Lazarus, Cenacle of the Lord, room of the last supper, Jordan beaches, house of Simon the Leper, pouring of precious ointment on the head of Christ, places Christ had sanctified with his presence.

Gusmão teaches about many of the events in the life of Christ. He employs here a form of onsite instruction by showing the actual places the events occurred.

Ekphrasis #80

He arrived at the palace gates and saw over them in letters of gold the words of David: *Beati immaculate in via, qui ambulant in lege Domini* (Predestined are they who travel the way of the Commandments of God). Above the gates was a crier, called Heaven's Warning, who with the voice of a trumpet announced to all persons that traveled toward Bethoron with unchecked conscience the words of St. Augustine: *Quo itis, homines, que itis? Peritis, & nescitis, non illac itur, qua pergitis, quo pervenire desiocratis, ad illud pervenire vultis, huc venite, hac ite*. This means: Oh, miserable Reprobates, where does the impetus of your depraved will take you? That is not the way to

Jerusalem, but to Babylon. If you wish to arrive at Jerusalem, you must enter here, for this is the only way. (Lund 59-60)

Pictorial elements: palace gates, letters of gold with the words of David, crier above the gates, voice of the trumpet, Jerusalem, Babylon, entering the gate of the commandments of God.

Gusmão makes a point that the reprobates are heralded along the way to encourage them to return to the path to Jerusalem.

Ekphrasis #81

Predestined made his way inside without difficulty and had hardly stepped through the doorway when he was greeted by a venerable lawyer, named Law, accompanied by the Chief of the Palace Guard and magistrate of the whole district of Bethany. He asked to see Predestined's passport from Nazareth; without it he could not speak with their Lordships Precept and Obedience. From his breast he withdrew it, like another David; it read: *Meditabar in mandatis tuis, quae dilexit*: Lord, I meditated upon your precepts, which I loved. (Lund 60)

Pictorial elements: doorway, venerable lawyer, magistrate of the district of Bethany, passport, lordships, breast.

Here we learn that without the proper passport to show we have completed the required preparation we will not be admitted to the next higher level.

Chapter III

Of what Predestined did with the governor of Bethany

Ekphrasis #82

The palace and even the whole City of Bethany, or House of Obedience, were governed by two legitimate brothers named Observance and Observation.

Observation was a mature old man who governed the rooms of Precept.

Observance was a very capable woman who governed the rooms of
Obedience. (Lund 61)

Pictorial elements: palace, city of Bethany, two legitimate brothers, mature old man, capable woman, rooms.

We learn that mature and capable leadership is required to govern in the house of obedience.

Ekphrasis # 83

Precept had on his head a crown called Prudence and in his right hand a sword called Justice. In his left hand was a scepter called Power. On his eyes were glasses for close scrutiny as well as for seeing far away, called Vigilance. With them he was reading a book about Providence, and this book was resting on a stand called Rectitude. He had under his right foot an insolent young man named Carelessness, who was tied to a chain called Discipline; under his left foot he had a sly young woman called Dissimulation. She was restrained by another chain named Caution. Both of them were tied together by a chord of medium length named Behavior. Precept kept the careful eye of Vigilance on Behavior to make sure that it did not come untied or become frayed. For it was known that a girl named Relaxation (and it happened to be the daughter of Reprobate, born in Bethoron) was trying to gain entrance into the house of Precept and Obedience just to untie this knot or at least to stretch the chord to a length longer than necessary. (Lund 61)

Pictorial elements: crown, sword in right hand, scepter in left hand, glasses on his eyes, book, book stand, insolent young man under his foot, chain, sly young women under his left foot, chord of medium length, untying knot, stretching the cord.

Gusmão teaches that one must be cautious along the way paying careful attention to carelessness, dissimulation, and especially relaxation whose object is to untie the chord to behavior.

Ekphrasis #84

There was heard a great clamor of voices and the din of arms, as though from some great battle of contention. They ran to a window for a look and beheld two respectable old men fighting and stabbing at each other with swords drawn. The men were approaching Bethany and looked to be going toward the chamber of Obedience. One doesn't know if they were just clumsy or if it was their age, but what they were doing certainly did not mirror the rules of fencing. (Lund 62)

Pictorial elements: clamor of voices, din of arms, battler of contention, window, two respectable old men fighting, stabbing at each other with swords, Bethany, fencing.

In this ekphrasis we are taught not to judge by outward appearances. The fact that two older and "respectable" men are fighting and flailing their swords at one another leads us to question what they are doing.

Ekphrasis #85

"Those old men," he answered, "are both sons of princes; one is Canon Law and the other is Civil Law. They often quarrel, not because they are enemies, but because of the seeds of discord that idiots and enemies of peace like to sew among them. The sword of Canon Law is Censorship; the sword of Civil Law is Force, or Violence, by another name. Their awkwardness derives from either inexperience or from overzealous attacks. (Lund 62)

Pictorial elements: old men, sons of princes, sowing of seeds of discord by enemies of peace, swords of the law.

The duel between these two respectable older men is a legal one between the swords of church law and civil law which at times come into conflict.

Ekphrasis #86

Observation took Predestined up to a high tower in the Palace, called Providence, and showed him two roads—one going to Jerusalem and the one that goes to Babylon—so that the Pilgrim could see for himself the pitfalls that await travelers not unlike himself, and might await him, too, should he not elect to stay in Bethany and live for a time in the House of Obedience. (Lund 62)

Pictorial elements: high tower, palace, two roads, Jerusalem, Babylon, pitfalls, travelers, Bethany.

Gusmão teaches that if we do not stay the requisite time at each location to receive sufficient preparation along our journey, we could fall victim to the pitfalls along the way.

Ekphrasis #87

He saw how many pilgrims traveled the road to Jerusalem, some with staffs, others without them; some with guides, some guideless. Most of those without guides or staffs tripped, stumbled, became lost, and wandered until they came upon the road to Babylon. Not one of them had stayed at the City of Bethany, but had skirted the city. Intrigued with their own adventure and not wishing to become needlessly detained in that city, they thought they would arrive the sooner in Jerusalem. These wrongheaded pilgrims showed that guided by their own capriciousness and unwilling to be subjected to the orders of Precept, they rely on their own strength and virtue and avoid the more sure hands of Obedience; these ramble off the road to salvation and are going directly to infernal Babylon. (Lund 62)

Pictorial elements: pilgrims, road to Jerusalem, staffs, guides, tripping leads to Babylon, city of Bethany, wrongheaded pilgrims, sure hands, road to salvation, infernal Babylon.

Gusmão taught that many are victims of self-deception and are unwilling to comply with commandments. Instead they rely on their own strength jeopardizing their own salvation.

Ekphrasis #88

But he saw how other pilgrims—those who took their guides and relied upon their staffs—were remarkably ahead of the rest, and how they rarely stumbled or lost their way, and how, if by chance they did, their guide put them back on the road, or their staffs saved them from a fall, or if they did fall, they were helped back up. Predestined noticed that these particular pilgrims had departed from Bethany for they wore the clothes used there. (Lund 62)

Pictorial elements: pilgrims, guides, staffs, Bethany, clothes used in Bethany.

Gusmão teaches how important proper guidance is in our lives. It can be lifesaving and will secure safe passage to our final destination.

Chapter IV

Of Predestined's audience with Obedience and what happened there

Ekphrasis #89

Now Predestined found the apartments of Obedience, called Humble Heart (for that is the only place where Obedience lives), and entered, along with Efficient Judgment and Will Subjected, through the main doorway called Resignation, the only way in. There they found two small hatches, Humility and Gentleness, that were very easy to open. The whole house was guarded by that noble woman whom we have met called Observance. (Lund 65)

Pictorial elements: apartments, main doorway, two small hatches, house, noble woman.

Gusmão teaches that one must have a humble heart to be obedient.

Ekphrasis #90

Inside the apartment, or Humble Heart, stood Obedience, smiling and happy. Wings were on her shoulders and feet, like those of Mercury, and on her head a crown of flowers. Over her eyes was a veil. In her right hand was a sword of hardened steel; her left hand held a flexible staff. Which ever way she turned, there was a table before her eyes that held an open book; she was able to read better through the veil than without it. Under her feet a girl in very bad condition was trapped. Trapped behind her were two children, a boy and a girl who appeared to be siblings, held tight by a very strong silver chain. She had a dog in front of her and a hound in back of her; at her sides were two young dogs that she seemed to dote on. (Lund 65)

Pictorial elements: apartment, wings on shoulders and feet, crown of flowers on her head, veil on her eyes, sword in right hand, flexible staff in left hand, table before her eyes, open book, girl in bad condition under her feet, two children, tethered by strong silver chain, dog, hound, two young dogs.

One learns of the importance of obedience as it is guarded on all sides.

Ekphrasis #91

“That I shall gladly do,” said Obedience. “Since you are Predestined and desire to save yourself and since your children, Efficient Judgment and Will Subjected, are so beloved by God and dear to me. You need to know, Pilgrim, that I had two births, both noble ones, of royal generation. The first one was natural: in this one I am the daughter of Holy Will and Rendered Understanding. The second is my mortal birth; by it, I am the daughter of Precept and Just Law. My condition is that of a Slave, for I was born to serve

and to obey—not to be served, nor to command—and though I am a Lady and the Governess of Bethany, it is not by commanding, but rather by executing what Law demands and what Precept determines.” (Lund 65-66)

Pictorial elements: children, God, pilgrim, natural birth, mortal birth, slave.

Gusmão expresses the position of obedience being subject to law and precept.

Obedience executes what the law demands.

Ekphrasis #92

“The decorations in which you see me adorned and armed are all attestations of perfect Obedience with which I inform the pilgrims that come through Bethany on their way to Jerusalem so that they know how to recognize the road Commandments of God, and how to get to it. Just from their names you will know their essence and properties, and therefore no explanation will be needed. First is the embroidered tunic in which I am dressed called Simplicity. The veil at my eyes: Without Discourse. The Winds are Speed. The Sword in my right hand is Execution; the bendable Staff in my left hand, Docility; the Book from which I read is a compendium of all the laws, rules, decrees, constitutions, and customs of and the Kingdoms, Magistrates, and Religions; the shelf on which it rests is Vigor; the miserable girl I have restrained underfoot is Repugnance to Precept; of the two chained youths, the boy is Self Judgment and the girl is Self-Will; the chain is Subjection. The dog that goes before me is Care; the hound behind me is Happily; the two at my sides are Diligence and Perseverance. The crown of flowers on my head are the supernatural virtues that Pope Gregory speaks of: they bring to the soul true Obedience, and to show you that I am she, you see me thus, laughing and joyful.” (Lund 66)

Pictorial elements: decorations, pilgrims, Bethany, Jerusalem, road of the commandments of God, properties, embroidered tunic, veil at eyes, winds, sword, bendable staff in my left hand, book, resting on shelf of vigor, miserable girl restrained under foot, two chained youths, dog, hound, crown of flowers, Pope Gregory.

Gusmão further describes the details relating to obedience. He explains her attire associated with her traits of simplicity, without discourse, execution, and docility. She is subject to laws and must keep disdain for precept and self-judgment under control. Obedience shows care and joy in her persona.

Ekphrasis #93

There was a great banging racket at the Palace gates. Observation moved to see what the matter was and saw, running pitifully toward her, an illustrious woman. As quickly as she was able, she found refuge in the house of Obedience, like someone fleeing from a wild beast, or like some wild beast itself fleeing from its hunter. She wore on her head a rich crown of gold and came in supporting herself on two walking sticks of *lignum vitae*. Pursuing her was an angry old woman who looked like a Harpie; she was being stoned by a passle of boys and girls. She was looking for safe haven in the house of some prince or powerful lord as a defense against her house that very moment by the very persons who should have defended her; so she had no alternative than to seek refuge in Bethany and find reinforcement in the House of Obedience.

There, that Holy Lady defended her and freed her, because only she was able to. (Lund 66)

Pictorial elements: banging racket, palace gates, illustrious woman, house of obedience, wild beast, hunter, a rich crown of gold on her head, stick of *lignum vitae*, angry old woman being stoned by a passle of boys and girls, powerful lord, her house, holy lady.

Gusmão teaches that obedience also shows compassion in the case of the woman who was fleeing.

Ekphrasis #94

Now a really flabbergasted Predestined asked Observance, “What woman is that? And who might those discourteous ruffians be?” “That woman,” Observance replied, “who flees persecution is Divine Law. The crown on her head is Dictate of Reason which gives power to all laws. The staffs of *lignum vitae* on which she leans are Natural Law and International Law, on which the Law of God is grounded. That bad old woman following her is Law of the World, who has always fought with her; the young men and women who stone her are Human Respect and Reasons of State, because of whom disrespect is often paid to Law of God, which ought to be defended and supported by grandees and lords. But the exact opposite happens: as soon as they mingle with the Respects of the World, they lose respect for Law of God and begin to esteem Law of the World.” (Lund 66)

Pictorial elements: woman, discourteous ruffians, crown on her head, staffs of *lignum vitae*, bad old woman, grandees and lords.

Gusmão reveals that this fleeing woman was actually divine law whose flight is necessitated by persecution and was exacerbated by the laws of the world. Once respect of the world takes precedence over the law of God even those who should defend it are led astray.

Chapter V

Of the rare examples of Obedience that Predestined saw in Bethany

Ekphrasis #95

Obedience encouraged this by showing him the rich paintings in which were preserved the memories of the most noteworthy men in Bethany...First, on an ancient canvas they call the Old Testament was a living depiction of Abraham sacrificing his son Isaac in order to obey God. There was also Captain Jephthe sacrificing his daughter in observance of his promise to the Lord. Also there was King Moab with a sword over the throat of his first-born son in view of the encampments of Israel for the welfare and salvation of its people. (Lund 69)

Pictorial elements: rich paintings, men in Bethany, ancient canvas they call Old Testament, Abraham sacrificing his son, Captain Jephthe sacrificing his daughter, King Moab with a sword over the throat of his first-born.

Gusmão refers to the canvas of the Old Testament to provide examples and teach the importance of obedience.

Ekphrasis #96

On a new canvas they call the New Testament were copied many of the natural examples of equal virtue or greater marvel. There was Maurus upon the surface of the water in the middle of the lake with no fear of drowning, saving Pacidus by order of St. Benedict. He saw the Abbott Mucius throwing his own son into the river in order to obey his prelate; the monk that Sulpicius refers to who threw himself into a fiery oven for obedience sake, without any ill effects from the fire; the one who captured a lioness to bring to his superior; and other similar examples. (Lund 69)

Pictorial elements: new canvas they call the New Testament, Maurus saving Pacidus by order of St. Benedict, Abbot Mucius throwing his own son into the water, monk throwing himself

into a fiery oven for obedience sake without any ill effects, capturing a lioness to bring to superior.

On the canvas of the New Testament, Gusmão employs fascinating and miraculous examples of obedience in which loss of life or injury was involved in each one.

Ekphrasis #97

In one section they saw St. Bernard with Beatific Fr. Peter Caetanus, already deceased, who were ordered to cease working miracles, and they obeyed. In another section was that simply holy Abbess who commanded a certain obedience of already deceased sisters; they even arose from the grave in order to obey. (Lund 69)

Pictorial elements: St. Bernard, Beatific Fr. Peter Caetanus, ordering the ceasing of miracles, holy abbess commanding obedience of deceased sisters, deceased sisters arising from graves.

Here we are taught that obedience to no matter what is required will bring success—a dry stick can become a beautiful tree as a result.

Ekphrasis #98

They were impressed by a holy virgin in the presence of two holy men, all persons of the cloth, who were energetically watering a dry stick as if it were some plant of great utility. The Pilgrim asked, “Who are those people?” “That holy virgin is the Beatific Livina Statense who, for the space of seven years, had watered a dry stick on orders from her Abbess as a demonstration of her obedience; after seven years, it sprouted and grew into a beautiful tree. The two holy men were Abbot John and a monk, mentioned in Sulpicius, who had also watered—the first for a whole year and the second for three continuous years—on orders of their superiors. (Lund 69-70)

Pictorial elements: holy virgin, two holy men, persons of the cloth, watering a dry stick, plant, pilgrim, sprouting of dry stick into a beautiful tree, watering on order from superiors.

Gusmão taught that diligent obedience will bring success.

Ekphrasis #99

The monk was there who had been writing and was called away on a matter of obedience and returned to find his writing completed in letters of gold. As was the one who was called away from a cask which he had left with the spigot open; upon his return, the spigot was still open, yet no liquid had been lost. The monk was there who had been conversing with Baby Jesus himself and had left to respond to the needs of his superiors; upon his return he found the same Baby Jesus who said to him, “Because you left, I stayed; had you not left I would have.” (Lund 70)

Pictorial elements: writing monk, writing completed in letters of gold, cask, open spigot but no lost liquid, Baby Jesus remaining for the obedient man.

Gusmão continues to teach about how obedience will be rewarded. The ultimate example was that of the Baby Jesus who did not disband the obedient.

Ekphrasis #100

To further drive home the importance of obedience, they looked at some rare examples of Observance of Divine and Human Law that Obedience had copied by her own hand. They saw the seven holy Machabbeans who, before the example of Christ, preferred to suffer intolerable torments than to eat meats forbidden by the Law of God. Together with them was valiant old Eleazar put to torment for the same reason. (Lund 70)

Pictorial elements: copying on own hand, seven holy Machabbeans, suffering intolerable torments rather than eating preserved meats, valiant old man who was tormented

He also wanted to teach that obedience may require that one must suffer.

Ekphrasis #101

Then they saw a whole squadron of holy martyrs to whom tyrants offered honors, riches, and delights, if they would abandon the Law of Christ. They preferred to lose their lives by torture than abandon the Law they had embraced. They saw the examples of holy confessors and holy virgins, notably St. Martin, now on a desert island, now throwing himself into the sea, how wandering the world, all in order to obey a precept; San Francisco on hot coals; St. Benedict among the thorns; St. Bernard in the snow; and the hermit Saint James on hot coals. (Lund 70)

Pictorial elements: squadron of holy martyrs, honors, riches, delights, preferring to lose life by torture than abandon the law, holy confessors, virgins, St. Martin, San Francisco on hot coals, St. Benedict among the thorns, hermit St. James on hot coals.

Gusmão provides examples of those who had to suffer because they could not abandon the Law of Christ for honors, riches, or delights. Many of these were literally tortured by hot coals, thorns, and snow.

Ekphrasis #102

Finally, there was a painting that showed the three ages of life of Christ: his infancy, his adulthood, his manhood. Over his infancy were these words: *Exiit edictum a Caesare*; adulthood bore: *erat subditus illis*; manhood had: *usque ad mortem*. Altogether this read: in birth, in life, in death, which meant at birth he had been born obedient to Caesar; in life he was obedient to St. Joseph and his mother; in death he had died for obedience to his Father. (Lund 70)

Pictorial elements: painting showing three ages of the life of Christ, Caesar, St. Joseph, his Father.

Gusmão saves the quintessential example of obedience for last—the Son of God himself. Christ personified obedience through all three steps of his life. He was obedient to Cesar at his birth, to his parents after birth, and to his Father in death.

Chapter VI

Of the preparation Predestined undertook from the Way of the Commandments

Ekphrasis #103

He went to kiss the hand of Precept and receive from him the orders that he should keep in the Way of the Commandments of God, whose route he needed to follow.... He gave to the pilgrim a passport in which was written David's purpose: *Meditabor in mandatis tuis, quae dilexi nimis* (I will meditate upon Thy commandments which I have much loved). (Lund 71)

Pictorial elements: kissing the hand, receiving orders to keep in the way of the commandments, route, pilgrim, passport, commandments.

Although the time with obedience has been precious, Gusmão teaches that there is a time to move forward which is a subset of what obedience requires.

Ekphrasis #104

Precept plucked his heart from his breast and, placing it on an anvil called Patience, he flattened it with two mallets called Tribulations, and when it was very wide and as thin as gold leaf, he wrote upon it the words of David: *Viam mandatorum tuorum cucurri, cum dilatasti cor meam* (The, Lord, I will run the Way of thy Commandments when you dost enlarge my heart). (Lund 71)

Pictorial elements: plucking heart from his breast, placing it on an anvil, flattening it with two mallets, gold leaf.

Gusmão teaches the important principle that as we are obedient in the face of trials and tribulations the Lord will enlarge our hearts.

Ekphrasis #105

Then he was asked to redo his clothing, his provisions, and his equipment in the following manner: On his pilgrim's staff, called Fortitude of God, he was to affix an iron point called Insurance, meaning that only in the Fortitude of God was their Insurance, for he was not to confide in human strength or virtue. On his inner tunic called Baptismal Grace he was to sew a border called Final, understanding this to mean that by keeping the commandments he could be saved until the end of his first grace, and that by breaking them he would be lost. On his pilgrim's vest, called Divine Protection, he was to place another very fine border, called Protection of the Virgin. On his hat, called Memory of Salvation, he tightly fastened a ribbon called Memory of Condemnation. Onto his sandals, called Constancy and Perseverance, he was told to fasten other soles, called Caution and Vigilance, so that they would not be used up on his journey. The gourd he carried on his belt, full of Spiritual Comfort called Prayer, he had to top off with another similar liquor called Meditation. On the three coins in his pocket called Work Well, Speak Well, and Think Well, he was asked to write three words: Holy, Sincere, and Circumspect, meaning that to really keep the commandments well his work must be holy, his thought sincere, and his speech circumspect. To the two dogs they had loaned him for the journey, called Flight and Resistance, was joined a third very swift one named Soon—giving to understand that he should not spend much time in the arms of Opportunity and of Sin, but rather, as Soon as these were seen or felt he should Resist and take Flight. (Lund 71-72)

Pictorial elements: clothing, provisions, equipment, staff, iron point, inner tunic, sewed border, pilgrim's vest, very fine border, virgin, hat, ribbon, sandals, soles, gourd, belt, liquor

called meditation, three coins in his pocket, two dogs, third dog named Soon.

Predestined is taught to enhance his wardrobe with more reminders to be obedient, to keep the commandments, and to pray and meditate. To really keep the commandments one must be holy, sincere, and circumspect. Predestined is provided another dog named Soon to remind him to take the other two dogs Resist and Flight should sin rear its ugly head.

Chapter VII

Of the journey that Predestined made along the Way of the Commandments of God
Ekphrasis #106

Thus prepared for the road, the first thing our Pilgrim did before taking one step was take a drink of that wine, or spiritual comfort, called Prayer and Meditation, from his full gourd. But he had not taken four steps when he was rushed by three beasts or monsters commonly called World, Devil, and Flesh. In their sight he grew sore afraid, but by virtue of the comfort he had taken, he mustered the wherewithal to call forth his dogs—Soon, Flight, and Resistance—and was soon enough free from that first danger. A second drink brought him great courage for any further such encounters (Lund 73).

Pictorial elements: road, drinking wine, full gourd, three beasts or monsters, dogs, drink, encounters with world, devil, and flesh.

Gusmão teaches the importance of relying on prayer and meditation. When temptations come, one is to pray and meditate to receive courage.

Ekphrasis #107

On his way he saw in the distance a famous Palace called Decalogue, built by the very hand of God. The entire structure was of marble, and it was divided into two halls. The first was called First Tablet and was governed by Love of God. The second, or Second Tablet, was governed by Love of Neighbor.

Although the first was larger and the principal one, the second one was very much like the first, as Christ our Lord testified in the Gospel. In the first hall or tablet, governed by Love of God, lived three illustrious nobles: First, Second, and Third Commandments, whose principal office is to honor God. In the second hall, governed by Love of Neighbor lived seven other Lords: Fourth, Fifth, Sixth, Seventh, Eighth, Ninth, and Tenth Commandments whose occupations are to seek in all things ways to Profit Neighbor. This is why they say these ten gentlemen are encloistered in just two halls—Love of God and Love of Neighbor—because all ten are found in these two rooms of the same Palace, that is, in the two tablets of the same Decalogue. (Lund 73)

Pictorial elements: palace of Decalogue, hand of God, marble structure, two halls, larger first tablet, smaller second tablet, Gospel of Christ, illustrious nobles of first three commandments, seven other lord of the fourth through tenth commandments, two halls, two rooms in the same palace, two tablets.

Here Gusmão teaches about the Decalogue or the Ten Commandments. In his introduction to the commandments he explains that the first three are governed by the love of God called the first tablet, and the second tablet contains the other seven commandments governed by the love of neighbor.

Ekphrasis #108

So he entered by a narrow gate called Obligation of Sin, guarded by a saintly virgin named Religion who watched over the three inner chambers of the first hall, where the three nobles, or first Commandments, lived. Predestined entered the first room of the first hall and saw a venerable prince of such majesty that he seemed more a god than a man, judging from the way all revered and worshiped him. He was accompanied by three very beautiful

virgins; one was dressed in white cloth, another in green cloth, and another in fiery cloth, and besides the insignias they wore to indicate their dignities, they each carried whips in their hands and with them drove away a great number of wild beasts that furiously were trying to enter the Palace to trample and terminate that great prince. On the door was written by the finger of God:

Diligeds Dominum Deum tuum (Thou shalt love the Lord thy God). (Lund 73-74)

Pictorial elements: narrow gate, saintly virgin, three inner chambers of the first hall, three nobles, first room of the first hall, venerable prince, three beautiful virgins, white cloth, green cloth, fiery cloth, insignias, whips in their hands, wild beasts, great prince, writing on the door.

Gusmão explains how important religion is in safeguarding us from breaking the first three commandments.

Ekphrasis #109

Fearful again, our Pilgrim asked Religion the mystery of it all. She answered, “That wise prince called Adoration of the True God and the three virgins, Faith, Hope, and Charity—the principal virtues—fight and overcome the impetus of these beasts, the most ferocious of which are Idolatry, Heresy, Witchcraft, and Simony, which are the principal adversaries of the First Commandment.” (Lund 74)

Pictorial elements: wise prince, three virgins, ferocious beasts.

Gusmão instructs that the adoration of God is protected by the faith, hope, and charity and which overcome the beasts of idolatry, heresy, witchcraft, and simony which are the principle adversaries of the first commandment.

Ekphrasis #110

“And what shall I do,” asked Predestined, “to reverence and serve such a venerable prince?” “The first thing you must do is drive away those beasts with those same whips, or Acts of Faith, Hope, and Charity; next, you must try to do some kindness, offering him some of those flowers I gave you in Nazareth. First you should offer him continually the two lilies, Fear and Love, then immediately the amaryllis, Adoration, which as you saw has three petals called Latria Dulia, and Hyperdulia.” (Lund 74)

Pictorial elements: venerable prince, beasts, whips, flowers, Nazareth, two lilies, amaryllis, three petals

Gusmão answers the query about how to reverence and serve God by admonishing one to do acts of faith, hope, and charity.

Ekphrasis #111

From this first room Predestined went on to the second on whose door was written: *Non assumes nomen Dei tut in vanum* (Thou shalt not take the name of the Lord thy God in vain). Inside lived the second prince, or second commandment, whose nickname was Name of God because His real name as ineffable and could not be pronounced. He was accompanied by two noble pages named Vow and Oath. Near them were three beautiful young women who appeared to be his daughters: Cause, Truth, and Justice—meaning that an oath, in order not to offend the Holy Name of God, must be just, necessary, and true. In like fashion, Vow had near him three other virgins who seemed closely related to him, without whom Vow could neither live nor exist. The first was Intention; the second, Possibility; the third, Liberty—meaning that for a vow to be good and valid, it had to be possible, deliberate, and of supernatural motivation. (Lund 74)

Pictorial elements: first room, second room, writing on the door, second prince, two noble pages, three beautiful young women, daughters, three other virgins.

Gusmão educates about the second commandment. He explains how sacred and ineffable the name of God is and that it should only be used in oaths that are just, necessary, and true. Likewise a vow to use the name of God would need to be possible, deliberate, and of supernatural motivation.

Ekphrasis #112

At this door were also two horrendous monsters called Perjury and Sacrilege who were trying mightily to force their entry and destroy Vow and Oath, the two pages of Holy Name of God. These monsters were, in turn, kept at bay by the Guardian of this first hall, Religion or first Tablet of the Decalogue. She did this with two sharp arrows, Fear and Respect, for which those monsters nourished a healthy fear. (Lund 74)

Pictorial elements: two horrendous monsters, two pages, guardian of the first hall, first tablet of the Decalogue, two sharp arrows.

Gusmão enlightens us that perjury and sacrilege whose interest is to destroy the valid oaths and vows are kept at bay by religion.

Ekphrasis #113

When Predestined expressed his desire to serve this prince as he had the first, Religion told him that the best service he could provide would be to guard the door so the monsters could not enter, that is, that he not offend the Holy Name of God swearing falsely, nor commit a sacrilege by breaking a vow. From among the flowers of Nazareth, he should also offer his prince a rose called Reverence every time he heard that Holy Name pronounced. Moreover, should he wish to be a vassal of this prince without fear of disappointing him, he

should become a close acquaintance of those three maids, Cause, Truth, and Justice who were much loved by this lord, and without whom he could not serve the beloved page, Oath, who is always a just, true, and necessary one (Lund 74-75)

Pictorial elements: prince, monsters, flowers of Nazareth, rose called reverence, vassal of the prince, three maids, beloved page oath.

Predestined receives further training on the second commandment in that he should never swear falsely or break a vow. He should show the reverence for deity.

Ekphrasis #114

Predestined went on to the third chamber where there also lived a prince named Sabbath, and is now called the Day of the Lord—a happy prince, one that was particularly pleasant and peaceful; his nickname was Holy. He was in the company of three goodly maidens, Prayer, Devotion, and Piety, that find him especially holy. These virgins held bound in chains a number of persons whose desire was to profane him. To wit: chained by Prayer were some noisy young girls named Unworthy Works; Devotion held a mischievous lad named Arbitrary Outburst; and Piety held on to the most pernicious monster and greatest enemy of the prince, named Sin. The chain that held them captive was Keep. So some called this holy prince Keep the Day. (Lund 75)

Pictorial elements: third chamber, pleasant prince named Sabbath, three godly maidens, persons bound in chains, noisy young girls, mischievous lad, pernicious monster, chain.

Gusmão schools us on the third commandment to keep the Sabbath day holy. He explains how prayer, devotion, and piety aid in keeping this day holy. He further instructed how unworthy works, arbitrary outbursts, and sin impede observance of this commandment.

Ekphrasis #115

Moved by the example of these holy virgins, Predestined also desired to serve and honor this prince. Religion perceived his good desires and taught him that his best service would be to keep those girls, Unworthy Works, that rowdy boy Arbitrary Outburst, and especially that monster Sin from ever entering the Palace. For on this Holy Day, or Day of the Lord, one ought to offer him flowers, collected in Nazareth, by the hand of those three holy maidens which for good reason always accompany this prince. By the hand of Piety, flowers ought to be offered called Pious Works; by the hand of Prayer, others, called Holy Prayers; by the hand of Devotion, a Book called Holy Sacrifice—and this Book above all the flowers of Nazareth, is what most pleases this prince, particularly if it is offered through the good offices of Devotion. (Lund 75)

Pictorial elements: holy virgins, prince, girls, rowdy boy, monster, palace, holy day, day of the Lord, flowers, three holy maidens, hand, book.

Predestined is taught here that to keep the Sabbath day holy is best done by avoiding unworthy works and arbitrary outbursts. Our sacrifices to obey this law are of most importance.

Ekphrasis #116

These are the three chambers that Predestined visited in the first Palace hall, governed by Love of God, where by this metaphor he learned how to keep the first three Commandments of the Tablet of the Decalogue, referring to the honor of God. Let us see how he visited the other seven rooms of the second hall, or second Tablet, that refer to profiting his neighbor. (Lund 75)

Pictorial elements: three chambers, palace hall, tablet of the Decalogue, seven rooms, second hall, second tablet, neighbor.

Continued instruction on the two tablets of the Decalogue is provided in this ekphrasis.

Chapter VIII

How Predestined entered the second Palace hall and what happened there

Ekphrasis #117

Predestined left the first hall, governed by Love of God and guarded by Religion, and entered the second hall, or second Tablet, governed by Love of Neighbor, which contained seven chambers where as many nobles, or Commandments, lived. Their entire purpose was to help neighbors in the same way as the first three sought honor for God. As he entered the first room, he saw the words: *Honor a patrem tuum, & matrem tuam*. (Honor thy father and thy mother). Inside its door he saw a most delightful, courtly virgin named Piety arranged the way she is normally portrayed, with two children at her breast. She monitored the abode of Fourth Commandment, lord of this first room. When Predestined expressed a desire to see and serve this prince, Piety took him by the hand and showed him a shepherd who, with his staff and crook, watched over his sheep. (Lund 77)

Pictorial elements: first hall, second hall, second tablet, seven chambers, nobles, helping neighbors, honor God, first room, father, mother, courtly virgin, two children at her breasts, abode of fourth commandment, lord of this first room, prince, hand, shepherd, staff, crook, sheep.

Gusmão now enlightens us about the second tablet starting with the command to honor thy father and mother. The grand prince of this commandment is a shepherd.

Ekphrasis #118

Predestined was amazed that such a grand prince—lord of so noble a palace—would go and practice the office of shepherd...so that all obligations of being sons and daughters, too, it is necessary for parents to *be* the Shepherd and for children to be the sheep. (Lund 77)

Pictorial elements: grand prince, lord, noble palace, office of shepherd, parents, children, sheep.

For us to keep this commandment the requirement exists for the parents to be the shepherd and the children the sheep.

Ekphrasis #119

“The Shepherd, Pilgrim, governs, sustains, and loves his sheep and watches over them,” said Piety. “He corrects the error of their ways with his staff, and with his crook he defends them against the wolf. In the proper season he shears their wool; and when they need it, he cures their scabby mange. That is what a Father does who is a Shepherd: He governs, sustains, he loves, he watches over, he corrects, and he defends his children; at the right time he clothes them properly, and when they are sick he nurses them, seeking like a Shepherd to keep his flock from going astray and helping them to find the straight way of the law of God.” (Lund 77-78)

Pictorial elements: shepherd, pilgrim, staff, crook, wolf, shearing wool, curing scabby mange, father, children, clothing children, nursing children, flock, straight way, law of God.

Continuing the shepherd metaphor, Gusmão explains how a parent as a shepherd is responsible to govern, sustain, love, watch over, correct, defend, clothe, and nurse his children. He is also responsible for their spiritual welfare in keeping them from going astray.

Ekphrasis #120

“In the same way, children defer to their parents; they should imitate the condition of sheep before their shepherd. The lamb is a most gentle animal and very obedient to the Shepherd. A lamb moves at the slightest touch of the Shepherd. It does not complain when it is shorn; nor does it squeal like the pig when its throat is cut. Thus should children behave their parents: obey their precepts, accept their punishments, and like the lamb neither raise their voice nor belittle the words of those to whom they owe obedience, love, respect—allowing themselves to be shorn and cut, that is, permitting their excesses to be shorn and their appetites to be trimmed. Like the lamb—with its wool, its milk, even its skin and flesh, which is all profitable to its Shepherd—so, too, shall the child succor his parents in the time of their necessities, not only with wool for their clothing, with skins for their shoes, with meat for them to eat, but even with milk of their own child-rearing, when this is necessary.” (Lund 78)

Pictorial elements: children, parents, sheep, shepherd, lamb, animal, accepting punishments, trimming appetites, wool, milk, skin, flesh, skins, shoes, meat, milk.

Gusmão instructs the children to be as sheep for their parents. They need to be obedient, accept punishments, not raise their voices, and have their appetites trimmed. They should be profitable in all ways to their parents and to succor them as needed.

Ekphrasis #121

Predestined followed on to the second room where Fifth Commandment lived. The sign outside bore this precept of God: *Non occides* (Thou shalt not kill). Inside, the governess was a very integral Matron named Justice together with a prince in the form and clothing of a hunter. This did not surprise Predestined very much, for he knew that princes and lords were much given to hunt. But

he did not understand why the prince was dressed like a hunter. Justice told him, “In order to justly keep this precept, men must live together like a hunter lives with beasts.” (Lund 78)

Pictorial elements: second room, sign outside, governess, integral matron, prince, clothing of a hunter, lords, prince dressed like a hunter, beasts.

Gusmão uses the analogy of a hunter to elucidate the commandment not to kill.

Ekphrasis #122

“The hunter, Pilgrim, may not abuse or kill any animal outside his own district and preserve. And when he does kill one, it is not for hate nor for vengeance, but rather because he loves the animal that he kills, and this only after he studies the animal, aims well so as not to miss, and finally shoots. (Lund 78)

Pictorial elements: hunter, animal, district, preserve, loving the animal that he kills.

Killing an animal follows certain restrictions which must be followed, one of which is not to kill for hate or vengeance. The hunter must deliver a well-aimed shot designed to kill rather than to maim.

Ekphrasis #123

“The animal followed by the hunter does not curse him, nor does it reproach the hunter. All it does is flee as best it can, escape his traps, and dodge his shots. Only when it has no other recourse does it turn and attack its pursuer, and then it tries to fight force with force. (Lund 78)

Pictorial elements: animal, hunter, traps, dodging hunter’s shots, attacking pursuer, fighting force with force.

The animal likewise does not curse his hunter but rather seeks to evade him and only attacks when there is no other recourse.

Ekphrasis #124

Predestined moved to the third room where Sixth Commandment lived. Over his door was the prohibition of the Lord: *non maechaberis* (Thou shalt not commit adultery). A modest, honest virgin watched the door. She was dressed in clothing whiter than snow which Predestined read as Chastity. Together with her was the lord of the house in the custom and garb of a gardener working tirelessly to clean and cultivate his garden. Again Predestined marveled that such a noble prince would work in so humble and demanding a station. (Lund 78)

Pictorial elements: third room, prohibition not to commit adultery over the door, modest virgin, clothing whiter than snow, lord of the house, garb of a gardener, cultivating a garden, noble prince, working in humble and demanding station.

The sixth commandment not to commit adultery is to be chaste, clean, and pure. Keeping this law is not demeaning even for the noble.

Ekphrasis #125

“The gardener, Pilgrim, digs and weeds his earth, then he fertilizes and waters the ground with what he draws from the well with the strength of his arm, when it does not fall from heaven. He puts a wall around his garden and defends it with his dog.” (Lund 78)

Pictorial elements: gardener, digging weeds, fertilizing and watering the ground, drawing water from a well, strong arms, heaven, wall around his garden, defends with his dog.

One must protect and defend chastity.

Ekphrasis #126

Predestined moved on to the next room where they told him there lived the noble, selfless lord he wished to serve. He read over the main entrance these words of the Lord: *non furtum facies* (thou shalt not steal). He found inside a

prudent matron named Temperance, the mother of many, many holy virgins, and the legitimate sister of Justice, who often lives and abides in this room. Its lord was a merchant and presently was doing some bookkeeping, putting his accounts in order, discovering his debts so that he could repay them and not let Death catch him in his house with goods of others against the will of the Lord, for if that happened it would be stealing and not business. (Lund 79)

Pictorial elements: next room, selfless lord, thou shalt not steal written over the main entrance, prudent matron, mother of many, many holy virgins, legitimate sister of justice, lord, merchant, bookkeeping, accounts in order, debts, goods of others, stealing.

Gusmão makes a point here about stealing in that debts must be repaid and borrowed goods returned without delay.

Ekphrasis #127

From this room Predestined entered the fifth order, where Eighth Commandment lived, in the uniform and office of a Public Notary. Over his door was this law of God: *Non falsum testimonium dices* (thou shalt not bear false witness). His doorkeeper was a very noble maiden of royal blood named Truth. When Predestined asked her why that prince was in such an office, being able—as princes usually are—to have their own secretary, Truth told him, “This must be the kind of person who lives in the House of Eighth Commandment.” (Lund 79)

Pictorial elements: room, fifth order, uniform of a Public Notary, written over the door thou shalt not bear false witness, doorkeeper a noble maiden of royal blood, prince, office, secretary, person living in the house of the eighth commandment.

A public notary epitomizes the eighth commandment to not bear false witness as he must keep his word and be trusted. The trust that is required to not bear false witness does not even risk sharing with others in order to keep confidences.

Ekphrasis #128

There were only two more rooms in the Palace of the Decalogue that Predestined had not seen. In them lived Ninth and Tenth Commandments. They were neighbors and brothers because they were sons of the same Will. Both were Fishermen: Ninth fished with a net; Tenth used a pole. These professions were well suited to their inclinations. Ninth Commandment's house was guarded by that virtuous virgin, Chastity, and Tenth's was kept by Justice—the same who watched over the houses of Sixth and Seventh. Ninth Commandment was throwing wide his nets like the fisherman in the gospel who hauled in a large number of fish, keeping the good ones and tossing back the bad ones. “Pilgrim, that is what those must do who wish to live here,” said Chastity. “The thoughts and desires you haul in with your net must be sorted: keep the good ones; throw out the bad ones. The fisherman cannot elect to bring in only keepers when he tosses his net. He cannot control whether poisonous ones are gather in along with good ones; but it is in his hand to keep the poisonous ones along with the healthy ones or to recognize the poisonous fish and throw them back, like he fisherman in the gospel.” (Lund 79-80)

Pictorial elements: two rooms, palace of the Decalogue, neighbors, brothers, sons of same mother, fishermen, net, pole, ninth commandment's house, virtuous virgin, houses of sixth, and seventh, gospel, fish, good ones, bad ones, sorting desires, keepers, poisonous ones, healthy ones, gospel.

Gusmão educates concerning the ninth commandment that one is to sort our thoughts and desires, discarding the bad and keeping the good.

Ekphrasis #129

Tenth Commandment was thinking like a pole fisherman about his line and hook, and he was very content with the little fish that God gave to him and which Fortune sent him to his hook. He did not covet what others caught, and he knew very well that their fish could not possibly end up on his hook. Nor did he even hope for the abundance of fish that high-seas fishermen brought home, nor for those that the net tossers collected, for he knew very well that pole fishermen do not catch so many fish, nor are their weak poles able to haul in great fish. (Lund 80)

Pictorial element: pole fisherman, line, hook, little fish, abundance of fish, high-seas fishermen, net tossers, weak poles, great fish

Gusmão teaches about keeping the tenth commandment that we should be content with what we have and not covet.

Chapter IX

How Predestined visited the Palace of Human Law and what happened to him there

Ekphrasis #130

The first person he met was an old lawyer, schooled in both laws—respected by all Kingdoms and Nations under the sun. He was accompanied by pageboy with a trumpet in his mouth. It was heard throughout the world when played. The old man was the Law of Nations and the boy was Edict; the trumpet was Promulgation. It seemed to Predestined that the old man might be a very knowledgeable person from the way he was progressing on his journey. He asked the man if he might know if there was any other lord or lady along that

road whom he might visit, for the way looked very long indeed. Law of Nations answered him, “Up ahead is the Palace of Human Law. There you will find all law, both human and divine.” (Lund 81)

Pictorial elements: lawyer, kingdoms, nations, pageboy with trumpet in his mouth, world, journey, road, palace of human law.

Gusmão reviews the Ten Commandments in preparation for further learning of divine laws.

Ekphrasis #131

Not far down the road, Predestined saw the gates of the Palace. Out to greet him came that Holy Virgin, Obedience, Governess of Bethany, in whose province and jurisdiction that enticing Palace was to be found. The pilgrim wondered how she could be here when she had her own house in Bethany, which is the House of Obedience. The Holy Virgin said, “Obedience lives wherever Law lives.” She said that its virtue was immense and that was why there were wings on its arms and feet, and why it dressed in veils. Predestined was walking along with Obedience when suddenly he saw a man running, screaming, with whips in his hand, trying to rid himself of some boys and girls who, disquieted and seemingly against their will, went running out the door. Wide-eyed, Predestined asked Obedience what all that confusion was about in such a noble house. The Virgin answered him, “The girls are Unscrupulous Opinions and False Interpretations; the boys are Customs or Abuses which bring a notable disquietude to the House of Human Law. That’s why that young man, called Vigor, was chasing them out of the house with that whip, called True Sense, and the words you heard him shouting was his repetition of

the text of law: *Ubi jus non distinguit, nec nos distinguere debemus* (Where the law does not distinguish, we ought not to distinguish).” (Lund 81-82)

Pictorial elements: road, gates of the palace, holy virgin, pilgrim, house in Bethany, wing on arms and feet of virtue, veils, running man, whips in hand, ridding himself of boys and girls, noble house, young man chasing them out of his house, text of law.

Gusmão taught that obedience also resides with the law. The law must be protected from unscrupulous opinions, false interpretations, customs, and abuses. Where the law does not distinguish should be avoided.

Ekphrasis #132

Upon entering into the sure company of Obedience, Predestined saw two august women standing, hands held, although one of them was, as it were a step’s height above the other one. One was dressed in green cloth, the other in red; both had crowns of gold on their heads and scepters in their hands. The one standing higher held in her other hand a three-edged sword, the other a three-bladed sword. Under the points of each sword there were two old women of dreadful countenance who looked like Medusas. Under their feet were two other beings who in their dress appeared to be female, but so disguised that only God could know their gender. Over the head of the woman on the higher step was a dove encircled with light that penetrated her breasts, and on it were written the words *a Deo* (from God). From this brilliance another ray derived that led to the breast of the other Virgin standing below on which were written the words *ab homine* (from man). Near both of these Princesses were a host of very ornately dressed young girls and also many prudent, honest young lads, all of whom seemed to be sons and daughters of those two Princesses. (Lund 82)

Pictorial elements: sure company, two august women (one a step taller than the other), green cloth, red cloth, crowns of gold on their heads, scepters in their hands, taller woman had in other hand, three-edged sword, the other a three-bladed sword, two old women of dreadful countenance, two beings under their feet, in dress appeared to be female but disguised making gender indistinguishable, dove over the head of taller female, light penetrating breasts, ray led to breasts of other female, ornately dressed young girls, prudent young lads, son and daughters of these princesses.

Instruction is provided concerning the law that may emanate from God or from man.

Ekphrasis #133

“The two Princesses you see standing,” said Obedience, “are Ecclesiastical Law and Civil Law. They are standing because they are in force, holding hands because they help one another. Ecclesiastical Law is superior to Civil Law; that is why she stands higher. The crowns and scepters signify the power of both. The Ecclesiastical sword is Censorship; the three edges are old woman, Recalcitrance, you see under the point of the sword. The sword of the other woman is Fortitude; its blades are Punishment and Penance, with which the old woman beneath her, called Violence, is controlled. The two unknown women under their feet are Consciences to show that all Human Law—both Ecclesiastical and Civil—can obligate our consciences under constraint of sin.” (Lund 82).

Pictorial elements: two princesses, holding hands, ecclesiastical law stands higher, crowns, scepters, ecclesiastical sword, blades of sword, two unknown women, consciences.

Gusmão teaches about ecclesiastical law and civil law. Ecclesiastical law dominates civil law although they are correlated with each other. Law is made to control violence and assist our consciences to avoid sin.

Ekphrasis #134

“The Dove and the ray of light that pierces their breasts is the Holy Ghost and Light of Heaven whereby the Legislator is governed. The young men and women you see are sons and daughters of both laws. The children of Ecclesiastical Law are Decretal Epistles; the children of Civil Law are Digests. Anything that offends or bothers them, offends and bothers their mothers; therefore they are avenged.” (Lund 82)

Pictorial elements: dove, ray of light that pierces breasts, Holy Ghost, legislator, sons and daughters of both laws, offending them is offending their mothers.

He further explains that the ray of light that penetrates the breasts is the Holy Ghost that governs actions.

Ekphrasis #135

Obedience answered him with these brief words, “Pilgrim, you be sure to have me always in your company, for I am the one who governs and guards all Human Law. You may also take my two servants, Simplicity and Sincerity, for your constant companions while you are here and you will do well. Now, because of the uncertainties of life, they may not always be with you; take this promissory note from my hand, to be opened when necessary, and let it be a reminder of dictates that on occasion will serve you well.” (Lund 82)

Pictorial elements: pilgrim, two servants, life’s uncertainties, promissory note, hand, reminder of dictates.

Gusmão trains the pilgrim to know that obedience needs to be ever present in his company.

Chapter X

Some dictates of Obedience and Observance

No ekphrases.

Part IV

Chapter I

Of what happened to Reprobate after he left Bethron

Ekphrasis #136

The passport that the City Governors gave to Reprobate was issued according to the custom of Bethoron, and was very desirable in Babylon. It read:

Inimicus Crucis Christi, cujus finis interitus, cujus Deus venter est. That is, this man is very much an enemy of the Cross of Christ, and who has no other vision in what he does than that of Death, and no other God than his belly.

With this document tucked into his breast pocket, or heart, he resolved to begin his journey. But ... by what route? Ah, though the delicious lands this side of Jordan, that the children of Gad and Manasses chose for their inheritance because the land provided fertile pastures for their animals, their having forgotten the other part beyond Jordan that flowed with milk and butter. So it was that through these lands Reprobate made his way, and he found rest in the land of Edom. (Lund 85)

Pictorial elements: passport, custom of Bethoron, Babylon, enemy of the Cross of Christ, vision is death, no other God than his belly, breast pocket, heart, journey, delicious lands, children of Gad, inheritance, land of fertile pastures for their animals, part beyond Jordan, milk and honey, lands, land of Edom.

The unrighteous are an enemy to Christ whose vision is limited and whose appetites rule.

Ekphrasis #137

Edom, or the City of Delight, was governed at this time by a very effeminate man named Pleasure, married to a delicate and sensitive woman named Deliciousness, whose Palace was managed by a stout young man who was its Majordomo or Chief Guardian. I-Like-Me-A-Lot was his name—a man pleasant enough at first sight, and much loved by their lordships. Edom’s dwellers were impressively voluptuous, which is why the merchants sold nothing but silks, fine linens, candies, perfumes, and tobacco. It was a pity to watch these miserables take coins from their mouths and put them up their nose, for many went without food so they could buy their snuff. I saw many keep huge accounts for flowers, tobacco, and perfumes; yet they had no money to give a coin to the poor, or to buy bread for the hungry. Others, who were deeply in debt, spent much coin on fine clothing, gloves, and wigs. Even more horrific was to see the parents spoiled and their children famished, their pages finely dressed and their sons threadbare, their mistresses clothed and their daughters naked, their beds lined with pillows and silken curtains while the Altars of God are left destitute, lacking everything. (Lund 86)

Pictorial elements: Edom, city of delight, effeminate man, delicate woman, pleasant man, loved by lordships, voluptuous dwellers, merchants, silks, fine linens, candies, perfumes, tobacco, coins in mouths and noses of miserables, food, snuff, flowers, money for poor, bread for the hungry, debt, fine clothing, gloves, wigs, parents spoiled, children famished, pages finely dressed, sons threadbare, mistresses clothed, daughters naked, beds lined with pillows and silken curtains, altars of God left destitute.

Gusmão uses Edom as a teaching tool to describe the depravity of man. Its inhabitants are self-absorbed to the point that they adorn themselves but show no regard for their children and most of all for God.

Chapter II

How Predestined left Bethany and what happened on to him along the way

Ekphrasis #138

After traveling what seemed to him a great distance, Predestined found himself at the head of two rocky, harsh-looking roads. Bewildered by the question of which was the true road to Jerusalem, he said a prayer in his heart, asking God to show the way, repeating David's words: *Vias tuas demonstra mihi, & semitas tuas edoce me* (Show me Thy ways; teach me Thy paths). (Lund 87)

Pictorial elements: great distance, head of two rocky harsh-looking roads, true road to Jerusalem, praying in his heart, way, paths.

Gusmão continues to indoctrinate us about the constant need for prayer.

Ekphrasis #139

Absorbed in his perplexity, he was approached by an extremely kind and resplendent young man who looked like an Angel from Heaven. He carried a Book in one hand; over the book was a ruler and a compass. In the other hand was a Cross, and with the light that emanated from him he brightened both of those roads in such a way that all the tripping places and ditches that might be encountered could be seen. Predestined was overjoyed to see such a Seraph.... Although both roads look somber and rocky, with the light that Evangel emits they become much clearer and happier roads on which to travel. (Lund 87)

Pictorial elements: kind young man, angel from heaven, book in one hand, ruler, compass, cross, both roads brightened, tripping place and ditches can be seen, Seraph, somber roads, rocky roads, happier and clearer roads with light from Evangel.

Gusmão reminds us all that God will provide answers to prayers.

Ekphrasis #140

He added that the City of Bethel, since Perfection or Charity lived there, was built upon the two very high mountains of Incense and Myrrh. To reach it, one needed two dove's wings, that is the innocent life Predestined had not yet obtained, and for him to have to make that climb on foot might prove that he lacked enough spiritual strength, because of the falls he had taken along the Way of the Commandments of the Lord. (Lund 88)

Pictorial elements: city of Bethel, two very high mountains, two dove's wings.

Here we are reminded that in order to maintain a healthy spiritual condition special assistance may be required.

Chapter III

How Predestined traveled the Way of Penitence

Ekphrasis #141

Thus Predestined began his journey along the Way of Penance. No sooner had he begun his walk, than he felt seriously ill, bothered by certain ailments that customarily beset beginners: Weakness, repugnance, and Imagination. But he found a prescription from a great doctor named Bishop Augustine, who in Nazareth had taught him about such necessities. (Lund 89)

Pictorial elements: journey, way of penance, prescription, doctor, Bishop Augustine.

The remedy for sin is penance.

Ekphrasis #142

A little further down the road, he came to a raised berm called Difficulties-Along-The-Way which, when passed, led him up onto a very flat plain called Resolution. When he reached it, words cannot express how flat and easy the

rest of the Way of Penance seemed to him. Before he reached the plain, or resolution, the way seemed rough and craggy. (Lund 89)

Pictorial elements: road, raised berm, very flat plain, pain, resolution, rough way, craggy way.

The pedagogy related to penance indicates that there will be difficulties, but the end result is peace.

Ekphrasis #143

The Way of Penance, once the plateau was reached, was so brief that in no time Predestined found himself at the gates of the Holy City of Capernaum, or Field of Penitence. After entering, without the difficulties that he had first imagined, the first thing he did was to go present his passport to the Chief Guard of the city, called Repentance of the Past. The Holy City of Penitence was governed at that time, as it always had been, by a noble servant named Holy Discipline and his wife, a severe matron, called Just Penance. Before Predestined went to kiss the governors' hands, as he had arrived tired and thirsty from his journey, Repentance of the Past took him to a spring or fountain in the City, which some call Tears and others call Crying, so that he could drink his fill and refresh himself. The design of this fountain was marvelous. It had two spouts, called Eyes: through one ran a bitter water called Sinner's Tears, through the other came water so sweet the Angels of Heaven drank from it. (Lund 89)

Pictorial elements: way of penance, plateau, gates of the Holy City of Capernaum, passport, chief guard of the city, noble servant, a severe matron, kissing governor's hands, spring, fountain, tears, crying, drinking his fill, refreshing himself, two spouts, eyes, bitter water, sinner's tears, sweet water, angels of heaven drinking sweet water.

Gusmão helps us to understand that through discipline and penance we can turn pain to sweet relief in the end.

Ekphrasis #144

This water sprang from a rock, or heart, hidden in the depths of an earth called our flesh, drawn through a secret channel called Pain or Sentiment. Mysterious was the secret of this fountain, and marvelous was the virtue of its water. The secret that made this fountain run was a spring or spigot of seven faces called knowledge. On each face was written the letter P, and around the spigot were the words from Deuteronomy, *Coram Domino Septies* (seven times before the Lord). (Lund 90)

Pictorial elements: water, rock, heart, depths of earth, flesh, fountain, spring, spigot of seven faces.

Gusmão illuminates the secret in the seven P's related to repentance ending in the most delightful one that of God's pardon.

Chapter IV

Predestined visited the Palace of Confession, Contrition, and Satisfaction

Ekphrasis #145

After drinking deeply from this fountain, and crying for his sins, Predestined was anxious to visit the governors of the city, Holy Discipline and Just Penance, in their own palace.... But the Chief Guard of the City, Repentance of the Past, who at this point was guiding Predestined, told him resolutely that it was impossible to kiss the hand or see the house of their lordships without first speaking with three ladies, sisters of theirs, who lived in a certain Palace—secret and hidden—called Sacrament. (Lund 91)

Pictorial elements: drinking deeply, fountain, crying for sins, governors of city, palace, chief guard of the city, kissing hand of lordship, three ladies, secret and hidden palace.

Gusmão teaches that after one has drunk deeply from the fountain of repentance and cried mightily for his sins through contrition, confession, and satisfaction he will feel given.

Ekphrasis #146

They both went (for without Repentance one cannot enter that abode), and the first thing that Repentance showed Predestined was a secluded cubicle where there was a very correct and diligent old man near a table on which there were two books, an inkwell, a pen, a lighted candle, and an Image of Christ Crucified. (Lund 91)

Pictorial elements: abode, secluded cubicle, diligent old man, table, two books, inkwell, pen, lighted candle, image of Christ being crucified.

Gusmão further elucidates that an account of one's life is required before judgment.

Ekphrasis #147

From this cubicle or mechanism, they moved to an inner chamber; it was a bit darker, as though to mirror the sentiment of a beautiful, honest virgin they saw there. She was dressed in mourning, without rouge or adornment, and she was kneeling at the feet of a crucifix: She was a Magdalene bathed in tears. With one hand she beat her breast with a stone. The other was tied to the hand of Christ, whose eyes and mouth emitted a ray of light that penetrated her heart, on which was written, *Tibi soli peccavi* (To Thee only have I sinned), and under her feet was a globe of the world with the word *Omnia* (everything). (Lund 92)

Pictorial elements: cubicle, inner chamber, honest virgin, dressing in mourning without rouge or adornment, kneeling at the feet of a crucifix, Magdalene bathed in tears, beating breast

with a stone in one hand, tied to hand of Christ, ray emitted by eyes and mouth of Christ, this ray penetrates her heart, glove of world under her feet.

The steps of mortification must be completed in the repentance process. One must kneel before Christ to express true contrition.

Ekphrasis #148

From this chamber they moved to a more secret one, where they saw a Priest sitting, who had some keys in his right hand. Under his left one he had a book, a staff, and a medicine chest. On his mouth there was a padlock and a veil over his eyes; only his ears were attentive and unimpeded. At the feet of this Priest there knelt a virgin dressed in white; she seemed simple, sincere and true.

Exposed were her face and breast, from which she took her own heart and offered it to the Priest. (Lund 92)

Pictorial elements: chamber, more secret one, sitting priest with keys in his right hand, book, staff, medicine chest, padlock on his mouth, veil over his eyes, ears were unimpeded, virgin kneeling at feet of priest, white dress, face and breast exposed, offering heart to priest.

Gusmão educates on the process of confession where the priest must keep confidentiality as represented by the padlock and the closed eyes but with ears wide open. This needs to be a simple and sincere process. It must be clear and concise in which ones heart is fully extended to the priest.

Ekphrasis #149

There was one more room to visit. When they entered it, they saw a woman dressed in a rough cloth like that of a hair shirt, occupied in a thousand difficult chores... Satisfaction gave to Predestined an exact copy of the key that Christ gave to St. Peter, with which to open a huge chest that contained a great treasure called the Treasure of the Church, from which he could take a

note, or credit, called a Bull, which when presented to any merchant or Minister of the Church, would yield a coin of precious gold. (Lund 92)

Pictorial elements: room, woman dressed in rough cloth, hair shirt, thousand difficult chores, key Christ gave to Peter, huge chest, great treasure, Treasure of the Church, note, credit, Bull, coin of precious gold.

Satisfaction follows confession and must be done personally per the guidance of the confessor. One comes to understand that he could receive a credit which could be taken to any minister of the church to pay God for debts owed.

Chapter V

Of the rare examples that Predestined saw in the Palace of Confession, Contrition, and Satisfaction

Ekphrasis #150

In the first chamber, where the Holy Virgin of Contrition lived, Predestined saw the memories of those Pilgrim sinners who in this life gave us rare examples of contrition. The Royal Prophet David was shown at the feet of the Prophet Nathan, and the Magdalene was at Christ's. David was repeating the psalm Miserere; the Magdalene was washing Christ's feet and drying them with the hair on her head. He saw the two soldiers mentioned by John the Elder who died suddenly, overcome by the Contrition that brought them Salvation. The sinful public woman, moved to Contrition by the words of St. Vicente Ferreira, who died from pain and flew to heaven at that very spot. He saw the Paris student who, because of the vehemence of his Contrition was unable to tell his sins to his Confessor, writing them instead on paper only to find that they became erased. He saw the Innkeeper freed by his Contrition from Demons who had snatched him into the air. He saw the young man from

Barbantia of depraved character who was thrown into the sea for the obstinacy of his sin; as he was drowning, he made an Act of Contrition and was saved. He saw a faithful painting of a scene beheld by his own eyes: an Evangelist was preaching to a great sinner. The sinner was wrapped in iron chains. Moved by the words of the Preacher, he shed a single tear that fell upon the chains and undid them all. Among these contrite Predestineds, he saw many Reprobates who had been condemned for lack of true Contrition; they had passed on from this life, confessed persons and with the other Church Sacraments, like the clergyman from Paris, mentioned by Cesario, and the Parisian Doctor, by whose posthumous voice St. Bruno and his companions were converted. (Lund 93)

Pictorial elements: chamber, holy virgin, memories of pilgrim sinners, royal prophet David, Prophet Nathan, Magdalene washing Christ's feet, drying his feet with her hair, soldiers who died suddenly, sinful public woman, flying to heaven, Paris student, sins erased from paper, innkeeper freed from demons, Barbatina who was thrown into the sea, faithful painting scene, evangelist preaching, sinner wrapped in iron chains, a tear unlocks the chains, posthumous voice of St. Bruno.

Gusmão provides miraculous examples of contrition to teach that it is vital and effective.

Ekphrasis #151

Predestined saw in the second room, where the Holy Virgin Confession lived, those rare scenes of Confession told in his book by Father Christopher da Veiga of the Company of Jesus, where Pilgrim was saddened by the unfortunate case of the Princess of England, daughter of King Hugobert, who

was condemned by her imprudent Confessor. He saw many young virgins surrounded by iron chains amidst the flames of Hell. (Lund 93)

Pictorial elements: second room, holy virgin, rare scenes of confession, book by Father Christopher da Veiga, company of Jesus, Princess of England, being condemned by an Imprudent confessor, many young virgins, chains, flames of Hell.

There are those who hide their sins from confessors, and confessors who need to be more prudent.

Ekphrasis #152

In the third chamber lived the Holy Virgin, Satisfaction. Here he saw and marveled at the extraordinary and disciplined penances that other Predestined Pilgrims had undertaken in this life to satisfy their guilt. He saw St. Simeon the Stylite, who spent thirty years in the sun and rain on top of a pillar, dressed in a cilice and iron chains. He saw St. James, the hermit who lived in a sepulcher and innumerable other hermits crying in their desert caves. He saw St. Eusebius—his neck chained in such a way on earth that he was unable to look heavenward for forty straight years just because he had let his curious eyes wander upward during a spiritual reading at church. He saw Emperor Otto who had Priests whip him for an entire day. He saw St. John Guarino satisfying the demands of his sins by condemning himself to seven years of crawling through fields eating weeds. (Lund 94)

Pictorial elements: third chamber, holy virgin, penances of other pilgrims, satisfying guilt, St. Simeon, sun and rain on top of pillar, dressing in cilice and iron chains, St. James, hermit, sepulcher, crying hermits, desert caves, St. Eusebius, chained neck such that he could not look heavenward, wandering curious eyes, spiritual reading at church, Emperor Otto, priests whipping for an entire day, St. John Guarino, crawling through fields eating weeds.

Gusmão for pedagogic purposes shares some examples of bizarre penances.

Ekphrasis #153

But the one that seemed most horrific to Predestined and served to deter any inclination toward half-heartedness was the Monastery of Penitents that anciently hosted the first Christians. There he saw St. John Climacus with his own eyes. He saw some standing, crying all night long; others whose hands were chained behind their backs, their heads bowed, uttering nothing but the howls of lions; others sitting on the ground with their heads between their knees were dressed in the cilice and covered in ashes; others, sighing, beat upon their breasts; others looked like men of bronze, impervious to all the inclemencies of weather. (Lund 94)

Pictorial elements: monastery of the penitents, first Christians, St John Climacus, hands chained behind their backs, heads bowed, uttering howls of lions, heads between legs, covered with ashes, sighing, beating on their breasts, men of bronze, inclement weather.

Gusmão continues to teach through examples of extreme mortifications.

Chapter VI

Predestined enter the Palace of Holy Rigor and Just Penance

Ekphrasis #154

He traveled along the Royal Highway of the Holy Cross in the company of Repentance of the Past, his constant Guide, Teacher, and Support on that road. Without the slightest resistance, he entered a very sumptuous room in which there were all kinds of people of every stripe and condition: Popes, Kings, Princes, Men of the Cloth, Lords, and slaves. Among them he recognized many Predestined Pilgrims who, after having lived for years in that City of Capernaum, with Holy Discipline and Just Penance, were today already

resting in Jerusalem: our first parents, David, St. Peter, the Holy Magdalene, St. Matthew, and countless others. (Lund 95)

Pictorial elements: royal highway of the holy cross, guide, teacher, road, sumptuous room, people of every stripe, popes, kings, princes, men of the cloth, lords, slaves, predestined pilgrims, city of Capernaum, Jerusalem, our first parents, David, St. Peter, Holy Magdalene, St. Matthew, countless others.

Gusmão helps one understand that the results of penance are real.

Ekphrasis #155

Resolutely he began to ascend a very steep staircase called Difficulty, or Repugnance of the Flesh, and easily found his way to the chambers of Holy Discipline and Just Penance. Repentance saw that Predestined was amazed at how easily he had gained the top of so steep a set of stairs, and told him that in her company an ascent was always easy. (Lund 95)

Pictorial elements: steep staircase, chambers, top of a steep set of stairs, ascending is easy in the company of holy discipline and just penance.

Gusmão teaches us clearly that there is a distinct difference between true repentance versus repentance done only for the fear of punishment.

Ekphrasis #156

Finally Predestined was able to look upon the faces of Holy Discipline and Just Penance. The four walls of their room were ornately decorated with paintings portraying those who in this life have left us rare examples of penance. Each wall held a cross so that no matter what your vantage point was, a cross would always be before your eyes. (Lund 96)

Pictorial elements: faces of holy discipline and just penance, four room walls ornately decorated, paintings portraying penance, cross on each wall as to always be before our eyes.

Gusmão reminds us here that living a life of discipline and penance is an asperous and rigorous one.

Ekphrasis #157

And if you wish to live with us and be a dweller in this city, you must live the way we live, dress the way we dress, and eat what we eat. Our life is an asperous one: abstinence is our food, and a hair shirt is what we wear. What is left of our time we spend in prayer; what is left of our substance we give to the poor; our free time is given to mortification. (Lund 96)

Pictorial elements: dweller, city, living the way we live, dressing the way we dress, eating what we eat, asperous life, abstinence is food, hair shirt is our attire, left over time used for praying, left over substance goes to the poor, free time is given to mortification.

Gusmão illustrates the futility of so called death bed repentance. The intervention of death is much more likely than seeing the face of penance.

Ekphrasis #158

At the top of the stairs called Difficulty of the Flesh, there was a sick old man named Moribund, leaning on two crutches called Old Age and Infirmary, who had in mind to climb up to speak with their lordships, principally with Just Penance. Holy Discipline answered in the words of St. Augustine:

“Paenitentia in sano, sana; in morte, mortua: which means, penance for the infirm exacerbates the infirmity, and death of the dead. Penance at this hour, with these crutches, friend Moribund, is very difficult to find.” As Discipline was saying this, he saw the old man die right there at the head of the stairs without getting to see the face of Penance. (Lund 96)

Pictorial elements: top of stairs, sick old man, leaning on two crutches, lordships, infirmity, death, old man dying at the head of the stairs without repenting.

Gusmão provides an additional example of an old man who died on the stairs before he could repent.

Ekphrasis #159

No sooner had he managed to shed fear from his heart, than he heard the loud shouts of a desperate man coming toward him: “*Ferat omnia Daemon* (Let the Devil have it all).” He looked to see who it might be, and he saw a handsome young man that Pope St. Gregory tells about, who had led a ruinous life. Called to repentance, he answered disdainfully that at the hour of his death he would say three words, “*Miserere mei Deus*,” and he would be saved. Then it happened that while he was crossing a bridge his horse tripped and fell into the water. Tangled in the reins, he grew fearful that he could not free himself, shouting those desperate shouts. In the middle of his shouting, he died. (Lund 96-97)

Pictorial elements: shedding fear from his heart, loud shouts of a desperate man, handsome young man, St. Pope Gregory recounting story about this man, ruinous life, horse trips while crossing a bridge, young man falls in water ensnared in the reins, dies in the middle of shouting.

A final example of the dangers of procrastinating repentance is provided utilizing a disdainful young man who drowns in an accident before he could utter the words he felt would exonerate him.

Chapter VII

How Predestined was taught in the Palace of Holy Discipline and Just Penance

Ekphrasis #160

Come to find that it was two very committed combatants, a male and a female; the male was Willing Spirit, and quite robust, and the female was Weak Flesh.

Flesh fought in such a way that it prevailed against the Spirit. She was so malicious that, although she drove the fight, she was the most; whenever the Spirit resisted, Flesh filled the heavens with complaints, and the earth with her yelling. (Lund 100)

Pictorial elements: two very committed combatants, male combatant represents willing spirit, female combatant represents weak flesh, flesh fights with willing spirit and prevails.

Gusmão elucidates the danger that exists between a male willing spirit and a female weak flesh. The male willing spirit was no contest for the female weak flesh that ends up subduing him.

Ekphrasis #161

Holy Discipline came to see what that rumpus was about, and by means of his ministers called Instruments of Penance and Mortification, he delivered Spirit to Reason, Predestined's companion; he seized Flesh by the belt with a chain of iron called Cilice. On her feet he clapped irons called Retreat. In her mouth he placed a bridle called Abstinence, and over the bridle, he put a lock called Fasting. He tied her hands with chords called Rigors, and in this way he quieted them and seeing that instead of comfort, he met with tribulations, he exclaimed "I abjure such a garden! This is relief from so much discipline."
(Lund 100)

Pictorial elements: rumpus, ministers, seizing of flesh by the belt with a chain or iron, irons on the feet, bridle, mouth, lock on bridle, hands tied with chords.

Gusmão shows that discipline can subdue the flesh.

Chapter VIII

How Predestined entered the Valley of Afflictions and into the Garden of Tribulations

Ekphrasis #162

Finding himself in a garden of such horror, first pricked by thorns, then bothered by mosquitos; on one hand, at risk among poisonous weeds, on the other, tormented by bitter waters . . . He was startled to see a wolf suddenly break from that brush with a lamb in its teeth. The lamb cried out painfully, “Oh poor me!” (Lund 101-102)

Pictorial elements: garden of horror, being pricked by thorns, bothersome mosquitos, poisonous weeds, bitter waters.

Gusmão instructs us that regardless of our state of penance we may still be required to pass through the Garden of Tribulation which will not be pleasant but will be necessary.

Ekphrasis #163

He saw that angels quickly appeared and began to fashion many crowns from the thorns, and from the branches in that orchard they made crosses. With some agitation, Predestined asked the Lord the reason for those crosses and those crowns. His answer was that Predestined should choose the heaviest one of the crosses, and from the crowns of thorns, the sharpest one. “And Lord,” Predestined answered, “How shall I carry the largest cross, it being so heavy and I being so weak? And how shall I support these sharpest thorns being of fragile constitution, as I am?” “With my help and in my company, you can do it easily. Take them and try.” So he took one, and he picked up the sharpest crown, because he saw that this was the will of the Lord. The cross was exceedingly heavy and the crown was more than painful. But the Lord, perceiving his good desire and upright intention, gave him two holy virgins—daughters of His—Fortitude and Patience—and in their company, he joyfully continued on his way, following in the footsteps of Jesus of Nazareth, who,

with his own cross and crown of thorns, led the way, always within
Predestined's sight. (Lund 102-103)

Pictorial elements: angels, crowns from thorns and branches, orchard, crosses, heaviest cross, crown with the sharpest thorns, company of the Lord, two holy virgins, following the footsteps of Jesus of Nazareth.

In this poignant ekphrasis Gusmão teaches that Christ may require us to carry the heaviest cross and wear a crown of the sharpest thorns, but that we can count on Him to help.

Ekphrasis #164

They arrived at a small chapel called Penance where, when he changed the form of the cross on his back, he saw how it was that same Lord was crucified upon it with three hard, penetrating nails. At such a sight, compassion leapt within Predestined and he dropped to his knees, eyes brimming with tears.

(Lund 103)

Pictorial elements: small chapel, form of the cross, three hard penetrating nails, dropping to his knees, eyes brimming with tears.

In this ekphrastic pedagogical scene we are allowed to see and feel the compassion of Predestined for the Lord Jesus as his heart is touched by the thought of the three hard, penetrating nails and as his eyes well up with tears.

Chapter IX

Of what happened to Predestined in the Chapel of Patience

Ekphrasis #165

The Holy Virgins kept Predestined in that Chapel of Patience for several days, so that he could meditate on the stations of the Passion of the Lord which were devoutly copied there. At the first station in the orchard, where the Lord was amidst the representations of his torments, sweating drops of blood, Fortitude

pulled his heart from his breast, and bathing it in that precious sweat, he wrote upon it the words, *Non mea, sed tua voluntas fiat* (Not my will, but thine be done). (Lund 105)

Pictorial elements: holy virgins, chapel, stations of the passion of the Lord, first station in the orchard, sweating drops of blood, pulling heart from the breast, bathing heart in precious sweat.

Gusmão teaches that one must have patience and long suffering to understand the passion of the Lord and his suffering as he sweat drops of blood.

Ekphrasis #166

At the second station of the prison, Fortitude bound Predestined's heart tightly with bands of the Lord and sculpted on it the words of the Holy Spouse, *Trahe me post te curremos* (Bind me, Lord, with Your chords so that I might follow in Your footsteps along the Way of the Cross)." (Lund 105)

Pictorial elements: second station, prison, heart tightly bound with bands, heart is sculpted.

The necessity of being bound to the Lord is manifested at the second station.

Ekphrasis #167

At the third station, the whips, the two Holy Sisters, Fortitude and Patience, took up the scourges of the Lord and gave Predestined's heart many stripes until they saw written thereon the words of St. Paul: *Flagellat omnem filium, quem recipit* (God whips all those whom he calls His sons). (Lund 105)

Pictorial elements: third station, whips, two holy sisters, scourges of the Lord, heart given many stripes.

To understand the passion of Christ one's heart must be figuratively scourged with many stripes.

Ekphrasis #168

They arrived at the fourth station—the coronation—where Patience encircled Predestined’s heart with harsh and penetrating thorns, writing on it with the Lord’s reed the words of Holy Job: *Esse subsentibus delicias computabo* (I hold the thorns of my afflictions to be delicious compared to the thorns of my Lord Jesu). (Lund 105)

Pictorial elements: fourth station, coronation, heart encircled by penetrating thorns, the Lord’s reed, delicious thorns of my afflictions, thorns of the Lord Jesus.

In the fourth station Predestined’s heart is penetrated by thorns but for him it is delicious in comparison to the thorns of the Lord Jesus.

Ekphrasis #169

The sight of the forlorn age of Ecce Homo impressed on his heart the words of the Pharisees: *Tolle, tolle, crucifige eum* (Away with Him: Away with Him: Crucify Him), meaning to Predestined that he should take his heart and crucify it with Christ through compassion, to be in closer conformity with the cross. (Lund 105)

Pictorial elements: words written on the heart, crucify, heart, Christ, cross.

In the fifth station Predestined must crucify his own heart with Christ for comparison to become closer to the cross.

Ekphrasis #170

When they arrived at the sixth station of the cross of the Lord with the cross on his back, the Holy Sisters took Predestined’s heart and left impressed upon it the sign of the Holy Cross. Below it they wrote the words of the Beloved: *Ut*

signaculum super cor tuum (This seal shall you carry always in your heart).

(Lund 105-106).

Pictorial elements: sixth station, cross of the Lord on his back, holy sisters, impressing the sign of the cross, heart, seal on the heart.

At the sixth station Predestined learns that the cross of the Lord must be imprinted on his heart and be carried with him always.

Ekphrasis #171

Finally they arrived at the seventh and last station of Christ crucified. They stretched forth Predestined's heart toward the cross and drove into it the very nails with which Christ himself had been crucified. Fortitude took the lance that had pierced the Lord's side, and Patience took the reed on which he had been offered vinegar, and they wrote the words of the Apostle: *Christo confixus sum cruci* (I am crucified together with Christ), along with these words of the same Apostle: *Ego enim stigmata Domini mei in corpore meo porto* (I have had impressed upon me the wounds of my Lord Jesu). (Lund 106)

Pictorial elements: seventh and last station, Christ crucified, nails driven into the heart, lance that pierced his side, reed with vinegar, wounds of the Lord Jesus.

At the seventh and final station Predestined's heart is penetrated with the very nails with which Christ was crucified. Here the wounds of the Lord Jesus were impressed on him.

Chapter X

Dictates that Predestined learned in the house of Holy Discipline and Just Penance

No ekphrases.

Part V

Chapter I

Of Reprobate's journey to the city of Babel

No ekphrases.

Chapter II

How Predestined left Capernaum for the holy city of Bethel

Ekphrasis #172

In the midst of that heavenly company, he began to follow the road which, in spite of being the right one, was not free from thieves and hunters that infested those environs. Not far into their trek, they were met by three well-known Babylonian thieves—World, the Devil and Flesh—who, as soon as they glimpsed Predestined made plan to rob him. They were particularly interested in his wife, Reason, and in his two children Good Desire and Upright Intention. But, urged by his companions Fortitude and Patience, he called out his dogs, Flight and Resistance that he had brought from Nazareth. At the direction of Fortitude, he set Resistance upon the Devil and Flight upon Flesh. Finding themselves driven back from Predestined, these thieves shot arrows at him, called Temptations, which he deflected with a shield that Fortitude gave him, called Celestial Defense. He then pursued them with his friends Fortitude and Patience until they totally disappeared. (Lund 111)

Pictorial elements: heavenly company, road, thieves and hunters, trek, wife, two children, dogs, Nazareth, dogs attack devil, flesh, thieves shooting arrows, deflecting arrows with shield, friends.

Gusmão teaches that one must be vigilant along the path as danger is lurking along the way in the form of the world, the devil, and flesh. One must be strong and patient to shield himself from evil.

Ekphrasis # 173

Continuing on his way, he met a number of hunters called Impediments to Perfection. Being from Babylonia or from those depraved cities through which Reprobate had passed, they caused Predestined some concern. These hunters were Self Love, Love of Relatives, Love of Country, and Immoral Love; they were approached by dishonest-looking young women whose identity was Intimacy with Women, Intimacy with Princes, and Intimacy with Bad Men. All these hunters, although not thieves, were suspicious, and proved to be a constant harassment to those travelers found in the Way of Gospel Counsels. That is why they were known as Impediments to Perfection. (Lund 111)

Pictorial elements: hunters, depraved cities, dishonest-looking young women, hunters, travelers.

Gusmão has instilled in Predestined a good sense of moral values through his teachings. We need to be vigilant concerning immorality that may cross our path.

Ekphrasis #174

Predestined made his way to the foothills of a high mountain commonly called Height of Perfection. On top of it sits the Holy City of Bethel, which means House of God, where they would certainly find the abode of Charity, or Perfection, whom Predestined desired to meet. The way up so high a mountain would have seemed difficult indeed had Charity, from where she was at the summit, not sent down to Predestined two marvelous wings with which he could not only travel, but fly upward to the Height of Perfection, in the company of the two holy sisters, Fortitude and Patience. The two winds were called Hate Evil and Love Good, more commonly known as Hatred of Sin and Ardent Desire for Perfection. With them Predestined easily ascended and

entered the Holy City of Bethel, or House of God, where Charity governs.

(Lund 112)

Pictorial elements: foothills of a high mountain, Holy City of Bethel, abode of charity, summit, two marvelous wings, two holy sisters, two winds.

In the House of God, according to Gusmão's, teaching we encounter the greatest virtue, which is charity. We must hate sin and have a desire for perfection as we learn of Christ's perfect love.

Chapter III

Of the Holy City of Bethel

Ekphrasis #175

It means the House of God, and in it dwells and governs Charity. In it she lives and waits on God himself, according to her divine and infallible promise. Here in this city, when it was still a desert Jacob saw that mysterious ladder supported by God himself, and by which Angels from Heaven ascended and descended. Founded on this mystery, Bethel became from then on the mystical City of Perfection. The City of Bethel spreads out upon two hills that Sacred Soul called Mount Myrrh and Incense Hill. (Lund 113)

Pictorial elements: house of God, God himself, desert, mysterious ladder, angels ascending and descending from heaven on the ladder, mystery, mystical city, two hills.

Gusmão employs the Old Testament to clarify that the exercise of prayer and mortification is essential to obtain charity.

Ekphrasis #176

All the tall buildings in the city are built high according to their foundations, Humility, Self Deprecation, and Self Abnegation: the deeper these foundations, the taller the building. The city is divided into three boroughs, or

three ways, called Purgative Way, Illuminative Way, and Unitive Way because those are the three steps into which every spiritual life is divided. In the first borough live those called Initiates; in the second live the Proficient; and in the third live the Perfect. All receive nourishment from that tree of Nazareth called Spiritual Life, whose flowers are Desires, whose fruits are Works, and whose leaves are Intentions. There is this difference, though: the Initiates partake of the first branch called Purgative Life; the Proficient eat from the second branch called Illuminative Life; and the Perfect eat from the third branch called Unitive Life. (Lund 113)

Pictorial elements: tall buildings, city, foundations, three boroughs, nourishment, tree of Nazareth, flowers are desires, fruits are works, leaves are intentions, initiates partaking of the first branch called purgative life, proficient eating from the second branch called illuminative life, the perfects eating from the branch called unitive life.

Jesuit teachings found in Loyola's *Spiritual Exercises*, which include purgative, illuminative, and unitive steps, show their value and significance to increase charity and perfect the soul. His reverence for these steps is indicated by his associating them with the highest virtue of charity.

Ekphrasis #177

The first Palace is called Clean Heart and is found in the borough or way called Purgative. The second is called Enlightened Heart and is found on Illuminative Way, in that borough. The third is Perfect Heart or, as Christ called it, Optimum Heart, and is found on Unitive Way. (Lund 114)

Pictorial elements: palace, borough, purgative way, enlightened heart, illuminative way, perfect heart, optimum heart, unitive way.

In these three palaces the doctrines of charity and perfection are illuminated. Without prayer and mortification perfect charity cannot be reached.

Chapter IV

Of the first borough of Bethel and what happened there to Predestined

Ekphrasis #178

First they told him how his medals must come from the first branch of that tree of Spiritual Life called Purgative Way and how he would now become a farmer in that borough. His time would be occupied in working, digging, and plowing the earth of his soul with the plow of mortification, weeding out the thorns and noxious nettles of vice and bad inclinations, and how he would then irrigate—fertilizing with celestial dew and water by means of the holy exercise of Prayer. (Lund 115)

Pictorial elements: medals, first branch of tree, farmer in purgative way, working, digging, plowing the earth of his soul, plow of mortification, weeding out thorns and noxious nettles, bad inclinations, irrigating, fertilizing with celestial dew, watering by means of holy exercise of prayer.

Gusmão gives Predestined instruction in the first borough called Purgative Way. Here he works as a farmer clearing land with the plow of mortification and fertilizing the field by the exercise of prayer.

Ekphrasis #179

Thus continued Predestined under the guidance of his instructors, these holy sisters; he perspired and worked at removing the thorns and weeds from his old vices. But just when in one part it looked like the earth of his heart was clean, up sprang weeds in another part, and more thorns troubled his earth.

The more he tilled every day, the more noxiousness seemed to spring up.

(Lund 115)

Pictorial elements: guidance of instructors, holy sisters, removing thorns and weeds, earth of his heart, more weeds springing up, more troublesome thorns, more tilling, more noxiousness.

Here Gusmão shows the difficulty of the path to charity and perfection. Just when Predestined has conquered some of the weeds in the garden of his heart, more pop up to torment him. He finds the quest for charity and perfection to be a constant battle.

Ekphrasis #180

Predestined continued to work on the spiritual cultivation of his soul, and he no longer felt the old weeds of his previous sins and vices springing up, for he had removed their roots. From time to time, however, he did feel sprouting certain little useless plants...and occasionally these plants actually bore tiny fruits. (Lund 116)

Pictorial elements: spiritual cultivation of the soul, old weeds no longer felt, removing from the roots, sprouting of useless plants, plants bearing tiny fruits.

Predestined learns that in order to extricate himself from the vices of the noxious weeds that impede his quest for charity and perfection, he must remove them at the roots. Occasionally we have vices that appear in our lives, and we must learn how to eliminate them.

Ekphrasis #181

Pilgrim examined the cause of this phenomenon and found that there was actually dirt in the spouts that carry the water that irrigates the soil of our heart and soul. Since the water had become polluted, so did the land, and soon

enough these little plants began to emerge, resulting in these tiny fruits. The fountains must be kept clean so that only pure water will flow. (Lund 116)

Pictorial elements: dirt in the spouts, water, irrigating the soil of our hearts with dirty water, polluted land, emerging of little plants, resultant tiny fruits, keeping fountains clean, pure water only to flow.

Sometimes little temptations or vices emerge in our minds. We must purify our thoughts to cleanse our heart and soul.

Ekphrasis #182

They both flow through two pipes called Sensitive Appetites. The last name of one is Irascible; the other is Concupiscible. They both flow through eleven little streams called Passions; Concupiscible has five, and Irascible has six. Concupiscible's streams are Love, Hate, Desire, Abomination, Delight, Enjoyment, and Sadness. Irascible's pipes are: Hope, Desperation, Daring, Fear, Anger, and Indignation. (Lund 116)

Pictorial elements: two pipes, eleven little streams.

In this ekphrasis we are enlightened about the dangers of promiscuity and petulance which pollute with hate, desire, abominations, evil delight, desperation, fear, and indignation.

Ekphrasis #183

The first fountain of Understanding gets infected with a sticky moss called Bad Dictates. The second fountain, Will, succumbs to Bad Emotions. As long as he lived on that first street he should to eat from the first branch of the Tree of Spiritual Life. (Lund 116)

Pictorial elements: fountain, sticky moss, succumbing to bad emotions, first street, first branch of the Tree of Spiritual Life.

It is important to avoid the pollution of bad dictates and bad emotions which infect the fountain of our souls. Here Gusmão reminds us of the importance of supping from the fruit of purgative life to renew our lives and keep us pure.

Ekphrasis #184

In order to keep fresh and green not only this branch, but the whole Tree of Spiritual Life, as well—particularly when it might show signs of wilting from the wind or from the heat of temptations—Charity, with mysterious providence, ordered that a cask of water from that fountain in Nazareth they call Sacrament of Penance be brought to this first borough, or Purgative Way. Because, if need be, watering the branch with that water would restore its freshness and pristine verdure. (Lund 117)

Pictorial elements: keeping the branch and tree green, wilting from the wind or heat, cask of water, fountain of Nazareth, first borough, watering branch, water, pristine verdure.

When temptations come our way charity will help us purge ourselves through the sacrament of penance. We can be purified in Christ.

Chapter V

Of the second borough in the city of Bethel

Ekphrasis #185

The two Holy Maidens Prayer and Mortification took Predestined to the next neighborhood or city way, called Illuminative Way, where he could be instructed in the principles of those already progressing in their spiritual life and were therefore called Proficient. “At first,” they said, “your office will be that of a farmer, the same as you were before, but with this distinction: in the first borough you were principally concerned with plowing and clearing the

earth of your soul; but in this second one you will be occupied in planting in that earth and cultivating the fruitful trees of all the virtues. (Lund 119)

Pictorial elements: holy maidens, prayer and mortification, neighborhood, city, instruction for those already progressing, office of a farmer, planting and cultivating fruitful trees of all the virtues.

Gusmão expounds on the illuminative way where those who have already progressed spiritually will instruct us how to nourish and care for our hearts and souls.

Ekphrasis #186

“For this,” they continued, “you will divide the earth of your soul into four sections or corners, in order to plant in them the trees required by the good art of spiritual agriculture. In the first order, you should plant those trees or virtues that belong immediately to God. In the second, those that concern your superiors. In the third, those that belong to you. In the fourth, those that belong to others. “(Lund 119)

Pictorial elements: earth of your soul, four corners of the soul, trees, spiritual agriculture, first trees belong to God, second trees to superiors, third trees, fourth trees.

Gusmão shows us the four orders of trees that need to be planted and cultivated. These trees represent virtues related to God, our superiors, ourselves, and others.

Ekphrasis #187

To plant a tree, the first thing a farmer does after the ground is cleared is to make the tree put roots down into the earth. To do that, the farmer gathers the earth, fertilizes it, and waters it with care until it sprouts and begins to push out its first buds. This is the first estate of the tree, (Lund 119-120)

Pictorial elements: tree, farmer, clearing the ground, gathering earth, fertilizing, watering, sprouting, first buds, first estate.

One must be rooted in humility with knowledge of his shortcomings until acts of virtue begin to emerge. He must be certain that the virtue thrives and takes root in the soul.

Ekphrasis #188

The second thing the farmer does to the tree is make it grow until it reaches its perfect state of bearing fruit. And he does not allow it to bear fruit or even blossom before it reaches its proper state. To achieve this he makes sure to fertilize, prune, and water it so it will send down good roots, knowing that the tree will grow only in proportion to the depth of its roots. This is the second estate of a tree. (Lund 120)

Pictorial elements: farmer, tree, state of bearing fruit, blossom, fertilizing, pruning, watering, good roots, tree roots, second estate of a tree.

Gusmão expounds on his expertise in spiritual agriculture showing that a virtue in the soul grows and enlarges, sending down strong roots. One must study, nourish, and grow spiritually, anchoring deeply in Christ. This is the second degree or enlargement.

Ekphrasis #189

The third way orchardmen regard their trees is to hope, after sufficient growth, that they reach a state of perfection. This state is recognized when the tree sends forth flowers and produces fruit. This is called the tree's third estate. Similarly, in spiritual agriculture, when the virtue in our soul swells to the extent that it not only flowers with good desire, but bears the fruit of good works as well, leading to generous and heroic acts, then we know that it has become a perfect virtue and this we call the third degree, or Perfection. (Lund 120)

Pictorial elements: trees, growing to state of perfection, flowers, producing fruit, third estate, spiritual agriculture, virtue in soul, good desire, fruit of good works, generous and heroic acts, perfect virtue, perfection.

When the virtue in our souls swells not only with good desires but good works, it leads to generous and heroic acts. Then we know that it has become a perfect virtue. Gusmão instructs us that in the third level one reaches a state of perfection where it produces good desires and works to help others achieve this level with a charitable heart.

Chapter VI

Of the first and second order of plants in the second borough of Bethel

Ekphrasis #190

The plants that Predestined needed to cultivate in the second order or corner of the second borough are four as we mentioned: Faith, Hope, Charity and Religion.... The first one called Faith is a divine, supernatural plant which God himself planted. (Lund 121)

Pictorial elements: plants, cultivating, second order, corner of the second borough, faith, supernatural plant, God planting plant.

Faith, hope, charity, and religion are related to the Lord, for with them we honor and show respect for God. Gusmão discusses the tree of divine faith and how it opens our eyes to good and evil.

Ekphrasis #191

The second plant called Hope is so completely green that it never wilts unless burned by the fires of desperation. The third one called Charity is the prettiest and most divine plant that God created. Its fruit compares in excellence to that of the Tree of Life that He planted in the middle of Terrestrial Paradise. (Lund 121)

Pictorial elements: completely green plant, fires of desperation, most divine plant of charity, fruit, Tree of Life, Terrestrial Paradise.

We learn that, unless the fires of desperation intervene, the second plant of hope will never wilt. Its virtue awakens the potential of our soul to eternal blessings. The third one is charity which enlivens our soul, and warms the heart with the love of God. It is the most divine that God created.

Ekphrasis #192

The fourth tree that they call Religion is the most excellent of all the moral plants. Two very similar trees are found in the second order; they spring from a branch of Charity.... The first is Observance, the second Obedience...

Obedience, which is one of the trees most pleasant to divine eyes. (Lund 122)

Pictorial elements: fourth tree, religion, moral plants, trees of observance and obedience branch of charity, divine trees, eyes.

Gusmão verses us on the fact that religion is actually the fruit of all the virtues. This is because faith is the virtue on which religion is grounded. He reiterates the importance of obedience especially in the eyes of the Lord.

Chapter VII

Of the third order of plants

Ekphrasis #193

In this third order of plants are found those supernatural plants or virtues....

The first of them is the one that seeks to be last in everything: Humility... It extends its long roots through those of the other plants and virtues. And the plant that is not rooted in or near this one is neither firmly planted nor secure.

Since Humility tries to run its roots deeply under the earth, it follows that trees

whose roots ramble along the surface of the earth cannot be rooted in Humility. (Lund 123)

Pictorial elements: third order of plants, supernatural plants or virtues, humility, long roots extending through other plants, earth, surface rambling roots.

Gusmão provides more excellent instruction in spiritual agriculture as he recounts how the first tree in the third order of plants is humility. Its roots need to be long and deeply rooted through the other virtues so that they can withstand the puff of pride.

Ekphrasis #194

This plant called Humility grounds itself on two very firm roots. The first is called Self Knowledge; the second is Knowledge of God. From these spring two trunks, or branches, which constitute the whole tree.... The first branch is born from the first root, Self Knowledge; the second branch grows from the second root, Knowledge of God. (Lund 123)

Pictorial elements: plant of humility, two firm roots, two trunks or branches, whole tree, branches and roots.

Gusmão further indicates that humility grounds itself in the firm roots of self-knowledge and knowledge of God.

Ekphrasis #195

The first branch, or Humble Knowledge, has three effects that the cultivators of the spirit call degrees. As soon as it sprouts, it makes one know the defects that one has: this is its first degree. As it grows, it makes one familiar with not only his defects, but makes him believe in those he presumes to have: this is the second degree. When it is perfect, it makes him believe that he is the worst one of all, when truly he may be the best: this is the third degree. All this comes from knowing one's

depravity; that is why we say that this first branch, or Humble Knowledge, is founded on the first root called Self Knowledge. The second branch of this plant, or Humble Affection, has three other effects or degrees. (Lund 123)

Pictorial elements: first branch, cultivators, sprouting of humility, defects, depravity.

Self-knowledge is the root of humble knowledge, which serves as an introspective barometer to us making clear our defects and increasing their intensity as we move through the three degrees of humility. Gusmão explains these three degrees as being subject to superiors, to peers, and to inferiors. Those who are truly humble reach the apex of humility when they can be subject to inferiors.

Ekphrasis #196

From this tree of Humility grows a branch called Poor in Spirit much esteemed by Christ, the Supreme Orchardman, who was the first to plant it on the land. Its branches do not spread widely, nor is its foliage very abundant.... This plant is supported by two roots called Admiration of Eternal Things and Aversion to Temporal Things. (Lund 124)

Pictorial elements: branch, poor in spirit, Christ, orchardman, land, some foliage, two roots.

Gusmão further describes this supernal attribute in that those designated as poor in spirit are content with little, are averse to riches, and tempered in their ambition.

Ekphrasis #197

Near this tree is a plant of inestimable beauty because it appears to be a flower, all white in color, angelic in nature, called Chastity.... A Flower blooms on this plant which among all others is most beautiful. It is called Virginity or euphemistically, flower, of which they say the chaplet is made that crowns the Lamb of God. (Lund 124)

Pictorial elements: plant of inestimable beauty, angelic white flower, chastity, most beautiful flower, virginity, chaplet.

Gusmão expounds on the beauty and angelic nature of chastity. He explains that the other virtues are required to keep chastity intact. He describes those who are chaste as angels of God in the flesh.

Ekphrasis #198

Similar in beauty, but very different in color, is another plant they call Modesty. Its flowers are red.... Although all the plants in this orchard are very beautiful, this one is a credit and a beauty to them all, because its principal virtue is to arrange and beautify the exterior of its body so that it conforms exactly to the inner order and beauty of the soul. (Lund 124)

Pictorial elements: plant, red flowers, exterior beauty, beauty of the soul.

Gusmão makes a perfect depiction of modesty as the conformity of the exterior with the interior, matching the exterior beauty of the body with the interior beauty of the soul.

Ekphrasis #199

The flowers of this plant are extremely fragrant, the most aromatic of them.... These last two plants, Modesty and Chastity, grow from the roots of a tree called Temperance,... Near this plant were found, in turn, two other trees very similar in effect but different in stature. One called Fortitude is as hard as steel; the other one, as soft as wax, is called Gentleness. (Lund 125)

Pictorial elements: fragrant flowers of the plant, tree, steel, wax.

Gusmão further explains that the flowers of the plant of modesty are the good balm of Christ and its fruits are good name, good example, and edification. He relates the complimentary mortification contrasts between fortitude and gentleness. Fortitude is required to endure the vicissitudes of life and gentleness to repress anger and to soften the heart.

Ekphrasis #200

Near these two trees is yet another similar one even more necessary to spiritual life. They call it Patience. Its virtue is to suffer all adversity with constancy and to temper any sadness that might be conceived because of it. Initially, it expels from the heart all impatience or sadness; then, when grown, it enables one to tolerate adversity with joy; and in its perfect state, it inspires a hunger for adversity. Its flowers are a great boon to the heart in its infirmities and tribulations. (Lund 125)

Pictorial elements: two trees, sad heart, infirmities, heart.

He concludes the third order of plants by illustrating that the tree of patience is the most necessary of them all to spiritual life, reaching the level where one can tolerate adversity with joy and in its perfect state even have a hunger for it.

Chapter VIII

Of the fourth order of plants

Ekphrasis #201

In the fourth and last order of trees, or virtues, are found those plants that of their own accord bear fruit for others—at no loss to the orchardman of his principal fruit, which is his merit. In the foreground was a very symmetrical tree, whose branches, similar to those of a Palm, did not hang down more on one side than another, and whose branches could not be bent. Its fruit was also symmetrical in size and weight. Its roots would not grow in the ground of another. This plant signified the virtue of Justice, which is to give to all equally that which is theirs. (Lund 127)

Pictorial elements: fourth order of trees, plants, fruit, symmetrical tree, branches, symmetrical fruit, roots.

The virtue of being able to provide for self and others is expounded. Also, as this tree develops, fairness, equity, and generosity are engendered.

Ekphrasis #202

From the root of this plant grows a branch called Fidelity whose virtue is to keep promises. A flower called Truth grows from it which cannot droop. It bears a fruit called Loyalty, which has within it a well-kept seed called Secret. This plant is highly sought after for its virtue of comforting noble and generous hearts. (Lund 209)

Pictorial elements: root, plant, branch, flower, fruit, seed, hearts.

Gusmão shows that noble hearts are comforted by fidelity, truth, and loyalty.

Ekphrasis #203

Next is a handsome tree, one of the most pleasant and profitable in the orchard, called Fraternal Charity, also known by the name Friendship. It grows from the best branch and the best root of Charity of God herself.... Everything about this tree has the virtue to unify: leaves, flowers, fruits.... From this tree grows a long branch named Mercy, under whose shade gather all the homeless poor. Its fruit is so valuable to divine eyes that it is bought at the cost of eternal glory. (Lund 127-128)

Pictorial elements: tree, friendship, branch, root, leaves, flowers, fruits, shade, homeless poor.

Gusmão instructs that the tree of fraternal charity or friendship comes from the best branch and root of charity. It inclines one to want the best for his neighbor. A branch of this tree is mercy especially for the poor. It inclines one to compassion and piety.

Ekphrasis #204

This whole orchard or garden of the Holy City of Bethel is crowned by a handsome mysterious tree, very similar to the Tree of the Knowledge of Good

and Evil in Paradise. It is called Celestial Prudence to distinguish it from another similar tree in the world called Carnal Prudence. (Lund 128)

Pictorial elements: whole orchard, garden, Holy City of Bethel, mysterious tree, tree of knowledge of good and evil in paradise, world.

Gusmão explains that this crowning tree of the garden of Bethel is celestial prudence. This tree is essential to all other trees to produce their proper fruits.

Chapter IX

Of the third borough in the holy city of Bethel

Ekphrasis #205

After learning from two Saintly Sisters, Prayer and Mortification, the precepts of agriculture and instructions for cultivation, the intense desire of Predestined's heart was to visit the third borough of the city they call the Perfect, or Unitive Way. (Lund 129)

Pictorial elements: two saintly sisters, agriculture, cultivation, heart, third borough.

Gusmão considers motives as Predestined is chided for wanting to admire the perfect things in the third borough rather than going there to unite himself with God.

Chapter X

How Predestined learned perfect sanctity

Ekphrasis #206

“For you, Pilgrim, who have arrived at your present state, it is not only possible, it is easy. Because for all those who have managed to find true Disillusionment—like you discovered in Bethlehem, and through the exercise of piety and devotion you learned to live in Nazareth, through the obedience you learned in Bethany, through the divine precepts you found along the way

you traveled in Capernaum, or in the Field of Penance and, finally, as you were able to enter into Bethel, the House of God. (Lund 131)

Pictorial elements: Bethlehem, light, piety, devotion, Nazareth, Bethany, Capernaum, field of penance, Capernaum, Bethel, House of God.

Gusmão summarizes the things that one can learn through his life's journey through the exercise of piety and devotion, through learning divine precepts, and through penance. His quest throughout is for perfect sanctity. It is through prayer and mortification that one can prepare to meet Christ and quell anything that might impede his progress.

Ekphrasis #207

The two Holy Sisters first counseled him how he should leave his office and occupation as farmer and return Soften to the first neighborhood, on Purgative Way, in order to maintain cleanliness, to continually purify his soul, and to watch and examine the fountains to see that they ran pure. For this, he ought to use the counsel and industry of that holy young maiden Heart Guard. If he should find anything contaminated or broken, he would repair it by the precepts that they, Prayer and Mortification, had taught him. Additionally, he should often visit the second neighborhood on Illuminative Avenue, making sure to cultivate and keep fresh the plants he saw there, watering them with the dew from Heaven through the precepts of Prayer, and pruning them according to the instructions of Mortification, protecting them from foxes in the land and from the birds in the air. (Lund 131)

Pictorial elements: two holy sisters, farmer, fountains running pure, second neighborhood, plants, watering plans with dew from heaven, pruning, foxes in the land, birds in the air.

Predestined is counseled by the holy sisters, Prayer and Mortification, to return to the Purgative and Illuminative Ways and continue to cultivate the plants and trees. He was also to heed counsel received from Heart Guard.

Ekphrasis #208

The two sisters also taught Predestined that his principal preoccupation in this borough was the customary one of industrious farmers. Every day he was to be sure to bring some fruit from the orchard and some flowers from the garden for Charity and for her sons, Love of God and Love of Neighbor. Especially the flowers with which she usually adorns herself and the fruits that sustain her. One caution though: Let the fruit be picked by the hand of his firstborn children.... That is what Pilgrim did, occasionally offering to Charity the flowers he picked.... Other times he offered the branches that he pruned.... Yet other times he offered the fruits. (Lund 132)

Pictorial elements: two sisters, borough, industrious farmers, fruit from the orchard, flowers from the garden, charity and sons.

Predestined receives further counsel from these holy sisters to provide fruit daily for Charity and her sons Love of God and Love of Neighbor. As we leave the gardens, Gusmão inculcates in us the message of Christ to love God and love our neighbors on a daily basis by doing charitable acts.

Chapter XI

How Charity took Predestined to her cell, and what favors she bestowed upon him there
Ekphrasis #209

The Holy Virgin Charity was so satisfied with the devout conformity of Predestined's work—so grateful was she for the flowers and fruit that had become his daily offering—that she decided to take him to her house, as a sign

of that gratitude, and show him her wine cellar. There she bestowed a thousand favors upon him and ordained him with Charity, according to the order which Charity herself teaches. There she gave him that cup of wine tempered with the juice of the pomegranate.... Sometimes she gave him milk from her breast, other times wine from the cup. But he liked the milk better because he found more sweetness in it. And that is why it is said that her breasts were better than wine. (Lund 133)

Pictorial elements: holy virgin, flowers, fruit, daily offering, wine cellar, cup of wine, juice of the pomegranate, milk from her breast, breast and wine.

Although the sharing of breast milk and her fine wines with Predestined may seem anachronistic in our time, the message that pervades is that he has become intimately close to charity in his pilgrimage.

Ekphrasis #210

She took him for walks in the field, which is the honest recreation that Charity permits the servants of God to enjoy. Other times she took him to her orchard, and there she gave him both old and new fruits, which beforehand she had set aside. It is true that occasionally she would mix green fruit with ripe fruit, and sweet fruit with bitter, fruit, both of which he gladly received. Because even though the sweet, mature fruit was tastier, the green, bitter fruit was more profitable. (Lund 133)

Pictorial elements: walking in the field, orchard, new fruits, green fruit, ripe fruit, sweet fruit, bitter fruit.

Predestined receives the worthy designation from Charity herself that he is a servant of God. She continues her associate with him.

Ekphrasis #211

The one thing that the Holy Virgin was most careful to do was to encourage a close relationship between Predestined and her sons, Love of God and Love of Neighbor. At her behest, they spent much time together so that, by and by, they were hardly ever apart. This friendship grew so strong that one day, when she had taken him to her garden, that is, when she had done him a thousand favors, she offered him her breasts as was promised him in the seventh chapter [of the Song of Solomon], so that he might suckle the milk of her sweetness to his heart's content, and see how tender was the Lord. And to put a seal upon all those favors, after having celebrated the most chaste of marriage vows—something God does customarily with the souls of the Just—inviting him to her flowered bed, supporting his head with her left hand and with her right hand embracing him. (Lund 133-134)

Pictorial elements: holy virgin, her sons, friendship, breasts, suckling milk, marriage vows, flowered bed, head, left hand, embracing him with her right hand.

Charity's encouraging Predestined to develop a close relationship with her sons Love of God and Love of Neighbor shows her desire to make him her son. Although anachronistic her allowing Predestined to suckle her milk is also indicative of her ardent desire to create a filial relationship with him. In the end his union with Charity is complete as if by marriage vows.

Ekphrasis #212

She caused to come upon him that most gentle sleep of Contemplation, which God reserves for His greatest friends; she warned the daughters of Zion—or cares of this world—not to wake him or disturb him, so that, with all his faculties joined in ecstasy with God through the bond of that mysterious sleep, he might enjoy the sweetness and, in that Contemplation, learn the secrets that

God often communicates to his chosen ones. So Charity in her great largesse, filled his gourd with wine—that is, filled his heart with Divine Love—and in his knapsack she placed the beautiful flowers and delicious fruits that delight and feed the inhabitants of Bethel. (Lund 134)

Pictorial elements: gentle sleep, greatest friends, world, mysterious sleep, secrets, gourd with wine, knapsack, beautiful flowers, delicious fruits, inhabitants of Bethel.

Predestined has now arrived at the level of a chosen one in the sight of Charity. As such it would be his lot to be joined in ecstasy with God in his slumber.

Chapter XII

Some dictates of Divine Love and Perfection that Charity revealed to Predestined

No ekphrases.

Part VI

Chapter I

Of Reprobate's last journey

Ekphrasis # 213

Predestined found a short cut to life, and Reprobate followed the road to eternal death. Reprobate followed his path until he came to a very narrow passage called Transit, or Death. But he did pass on, nevertheless—for all do eventually—and he found himself in the Valley of Josaphat where there was a tribunal set up by order of God himself, whom they call the Judge. Reprobate was hoping to rest from his fearful passage when suddenly he was confronted by a severe sheriff or inspector of the land called Particular Judge of whom Reprobate grew noticeably afraid. This Judge came accompanied by three pages named Exam, Charge, and Reward. In their hands were three books, the first of which was the Book of the Past, the second book was the Book of the

Present, and third was the Book of the Future. The first book contained his account, and this was carried by Exam; the second one was carried by Charge, and it detailed his expenses; Reward carried the third book; in it was a record of the advances and the profit. Besides these books, Particular Judge carried a ledger in which were written all the names of the Predestineds and Reprobates. (Lund 137-138)

Pictorial elements: short cut to life, road to eternal death, path, narrow passage, tribunal, judge, fearful passage, sever sheriff or inspector, three pages, three books, ledger with the names of the predestineds and reprobates.

Leaving Predestined in his blessed state, Gusmão now returns to the awful state of Reprobate who is at death's door. He explains that there is no euphemism that could hide the atrocities that Reprobate will soon experience. He articulates the judgment process for those headed for Babylon. An accounting of one's life will be made to determine his reprobate status.

Ekphrasis #214

As soon as Particular Judge laid eyes on Reprobate, he recognized from what the man wore and by the looks of his family that he was a Reprobate. Nevertheless, to make sure, he ordered Exam to give him a good scrutiny, making sure to confirm that he man bore the twelve signs of Reprehension that Reprobates usually carry. The signs were known as the twelve R's (an appropriate sign for Reprobate), which marked certain parts of the body and indicated the state of the soul. The first R was found on the forehead; the second, on the back; the third and fourth on the ears; the fifth on the hands; the sixth, on the feet; and the rest on the heart. (Lund 138)

Pictorial elements: particular judge, clothing of reprobates with their families, twelve signs of reprehension, signs of twelve R's, forehead, back, ears, hands, feet, heart.

Gusmão instructs that there is equity in the Reprobate judgment process. Although it was apparent to the judge in the beginning that he was a Reprobate, he still wanted to test him for the twelve R's, all of which were negative.

Ekphrasis #215

Once he had seen all twelve signs of Reprehension, Particular Judge determined that the Pilgrim was, in fact, a Reprobate, so he consulted his ledger.... He found that Reprobate's name was not on the list. Therefore, he issued him a sign or passport for Babylon.... With this document tucked against his heart for safe keeping, he began following a hard trail called Final Sentence, until he found the gates of Babylon. (Lund 138)

Pictorial elements: twelve signs of reprehension, pilgrim, reprobate, ledger, list, passport for Babylon, document, heart, hard trail, gates of Babylon.

With the evidence provided by the twelve R's Reprobate is determined to be a true reprobate and is provided his passport to Babylon at which gates he arrives.

Chapter II

How Reprobate entered Babylon and was received there

Ekphrasis #216

Reprobate ultimately entered Babylon without any problem whatsoever, because its wide gates are open night and day for folks to enter but are always closed for those who wish to leave. He came to a wide field named Gehenna, which means Valley of Sadness. He was presented by the majordomo Satan to the Governor or Prince of Babylon, Beelzebub, who checked his passport and delivered guest Reprobate to his Ministers, the Demons, who found him

lodging in a very dark neighborhood of the city, where the sun never shines.; Christ, in the gospels, called it Outer Darkness—and it is also commonly called Hell—where he could experience the delights that are customary in Babylon. And, in strict adherence to that law, Beelzebub’s Ministers took hold the miserable pilgrim as though he were a great millstone and threw him into a sea of fire where he was covered with eternal flames as though in an abyss.

(Lund 139)

Pictorial elements: Babylon, wide gates open night and day, doors closed for those who wish to leave, wide field, passport, lodging in dark neighborhood, sun never shines, outer darkness, hell, delights of Babylon.

Gusmão teaches that as a result of his choices Reprobate has received his condemnation. He communicates Reprobate’s anguish as he is thrown into a sea of fire with eternal flames.

Ekphrasis #217

So that his torments were proportional to his pleasure, according to the Law of Babylon—for Reprobate had spent his whole life luxuriating in the pleasures of the flesh and in sensual delights—at the same moment horrendous demonic visions began to torment his sight; blasphemies against the Creator assaulted his ears; the intolerable smells of the palace filled his nostrils; the gall and bitterness of Hell saturated his taste; and the teeth of infernal serpents stung his sense of touch. Sometimes he was fried in oil. Other times he was bathed in molten ore. On occasion they pierced his heart a thousand times, yet he did not die. Or the dragons pulled him into a thousand pieces. (Lund 139)

Pictorial elements: torments, pleasure, pleasures of the flesh, sensual delights, horrendous demonic visions, blasphemies against the creator, ears assaulted, intolerable smells of the

palace, nostrils, gall and bitterness, teeth of infernal serpents, sense of touch, fried in oil, bathed in molten ore, pierced his heart a thousand times, dragons pulled him into a thousand pieces.

Gusmão provides graphic examples of the torture experienced by Reprobate which include being stung, burned, and torn to pieces with no possibility of relief.

Ekphrasis #218

Punishment sent him a serpent of terrible countenance called Beast of Your Own Conscience, who encircled him with a thousand coils called Imaginings, and with three teeth it pierced his heart. The three teeth were named Memory, Understanding, and Will, and they did torment him much. (Lund 140)

Pictorial elements: serpent of a thousand coils, three teeth piercing his heart, being tormented by the teeth.

Reprobate is tormented by the beast of his own conscience whose teeth of memory, understanding, and will pierce his heart.

Chapter III

Of the Holy City of Jerusalem, the happy end of Predestined's journey

Ekphrasis #219

Predestined found himself at the gates of Jerusalem. It was of such exotic architecture that only the most eloquent of its citizens could worthily describe it. One of them by the name of John, in his Apocalypse, says that its foundations were twelve of the richest, most precious stones imaginable. Its twelve gates were made of twelve extremely beautiful pearls. The whole City was of fine gold, as resplendent and diaphanous as glass, and all its streets were paved with fine gold, and more transparent than crystal. In it, there was

no night, or any darkness because it was always one eternal day or perpetual light. Nor was sunlight necessary to cause the light there. (Lund 141)

Pictorial elements: gates of Jerusalem, exotic architecture, twelve of the most precious stones, twelve gates of pearls, city of fine gold, city as resplendent and diaphanous as glass, streets paved with fine gold more transparent than crystal, no night, no darkness, eternal day or perpetual light, sunlight not necessary to cause light there .

After leaving the hell consigned to Reprobate, Gusmão teaches us about the beauties, glory, and brilliance of Jerusalem. It is so light there that sunlight is never needed.

Ekphrasis #220

Besides the beauty, richness, and excellence of its buildings, the land over which they spread is so large... capable of housing, besides its own angels, all the Predestined Pilgrims from every place on earth who will meet there. These are so many that they exceed the number of the stars in Heaven and the sands of the sea. Down the middle of it runs a river where all drink, which David called the River of Delights, whose currents, as David himself testifies, immensely gladden this City of God. The climate is so mild and it is an eternal spring, exempt from the injuries of time or inclement winds. Its fountains are soothing; honey runs in its rivers. Milk flows in its mountains, and its hills give butter. (Lund 141-142)

Pictorial elements: excellence of buildings, land, housing for all predestined pilgrims from every place on earth, angels, stars in heaven, sands of the sea, river where all drink, currents, climate mild, eternal spring, no inclement winds, soothing fountains, honey runs in its rivers, milk flows in its mountains, hills give butter.

Gusmão continues his description of the beauties of Jerusalem. For the countless number of Predestined Pilgrims who have already arrived it is the proverbial land of milk and honey with perfect climate.

Ekphrasis #221

Put that together the beauty of its gardens, its exquisite orchards, its exotic flowers, the freshness of its woods, the richness of its valleys, the fragrance of its aromas, the music of its birds mixed together with the burbling of its brooks in such harmony, sweetness, and delight for the sense, for good reason they call it the Paradise of Delights. (Lund 142)

Pictorial elements: beautiful gardens, exquisite orchards, exotic flowers, fresh woods, rich valleys, fragrance of its aromas, music of its birds, burbling of its brooks, paradise of delights.

Gusmão continues to teach us of the glory and grandeur of Jerusalem, which is a true paradise.

Ekphrasis #222

The principal nobility of the City are its natural citizens, the Angels, who are divided into three orders they call hierarchies. Each order has nine families, or Choirs—all of admirable power, knowledge, and beauty—more numerous than the Stars of Heaven and then the leaves of trees. (Lund 142)

Pictorial elements: nobility of the city, natural citizens, angels, angel orders or hierarchy, nine families in each order, choirs, more numerous than the stars of heaven, leaves of the trees.

Gusmão illuminates us with the description of the myriad of angels present in Jerusalem and their hierarchies.

Ekphrasis #223

Now, here was Predestined, at the gates of this sovereign city, desiring mightily to enter it. And, as his heart thumped in his chest, eyes filled with tears, he cried out these words, “God save you, sweet homeland, City of refuge, Sure Port, Paradise of Delights, Land of the Living of all good things, and the happy end of my pilgrimage!” (Lund 142)

Pictorial elements: gates of this sovereign city, heart thumped in his chest, eyes filled with tears, sweet homeland, city of refuge, sure port, paradise of delights, land of the living of all good things, happy end of the pilgrimage.

Now that he has looked upon his lifelong goal and the desire of his blessed heart, Predestined with tears in his eyes is ready to enter the gate of Jerusalem.

Chapter IV

Of what Predestined accomplished at the Gates of Jerusalem

Ekphrasis #224

Joyfully Predestined was waiting for his hour to enter the gates of such a noble city to enjoy the fruit of his pilgrimage, when they showed him a corridor—and what a close, fearful one it was!—through which he had to pass: it was that very narrow bridge called Hour of Death, and sometimes Transition... From either side of it blow stiff winds... What made the crossing of this bridge all the more fearful was seeing that almost all the Pilgrims, or the majority of them; who planned to cross it, fell off it, down into the valley in Babylon. (Lund 143)

Pictorial elements: gates, noble city, fruit of pilgrimage, corridor, very narrow bridge, valley of Babylon.

Gusmão makes it clear that the majority who planned to make it into Jerusalem sadly did not make it.

Ekphrasis #225

One time, thirty thousand Pilgrims came to cross the bridge. Out of all of them, only five made it across.... Another time he saw sixty thousand Pilgrims approach the bridge, and of that group only three made it to the other side, while the rest ended up together in that Valley of Hell. (Lund 143)

Pictorial elements: a thousand pilgrims, bridge, six thousand pilgrims, the valley of hell.

Gusmão provides statistics to show just how difficult it is to make it across the bridge to Jerusalem.

Ekphrasis #226

“Do you not see how all these pilgrims you have seen fall into the valley of Hell—although they call themselves Pilgrims—are *not* Pilgrims, either in their dress or in their style of life? Have you not seen what bizarre clothing some wear, how others come loaded with treasures, how others are followed by multitudes of servants, and others are weighed down with a thousand trunks?”
(Lund 144)

Pictorial elements: pilgrims, valley of hell, bizarre clothing, treasures, multitude of servants, weighed down with a thousand trunks.

In conversing with the Lord, Predestined is told that he is a true pilgrim and that the pilgrims that are not making it are not pilgrims at all. These non-pilgrims' life styles and dress do not measure up.

Ekphrasis #227

Except for his Pilgrim's clothing, Predestined would take only his knapsack of good works, for he knew very well that anything else was useless on the other side of the bridge.... Free of that preoccupation, he carefully examined the journey of his pilgrimage, sorting through his Pilgrim's gear; first he checked

his backpack, gourd, and staff.... He passed safely to the other side of the bridge. (Lund 144)

Pictorial elements: pilgrim's clothing, knapsack of good works, other side of the bridge, free of preoccupation, journey of his pilgrimage, gear, backpack, gourd, staff.

In contrast to the non-pilgrims all that Predestined wants to take with him are the good works in his knapsack. He is one who now passes to the other side of the bridge arrives at the blessed destination of Jerusalem.

Chapter V

Of the rigorous exam they gave Predestined before he entered Jerusalem

Ekphrasis #228

As soon as he arrived at the other side of the bridge, he was met by that severe Inspector called Particular Judge, accompanied by all his pages: Exam, Charge, and Reward, who carried their customary Books of Receipt, Expense, and Profit, that are used on such occasions. As soon as he recognized the Pilgrim, he detained him and with booming voice asked what he wished. "To enter this Holy City," he answered, "To be one of its dwellers."... That into this Holy City goes no one with even a spot of sin? Do you not know that its dwellers can be no one but the Predestined alone?" (Lund 145)

Pictorial elements: bridge, inspector, judge, books, dwellers, holy city, not a spot of sin.

Gusmão teaches that like Reprobate, Predestined is also greeted by a judge upon his arrival at the gates of Jerusalem. The judge reminds him he must be sin free.

Ekphrasis #229

So Particular Judge called for a Scrutinous Exam to see if Pilgrim carried the twelve signs of the Predestined—those twelve crosses on various parts of the body marked according to the significance of each one. The first cross was

impressed upon his forehead, the second on the back, the third on the ears, two on the hands, two on the feet and five on the heart. (Lund 145)

Pictorial elements: particular judge, scrutinous exam, twelve signs of the predestined, twelve crosses on various parts of the body, cross, forehead, back, ears, hands, feet, and heart.

He continues to clarify the judgment process where Predestined is judged by the crosses engraved upon his body to see if they are all there.

Ekphrasis #230

One cannot enter without paying this tribute. For no citizen, no matter how noble, is exempt from that payment.... Particular Judge opened the Book of Life Past which Exam handed him, and he read off all the sins Predestined had committed throughout his whole life, as well as the blessings received from God. (Lund 146)

Pictorial elements: paying tribute for entrance, book of past life, reading off past sins, reading off blessings received from God.

We are taught here that our debts to God both temporal and spiritual must be met. He reiterates the fact that good works is the key to his reward.

Ekphrasis #231

In the second Book of Life Present, brought by Charge, he saw what he had done to acquit himself.... In the third Book of Life Future carried by Reward, he saw that all his works were worthy of eternal reward, and he, by them, was worthy to enter Jerusalem and become one of its citizens. (Lund 146)

Pictorial elements: second book of life present, acquitting himself, third book of life future, Jerusalem, becoming a citizen.

Gusmão teaches that good works and penance can make up the difference and is the key to one's reward.

Ekphrasis #232

Judge found, however, that since Predestined had strayed upon occasion from Bethel's path, or the way to perfection, that he had fallen a number of times, although with no serious injury, along the Way of the Commandments, and that even now he bore some spots. And since it is not possible to enter Jerusalem with spots, Particular Judge sent Predestined to a Bath called Purgatory in order to become completely clean and purified. (Lund 146)

Pictorial elements: judge, falling, injury, spots, entering Jerusalem, spots, bath of Purgatory.

Gusmão teaches that the final action required to qualify to enter Jerusalem would be to have any remnants of misdeed eradicated by a bath called Purgatory.

Chapter VI

Of the terrible bath taken in Purgatory by Predestined

Ekphrasis #233

Near the field of Gehenna, or Valley of Sadness, is certain valley or immense concavity called Purgatory.... Through it runs a sea of fire so terrible and active that elementary fire.... The care of this molten bath is entrusted to two severe but very holy maidens ... it was designated ... for Predestined Pilgrims, in order to purify them, like gold in a crucible. Our Predestined stepped into it, and, as though he were seeing a freshly drawn bath of water, he dove into that immense pool of slowing fire ... that one hour in Purgatory was more rigorous than one hundred years of penance in this life. (Lund 147)

Pictorial elements: field of Gehenna, valley, Purgatory, sea of fire, molten bath, two holy maidens, gold in a crucible, freshly drawn bath of water, immense pool of slowing fire.

Gusmão teaches that even the slightest dross will need purification in the end as demonstrated by Predestined's going in the bath in Purgatory. Although there was pain

involved in this cleansing, being completely purified and worthy to enter Jerusalem is worth it.

Chapter VII

Of Predestined Pilgrim's entrance into Jerusalem and of the celebration with which he was received

Ekphrasis #234

Now that the happy hour of his rest was arrived, he passed, without any impediment, through the gates of that Blessed City which, once the King of Glory had passed through them, were never again shut to any Predestined Pilgrim. (Lund 149)

Pictorial elements: happy hour of rest, gates of that Blessed City, King of Glory, predestined pilgrim.

Now completely cleansed, Predestined is qualified to enter Jerusalem through the same gateway as Jesus. He has arrived never to be shut out again.

Ekphrasis # 235

The first to greet him were the dwellers of Jerusalem, both the natives of the land who are the Angels, and rest of the Pilgrims, who are the Saints and Courtiers of Glory. The natives came forward divided into three orders, and each order into three choirs. In the first order came the Seraphim, the Cherubim, and the Throne. In the second order came those called Principalities, Dominations, and Powers. In the third order came the ones called Virtues, Archangels, and Angels. Nine choirs strong, these three orders sang the song with which all Pilgrims are received into Jerusalem: *Euge serve bone, et fidelis quia super pauca fuisti fidelis, supra multa te constituam, intra in gaudium Domini tui* (Well done, good and faithful servant: because thou

has been faithful over a few things, I will place thee over many things. Enter thou into the joy of thy lord). (Lund 149)

Pictorial elements: dwellers of Jerusalem, natives, angels, saints, three orders of natives, orders into three choirs, seraphim, cherubim, throne, nine choirs strong.

Gusmão allows us to feel the joy of Predestined as he is warmly greeted by saints and angels whose heraldic chords intone the blessed words: Enter thou into the joy of the Lord.

Ekphrasis #236

The Pilgrims who were already Citizens of that Sovereign City, also divided into seven choirs, congratulated his entrance in a thousand ways. The Patriarchs blessed him a thousand times for the success of his pilgrimage. The Prophets announced his entry a thousand times, seeing in him the fulfillment of the promises of their prophecies. The Apostles praised him a thousand times, for they saw him representing the fruit of their preaching. “The Doctors a thousand praises, for he represented the execution of the dictates of their doctrine. The Martyrs sang a thousand triumphs for the happy victory of their battles and for the constant imitation of their tribulations. The Confessors offered him a thousand favors, for he had followed their steps throughout his life, and now he was enjoying their same happiness. The Virgin Maidens were most joyful to see him follow the path of the Lamb because during his pilgrimage he had tried to follow the example of their purity. All of them, each in his own benevolent way, sang his glory and celebrated his triumph. (Lund 150)

Pictorial elements: pilgrims, citizens, sovereign city, seven choirs, patriarchs blessed, prophets announced, apostles praised, doctors gave a thousand praises for executing doctrine,

martyrs sang, confessors, virgin maidens, path of the lamb, sang glory and celebrated triumph.

In addition to the saints and angels his triumph is celebrated by patriarchs, prophets, apostles, doctors, martyrs, confessors, and those virgin maidens whose purity he had emulated during his pilgrimage.

Ekphrasis #237

He bid them undress the new Citizen from his Pilgrim's raiment ... and dress him in the stole of glory that David had promised.... Upon the stole of glory, He placed the purple of Kings, and with His own hand set upon his head the crown of precious stones.... He made room for him in His own Throne.... He bade him sit at His table as a vigilant Servant.... He drank from that river of delights which gladdens the City of God, and he heard the gentle melody that nine choirs of musicians in the Royal Chapel sang, accompanied by well-tuned instruments. The verse begins: *Veni de Libano, et coronaberis* (Come from Libanus, thou shalt be crowned). (Lund 150)

Pictorial elements: undressing of new citizen from pilgrim's raiment, dressing him in the stole of glory, purple of kings, throne, table, drinking from the river of delights, city of God, nine choirs, royal chapel, well-tuned instruments.

In the end he sheds his pilgrim's raiment and dons the stole of glory. He is invited by the Lord himself to come to his throne and to sit at his table.

Ekphrasis #238

He celebrated his arrival with much joy, showed him the greatness and majesty of his Palace—principally those three spacious rooms called Immensity, Eternity, and Infinity of God. Like Hezekiah, He showed him His infinite treasures and the immense wealth of his wisdom; He introduced him to

the exquisite Library of the lofty secrets of Divine Providence and hidden judgments of God. He showed him that enigma—so dark on earth, so clear in Heaven—of the inscrutable Mystery of the Holy Trinity. He pointed out the works, all marvelous, of Divine Omnipotence, the admirable organization of His Divine Justice, and the infinite treasury of His Mercies. He showed the lustrous shine upon the outside walls of Royal Palace of heaven—the Sun, the Moon, the Stars that so beautifully shine upon the outside walls of Royal Palace of Heaven—the bright and noble orders of his Vassals, which compose the three Celestial Hierarchies and the nine Choirs of Angels, of which the seven most important stand in constant service of His Majesty The King.

(Lund 150)

Pictorial elements: majesty, palace, infinite treasures, immense wealth of his wisdom, exquisite library, judgments, mystery of the holy trinity, works of divine omnipotence, organization of divine justice, treasury, shiny walls of the royal palace of heaven, sun, moon, stars, orders of vassals, three celestial hierarchies, nine choirs of angels, the king.

Gusmão teaches of the immensity, eternity, and infinite nature of God and His glories, His wisdom, His judgments, and all the mysteries of the Holy Trinity. He further teaches that through the mercies and divine justice of Christ marvelous things are revealed. The nine choirs of angels welcome those who partake of all these glories and serve the King.

Ekphrasis #239

He reached deep into his most hidden chamber and shared with him the intimacy of His heart, in which He expressed His love. He showed Pilgrim his dear spouse, that is his most Holy Humanity, in all its radiance and splendor. He showed him his Queen Mother in all her glory and majesty. He revealed the innumerable number of all the children of God who are the Saints and

Blessed Partakers of Glory. And finally all that God has in the treasuries of His palace were made manifest to the pilgrim; there was nothing that was kept from him. (Lund 150-151)

Pictorial elements: most hidden chamber, intimacy of his heart, Christ expresses his love for Predestined, Holy Humanity in radiance and splendor, Queen Mother in all her glory and majesty, saints, partakers of glory, treasuries of the palace.

Even of greater significance, the Lord expresses his love personally to Predestined. Gusmão teaches that upon receiving the ultimate glory in the presence of Christ, Predestined felt intimately the Savior's love. Nothing was kept from him.

Ekphrasis #240

First He gave him that gold coin, immensely heavy and of infinite value, that the Lord himself called the Denarius of Glory. He gave him a crown made from a single precious stone, richer and more resplendent than all the jewels of the Orient. He was given that carbuncle stone, or diamond, of inestimable price.... Predestined was given a jewel to adorn his body, made of four of the finest stones. (Lund 151)

Pictorial elements: gold coin of immense value, crown made from precious stone, carbuncle stone or diamond of inestimable price, jewel to adorn his body of the four finest stones.

Gusmão teaches us that the Lord himself will personally crown us with glory and that from the Savior a deserving soul can receive the most superb spiritual treasures and blessings.

Chapter VIII

Of what Predestined did and said after some time in Jerusalem

No ekphrases.

Chapter IX

Predestined's exhortation to the Pilgrims in this life

Ekphrasis #241

Oh, if you could taste just one drop of water from the River of Delights of this sweet homeland, how bitter Egypt's turbid waters would seem to you! If you could taste the honey and butter of this Promised Land, how plain would Egypt's garlic and onions become! (Lund 155)

Pictorial elements: drop of water from River of Delights, sweet homeland, Egypt's bitter turbid waters, honey and butter of the Promised Land, onions and garlic of Egypt.

Gusmão makes a plea and invitation to the reader to follow righteous paths. Although the way is difficult and rigorous, one cannot enter paradise and have pure joy in Christ without going through life's challenges.

Chapter X

No ekphrases.

Conclusion

In this analysis it was found that the ekphrastic pedagogical element has been richly present in Father Alexandre de Gusmão's novel. There are two hundred and forty-one ekphrastic text passages throughout Gusmão's novel. These were analyzed for their pedagogical content which successfully concurred with our initial thesis. Father Alexandre de Gusmão utilized the ekphrastic text to enhance his pedagogical emphasis. Thus, it conveyed to the reader or to the listener vivid ekphrases of paintings, statues, fountains, palaces, gardens, orchards, apparel, and a myriad of scenes incorporated in an intricate pedagogical journey of one's life choices.

The narrative of the story with the use of ekphrases instills fear and doom as it compels the reader to follow the religious path of the Catholic Church as the only way to embrace Christ's love and rejoice in His inseparable eternal joy. This novel is filled with

powerful ekphrastic pedagogy that helps the readers analyze their own lives step by step as they put themselves in the place of Predestined or Reprobate. Reprobate entangled himself deeper and deeper into sin; however, Gusmão made loving appeals to the reader not to fall into temptation and be consumed by the devil. His love and desire for the perfection of his students and readers is evident in the ekphrastic pedagogical detail of every part of the process to attain salvation in Christ. His love and devotion for the baby Jesus is emotional as he witnessed His birth. Likewise, he loved the children and youth and wanted them to love and serve the Lord.

The pedagogical methods of Gusmão and the Jesuits built a solid foundation for the educational system in Brazil, still visible today. Padre Gusmão once profoundly said that if the Brazil colony was to move forward with good leaders, it had to begin by teaching children to be righteous and honest. This ekphrastic pedagogical novel may very well have been the beacon for many good religious and righteous men to make their contribution.

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