

stanislaus of jesus mary papczyński

# Mystical Temple of God





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Marians of the Immaculate Conception  
Stockbridge, Massachusetts 01262  
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## FOREWORD

There is a time and season for everything under heaven. It seems to be the right time and season for us to present a translation of this treatise on the spiritual life by Father Founder, the Venerable Servant of God, Stanislaus Papczynski. He wrote this teaching for the spiritual inspiration and guidance of souls.

This present volume is a translation of the original Latin text which was presented as a critical edition of *Templum Dei Mysticum* by Father Casimir Krzyzanowski, MIC. The Latin translation was realized by Mr. J. R. Thomas Holland, Head of Classics, the Cheltenham Ladies' College in Great Britain, in the summer of 2004, through the mediation of Fr. Donald H. Calloway, MIC. Further work was done on the text through the collaboration of Father Casimir Krzyzanowski, MIC, Brother Andrew Maczynski, MIC, Father Richard Drabik, M.I.C., and Marina Batiuk, and the editorial review by Father Martin Rzeszutek, M.I.C. The final typographical setting was completed by Ms. Batiuk.

We encourage readers of this work to search the original Latin text if they desire to know more fully the basis of the work, its rationale, and the different editions in Latin and Polish over the years. Suffice it to say that we are in the season which craves for a spiritual handbook for a day-to-day understanding of the call to "be living temples of God" in the ideal preached by St. Paul.

It is our opinion that this work is timely because it presents those who seek a deeper Christian spirituality with a very simple formula set on the foundation of the image of God's Temple. The author used familiar elements of a church edifice

as the basis for reflection on virtues to be attained in one's spiritual journey here on earth. Father Papczynski confirms his reflections by Scripture as well as texts of saints and authors on the spiritual life. These are used in such a way that the most unschooled person can grasp the essence of becoming a holy and wholesome temple of God, a Mystical Temple.

Many of the references are made to books and studies known to the author as a member of the Polish nation; however, the majority of the references can be traced to well documented texts and to well known spiritual writers. The prime analogy used in this work is taken from St. Paul in his letters to the Corinthians as is recorded herein: "Do you not know that you are the temple of God, and that the Spirit of God dwells in you? If anyone destroys God's temple, God will destroy that person; for the temple of God, which you are, is holy" (1 Cor 3:16–17). There is another text which speaks directly to holiness—"What accord has Christ with Belial? Or what has a believer in common with an unbeliever? What agreement has the temple of God with idols? For we are the temple of the living God; as God said: 'I will live with them and move among them, and I will be their God and they shall be my people. Therefore, come forth from them and be separate,' says the Lord, 'and touch nothing unclean; then I will receive you and I will be a father to you, and you shall be sons and daughters to me,' says the Lord Almighty" (2 Cor 6:15–18).

A book or treatise is only as valuable as the message it conveys is relevant to people and the times, will these precious words and reflections touch minds and hearts and draw them more closely to God, will the teaching help individuals to "take up their cross" and follow Christ so as to embody His virtues, imitate His commitment to the "will of the Father," and bring to earth the promised "peace the world cannot give"? It all



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depends on whether “eyes will be open to see” and “ears be attentive to hear” what heroes and heroines of two millennia discovered and lived with complete joy the Divine Presence promised to those who believe in Jesus as the Son of the Living God—the Incarnate Temple left for us to celebrate and adore in all the Tabernacles of the world.

God loves us and that love has compelled Him to be with us always until the end of time. What a wonderful season it is that we can focus on at this time when so many seem to have lost a sense of time, of purpose, and thus of ideals—as the book of Ecclesiastes well states: “There is an appointed time for everything, and a time for every affair under the heavens... I have considered the task which God has appointed for men to be busied about. He has made everything appropriate to its time, and has put the timeless into their hearts, without men’s ever discovering, from beginning to end, the work which God has done. I recognized that there is nothing better than to be glad and to do well during life. For every man, moreover, to eat and drink and enjoy the fruit of all his labor is a gift of God.

“I recognized that whatever God does will endure forever; there is no adding to it, or taking from it. Thus has God done that he may be revered.

“What now is has already been; what is to be, already is; and God restores what would otherwise be displaced” (Eccles 3:1–15). May you have an enjoyable and blest time as you ponder these wise teachings from a mind and heart thoroughly in love with God because he was completely enamored with God’s Mother and her single-minded love of Him who desires to dwell in all as His Mystical Temple.

*Marians of the Immaculate Conception*



## INTRODUCTION

This book entitled *Templum Dei Mysticum* [TDM] (*Mystical Temple of God* [MTG]), belongs to the works on Christian spirituality. Its title means “A Christian” or “A Christian soul,” according to the concept presented by St. Paul in his letters to the Corinthians, where he calls a Christian a “temple of God”: “are you not aware that you are the temple of God, and that the Spirit of God dwells in you?” (1 Cor 3:16; cf. 2 Cor 6:15). To make sure that it is not a question of a material temple, Fr. Papczynski adds the adjective: “mystical”, but in the entire book he shows that there is a striking analogy between these two temples. In fact, this book is nothing else but a whole chain of allegories, in which constructive and liturgical elements of a material Christian temple, as well as persons, objects and actions connected with it and destined to divine cult, care of cleanliness and maintenance of the building, are shown as equally corresponding to the elements of the soul of a Christian and to his striving for perfection, by which he is obliged to restore, conserve and foster the special presence of God in himself, according to the words of St. Augustine: “whatever is done in temples made by [human] hands”, all this “is accomplished in us by spiritual edification”. It is in this sense that Fr. Papczynski “demonstrated the *Mystical Temple of God* in a Christian”.

Thus, under the figures of: altar—sacrifice—priest—victim—incense—lamp—ornaments—lamp-stand—preacher—singers—ministers—doors—windows—cleanliness—roof—bell—consecration—titular patrons—restoration—reconciliation—immortality and glory of the *Mystical Temple of God*, Fr. Papczynski understands and presents various spiritu-

al powers, sources of grace, means and actions or works of striving after perfection, by which the spiritual edifice of a Christian, that is the Mystical Temple of God, is constructed and by means of which a human being is brought to his last supernatural end.

Comparing each element of striving after perfection to some part, object or liturgical action of a church has not only didactic value, but it also imparts to any ascetical exercise a profound ultimate significance, referring it ultimately to God, to divine service, to the glory of God. And thus the very perfection to be attained is looked upon not as an end, but as a means by which the honor and glory of God are procured.

To whom is the *Mystical Temple of God (MTG)* directed? On its title page we read that this book is “very useful to people of any state of life”, that is not only to priests and religious who *ex professo* are obliged to strive after perfection or sanctity, but also and especially to lay people of any profession, of any social position. And this call of the laity to sanctity in the 17<sup>th</sup> century was something new in the Church, or at least it was not so commonly acknowledged in the Church (especially in Poland), as it is today in the light of the doctrine presented to us by the II Vatican Council. In the year 1609 St. Francis de Sales wrote and published the book entitled *Introduction à la vie dévote (An Introduction to the Devout Life)* or *Philothea*, a work intended to lead Philothea, the soul living in the world, into paths of devotion and holiness. Since then, it slowly began to be acknowledged that this way to attaining sanctity was opened not only to religious and priests but also to the faithful living in the world.

Was Fr. Papczynski in writing the *Templum Dei Mysticum (TDM)* influenced by the *Introduction*? It does not seem

so, and in his book we do not find any references to it. Written in French, it was hardly known in Poland until the year 1679, when it was published in a Polish translation. Thus the *TDM*, published in Cracow in 1675, almost simultaneously with the *Philothea*, was showing to the laity in Poland that sanctity was accessible to them. In fact, in the *Mystical Temple of God* are found all the essential means for a stable and continuous growth in Christian perfection; means which are valid and efficacious in this respect in any state of Christian life. Hence Fr. Papczynski rightly advises the reader: "If anyone reads this book with real attention and frequently meditates upon it, he will draw great benefit, namely, an increased knowledge of himself and of God, a sure way of salvation and a rule of Christian perfection" (see p. 21, Chapt. I), a perfection, for which all Christians, and especially the laity, can and should strive.

We should notice that in the *MTG* Fr. Papczynski, in teaching how to strive for Christian perfection, often stresses the importance of the virtue of love (*caritas*) as present in our ascetical efforts he wants that everything should be seasoned by love, all animated by love, acquiring supernatural value by an often repeated act of good intention, and thus set in order to the life of eternal glory (cf. Chapter V). Whatever is done in a Mystical Temple of God, that is in a Christian, without love—he says—"is entirely illegitimate and spurious" (chapt. VI), and the sacrifices of the Mystical Temple, unless they are offered by a "love-priest," are displeasing to God, and he rejects them entirely (cf. chapt. V). According to Fr. Papczynski, from the heart of man every day an offering of love, forming and recapitulating the whole striving for perfection, should ascend to God.

In this whole spiritual doctrine contained in the *MTG* there is evidence of a good balance between the affective and effective elements of striving for Christian perfection. Because, while by affections devotion and prayer is seasoned, yes indeed the whole striving for perfection, at the same time however Fr. Papczynski greatly insists on *the work of justice* (*opera iustitiae*), on the effective fulfilling of God's precepts and counsels, that is on effective love, which governs all other virtues. Such is, first of all, in his doctrine — the love of neighbor—the form of which he sees in mercy—as the most meritorious and worthy of praise . It is no wonder then, that with such zeal an extensive explanation (rather unusual for an ascetical book of striving after perfection) is written in the *MTG* about *acts of devotion* (*actiones pietatis*), that deal with all traditional works of mercy (cf. Chapter XXI).

\* \* \*

The *Mystical Temple of God* was written by Fr. Papczynski in the years 1671-1674 in Latin, as was the custom of those times, because Latin was a universal literary language used by all educated people throughout Europe, both in speech and in writing. On the contrary, in our times the knowledge and use of Latin is rather limited. Hence for most readers today it is necessary to present a translation of the *Templum Dei Mysticum* (and of all other writings of Fr. Papczynski, which are also written in Latin) into a modern language. This is the reason behind the present first English edition of the *TDM*, based on the critical edition of the original Latin text published in Warsaw in 1998 by the Historical Institute of the Congregation of Marian Fathers.

The readers with sufficient knowledge of Latin, who want—for scientific reasons—to know more about some bib-

liographical aspects of this book, can find them in the Preface (*Prooemium*) to its critical edition prepared by Fr. Casimir Krzyzanowski, MIC. The Preface considers namely: the authenticity of the original Latin text, the sources used by Fr. Papczynski in writing the *TDM*, the purpose of its critical edition, the modern Latin editions of the *TDM* and its translations, and finally the graphic form and the scientific elaboration of the critical edition of the *TDM*.

\* \* \*

Since the quotations from the Bible found in this work were taken by the author from the Latin Vulgate, so also in this English edition we used an official English translation of the Bible from the Latin Vulgate, where the modern editions of the Bible translated from the original languages differs considerably from the Latin Vulgate, and using them here would often not correspond to the original Latin text (the context of the quotations) of *TDM*. The New American Bible [NAB] was used throughout with quotations taken from the Vulgate [LV] (modernizing the English language, in which it was written, indicated as such throughout.





## LIST OF ABBREVIATIONS OF REFERENCE SOURCES

- AAS "Acta Apostolicæ Sedis". Comm.off., Roma 1909.
- AMS Augustine, *Meditations, Soliloquies and Manuel*, ed. Taurini 1929.
- BS *Bibliotheca Sanctorum* I-XIII, Roma, 1961-70.
- BSV *Biblia Sacra*, ed. Vulgatæ, Ratisbonæ, 1929.
- CCD *A New Testament revision of the Challoner-Rheims version*, edited by Catholic scholars under the patronage of the Episcopal Committee of the Confraternity of Christian Doctrine. 1950
- CChrL *Corpus christianorum seu nova Patrum collection. Series Latina*, Turnhout, 1954.
- CChrM *Corpus christianorum seu nova Patrum collection. Continuatio Mediaevalis*, Turnhout, 1971.
- DIP *Dizionario degli Istituti di Perfezione*, 8 voll., Roma, Ed. Paoline, 1973-1988.
- EC *The Catholic Encyclopedia*, 15 voll., New York, 1907-1913.
- ECat *Enciclopedia Cattolica* I-XII, Città del Vaticano, 1948-54.
- EI *Enciclopedia Italiana*, 35 voll. Roma, 1929-49.
- EKosc *Encyklopedia Kościelna*, ed. M. Nowodworski, 33 voll., Warszawa, 1873-1933.
- EK *Encyklopedia Katolicka*, 6 voll., Lublin, 1973-1993.
- IC *The Imitation of Christ*; Copyright, 1940—The Bruce Publishing Company, Printed in the U.S.A. (Eleventh printing — 1952).
- IoanOp Ioannes a Iesu Maria OCD, *Opera omnia*, Coloniae Agrippinae, 1622.
- Jarra St. od J.M. Papczyński, *Mistyczny Kościół Boży*, transl. Eug. Jarra, Stockbridge, MA, 1965.
- LCG Lippomano L., *Catena in Genesim ex authoribus ecclesiasticis [...] connexa*, Parisiis, 1546.
- LH *Liturgia Horarum iuxta ritum Romanum. Officium divinum ex decreto sacrosancti oecumenici Concilii Vaticani II*

- instauratum auctoritate Pauli PP. VI promulgatum* I-IV, Città del Vaticano, 1971.
- LThK *Lexikon für Theologie und Kirche* I-X, red. J. Höfer, Rahner K., Freiburg in Br., 1957-65.
- LV “The Holy Bible translated from the Latin Vulgate and diligently compared with other editions in divers languages,” London, Burns and Oates, Publishers to the Holy See, Westminster, Die 30 Julii 1914. Made in Belgium 1964.
- MR *Martyrologium Romanum Gregorii papæ XIII jussu editum* [...], ed. H. Delehaye et al., Taurinum, 1939.
- NAB “Copyrights (c) 1970, 1986, 1991 Confraternity of Christian Doctrine, Inc., Washington, D.C. All rights reserved.”
- NV St. a I.M. Papczyński, *Norma Vitæ Religiosæ* etc. (1694/98), in *Positio*, pp. 450-483.
- Pawłowski D. Pawłowski, *Vita P. Gasparis Drużbicki Poloni* SI, Cracoviæ, 1670: AGSI.
- PG *Patrologiæ cursus completus. Series Græca* I-CLXI, ed. J. P. Migne, Paris, 1857-66.
- PL *Patrologiæ cursus completus. Series Latina* I-CCXVII, ed. J. P. Migne, Paris, 1878-90.
- PEK *Podręczna Encyklopedia Kościelna* I-XLIV, ed. Z. Chmelnicki et al., Warszawa, 1904-1916.
- PSB *Polski słownik biograficzny* I-, ed. P.A.U.-P.A.N., Kraków, 1935.
- Positio *Posnanien. Beatificationis et Canonizationis S.D. Stanislai a I.M. Papczyński etc., Positio super Introductione Causæ et super Virtutibus*, Romæ, 1977.
- TDM St. a I.M. Papczyński, *Templum Dei Mysticum* etc., Cracowiæ, 1675.
- Sawa *Mistyczna świątynia Boga, krółą w chrześcijaństwie ukazany kapłan polski Czcigodny Ojciec Stanisław od J.M. etc.*, wyd. Kraków, 1675, transl. s.n., s.a.

# THE MYSTICAL TEMPLE DEMONSTRATED IN THE CHRISTIAN

## Chapter I *The Christian is the Temple of God*

It is so certain that Man, created by God, and consecrated to Him through the sacrament of baptism, is His Mystical Temple, that it ought not to stand in need of proof<sup>1</sup>.

For the Apostle of Tarsus<sup>2</sup> makes this assertion in the clearest terms in his Epistle to the Corinthians, when he says: “Do you not know that you are the temple of God?” (1 Cor 3:16). Asia Minor was once boastful of the shrine of Diana of Ephesus, and spoke of it as not the least among the seven wonders of the world. And deservedly so. It was huge, skillfully wrought, magnificent and majestic; a number of kings poured forth their wealth into its construction and splendor.

Yet it was the shrine of just one renowned woman, called Diana<sup>4</sup>. You Christians, as the Teacher of the nations teaches, “are the Temple of the living God” (2 Cor 6:15). What a glory is yours! What a dignity!

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<sup>1</sup> *In truth the author does not prove this truth with the help of a strict theological argument, but demonstrates it by pointing out the supreme appropriateness of such an analogy.*

<sup>2</sup> *The Apostle Paul is so called because he was born in Tarsus.*

<sup>3</sup> *The author adds the word ‘Mystical’ to this expression of St. Paul, not in order thereby to change his sense, but rather to clarify it, because in this way it is the better understood that here the ‘Temple of God’ is taken in a sense of an analogy rather than in its basic, literal and material sense. Compare PIUS XII, in the Encyclical ‘Of the Mystical Body’: AAS 35(1943) 221*

<sup>4</sup> *The temple of Diana, which was built in the city of Ephesus (in Asia Minor) in the sixth century B.C. by Chersiphron, was universally recognized as one of the seven wonders of the world.*

Solomon, the richest and wisest of the Kings, the son of the just David, and the heir to the throne, had built in his royal city of Jerusalem, impelled so much by his father's commission, as by the will of God, such a celebrated Temple, the like of which has never been seen in the whole world, although whether it would deserve to be viewed I do not know. It was built over a space of seven years at the greatest expense by a large number of workmen. The walls were constructed of squared stones in such a manner that neither a hammer nor an axe could be heard. On the inside they were clad with panels of cedar: these were not only inlaid with sheets of gold which were themselves most attractively engraved, but were wholly enclosed by them: "there was nothing in the whole temple that was not covered with gold" (3 Kings 6:22). But it was human ingenuity that raised up all these, and in like manner a human hand destroyed them, and leveled them to the ground<sup>5</sup>.

You, Man, are the invention of the Divine deliberation. The most August Trinity itself raised you up as a Temple for itself, and the Creator of all things called you into being: "God formed you out of the slime of the earth" (Gn 2:7). Nor on that score is man inferior to the temple of Solomon, because he was shaped of mud. For the hand of the creator set an immense value on such a worthless material. "For whatever was made besides man" (says Hugo of St. Victor<sup>6</sup>) "God made for change and death; He made only man for immortality." (cf. Gn 2)<sup>7</sup>. Therefore rightly each of us boasts before

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<sup>5</sup> *The Temple of Jerusalem was destroyed in 70 A.D. by the Romans.*

<sup>6</sup> *Hugo of St. Victor (1096–1141) a theologian and philosopher. He wrote a good number of works of biblical exegesis (commentaries on the Holy Bible). Compare PIOLANTI Antonio, 'Ugo di San Vittore': ECat XCII, 711-712.*

<sup>7</sup> *HUGO OF SAINT VICTOR, 'Explanatory notes on the Pentateuch', on Genesis I (Chapter VII): PL 175,37. Also the same: LCG, f.34v.*

the Lord with the harpist King<sup>8</sup> and Job: “Your hands”, O Lord, “have made me” (Ps 119:73; Job 10:9).

Nevertheless I warn here that nobody should think that God has hands, when he reads that he is the work of God’s hands. “It is a very childish idea,” says the African Doctor<sup>9</sup>, “that God molded man from mud with corporeal hands, for God is not determined by the pattern of any limbs, but just as it has been said, «Your hand has destroyed the nations» and «You brought out your people with a mighty hand and an outstretched arm», so it had also been said, «Your hands, O Lord, have made me and fashioned me.» For limbs of this kind are used to signify the power and might of God” (LCG)<sup>10</sup>. Therefore it was the power of God that created man.

But if we consider the manner of our creation, we shall observe that our race possesses an even greater excellence than can be imagined. Assuredly, when the eternal Trinity was about to create man, it did not wish to undertake this task without a deliberation, but as it was about to make something of the utmost and greatest importance, weighing carefully said: “Let us make man in our image, after our likeness” (Gn 1:26).

For this reason Gregory of Nyssa<sup>11</sup> appropriately exclaims: “O what a wonder! The sun is made, but no deliberation precedes; the heavens and every creature are produced by just a word: it was to the creation of man alone that the Creator of the

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<sup>8</sup> By the words ‘the harpist King’ the author means the king David, whom he calls a harpist because in the Psalms he played to God.

<sup>9</sup> This denotes St. Augustine (died 430), because he was born in Africa and was made the bishop of Hippo Regius, a city in Africa.

<sup>10</sup> AUGUSTINUS, in: LCG, f.54v (in Gen.chap.II), where however there is no indication of the work of St. Augustine’s from which this quotation comes. It should be noted that it is not quoted word for word from LCG, but adapted somewhat to the text.

<sup>11</sup> St. Gregory of Nyssa (335-394) wrote mainly works of exegesis: cf. DANIELOU Giovanni, “Gregorio Nisseno”: ECat VI, 1099

universe approached His task in a certain way with deliberation, saying: «Let us make man».<sup>12</sup> Behold, man, your dignity!

But listen to Ambrose when he is advising how much you are obliged to your Creator for His grace: “Man was created” (he says) “with the deliberation of the Holy Trinity and by the work of the Divine Majesty, so that he might understand from the honor of his initial condition how much he owed his Creator: and might love his Creator all the more ardently, the more wondrously in his understanding he was created by him.”<sup>13</sup> What else can be said, that when our creation had already been corrupted by sin, He added sanctification and enlightened us with the light of His grace, as though clothing His temple with sheets of gold, and He almost consecrated us to Himself, when He gave us back, bathed in the sacred font, original justice! “And for that reason, dearest brothers” (so St. Augustine exhorts us) “since we have not deserved to become the Temple of God by any previous merits but by the grace of God, let us labor as hard as we can with his assistance to ensure that our Lord may not find anything in His Temple, that is, in us, that offends the eyes of His Majesty.”<sup>14</sup>

Moreover, since “whatever is done in temples made by human hands” (as the same holy Father teaches) “all this is completed in us by spiritual edification”<sup>15</sup>, it pleases me to advance further in the work begun, and set out the remaining features of the mystical Temple. If anyone reads it with real attention and frequently considers it carefully, he will reap great benefit, namely, an increased knowledge of himself and of God, a sure way of salvation and a rule of Christian perfection.

<sup>12</sup> GREGORY OF NYSSA “On the making of man” 3: PG 44, 135. A similar idea is expressed by St. Gregory of Nyssa in his work ‘Prayer “1” on the words “Let us make man etc.”’: PG 44, 259.

<sup>13</sup> Ambrose, ‘On the dignity of the human condition’ 1: PL 17, 611.

<sup>14</sup> The text of St. Augustine quoted here has not been found in his works.

<sup>15</sup> There is no reference to the source.

## Chapter II

### *The Image of the Mystical Temple*

I reveal God in man: begone, begone, you profane ones! “For in the image of God has man been made” (Gn 9: 6). Let the sun, the moon, the fixed and mobile stars, the sky with its beauty, the earth with its greatness and the sea with its depth all yield to human nature. “For in the image of God has man been made.” Precious metals, very valuable gems, scarlet corals, snow-white crystals, gold-colored ambers, the luster of silver, the brilliance of gold, the splendor of pearls, the gleam of diamonds, let them all yield to human nature: “For in the image of God has man been made.” Yet also let the fishes of the sea, the fowl in the air, the animals that move and run over the earth, and whatever is beneath God and not endowed with reason, be inferior to human nature. “For in the image of God has man been made.”

But you, earthen deity, learn with me, and recognize; what are you? The image of God. In what way? Let the Fathers inspired by the Holy Spirit explain it. And listen first of all to Gennadius<sup>1</sup>: “It is to be understood” (he affirms) “that man is in the image of God for the following reason. God is provident for all things; man too provides for some of these. God is boundless and is present to all things; and man is present, wherever he wishes, in an instant by thought. God is the king of all things, man too has been graced by God with the power to judge. God is invisible, immortal, and a creator; nor is human nature altogether devoid of these divine distinctions.”<sup>2</sup>

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<sup>1</sup> *Gennadius of Marsilia (died around A.D. 496); cf. DRACZOWSKI Franciszek, “Gennadiusz, kaplan z Marsylii”: EK V, 963.*

<sup>2</sup> *GENNADIUS, from an unknown work, in: LCG, f.41v (on Genesis, chapter I)*

But that most eloquent and wise Bishop Ambrose depicts this image of God in the Mystical Temple of God more properly and in a manner most suitable to the present subject: "This Image" (he says) "must be considered in conformity with the inner nobility of man. The first thing indeed is that just as the one God is always and everywhere in His totality, enlivening, moving, and directing all things, as the Apostle confirms, that in Him «we live and move and have our being» (Acts 17:28), just so the soul in its body is active everywhere in its totality, enlivening, moving and directing it, being present in its totality in both the smallest and largest members. This is the image of the unity of God.

The soul is also the image of the Trinity both because as God exists, lives and has intelligence, so also the soul in its own fashion exists, lives and has intelligence; and equally because, just as God is one nature but three persons, the Father, the Word and the Holy Spirit, in like manner the soul also is one nature, but possesses within itself three dignified features, that is: the intellect, the will and the memory. This same fact is indicated in the Gospel, even though in other words, when it is said «You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind» (Mt 22:37), that is, with your whole intellect, with your whole will, and with your whole memory. For just as the Son is begotten of the Father, and the Holy Spirit proceeds from the Father and the Son, in like manner the will is begotten of the intellect, and in like manner the memory proceeds from both. And just as the Father is God, the Son is God and the Holy Spirit is God, yet they are not three Gods, but one God having three persons, thus the intellect is soul, the will is soul, the memory is soul, yet there are not three souls in one body, but one soul having three dignified features. And we are bidden to love the Creator by these



three, and as if the preeminent dignified features of the soul.”<sup>3</sup> That honey-tongued Father, Bernard, expresses and suggests the same ideas more concisely, but clearly in the following words: “Our mind is the image of God, in which there are these three [capabilities]: memory, understanding, and will. To the memory we attribute everything that we know; to the understanding—everything that we discover to be true; to the will—everything that we love. By memory we are similar to the Father, by intelligence to the Son, and by will to the Holy Spirit” (Book of Meditations, chapter I)<sup>4</sup>.

And so already from both the quoted text of holy Scripture, and from the authentic meaning of the holy Fathers, any Christian will, I think, easily conclude that the image of the most Holy Trinity is imprinted on his soul and its powers, that is the intellect, the will and the memory.

It remains for us to exert ourselves most diligently to fulfill what these same most holy Teachers of ours advise us. And indeed St. Bernard says: “Now, what is in the image of something must be in conformity with its image, and not share in vain the name of its image. Let us, therefore, show in our image our quest for peace, our search for truth, and our love of charity.”<sup>5</sup> Secondly, St. Ambrose exhorts us to contemplate continually this image of God depicted in us with a singular love for our Creator and Restorer in the fol-

<sup>3</sup> AMBROSIUS “*On the dignity of the human condition*”2: PL 17, 611-612.

<sup>4</sup> BERNARD, “*Most devout meditations about understanding the human condition*,” chapter1: PL 184, 487. Also in “*St. Bernard’s Complete Works*” II, Paris 1719, 333.

<sup>5</sup> BERNARD, “*Meditations...*” chapter 1: PL 184, 486 (n.319) or “*The most devout meditations of St. Bernard to obtain an understanding of the Human Condition, also known as A book about the soul*” I, nn. 3-4 in “*The Meditations, Soliloquies and Handbook of Saint Aurelius Augustine, and in addition The Meditations...of Saint Bernard...*”(AMS), Turin 1929, p.313.

lowing way: “Let God always remain in the mind of the one who is understanding and loving, so that, just as there can be no moment which man does not use or enjoy God’s goodness and mercy, so there should be no moment in which he does not keep Him present in his memory.”<sup>6</sup> Nor is it sufficient to apprehend the mere presence of God; we must also show in our actions and exterior deeds that we truly bear within us the living and unsullied image of God.

I want to give voice to Ambrose in what he still has to say on this subject: “Just as God the Creator” (he says) “who created man in His image and likeness, is love, is good, is just, patient and mild, pure and merciful, and embraces the other characteristics of the holy virtues, which are read about Him, so also man was created to have love, to be good and just, to be patient and mild, pure and merciful. What greater honor for a man” (he continues farther), “than to be clothed with the same garments as the Lord himself; according to what is said: «The Lord is king, He is clothed with beauty» (LV Ps 93:1)?

Therefore, let everyone pay more careful attention to the excellence of his first condition and acknowledge the venerable likeness to the Holy Trinity in himself, and strive, by the nobility of his conduct, the exercise of virtues and the dignity of merits to possess the honor of divine likeness; so that when it becomes manifest what he is like, then it appears that he is similar to Him who wondrously formed him in His likeness in the first Adam, and yet more wondrously reformed in the second.”<sup>7</sup>

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<sup>6</sup> AMBROSE, *op.cit. ibid.*

<sup>7</sup> Cf. *ibid.*, chapter 3. In the final section of this quotation the author omitted the reference to (1 John 3: 2) where we read: “We know that when it comes to light, we shall be like Him...”

For this reason, finally, the Sun of Venice, St. Lawrence Justinian rightly insists:<sup>8</sup> “What have you to do with flesh and blood, you who bear in yourself the Divine image? What have you to do with the world and vices, who, it is proven, were created for this, that you may ascend to heaven and enjoy the beatific vision of God with the Angelic spirits?”<sup>9</sup>

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<sup>8</sup> *St. Lawrence Justinian (died 1456) is called “the Sun of Venice” by the author, because he was the patriarch of Venice.*

<sup>9</sup> *In all probability this quotation is taken from “The Complete Works of St. Justinian Lawrence...,” Venice 1606, but from which work is not known.*

## Chapter III

### *The Altar of the Mystical Temple*

I embrace the oracle of Clairvaux<sup>1</sup> and publicize it to all: “The holy temple is a God fearing soul, and the altar is its excellent heart” (Med. c. 6)<sup>2</sup>. Bernard spoke this. And who would not admit that the Heart of man, especially of a devout one, is the Altar of God the Most High? For, just as God veiled in the most Holy Eucharist in never absent on the altar of a material temple, so He is never absent in a heart that is devoted to Him. Hence, He addresses us in the writings of that most enlightened Father of Calahorra, John of Jesus and Mary, who was once Superior General of the Carmel, that is beginning again to blossom<sup>3</sup>, in the following words: “Prepare your hearts from their very depths for Me, so that attracted by your love I may rest in them, like the groom in his bridal chamber, as God on His own altar.”<sup>4</sup>

Once the God of infinite goodness desired that a temple be set up for Him by the king of the Israelites. And so He intimated His desire to His Prophet, and dispatched him to David with these instructions: “Go, tell my servant David, «Thus says the LORD: Should you build me a house to dwell in?»”(2 Sam<sup>5</sup>

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<sup>1</sup> By these words the author refers to the “oracle” (i.e. an opinion that enjoys great authority) that St. Bernard—of Clairvaux—made known in the monastery of Clairvaux (Clairvaux means “Bright Valley”) which was founded by him as a Cistercian house.

<sup>2</sup> BERNARD, “Meditations...” 6: PL 184, 497 (n. 328), or “the Meditations of Saint Bernard...,” c. 6, 4 in: AMS, p. 338

<sup>3</sup> Father John of Jesus and Mary (the Calahorran), born on Calahorra in 1564, died in 1615; Superior General of the Order of discalced Carmelites from 1611 to 1614; cf. GABRIELE di S. MARIA MADDALENA, “Giovanni di Gesù Maria (Calaguritanus)”: ECat VI, 562.

<sup>4</sup> John of Jesus and Mary, “The Book on the prudence of the just,” Part V, c.1: “Complete Works,” volume II, Cologne 1622, p. 391.

<sup>5</sup> The original text refers to 2 Kings.

7: 5). How much more ardently does He desire to have an altar—I say, the whole heart—dedicated to Him in His mystical temple? From this arises this entreaty, so to speak, addressed to each one of us, as it is found in the writings of the Sage: “My son, give me your heart” (Prov 23:26). For what purpose? That He may inhabit it, reside therein, and stay, reign and rest therein forever. For the Roman Philosopher<sup>6</sup> himself believes: “God dwells in each good man” (Seneca. Ep. 41)<sup>7</sup>.

For that reason the golden Aurelius<sup>8</sup> accedes to this, when he proposes the goal of created man to us in the following discourse: “God made man that by loving he may possess the highest Good: God is therefore the most noble possession of man”<sup>9</sup> But if God is the possession of man, then certainly He is most deserving of the most noble place in men; for the more excellent things are to be held in a more excellent way, and the more sublime are to be honored in a more sublime way. Yet what is more excellent or more sublime than God? Since then there is nothing in man either more deserving, or more noble, than his heart, God is to be placed here as on His altar, so that He may rejoice most fully in His whole possession.

Saint Bernard, a man most loving of God, holding the same opinion, says: “In every creature that is busied under the sun with vanities of the world, nothing is found more sublime than the human heart, nothing more noble, nothing more like God. Therefore He seeks from you nothing other than your heart” (Medit. 7).<sup>10</sup> Add that if our heart is a little more noble, it can be filled with no other thing except God alone! And so it

<sup>6</sup> *Lucius Annaeus Seneca (2-66), a Roman philosopher, belonged to the Stoic school.*

<sup>7</sup> *SENECA, “Books of Moral Epistles to Lucilius” I, 312: Book IV, ep. 12 (41) (“the Italian Corpus of Roman Writers,” edited Hectore Romagnoli, Milan 1933).*

<sup>8</sup> *This is how the author denotes St. Aurelius Augustine*

<sup>9</sup> *It was not possible to find this text in the works of St. Augustine.*

<sup>10</sup> *BERNARDUS, “Meditations...,” 6/1: PL 184, 498 (n. 328).*

should seek nothing except God, nor to rest anywhere but in Him, to whom it is morally bound. Augustine acknowledged this speaking to God in this way: “You made us, Lord, for yourself, and our heart is restless until it rests in You.”<sup>11</sup> The most learned and devout Father Nieremberg<sup>12</sup> illustrated this in a very elegant and appropriate metaphor [parable] saying: “The nautical needle does not come to rest until it turns toward the North, and looks straight at the Arctic Pole; and in what other direction it finally turns, it never stops there: so exactly our Heart, which God has made for Himself alone and not for anything else, tends and inclines towards its own center or natural perfection: and it cannot rest until it looks to its Creator” (in the *Divine Life* c. 4)<sup>13</sup>.

And so, since they are mutually sought by each other, both God by the heart, and the heart by God, neither the heart should envy God, nor God the heart, let Him remain alone on His altar. Nothing earthly, let alone impure, should come to rest on it. Let us keep this altar with utmost zeal very pure for God alone. Let us altogether imitate the magnanimity of Mattathias: when in his sight a certain Hebrew was sacrificing to idols, “he leapt on the man and slaughtered him on the Altar” (Cf. 1 Mc 2: 23-24). Nor should we permit anything except God on the altar of our heart. His command is, “You shall love the Lord, your God, with your whole heart” (Mt 22:37). In explaining this, Lipomanus<sup>14</sup> says “The Lord wishes to be held, believed, worshiped

<sup>11</sup> AUGUSTINE, “*XIII Books of Confessions*,” bk. I, 1.

<sup>12</sup> Juan Eusebio Nieremberg, SJ (1595–1658), was famous for his learning and devotion. Cf.: TESTORE Celestino, “Nieremberg, Juan Eusebio”: *ECat VIII*, 1872; NIEDZIELSKI Jan, “Nieremberg Jan Euzebiusz T.J.”: *PEK XXIX-XXX*, 14.

<sup>13</sup> NIEREMBERGIUS Ioannes Eusebius, “*The Divine Life or Royal Road to Perfection*,” Latin edition by Fr. Martin Siberius SJ, of the Monastery of Westphalia 1642, p. 47.

<sup>14</sup> Luigi Lippomano, or Aloisius Lipomanus (1500-1599) is the author of the works: “*A Chain on Genesis*,” Paris 1546; “*A Chain on Exodus*,” Paris 1550. Cf. BENIGNI U., “Lippomano, Luigi or Aloisius Lipomanus”: *EC IX*,

and loved alone: and as He alone is our Lord, so He demands that we should be entirely His.”<sup>15</sup> Otherwise, the slightest disordered feeling toward a small trifle, toward ourselves, in the highest degree impedes this perfect love.

“For those who love God,” as Theodoretus<sup>16</sup> says, “with all their heart, do not divide their feeling by placing it both among earthly matters and among heavenly things, but bear it entirely upwards”<sup>17</sup>.

I do not proceed further, but contain myself within the sphere of the heart, and so conclude. If “the heart is the altar of God”, as St. Bernard would have it, let it be consecrated to God alone. “He wishes to have your heart for Himself alone” (admonishes you, Christian, Imitator of Christ<sup>18</sup>) “and to sit as a King on His own throne” (1. 2, c. 7)<sup>19</sup>, like God on His altar. O God! Make it that this be so forever.

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279-280; DE GAIFFIER B., “Lippomani (*Lippomano, Lipomanus*) Luigi”: *LThK VI*, 1071.

<sup>15</sup> It was not possible to find this text of *Lipomanus*.

<sup>16</sup> Cf. PETERSON, Erik, “Theodoretus of *Ciro*”: *ECat XI*, 1926-27, where it may be read that he wrote “exegetical works on many texts of the *Octateuch*.”

<sup>17</sup> It was not possible to find this text. In ‘the *Complete Works of Theodoretus*’, Ed. Sirmand, Paris 1642, in the section: “*Index of Names and Subjects*,” on the words: “*You shall love the Lord your God with all your heart, etc*” only one passage is indicated where Theodoretus provided a commentary on these words, that is, in “*Questions on Deuteronomy*,” *Inter. III: ibid. I*, 170s, d, where however it was not possible to find a different text although it was very similar as far as the sense is concerned: “*The Lord has clearly taught us that nobody can serve two masters. And in this passage therefore we are taught that love cannot be shared between God and gold, or between God and friends: but we are instructed to consecrate the whole force of love to God the creator.*”

<sup>18</sup> “*The Imitator of Christ*,” that is, the author of an anonymous book called “*On the Imitation of Christ*,” who is believed by many to be Thomas Hemerk a Kempis, of the Order of Regular Augustinian Canons (1380-1471).

<sup>19</sup> THOMAS H. a KEMPIS, “*On the Imitation of Christ*” (*ICH*), Warsaw 1981, p. 98 (*bk. II, c. VII*: “*Concerning the love of Jesus above all things*”).

## Chapter IV

### *The Sacrifice of the Mystical Temple*

Be far from this temple of ours – victim that is displeasing to God, which He Himself spurns saying somewhere: “Do I eat the flesh of bulls, or drink the blood of goats?” (Ps 50:13). Be far from this temple those buying and selling, which He holds in greatest abomination according to the well-known words of Jerome: “Let there be no business dealing in the house of our heart, no commerce between buyers and sellers, no desire for gifts: let Jesus not enter when He is angry and stern, otherwise He will not cleanse His temple except with the use of a whip” (cf. Mt 21:12-13)<sup>1</sup>.

What then should be offered in sacrifice to the eternal Majesty? David sings: “My sacrifice, God, is an afflicted spirit; God, do not spurn a contrite, humbled heart.” (VUL Ps. 51:19).

Let the afflicted offer to God in sacrifice his affliction; the sinner his contrition, the righteous his humility, the Priest his praise, the Religious his vows; just as the same King<sup>2</sup> urges us elsewhere: “Offer praise as you sacrifice to God; fulfill your vows to the Most High” (Ps 50:14).

Pleasing is the offering of the afflicted, when he particularly blesses God in it, whether his affliction is imposed upon him for his sins or for the merit of his eternal glory; in consequence one of the Fathers says, “There is nothing more

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<sup>1</sup> EUSEBIUS HIERONYMUS, “*Commentary on the Gospel of Matthew*”, III, 21: PL 26, 157 (n. 165) and the same author : bk. III, “*Commentaries on Matthew...*”: CChrL 77, 188. 34 MYSTICAL TEMPLE OF GOD

<sup>2</sup> By “King” is meant David, who was the second king of the kingdom of Israel (1011-971)



blessed than the tongue that thanks God in adversity.” Pleasing is the contrition of the repentant sinner, for as the Lord Himself declares, “There will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance” (Lk 15:7). Pleasing is the prayer of a humble creature, because “it penetrates the clouds”<sup>3</sup>; because God “gives grace to the humble”<sup>4</sup>. And just as the righteous man at the beginning of his speaking is his own accuser, just so God is always present near him as a friend who takes delight in humility.

Pleasing is the praise on the lips of priests, whom the Holy Spirit Himself exhorts: “Priests of the Lord, bless the Lord; [...] Servants of the just, bless the Lord” (Dn 3: 84-85).

Pleasing finally, yes, indeed most pleasing, are the poverty, chastity and obedience of Religious men and women, because it rests on the counsel of Christ; our Lord demanded earnestly and exacted these very offerings from St. Francis in the form of golden plates<sup>5</sup>.

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<sup>3</sup> Cf. Eccl 35:21: “*The prayer of him that humbles himself shall pierce the clouds.*”

<sup>4</sup> Cf. Jas 4:6 “*God resists the proud, but gives grace to the humble.*”

<sup>5</sup> Cf. De LEGISMA Juan R., GOMEZ CANEDO Lino, “*St. Francis of Assisi*,” Madrid 1956, pp. 207-208 (*Floreциllas de San Francisco, P. II: Consideraciones sobre las Llagas, 3*) where one reads: “*And among other things which He [Jesus Christ] said to me, He asked of me three gifts; Then He said to me: ‘Search in thy bosom, and offer me what thou shalt find there.’ And searching, I found there a golden ball, and I offered it to God; and the like I did three times, even as God has given me something to offer Him. And immediately it was given to me to understand that these three offerings signified holy obedience, most entire poverty, and most pure chastity, which God by His grace has enabled me so perfectly to observe And whereas thou didst see me put my hand into my bosom and offer to God those three virtues, signified by these three golden balls which God has placed in my bosom, so God has infused such virtue into my soul, ” It appears therefore that the “offerings” were not “in the form of golden plates,” but of golden globes (small balls).*”

Now since these enumerated sacrifices are most acceptable to God, then the most outstanding and lovable of all will be that in which they all are contained. This is performed when all that is ours, internally and externally, is offered daily to God with a pure intention in such a way that no part of them falls to the lot of the devil. Here is a two-fold manner of making this offering, that you can use in the morning and in the evening.

### **Practice I of a daily Offering**

*My Lord God, I offer to your Majesty my morning (or evening) tribute of all the merits of our Lord Jesus Christ, of the most Blessed Virgin and of all those in heaven, and of the righteous who dwell on earth, and the good and indifferent works of all men; and this in recompense for all and every one of the benefits conferred on myself and the whole human race, at all times and in all ways, especially this night (or day) in satisfaction and the washing away of my sins, and all my faults and imperfections, and those of the whole human race, especially those committed this night (or day); to avert those punishments and calamities which we have deserved for the same, and the dangers to our soul and body; in order to acknowledge and fulfill your will in all things, loving you above all things and our neighbors with peaceful charity and to avert impediments to all these; for the spiritual and corporal needs of your Holy Church, of the Pope, of the Christian Emperor, of our King and Kingdom, and of all Kings and Christian Kingdoms, neighbors of my own and of my parents, relatives, benefactors, friends, enemies etc., especially N.N. and all those for whom I have ever either resolved, promised or ought to pray, and whom your Majesty wishes to be prayed*

*for, whether alive or dead, but not yet enjoying Your glory; for the conversion of sinners and heretics and the enlightening of unbelievers and schismatics; and lastly for that intention, for which Your Majesty wishes these to be offered to Himself and for which I am bound to offer.*

*And with all these aforesaid merits and works I offer to Your Majesty my heart, that it may love only you, and nothing but you, except on your account; my soul, that it may serve you; my intellect, memory and will, that they may be subject to you, my lips, that they may speak of you; my tongue, that it may bless you; my sight, touch, taste, hearing, smell, imagination, that they may admit no evil, and may seek or retain nothing disorderly; all my interior and exterior senses; all parts of my body and soul, and all their motions; all the works of my whole life, and especially of this day, my thoughts, steps, sights, conversations, desires, proposals, suffering, consolation, fear, security, anxiety, joy, falling, rising up again, temptation and victory over it, persecutions, wrongs, honor, contempt, dishonor, and good repute, abundance, misery, toil, rest, health, and sickness etc. life and death; myself, namely my entire being, and all I have.*

*Grant, Lord, that I may be wholly yours, and not at all mine, for all time, at every moment, for the whole of eternity.*

*May all these things accrue to your glory, to the honor of the most Holy Virgin Mary, and all who dwell in Heaven, to my salvation and that of my neighbors, and the increase of virtue, and the growth of grace and merit. Amen.*

**Practice II****From the writings of the Rev. Fr. John of Jesus and Mary of the [Order of] Discalced Carmelites<sup>6</sup>**

“Most merciful God, to whom I owe myself entirely for many reasons, I direct my entire self, my thoughts, words and works of my whole life, but especially of today, to the glory of your Majesty, together with Jesus Christ our Lord, the most Blessed Virgin, all the blessed and holy Souls, who dwell in heaven, and the righteous, wherever they live, whom I most closely bind to myself by affection, and I desire most earnestly to please you through all of these without other consideration.

In addition to the things I have mentioned I desire to possess countless thousands of the most perfect hearts, which along with them have pleased you from eternity and will please you forever. With this desire conceived within me I offer you with every breath all these things as a victim to atone for sins, as a victim of thanksgiving, to show gratitude for your benefits, universal and particular: as a peaceable victim for obtaining all the goods, of which I am always in need all the way to the attainment of the state of blessedness, which is to be obtained; as a holocaust to enter into a union of heart with you and to bear witness to your Divine Majesty. Most Blessed Virgin, I give myself completely, with all the thoughts, words and works of my whole life, particularly those of today, and all the hearts I have mentioned (as far as it is allowed) as widely as possible, to your praise, and I desire to please you with the greatest diligence through all of them.”<sup>7</sup>

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<sup>6</sup> See above: Ch. III, note 3.

<sup>7</sup> John of Jesus and Mary, “The Instruction of Novices,” P. IV, c. II: “The Complete Works,” Volume II, Cologne 1622, p. 307, D.

### **Protestation**

*I protest, my God, Lord of infinite goodness and Majesty, that this day, and during my whole life, I do not want to contemplate, say or do anything against your will.*

*And so it will be done without my resolve and intention, if anything to the contrary happens; that this may not happen, I most humbly beg Your Majesty having regard only for my love of you and Your glory.*

By such offerings and protestations we avoid many evils and achieve much good; what is most important, we are made most pleasing to God.

I end this chapter with that golden saying of the Imitator of Christ<sup>8</sup>: “The progress and perfection of man consists in offering yourself with all your heart to the Divine will, not seeking your own interest in either small matters, or great, either in time, or in eternity; so that you may continue to be equally disposed in giving thanks, both in prosperity and adversity, weighing carefully all things in an equal balance.” (1. 3, c. 25)<sup>9</sup>.

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<sup>8</sup> That is, by the saying of the author of the book “*On the Imitation of Christ*,” see above: c. III, no. 12.

<sup>9</sup> *ICH*, p.182.

## Chapter V

### *The Priest of the Mystical Temple*

In this Mystical Temple Love performs all the holy actions: the Priest Love offers all the victims. This Love is pure, holy, fiery, heavenly; it flows from the fountain of eternal Love.

In Leviticus chapter 2 it is commanded to the ancient priests: “Whatever sacrifice you offer, you shall season it with salt” (Lev 2:13). Of course the ancient sacrifices consisted chiefly of flesh; this has no taste without salt, and no preservation is possible. In the law of Christ, whose foreshadowing the ancient law was, it should be said more correctly: *Whatever sacrifice you offer, you shall season it with love*. For, as Peter of Cluny<sup>1</sup> observes: “Who in the law does not accept any sacrifice without salt, thus shows that no gift is pleasing to him without the covenant of love” (I. 5, ep. 16)<sup>2</sup>. This is confirmed by the saying of the most holy Father Ambrose: “Love alone distinguishes between the sons of God and the sons of the devil. Let them all sign themselves with the sign of the Cross; let them all respond Amen: let them enter the churches, let them fill the walls of the basilicas: the sons of God are distinguished from the sons of the devil by love alone.”<sup>3</sup> Therefore unless the sacri-

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<sup>1</sup> *Peter the Venerable (died 1156) was elected Abbot of the benedictine monastery of Cluny in 1122. Cf. PIOLANTI A., “Pietro il Venerabile”: EcatIX, 1450; ROCZKOWSKI Julian, “Piotr Maurycy...Venerabilis”: PEK XXXI-XXXII, 204-205.*

<sup>2</sup> *There are six books by Peter of Cluny and in book V there are only nine letters, in which this quotation was not found.*

<sup>3</sup> *It is not the saying of St. Ambrose, but of St. Augustine. This quotation comes from St. Augustine’s “In Epistolam Ioannis ad Parthos”, treatise V, sect. VII, in: S Aurelii Augutini Hipp. Ep. “Opera omnia”, vol. XVI, Paris 1842, p. 511.*

fices of the Mystical Temple are offered by the Love-Priest, they are displeasing to God, and he completely rejects them.

For if the intention of our works, whether good or what they call indifferent, would not be best, it will scarcely be able to have any merit. That common axiom is not entirely unfounded: *Whatever men do, the intention judges them all*. Do you jump out of bed and apply yourself at once to various things without an act of good intention and without a heartfelt reflection on God? Believe me you are not unlike a brute beast. You will have wasted the day, unless perchance God, who created you from nothing and redeemed you for His glory, accepts what He has ordained to be done well and properly by you. Yet, what merit would indifferent works have, which are neither good nor bad, unless you make them good by your good intention?

It seems to me that the sacrifices of Cain were faulty by a defect of this good intention. “For the Lord looked with favor on Abel and his gifts; but He did not look with favor on Cain and his gifts” (Gen 4:4-5). Theodosion<sup>4</sup> translates this passage thus: “And the Lord was highly pleased by Abel and his sacrifice, but was not pleased by Cain and his sacrifice.” Why so? “For”, as Ambrose says,<sup>5</sup> “when Cain was offering God his gifts, he kept his own being for himself. God did not accept such a portion, but said “Son, offer me your heart.” But he kept his heart for himself and offered God the fruits of the earth.”<sup>6</sup> The most magnificent God rejected those gifts

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<sup>4</sup> Probably we are here concerned with a translator whose name was Theodotion, who—in trying to correct the Septuagint translation—made a Greek translation of the Old Testament in the second century. Cf. HOZAKOWSKI WL., “Biblijne tłumaczenia” (Biblical translations): PEK 3-4, p. 331. yet I have been unable to find a text of the book of Genesis in his translation either in Greek or Latin

<sup>5</sup> In truth, the author of the text quoted here is not Ambrose but Rupert; see below, no. 6.

<sup>6</sup> RUPERTUS Of Deutz, “On the Holy Trinity and its works”—

that were offered not out of love, but in some other spirit, either from brotherly rivalry or a meaningless and futile ceremony. The Love-Priest was absent when the sacrifice was made; the sacrifice was not accepted.

Therefore, whether you are praying, or reading, or writing, or saying good things, meditating, working, eating, drinking, worthily refreshing your spirit, or whatever you do that is virtuous, devout, holy, useful or praiseworthy, do it all out of the love of God, to the glory of God in such a way, that a particular intention always precedes what you do, or at least follows close after it. For it is both more fruitful and noble to consecrate oneself and all one has to God (as we have taught), not only in the morning and evening, but also more frequently in the course of the day, especially at the beginning of each action, adding everyday at least some general protestation (as it was shown) with the resolve not to think, speak or act, I do not say evil things, but those that are vain, prompted by mere curiosity, useless and to avoid imperfections. For so it will be that our loving and merciful God, considering our sincere will, will sanctify all our works, thoughts and actions, will preserve us from sins, and if by chance we should fall because of weakness, He will at once lift us up and mercifully pardon the effects of our ignorance, and finally will grant that we love Him most perfectly with all our heart, spirit, mind, will and strength, everywhere, always, for all eternity, and that we are united with His Divinity in the closest bond of intimate Love.

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*Commentaries on Genesis, IV books, on Genesis IV, 2: CchrM 21, 282. So too in LCG, p. 105 (in chapter IV). Therefore the words are not taken from the work of Ambrose "On Cain and Abel": PL 14-15, 184, as Jarra erroneously states.*



## Chapter VI

### *The Victim of the Mystical Temple*

By victim, we wish here to be understood mortification, both interior and exterior, but in such a way that it is sacrificed by the Love-Priest, and we wish that everything else in the Mystical Temple have Him entirely in view. For whatever is done without Him in the Temple, is entirely illegitimate and deceptive.

Interior mortification then (if I may use the common and familiar term) consists in the restraint of our will, judgment, and imagination. The will is directed best and in the most holy manner when it is led to embrace those things that are conformed to the Divine Will, whether they are written down or inspired, and not at variance with the laws of God, nature, the Church, such as are proper to each one's state of life.

We say that a rule of the Divine Will is inspired, when it originates from a heavenly spirit, or an upright and learned man, such as are confessors, the Spiritual Fathers, and devout men, or from some holy discourse that has been heard or read. For countless men receive help and become very holy when they obey this rule. Thus the Angel, by his mission, gently and very graciously led the most Holy Virgin to give her consent to the Divine Incarnation.

Thus Theresa made remarkable spiritual progress and accomplished admirable things thanks to the advice of devout and learned men<sup>1</sup>. So also, the most wise and holy Father

<sup>1</sup> *We are concerned with St. Teresa of Avila (died 1582) who was canonized in the year 1622. The author was able to gain a knowledge of her life and works from a reading of the writings of St. Teresa in a partial Polish edition*

Augustine was converted to the orthodox faith and holiness of morals by Ambrose's sermons and just one sentence of a letter of St. Paul.<sup>2</sup> Thus, when Anthony the Great heard the words of the Lord: "If you wish to be perfect, go, and sell all that you have and give it to the poor" (Mt 19:21)<sup>3</sup>, these words turned him into a poor hermit and a true follower of Christ. So, when John Colombini was relieving his impatient hunger with spiritual food, that is, by reading *The Life of Saint Mary*, the so-called Egyptian, he was himself converted<sup>4</sup>.

Therefore, for such inspirations a Christian should continually be watching closely and putting them firmly into practice. I would however advise that he does it with the approval of prudent men, even though the Saints I have mentioned made no use of such. For neither that famous sinner Mary consulted anyone as to what she should do when she was stirred internally to make her way immediately, directly to the wilderness to cleanse and emend the stains of her youth: nor others too, seized by the same spirit, asked anyone

*prepared by Seb. Nucerin and the Carmelite priests, Krakow, 2 vols, 1664.*

<sup>2</sup> Cf. AUGUSTINE, "Confessions..." bk. V, cc. 12-14; VIII, c. 12.

<sup>3</sup> This quotation, with two words added to the text of the Latin Vulgate, (see textual annotations), is taken from "The Life of St. Anthony written by St. Athanasius", in: LH, *A Second Reading in memory of St. Antony, abbot (17<sup>th</sup> January)*. Also the reading in Mark 10, 21 and in Luke 18, 22 is somewhat different.

<sup>4</sup> We are concerned here with Giovanni Colombini (1304- 1367). One day, driven by hunger, he went to refresh himself earlier than usual and received from his wife a book to read (the said *Life of the Saint Mary of Egypt*) until his food was ready to eat. "Giovanni Colombini, a rich merchant and an authoritative citizen of Sienna was married to Bigia Cerretani (1342). He was invited by her to read the *Life of St. Mary the Egyptian* (1355) and was so inspired by God to charity until (in about 1364) he gave all his belongings to the hospital of St. Mary della Scala and the nuns of St. Bonda in Sienna...And so he gave himself to an intense life of penitence and apostolate, gathering the disciples called Jesuates"; CHIARI Alberto, *Colombini, Giovanni, the blessed*: ECat III, 2006.

whether they should reform themselves. The spirit which draws us back from vice to virtue, from evil to good, from sin to penitence, does not need to be examined. For hellish powers never are wont to advise such things. The man whom eternal wisdom teaches, and at the same time moves to action, does not wait for an adviser.

Indeed it is at times dangerous to reveal oneself, especially to many, who are not God-fearing or are afflicted by envy or some hidden mental distress. And yet I would not oppose revealing oneself, which is not only useful, but also necessary, yet it should be done to the kind of persons to whom is granted discernment of spirits; who not only know what comes forth from God but are also willing to help those who are being led along such a way. Let the Virgin Teresa be an example, never to be sufficiently praised, and yet what different opinions even learned and devout men entertained about her heroic daring deeds and seraphic spirit! Some believed her to be deluded, others obsessed, others mad; very few approved her undertaking, and only after it obtained [good] results. Of course from results all easily discern good things from evil things, but before results only a very few are either able or dare to affirm something in the matter, unless they have received this gift in a singular manner from God. A simple soul, trusting in God, humble, attending to nothing except to what pleases God, will not stray on this path.

We call the written rule of the Divine Will that which has been laid down for us in its Evangelical precepts, counsels and teachings, in the laws and instructions, and in statutes and rites, and in the universally accepted customs of the Church, and then in civil laws that are in accord with justice, and not in opposition to religion, to spiritual integrity and dignity. I add the rules of religious Orders and various

societies and others of the same kind, especially those approved by the authority of the most Holy Apostolic See. Whoever submits his will to these out of his love of God, not only admitting them, but also fulfilling them, he should truly be considered dead to himself but alive for God.

But let us come to that type of mortification of the will by which one voluntarily submits oneself to the will, command, desire and direction of another, deeming that this is the most acceptable sacrifice to God. And in truth this can in no way be denied, what the Divine Spirit Himself expressly asserted in holy Scripture, when He intimated to Saul through Samuel “Obedience is better than a sacrifice”.<sup>5</sup> Certainly, as Gregory the Great observes, “By means of a sacrifice somebody else’s flesh is slain, but by obedience one’s own will is slain”.<sup>6</sup> The heavenly Teacher Himself recommended such mortification to us, not only in words but especially by his example. For He said that His food is the fulfillment of the Father’s will<sup>7</sup>, and in the garden of Olives beginning His very fervent and long prayer, because three times repeated, He desired to follow and accomplish the will of His eternal Father by drinking the most bitter cup of the Passion.<sup>8</sup>

Therefore I do not think that souls stirred up by such an excellent example need the stimulus of words. If one is not persuaded by the life and teaching of Christ to pursue virtue and holiness, who would persuade him? And so I advise here

<sup>5</sup> Cf. *1 Sam 15:22*: “Obedience is better than sacrifice.”

<sup>6</sup> GREGORY THE GREAT, “Moral lessons in Job” (c. 42), book 35: PL 76, 765 (nn. 1155-1156) and CChrL 143 B, 1792 (bk. 35, n. 28). It should be noted that this same argument is discussed in his “explanations on Book I of Kings,” VI, 30-32 (c. 15,22: “Does God want holocausts and sacrifices and not prefer that the voice of the Lord should be obeyed? For obedience is better than sacrifices, and to listen is better than to offer the fat of rams”): CChrL 144, 566-568.

<sup>7</sup> Cf. *Jn 4:34*: “My food is to do the will of him that sent me”.

<sup>8</sup> Cf. *Mt 26:39-44*. *The Sacrifice of the Mystical Temple* 47.

this one thing alone: it is a most splendid thing, most pleasing to God, and advantageous to man, to follow another's will rather than one's own in all things where no evil is apparent, and one who conforms oneself to another's will can never be tricked by an evil spirit as long as he recognizes that, this will is not occupied by the very same spirit, what would happen if sin or error were enjoined, or imposed or advised.

What then shall I say about Judgment? That most holy Founder of the Oratory of Jesus and most enlightened Teacher of spiritual matters, Philip Neri<sup>9</sup> scrutinized the spirit of his followers by its mortification. For when he would see that some readily gave way in an argumentation even when asserted by good reasons, it is said that he greatly praised them; and he would then apply two fingers to their forehead, saying that in them rested holiness, intimating by this, I believe, the mortification of the will and of judgment. And I do not dare add anything to this.

It is a conspicuous and rare virtue: to allow oneself to be conquered by another when you have victory at hand. Yet I do not want anyone to be silent, when it is necessary to speak, or give way, when he should prevail, especially if the dangerous opinion, or the less probable teaching, or indeed one that is already rejected, is advanced or defended. I personally desire to flee far from such conversations, and I desire always to be absent from them; but if I should be present, my intent is not to withdraw from fighting for the truth and defending it.

Finally, you must then mortify and restrain the imagination, when less virtuous images flow into it. Indeed, one must attend to this most unbridled horse everywhere, since it is with

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<sup>9</sup> *Filippo Neri (died 1595, Founder of the Congregation of the Oratory.)*

us everywhere. But if you do not want to restrain it in such a way as to do damage to the brain or head, which I personally do not advise, at least do what is to be done persistently, not detaining the insolence of the imagination until it becomes accustomed to make itself subject to reason. The imagination is that Bucephalus, which Alexander alone knew how and was able to handle.<sup>10</sup> Here we need to be Alexanders.

Do not despise exterior mortification either: it is salutary and very advantageous. For what is more profitable to man with regard to either eternal glory or the edification of his neighbors than to strive skillfully and wisely to ensure that each of our senses performs its dutiful action. You will therefore contain your eyes within the Vincentian sphere,<sup>11</sup> within, as I say, the stature of your body; you will not stretch out your hands to what is not permitted. In food and drink you will not seek out excess or what is tasty.

You will avoid improper conversations, which corrupt good morals, and will not listen to flattery, murmuring, whispers, defamatory talk, unfair accusations, vain complaints, mocking, blame, and suchlike monstrosities. For is there anyone among Christians who would allow shameful and obscene things, not only hear of them? I shall say nothing about smell. I hope that you will not seek out balsams, roses, and the Cyprian powders, pigments and other perfumes; rather see to it that you are an aroma of Christ. We shall expose other matters of this kind more precisely and with greater detail below.

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<sup>10</sup> *Bucephalus*: “famous horse of Alexander the Great, given to him by Philip because he alone succeeded in riding and subduing him”; anon., “*Bucephalus*”: EI VIII, 10.

<sup>11</sup> It appears that here “*vincentian*” is derived from the verb “to conquer” (*vincere*), and that as a result the expression “*Vincentian sphere*” denotes a circumference within which temptation can be overcome. The explanation put forward by Jarra seems to me less probable, in accordance with which reference is being made here to the spiritual teaching of St. Vincent Ferrer (died 1419).

Afflicting the body to extremes is by no means to be neglected; truly it should be so much more harshly treated, the more insolently it kicks back, so that this Ass may altogether be subject to reason. If therefore it seems that common fasts are not sufficient to subdue necessarily the flesh, apply personal ones; add also to this flagellations, sleeping on the bare ground, night vigils, manual labor; and weary this unruly beast so long, until it becomes quiet and is most ready to obey at once the bidding of the spirit. Many advise, quite suitably at times, that here a consideration must be had of one's health; although I do not disagree with them, yet I shall always proclaim that you should not thus indulge the body as to lose your soul; but each should at once yield to God as a sacrifice.

In addition you must not think that I am taking no account of that which is best, and which alone forms a man wise and holy, namely, the moderation as we say, of our emotions: I allow you to grow angry, but without sin; to rejoice, but in the Lord; to grieve, but because sometimes you have offended God, who is the highest good, or your neighbor; to hope, but for the kingdom of heaven; to be consumed with sorrow, but in penitence for evils you have committed, or good deeds you have omitted; to fear, but only God, as a son fears his father; to love, but this same God alone, or, for His sake, your neighbor, and much more so your enemy. I shall summarize everything in this brief saying of St. Anthony of Padua: "Just as a ship easily sinks when a storm arises at sea, unless the helmsman steers it with diligence; thus emotions make man worse, unless they are ruled by right reason"<sup>12</sup> Be then on your watch, excellent captain, lest the ship of your soul deviates from the course leading to the heavenly harbor; try to reach it with all your might, and have domination over

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<sup>12</sup> *We were unable to verify this quotation, as we do not know the work of St. Anthony of Padua from which it comes.*

the waves and storms like Neptune; “the lust should be under you, and you shall have dominion over it” (LV Gn 4:7).

Do you have a sacrifice? call the Priest. Love alone has the function of offering it. I already wanted to end [this chapter], when, for ending it, that famous saying of the Imitator of Christ<sup>13</sup> burst into my mind. “You ought to undergo all things willingly for the love of God, namely labors and pains, temptations, vexations, anxieties, privations, infirmities, injuries, slanders, rebukes, humiliations, confusions, corrections, and contempt : these forge a heavenly crown,” (bk. 3, c. 35)<sup>14</sup>: these are a sacrifice pleasing to God.

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<sup>13</sup> Cf. above, chapter III, note 12.

<sup>14</sup> ICH, p. 204.



## Chapter VII

### *The Incense of the Mystical Temple*

At Jerusalem in that most splendid work of Solomon there was an altar which served specifically for burning incense. We have demonstrated a little earlier that the Heart of man is the altar; should not then the most fragrant incense continually come forth from it into the sight of the Lord? I mean prayer. The apostle spurs us to it when he says: "Pray without ceasing" (1 Thes 5:17). Assuredly this Mystical Temple of God may be considered most desolate when the incense of constant prayer is not burnt in it.

One must then pray with the mind, voice, sighs and tears; and through the fragrance of such prayer we must put to flight whatever we have within us that stinks. Bernard very well advises: "Wherever you were to be, pray within yourself. If you were to be far from an oratory, do not seek a place, since you [yourself] are the place. If you were to be in bed, or in another place, pray, and there is a temple."<sup>1</sup> One who persists in prayer in this way and continually exercises himself in it, will not only wash away all his sins, although most serious, but will make his way into such an intimacy with God, that he will no longer be a servant but a friend, yes indeed a son, so in fact united with God that he can do all things in God, with Him and through Him.

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<sup>1</sup> Bernard, in "Meditations..." 6, n. 2, in "Meditations of Saint Aurelius Augustine" Lyon—Paris, 1861, 279-280. [Latin "Divi Aurelii Augustini Meditationes"]

And so, the Venerable Bede<sup>2</sup> having in mind the mentioned Altar of Incense said: This “altar was next to the ‘Mercy Seat’, that is, the Holy of Holies”; this is, “in the outer building, but near the door of the interior.” This altar “is the type of perfect men, who still kept in the world by the flesh, but suspended close to the things of heaven by their every desire, send forth smoke that mounts to the Holy of Holies as if with incense burning; for burning with a heavenly love they buffet the ears of their Creator with frequent prayers, and the purer and closer to heaven they are, the more quickly they receive from the Lord what they request. On this altar they burn only incense, and not the flesh of victims; because such men no longer in offering have the need to kill the sins of the flesh and the enticements of the evil intents, but offer only the incense of prayers and spiritual desires in the sight of their Creator through the fire of interior love.”<sup>3</sup>

Such souls as these, intent on their zeal of prayer, can help the whole Church more in one moment than all preachers with their sermons, Teachers with their lectures, confessors with the administration of penance. They can rouse the dead to life, recall the wicked to righteousness; they can destroy whole armies, avert famine, chase away disease, and do all things being supported in their prayer by two arms, Faith and Charity. It seems that the writer of Deuteronomy spoke of such men: “They will set incense on your rage, and

<sup>2</sup> *Doctor of the Church* († 735) Cf. Ferrua Antonio “Bede, the venerable, Saint” *ECat II*, 1132-1137, where we read that his exegetical works form a truly greater part of what he produced and they are commentaries of almost all of the books of the Bible.”

<sup>3</sup> *THE VENERABLE BEDE*, ‘On the Temple’, bk. I, vv. 1109-1018. 1172. 1181-1182. 1189-1193, in: ‘The Works of the Venerable Bede’, P.II: ‘Exegetic Works, 2a: CChrL 119A, pp. 172. 176.

a holocaust on your altar” (cf. 33:10). The normal interpreter explaining this for me said: “The prayer of the saints is a most sweet incense to the Lord, by which the anger of the Lord is calmed” (when the people sin), “because cleansed of all earthly filth and purified by heavenly desire, it blazes before the face of God and the flame of devotion flies up like a holocaust from the altar of a loving heart.”<sup>4</sup>

And so, o Christian! Arrange for yourself fixed prayers, which you should never discontinue, the prayers to be approved, what I would advise for your benefit, by the counsel of a prudent and devout man. Make it your habit also to recall with devotion the Lord’s Passion, the four last things, the life of Jesus Christ, the most holy Virgin and the Saints admitted to heaven, so that by practicing this devotion you may be purified, enlightened, and centered on the imitation of those whose company you wish to join when you die.

The love of God will burn this incense, although not without the help of humility. For if you are humble, as one of the Saints used to say, the Holy Spirit will teach you to pray.

He will supply you with incense, He will kindle it, He will increase the flames and He Himself will accept the most sweet aroma.

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<sup>4</sup> *We do not know who is indicated here, nor from which work this quotation comes.*

## Chapter VIII

### *The Lamp of the Mystical Temple*

“The bidding” (says the Wise Man) “is a lamp, and the teaching is a light” (Prov 6:23). It will never cease burning in the Mystical Temple before the very altar of the heart. Why so? For “the command of the Lord is clear, enlightening the eye” (Ps 19:9), yes indeed the feet, as the same said elsewhere, “Your word is a lamp for my feet, a light for my path” (Ps 119:105). For just as we know by which way to go when a torch is borne before us, and do not slip off the beaten tracks, in like manner when the precepts of God are fixed in the heart and shine in the soul we best see how to order our present life, and, by conforming it to these we shall by no means turn aside from the path to the eternity of happiness.

In the beginning indeed the human race followed the guidance of nature and light of reason in its life by his actions; but when nature was corrupted by vices, and reason was darkened by the habits of sin, God established the law for us, as the way of acting according to His justice, so that we may search for it always. When finally this law collapsed again, partly by the absurd interpretations of the Jews, and partly by strange superstitions, the legislator himself assisted us, that is Christ, the incarnate son of God, who “came not to abolish the law, but to fulfill” (Mt 5:17), and strengthened it with his deeds and words in such a way that he is deservedly considered the Light, “which enlightens everyone, was coming into the world” (Jn 1:9).

Finally, the Catholic Church, outside of which there is no light, and no truth, added also its own precepts to the divine

commandments, indeed not by introducing anything new contrary to the mind of the Legislator, but by surrounding his laws with a bulwark of its own, so that they look like reserve troops, keeping watch before the camp of the Lord's hosts.

Finally political associations by their laws, and whole nations by various customs wished to protect themselves. All of these, when they are just, as we have intimated above, and pertain only to a holy and happy life, to the excellent governance of the Church, and to the preservation and glory of kingdoms, must certainly be kept before the eyes, in the heart, mind and will.

Somebody deservedly reprehended the ridiculous devotion of the Jews, who either hang the commandments of God about their necks, or got them on the double doors of their houses, but do not observe them. But for a Christian it is proper to keep them in his memory, to consider them with his intellect, and fulfill them in his actions. And this is exactly what the just king sang: "The mouth of the just shall mediate wisdom; and his tongue speak what is right. The law of his God is in his heart; it shall not be supplanted" (LV Ps 37: 30-31).

Here the old man Eleazar, a true Israelite, provides an example; he chose rather to die than to eat forbidden meat, even in pretense, as it would cause a scandal<sup>1</sup>. An example is also provided by that well-known Maccabean Heroine with her seven sons, whom she sent on ahead to heaven through terrible tortures, lest they violate native laws and customs<sup>2</sup>. The lukewarm Christian should be ashamed that almost everyday he infringes some of His laws, at least in thought or speech, if not in action.

<sup>1</sup> Cf. 2 Mac 6:18-31

<sup>2</sup> Cf. *ibid.* 7:1-41

In addition, the following should be carefully noted. In observing any laws the correct order should be kept, thus: the first honor should be given to divine laws, then to ecclesiastical, and finally to civil laws. On this score those Pseudopoliticians ought to consider whether it is good for the system of the state [*ratio status*], which attacks the law of God or the Church; lest I should call it cursed, actually it is. But you, who desire eagerly for better things and long to be perfect as your heavenly Father, simply “keep the commandments”: “If you wish to enter into life” (it is the voice of Truth) “keep the commandments” (Mt 19:17); if you do not wish to deprive yourself of the light of reason and the Divine vision, “keep the commandments”; if you do not wish to glide down to Hell by straying through trackless wastes, “keep the commandments”. “The bidding [commandment] is a lamp, and the teaching [law] is a light” (Prov 6:23); as long as it shines forth hanging in our Mystical Temple, we see the brightness and go straight to heaven.

The Commandment is that column, fiery by night and cloudy by day, by which we are led to the land of eternal promise<sup>3</sup>, certain that guided by this light we shall arrive there. “This commandment, which I enjoin on you today” (said God) “is not above you nor far off from you. But the word is very near to you, in your mouth and in your heart, that you may do it.” (LV Deut 30:11, 14). To what end? That Christ may dwell in you. Listen to him: “Whoever” (John explains) “loves me will keep my word,” meaning commands, “and my Father will love him, and we will come to Him and make our dwelling with him” (Jn 14:23). Oh most blessed guardians of the commandments of God; whom God not only raises to heaven but also comes down to them, and, as if on a lofty throne, as if in a celestial [empyrean] abode,

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<sup>3</sup> Cf. Ex 13: 22.

the one who dwells in inaccessible light remains and reigns in them! Oh happy Temple, in which this lamp of the commandments of God is never extinguished!

Fr. John Dominic of the Cross, a conspicuous glory, and nearly the Founder, then indeed the Provincial of the Polish Province of the Pious Schools, who died quite a few years ago, was commended and loved for his many virtues and the holiness of his conduct.<sup>4</sup> The lamp suspended before the Most Blessed Sacrament fell without any human force or physical cause, and so announced beforehand his death. For with great love and diligence, he always attended that this light be never lacking to that eternal and boundless Light that is Jesus Christ, hidden among us under the appearance of bread.

Oh lover of Christ! In what a holy and wise way you will have acted, if that lamp or torch of God's commandments never falls in you! Falls? You too will be suffocated in a rather serious death if you are next to spiritual collapse. For "the one who sins shall die" (God said through Ezekiel) (Ez 18:20). To live forever foster within you the eternal fire of the lamp of Divine Law as the Vestals did. As this lamp burns and shines forth in your hands it will lead you to the light of the beatific vision. It is not a vain wish that after your death the hymn of triumph be sung for you: *May eternal light shine on him, because he was kind*. He lived being a light, may he be a light in dying.

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<sup>4</sup> *In the year 1642 under the leadership of Fr. John Dominic of the Cross Franchi (Franco) the Institute of the Pious Schools was established by Prince Lubomirski at Podoliniec, where Fr. John Dominic lived to his death, first as Rector and Novice Master (1642-1659), and later as Provincial of the German-Polish Province (1659-1662) and finally as first Provincial of the newly erected Polish Province (1662). On account of his virtuous life he deserved to earn a place in the list of Venerable Servants of God of the Pious Schools. Father Papczynski had him as his Master for the first year of his novitiate (1654-55). Fr. John Dominic of the Cross died in the year 1662. Cf. Positio, pp. 21.27-28.*

## Chapter IX

### *The Ornaments of the Mystical Temple*

The honey-tongued Bernard quite admirably teaches that virtue is the principle ornament of a Christian when, contemplating the first man, he speaks as follows:

“It seems to me that I see the first man clothed in four virtues, namely Mercy and Truth, Justice and Peace,<sup>1</sup> from the very beginning of his creation; and, as the Prophet mentions, ‘he was clothed with the robe of salvation’ (Is 61:10). For in these four virtues is the unimpaired condition of salvation, and without all of these salvation cannot be assured, especially as they cannot be virtues, if they are separated from one another.

For man had received mercy, namely as his guardian and follower, that it may come before him and follow him, to also protect him and safeguard him everywhere. You can see what sort of guardian God gave His little child, and what sort of follower He gave the newly born man. But he is in need of a teacher, since he is a free and rational creature, not to be tended like some beast of burden, but to be educated like a little child. No one, more fitting of course, could be found for this ministry than truth herself, to lead him at last to the knowledge of the highest Truth. In the meantime he also received justice for his direction, lest he be found wise to do evil and be overcome by sin, as if knowing what is good and not doing it. But the most kind hand of the Creator moreover added peace, by which he might be encouraged and delighted: certainly a

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<sup>1</sup> *In this way, at this point, the quotation: “mercy and truth have met each other, justice and peace have kissed” is recalled, St. Bernard used it a little before.*



twofold peace, to have neither contention within nor fears from outside, so that the flesh should not covet against the spirit, and that he should not fear any creature. What did he lack, whom mercy guarded, truth taught, justice directed and peace encouraged? Yet alas! This man went down from Jerusalem to Jericho, and fell upon robbers, who, as we read, first of all stripped him [cf. Lk 10:30]. But was he not also stripped who, as the Lord was coming, complained that he was naked?<sup>2</sup>

“I was afraid,” he said, “because I was naked” (Gn 3: 10). We too were naked; yet God has clothed His Temples with the most noble and splendid covers, those natural and supernatural gifts, namely the virtues. Of these indeed the Theological Virtues are pre-eminent, since without them eternal salvation cannot be obtained, so they can deservedly and in a proper sense be called, the Robes of salvation. For “without faith it is impossible to please God” (Heb 11:6): “and hope does not disappoint” (Rom 5:5): *Charity finally takes possession of God*<sup>3</sup>. Only in our present lives are we adorned by the former virtues [i.e. faith and hope], but we shall retain the splendor of Charity also as the blessed in heaven. For that reason the Apostle of Charity, who wished to be “cut off” [from Christ] for his brothers,<sup>4</sup> recommends no ornament more than Charity to his Corinthians, indeed, to all Christians, and he portrays it in his wholly flourishing style of writing in this way: “If I speak with the tongues of men and of angels, and do not have charity, I have become as sounding brass, or a tinkling cymbal” (LV 1 Cor 13:1).<sup>5</sup> The Corinthians abounded in brass,

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<sup>2</sup> BERNARD, “*Sermon on the Feast of the Annunciation BVM*”: PL 183, 385-386 (nn. 973s).

<sup>3</sup> The words: “*Charity...God*” are here indicated as a quotation, but in probability they originate from the author himself (they are not found in Holy Scripture).

<sup>4</sup> Cf. Rom 9:3.

<sup>5</sup> Cf. NV, c. 2, 1: “*The Teacher of the Nations compared the servant of GOD lacking the fervor of true charity to sounding brass and a tinkling cymbal.*”

and he wished them to abound in charity, and he compared the man who lacks charity to sounding brass and a tinkling cymbal (these they had before their eyes).

He continues: “And if I should have prophecy and should know all mysteries and possess all knowledge; if I should have all faith that I could remove mountains, and do not have charity, I am nothing. If I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and do not have charity, it profits me nothing. Charity is patient, is kind.” (Look, look at the colors of Charity!); “Charity does not envy, does not deal perversely, is not puffed up. Is not ambitious, does not seek her own, is not provoked to anger, thinks no evil. Does not rejoice in iniquity, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things.” (LV 1 Cor 13: 2—7)

How many ornaments of the Mystical Temple are expressed in the one image of Charity! But we must also fasten our belts around our waists with chastity, and by patience save our souls, and become known for our modesty, and be exalted for our humility. Although it may appear despicable and incompatible with magnificence, yet a certain person spoke very well and most truly about it in a Biography of Ferdinand the most devout and brave Roman Emperor: “There is,” he says, “a humility in Christians, which does not dishonor Majesty, but adorns it.”<sup>6</sup>

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<sup>6</sup> Probably the one mentioned here is the Emperor Ferdinand II (died 1637) who was known for his devotion and fortitude (Cf. FERRARI Angelo, “The Emperor Ferdinand II”: *ECat V*, 1165s; S.S., “Ferdinand II”: *Ekosc V*, 310-318), but such an opinion could also be expressed by his son the Emperor Ferdinand III (died 1657), who remained in the memory of the people as righteous and wise (cf. FURLANI Silvio, “The Emperor Ferdinand III”: *Ekosc V*, 318-319). We do not know the biography from which these quoted words were taken.

I do not expound prudence, justice, temperance and fortitude at this point: first because they regard more civil life than mystical doctrine, unless they are understood in a certain non-philosophical manner; then, because they will shine forth in the mystical lamp-stand in the next chapter; and also because they are almost all found with one real virtue.<sup>7</sup>

Macharius<sup>8</sup> teaches thus: “Know this, beloved, that all the virtues are connected among themselves. For just as in a spiritual chain one link depends upon another: prayer upon love, love upon joy, joy upon mildness, mildness upon humility, humility upon obedience, obedience upon hope, hope upon faith, faith upon hearing, hearing upon openness. Just so in the opposite direction vices are dependent one upon another: hatred upon anger, anger upon pride, pride upon vainglory, vainglory upon unfaithfulness, unfaithfulness upon hardness of heart, hardness of heart upon neglect, neglect upon sloth, sloth upon laziness, laziness upon impatience, impatience upon pleasure, and so on with the remaining mutually dependent monstrous vices. Thus also the virtues, for the most part, come and depend reciprocally upon each other.” (hom. 40).<sup>9</sup> But these ornaments also relate to the Love-Priest.

For unless the virtues are practiced from the love of God, they have no merit before God. Love endows them with value and splendor just as they do it for the Mystical Temple.

<sup>7</sup> cf. KRZYŻANOWSKI Casimirus MIC, “Stanislaus of Jesus Mary Papczynski, O.I.C., Master of the striving after Perfection”, Rome 1963, pp. 264-266.

<sup>8</sup> Macharius (or Macarius) the Egyptian, also called “the Elder” or “Great” (died 390), author of 50 homilies in Greek, which are his addresses directed to religious, in which he discusses ascetics, Christian perfection, its degrees, difficulties and temptations. Cf. anon., “Makary egipski”: *Ekosc XIII*, 93-94.

<sup>9</sup> MACARIUS AEGYPTIUS teaches that “all virtues, and all vices, are connected among themselves, and like a chain depend one upon another”: “Homilies of St. Macarius of Egypt” 40,1: PG 34, 763.

## Chapter X

### *The Lamp-stand of the Mystical Temple*

It is recorded that Moses, that most zealous propagator of the Divine Cult, hung up in the tabernacle of the Lord a lamp-stand, of considerable weight, an extraordinary work of art, remarkable for its seven branches displaying just as many lights: “He also made” (as the holy page relates) “a lamp-stand of beaten work of the finest gold, and the seven lamps” (Ex 37:17,23). Woe to us, if a similar lamp-stand is not present in our Mystical Temple! “For this lamp-stand” (says Isidore<sup>1</sup>), “with its seven branches, displayed the image of the Holy Spirit, who by His sevenfold grace sheds light on the entire Church standing firmly in the unity of faith.”<sup>2</sup>

Therefore, it is necessary that every Christian shine with this sevenfold light of the Holy Spirit, if he would like to be considered as a true and natural offspring of Christ. The prophet Isaiah speaks about this most clearly and certainly to the subject, “A shoot will spring from the stock of Jesse, and a new shoot will grow from his roots, and the Spirit of the Lord will rest on him: the Spirit of wisdom and understanding, the Spirit of counsel and fortitude, the Spirit of knowledge and piety, and the Spirit of the fear of the Lord will fill him” (Is 11:1-3).

And indeed the following should be realized about wisdom: in the Christian it should be divine, not human. “For” (as Gregory attests) “the wisdom of this world is: concealing one’s mind with cunning devices, hiding one’s feelings with words,

<sup>1</sup> St. Isidore († 636), bishop of Seville, Doctor of the Church.

<sup>2</sup> ISIDORE, “*Inquiries into the Old Testament—into Exodus*” 49: PL 83,312 (nn.395-396), where among other things St. Isidore treats of “the Lamp-stand and the Oil”.

showing what is false as true, and pointing out what is true as false. Those who are versed in this wisdom, look down with arrogance on others; those who are ignorant of it, with submission and timidity admire it in others, because duplicity [this clad in the name of unfairness] is loved by them, while this kind of mental perversity is called urbanity. On the contrary, the wisdom of the just is: to feign nothing by dissimulation, to reveal feelings with words, to esteem highly things that are true, to avoid things that are false, to do good freely, to endure willingly evil things rather than do them, to seek no revenge for injustice, to consider an outrage suffered for the truth as gain. But this guilelessness of the just” (he adds) “is ridiculed, because the virtue of candor is believed to be foolishness by this kind of wise men.”<sup>3</sup> But on the Day of Divine Judgment, after having treated with disregard those who are wise in accordance with God’s mind, being very angry at their own stupidity, which they will then recognize, and, groaning in anguish of the spirit, they will lament most bitterly: “These are” (they will point out with finger the foolish because of Christ) “they whom we had sometime in derision and for a parable of reproach. We fools esteemed their life madness and their end without honor. Behold how they are numbered among the children of God, and their lot is among the **saints!**” (cf. LV Wis 5:3-5).

Next, I understand knowledge to mean knowing those things that are necessary for salvation. “For to what good,” (as he<sup>4</sup> says) “is this great deceptive subtle reasoning about hidden and obscure matters since we shall not be accused on Judgement Day that we were ignorant of them!”<sup>5</sup> “Indeed a humble peasant who serves God is better than a proud philo-

<sup>3</sup> GREGORY THE GREAT, “*Moralia*” X: “On chapter XII of Job”: PL 75, 9547 (n. 360).

<sup>4</sup> By “he” is to be understood the “Imitator of Christ” (cf. c. III, no. 12 and c. IV, no. 8), that is, the author of the work “On the Imitation of Christ” (ICH).

<sup>5</sup> ICH, bk. I, c. 3,1.

sopher who neglecting himself [that is his own soul] studies the course of the heavenly bodies.”<sup>6</sup> “And yet knowledge or whatever mere knowing anything is not to be blamed, which, when considered in itself, is good and ordained by God.”<sup>7</sup>

Now to understanding pertains discernment and orderly use of things, as the Prophet said about our Savior: “He shall be living on curds and honey by the time he learns to reject the bad and choose the good” (Is 7:15).

Counsel teaches: what is to be done, in what place, at what time, by what means and to what end; how evil things are to be guarded against; by what means the virtues are to be acquired and retained; and by what way one is to climb to heaven.

Fortitude has its place in undertaking difficult tasks out of love for God, and with perseverance completing them, in overcoming temptations, in enduring adversities with a joyful spirit, and enjoying prosperity with moderation and not arrogantly, as indicated by that known saying of the Poet: “Remember to keep an undisturbed mind in adversity, just so refrain from arrogant joy in the possession of goods.”<sup>8</sup>

Piety pertains to the worship of God, to religion and the honor and love that should always be shown to one’s parents and ancestors.

Finally, fear of the Lord diverts one from evil.

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<sup>6</sup> *Ibid.*, c. 2, 1.

<sup>7</sup> *Ibid.*, c 3, 4.

<sup>8</sup> HORACE, “Odes”, bk. II, Ode 3, 1, in: *The Poetry of Quintus Horatius Flaccus*, ed. G. Schimmelpfeng, Leipzig- Berlin 1919, p. 37—we may notice a different English translation of the words quoted here: “With a mind undisturbed take life’s good and life’s evil, Temper grief from despair, temper joy from vainglory.” (*Collection of British Authors*, Tauchnitz Edition, vol. 1056: “The Odes and Epodes of Horace by Lord Lytton”, I, 154)

All of these are to be observed together in the Martyrs. Did they embrace the evangelical rather than philosophical teachings? this was due to knowledge. Did they adhere to Christ the despised and crucified? this was due to wisdom. Did they prefer everlasting goods to fleeting ones? this was due to understanding. Did they put their lives in danger and sometimes avoided it for reason of a greater good? this was due to counsel. Did they take upon themselves all kind of tortures for Christ with a willing magnanimity? this was due to fortitude. Did they keep the faith promised to God continuously to the end? this was due to piety. Did they prefer to undergo temporary death rather than suffer the loss of the grace of God? this was due to fear of the Lord.

“In order that the gift of the Spirit” (I am completing my lamp-stand with Gregory) “may govern the mind against every single trial, it rules it in the seven virtues: that against foolishness it may bring about wisdom, against dullness, understanding; against rashness, counsel; against fear, fortitude; against ignorance, knowledge; against harshness, piety; against arrogance, fear.” (Mor. 2; c. 1)<sup>9</sup>.

O sevenfold Light, glide into our hearts, and dwell in them forever!

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<sup>9</sup> GREGORY THE GREAT “*Moralia*” II, 49, “*On chapter I of Job*”: PL 75, 592/593 (n.68).

## Chapter XI

### *The Preacher of the Mystical Temple*

Who is the ordinary Preacher of our Temple, so fiery, that he is never dull, so severe that he never flatters, so attentive, that he at once indicates to us and exposes our greatest and smallest defects, and shows those which are to be corrected, and thunders against those which are to be avoided? It is the conscience that fulfills this duty of the preacher within us, watchful, not dissembling.

I would not know what caused Cain to change the expression of his face after his sacrifice had been despised by God, so that God Himself had to ask him: "Why is your countenance fallen?" (LV Gn 4:6). I would not know, I say, the reason for this, had not the very wise Ambrose, after a wise investigation, revealed it to me in these words: "Cain became gloomy, because he realized in his own conscience that his sacrifice was not found good by God."<sup>1</sup> God did not look with favor on the offering of Cain, and behold, suddenly the suitable and most excellent Preacher cries out: what did you do? why were your gifts not accepted? did you perhaps offer them with a vicious intention? for that reason you did not render God favorable to you, but rather you made him hostile; what did you do? Cain was made almost breathless by what this Preacher said and his whole face became pale with fear.

Something similar happened to Abimelech the king of the Palestinians; when he saw Isaac abounding with riches

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<sup>1</sup> AMBROSE, "On Abel and Cain", bk. II, yet in the edition "Of the Works of St. Ambrose, bishop of Milan," tome I, Rome 1580, p. 123, E, and in PL 14, 368 (n.214, 18), the words are quoted in a different order.



and power, a renowned foreigner in his realm, he was stirred up by some Palestinians,<sup>2</sup> who were envious of him; and moved him outside the country and ordered him to stay outside of his kingdom. “Depart from us,” (he said), “for you have become more powerful than we are” (LV Gn 26:16). Yet a little later, when Isaac was living in Beersheba, and was not less powerful than in Palestine, Abimelech went up to him with two other friends and said: “We propose that there be a sworn agreement between our two sides—between you and us. Let us make a pact with you: you shall not act unkindly toward us” (Gn 26:28-29). Who inspired you, Abimelech, with fear of the power of Isaac? Who persuaded you to make an agreement with him to be reconciled forever? It was that courageous preacher Conscience; for thus thought the Bishop of the golden mouth<sup>3</sup>: “Unjustly,” he says, “they had expelled Isaac from their land, and now, see, how driven by conscience, they hurry to reproach themselves, since nobody else is forcing them and reproaching them with what they have done.”<sup>4</sup> Isaac had scarcely set foot outside Palestine, and at once his household herald, having approached Abimelech, cried out: have you really wickedly driven a good man from your kingdom? have you really unfairly expelled a just man outside your borders? Do you believe that you will get away with this without punishment? Do you

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<sup>2</sup> *This according to the Vulgate, but according to the translation from the original language, instead of “Palestinians” we have “Philistines”;* cf. Gen 26:14.

<sup>3</sup> *This denotes St. John Chrysostom, archbishop of Constantinople, Doctor of the Church (died 407). He is called “Chrysostom”, that is “golden-mouthed” because he was one of greatest speakers of all time. His sermons, or speeches, are for the most part exegetical. There are around 700 homilies with commentaries on the books of the Old and New Testament; here belong his exegetical sermons on the book of Genesis. See: PB 47-64. Cf. CATAUDELLA Quintino, “Giovanni Crisostomo,” II, “Works”: Ecat VI, 538- 541.*

<sup>4</sup> JOHN CHRYSOSTOM, “Homilies” 52: “On Chapter XXXVI of Genesis.” PG 54, 462.

think that he is not shielded by God's protection? But indeed, it may well be that this son of Abraham himself will not conceal the infamy received. By your audacity a new war will be stirred up against you." Abimelech moved by these pricks of conscience, went to Isaac, begged for pardon, and made him his friend by a solemn treaty.

The grandsons of this same Isaac, when they were about to dine in the house of Joseph, the Viceroy of Egypt, their brother, whom they did not recognize, experienced such violent interior disturbance that, filled with fear and doubt for their safety at their host's, should I say, their brother's table, they discussed among themselves: "It must be, on account of the money put back in our bags the first time, that we are taken inside; they want to use it as a pretext to attack us" (Gn 43:18).<sup>5</sup> No doubt, for them this is what Joseph, a most gentle man, was intending. But, as Lipomanus<sup>6</sup> well noted: "Such are the consciences of the impious, so that they are afraid even in favorable circumstances. For when they are conscious within themselves of the wrongs done, they suspect even good things as being evil, while in others these things would give rise to peace of mind and joy."<sup>7</sup> Once, sons of Jacob, you put aside your meal as you were to sell Joseph to the Ishmaelites!<sup>8</sup> You are now most rightly disturbed as you are urged on to his banquet, as if you were on your way to death. Deservedly you experience these things, because you sinned against your brother. Does not Conscience, your Advocate, impress this upon you?

Happy is the man, who attends to this Advocate and obeys him. We would not need many books, nor most zeal-

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<sup>5</sup> Cf. *Genesis* 42:25-28.

<sup>6</sup> See above note 13 for chapter III.

<sup>7</sup> LCG, f. 389v: on *Genesis*, c. 43:18 (they are in truth the words of "the Author of the Chain").

<sup>8</sup> Cf. *Genesis* 37:25-28.

ous preachers, if only we apply our mind to the whispers and voices of our conscience alone, and we would then commit nothing evil, nothing disgraceful and nothing abominable: but if committed, we would at once wash them out and return from our fall to grace with the God offended.

On this point one should listen to Bernard, who says: "I cannot hide my sins, since wherever I go my conscience is with me, carrying with it whatever I have placed in it, whether good or bad. It preserves the deposit which it had received for keeping, to the living, and restored it to the dead. If I do evil, it is present; but if I appear to do good, and then am praised, it is present. It is present to the living, it follows the dead. Everywhere it is my inseparable glory, or confusion, in accordance with the quality of the deposit. Thus, thus in my own home and from my own household I have accusers, witnesses, judges and tormentors. Conscience accuses me, memory is the witness, reason is the judge, pleasure is the prison, fear the torturer, delight my torture" (Med. c. 13).<sup>9</sup>

No Cicero accuses his Verres<sup>10</sup> as effectively as does conscience, and at the same time it convicts, condemns and tortures the sinner with his bad deed itself. Now this accuser is bound to us; even the Roman Sage<sup>11</sup> acknowledged it, when he said: "There is never any trust on being hidden, even for those

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<sup>9</sup> BERNARD, "Meditations," c. XIII: "On the presence of the conscience everywhere," n.1, in: AMS., p. 351, and also in: PL 184, 503 (n.332).

<sup>10</sup> Verres (in Italian Verre) discharged the office of proprietor in Sicily in the years 73-71 B.C. In the year 70, when he had already laid down this office, Verres was denounced by the Sicilians and accused of extortion, depredations, violence, and the immoderate exercise of his authority. He was taken to trial, which became very famous on account of the role, which Cicero played in it. He demonstrated "such clear evidence, that Verres went voluntarily into exile without waiting for the second stage of the trial." Cf. ARNALDI Francesco, "Cicerone": EL X, 200; LEVI Narui Attilio, "Verre, Gaio": *ibid.*, XXXV, 189-190.

<sup>11</sup> This denotes Seneca; cf. above note 5 for chapter III.

who are hidden, because conscience proves them to be guilty and shows them who they are” (Ep. 97).<sup>12</sup> Let us therefore follow conscience and we shall be saved. We have none closer to admonish us, and none more faithful, provided only that we do not corrupt it by choosing for ourselves teachers who tickle our ears.<sup>13</sup>

There is a fable that a lion with his damaged stomach began to breathe out an offensive breath. He asked a bear if he could smell it, and when he gave a frank answer, the lion, unable to endure the truth, ripped him apart. He then asked a wolf; who, having seen the violent death of the previous animal, denied smelling it; and this animal was torn to pieces for a pure and clear lie. Finally a fox was called, who, realizing that death was in store for him, pretended that he had catarrh and affirmed under a most solemn oath that because of his dull sense of smell he could not recognize the lion’s breath as different. At times we forge such a conscience for ourselves by pretense and dishonesty. “It is distinctly” (says Bernard) “a fox-like conscience: lukewarm dealing with others, animal-like thinking, feigned confession, brief and rare compunction, obedience without zeal, prayer without attention, reading without edification, conversation without forethought” (Med. 10).<sup>14</sup> Free us, Lord, from a conscience of this kind. For you do not judge by man’s standards, but just as you know all things as they are done, so you judge. Therefore implant upright judgment within me; give me an upright conscience, and a ready and an unchangeable will to obey my conscience.

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<sup>12</sup> SENECA, “*Books of Moral Epistles to Lucilius*,” IV, 194: *Book XVI, epistle 2 (97)* (“*of Roman Writers...*”).

<sup>13</sup> Cf. 2 Tm 4:3

<sup>14</sup> BERNARD, “*Meditations*,” 10, 2 at the end: PL 184, 502 (n. 331).

## Chapter XII

### *The Singers of the Mystical Temple*

In man the emotions take the place of music, *since not clamor, but love sounds in the ear of God*. He who well tempers the emotions, praises God best with a harmonious symphony. Here we give a sort of practice of this matter to be used again and again, selected from the Royal Harpist himself. See, how beautifully all the emotions tend towards the one God, albeit by different paths, I should have said tones!

[*The following texts are from the Vulgate translation*]:

- Love: “I shall love you, Lord, my strength: the LORD is my firmament, my refuge, and my deliverer” (Ps 18:2-3).
- Sorrow: “To you only have I sinned, and have done evil before you: that you may be justified in your words, and may overcome when you are judged.” (Ps 51:6). [105]
- Joy: “We will rejoice in your salvation, and in the name of our God we shall be exalted.” (Ps 20:6).
- Sadness: “My soul is troubled exceedingly: but you, O LORD, how long...? Turn to me, O LORD, and deliver my soul; o save me for your mercy’s sake.” (Ps 6:4-5).
- Hope: “In you, O Lord, have I hoped, let me never be confounded; deliver me in your justice. Bow down your ear to me; make haste to deliver me!” (Ps 31:2-3).
- Fear: “Pierce my flesh with your fear; for I am afraid of your judgements” (Ps 119:120).

- Desire: “Lord, all my desire is before you; and my groaning is not hidden from you.” (Ps 38:10).
- Resignation: “Make the way known to me, where I should walk: for I have lifted up my soul to you. Deliver me from my enemies, O LORD. To you have I fled. Teach me to do your will, for you are my God. Your good spirit shall lead me into the right land. For your name’s sake, O LORD, you will quicken in me your justice.” (Ps 143:8-11).
- Gratitude: “I will bless the Lord at all times, His praise shall be always in my mouth” (Ps 33:2).

To this are inclined the sighs:

- Of the Afflicted: “The troubles of my heart are multiplied: deliver me from my necessities” (Ps 25:17).
- Of the Penitent: “I said, I will confess against myself my injustice to the LORD; and you have forgiven the wickedness of my sin” (Ps 32:5).
- Of the Tempted: “O God come to my assistance: O Lord, make haste to help me.” (Ps 70:2).
- Of the Slandered: “Let them be confounded and come to nothing that detract my soul: let them be covered with confusion and shame that seek my hurt” (Ps 71:13).
- Of the Assailed: “The LORD is my light and my salvation; whom shall I fear? The LORD is the protector of my life: of whom shall I be afraid?” (Ps 27:1).
- Of the Confused: “Enlighten my eyes that I never sleep in death; lest at any time my enemy say: I have prevailed against him” (Ps 13:4-5).

More examples of this kind can be drawn, both from the Psalms of David and diverse uttered prayers of various Saints. Indeed necessity and God teach us such things. Therefore the devout soul should just be watchful lest she expel the God of infinite goodness from itself by some grave sin, and should not be particularly concerned about similar expressions of emotions: his Musicians follow the King everywhere.<sup>1</sup>

But if anything is to be attributed to the ancient masters of however good Philosophy, and their admonitions are not entirely to be rejected, then I shall be allowed to declare with Tully:<sup>2</sup> “Nothing is more sweet than the harmony of the virtues.”<sup>3</sup> This harmony pleases Almighty God who wants us to be perfect as He Himself is. O God!

*Make us to understand the way of your justifications, and we shall be exercised in your wondrous works.* (Ps 118:27).

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<sup>1</sup> Here certainly “King” is to be understood as “God” and by “Musicians” are to be understood the emotions, just as one reads at the beginning of this chapter: “In man the emotions take the place of music”, because musicians are those who make music. And so the interpretation proposed by E. Jarra that here under “King” the king David should be understood seems incorrect; cf. Jarra, p. 25, no. 3.

<sup>2</sup> That is, Tullius Cicero.

<sup>3</sup> Jarra refers this quotation to the work of Cicero’s called “On the Orator”, 3.6.21, where the discussion is about “The Harmony of all doctrines” (cf. Jarra, p. 25, no. 4), yet such a text is not to be found in this work, as far as is proven by the index of words (where occurrences of “suavior” and “suavissima” etc are given, but not “suavius” (= more sweet); it seems therefore that it comes from another work.

## Chapter XIII

### *The Ministers of the Mystical Temple*

Our five senses may not inappropriately be called the ministers of the Mystical Temple. But as two of them, Hearing and Sight, have been reserved for another allegorical interpretation, we have placed here only three: Touch, Taste, Smell.

And so, first of all, Touch, if it performs its function properly, is of great service in advancing the beauty and strength of our Temple: the hands with honest works provide all that is necessary for the body, by nourishing it, supporting it and keeping it safe; they also benefit the mind, by exercises, and by praiseworthy and devout occupations, or when we read approved books, or when we write what is useful and salutary, or when we distribute alms, or serve our neighbor out of love. For we include under touch whatever our hands perform. Yet we wish to be far from what can defile the body or soul, so that each of us can boast with the royal Psalmist,<sup>1</sup> singing: “I will wash my hands in innocence and walk round your altar, LORD” (Ps 26:6). For when our hands refrain from any deed that is not good, let alone from the shedding of innocent blood, (of which I would not wish even to hear among Christians, not only to be performed), then they conserve the cleanliness of the heart, which is the altar of the Mystical Temple, indeed thus defend it, as the defenders do with city walls. For the body is afflicted with these hands, lest, as Paul warns us, “it fights against the soul”;<sup>2</sup> with these is formed the sign of the

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<sup>1</sup> Namely, with king David.

<sup>2</sup> In none of St. Paul's writings can such a phrase be found. It would appear therefore that the author is erroneously ascribing such a warning to St. Paul, which is actually expressed by St. Peter in the following words: “[I urge you] to keep yourselves free from the desires of the flesh, which attack the soul.” (1 Pt 2,11).



Cross, that puts unholy thoughts to flight, and shuts up entirely the access of the devil to us. Touch then is very beneficial and a most necessary minister for the Mystical Temple, provided it is on guard against what ought not to be touched.

Taste is settled in the mouth: therefore we can attribute to it whatever is done by the mouth. You could call this the holiest minister, if its only taste is for the praise of God alone. David aspired to this singing: “Let my mouth be filled with praise, that I may sing your glory, your greatness all the day long” (Ps 71, 8). But if you also avoid food that is superfluously seasoned, and not only superfluous, and avoid luxurious drink, and not only too much of it, your taste will better serve reason. I do not insist that you get accustomed to hard, coarse bread, or that you sprinkle it with ashes (what, however, some of the Saints did in a most holy manner), that it may have no taste. Nor do I want your honey to be mixed with gall; your heart, I say, should not be free from bitterness,<sup>3</sup> unless God stimulates you to do this and helps you; but I do boldly advise you this: do not take delight in these gifts, but rather bless and love Him who gives you food and drink at the right time, not that you live to eat, but that you eat to live; not that you enjoy, but that you use the gifts of God, remembering however the abstinence and fasting of Christ, remembering the gall and vinegar that was given to His Majesty to drink, when He was thirsting on the cross for your sake. And yet, indeed do not do this alone, but also remove from others, when you can, the opportunity of sinning with their taste. This servant performs his duty badly, when he eats and drinks continually, when he drinks heavily, and guzzles, day and night.

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<sup>3</sup> *In order to understand this text properly it is necessary to note that the words: “your heart, I say, should not be free from bitterness” (The heart, I say, shall not deny itself bitterness) are an interpolation which interrupts the flow of the narrative. Both Jarra and Sawa failed to notice this, and accordingly they gave an erroneous translation of these words.*

Finally, smell might seem to some to be the least necessary minister for our Temple, if we did not know that its proper task is to prevent worthless smells. In these deplorable times<sup>4</sup> I doubt whether this minister keeps watch at his post before the gates of our Temple; indeed I believe that [absorbed in sound sleep] he is badly snoring.<sup>5</sup> For we are so given to perfumes that we steep even our clothes with them, and not just the entire head kerchiefs and sleeves. Alas! What sort of men are we, who expose our noses to nothing except what has a pleasant smell? Christians, I beg you, awaken your Smell, that is in so ugly a manner buried;<sup>6</sup> awaken it; so that it may prevent worthless fragrance from the Temple of God, unless you wish to fall down or to be thrust down to where there is a hideous and everlasting stench, where more than one Cincinnatus,<sup>7</sup> with his badly smelling Cyprian powder, laments: Ah! Curses on my curls, curses on my hair, my disgrace, which I have often combed with an effeminate hand!<sup>8</sup>

Apply yourself to this holy pursuit with all your strength, so that these three ministers of your soul and body, Touch, Taste and Smell, may make you the sort of men about whom that famous saying of the holy King<sup>9</sup> can be appropriately understood and declared: “They have noses and yet do not smell. They have hands but do not feel; and no sound rises from their throats” (Ps 115:6-7).

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<sup>4</sup> Here the word “times” signifies: “a time when things are getting worse” (in the moral sense: “Oh times! Oh morals!”). As a result “in these times” could be rendered as: in these sad times. Vincent Ferrer used the word in this sense in the title of his book: “A summary of the theological course including all the controversies which use to be considered in the schools at this time”, Valenza 1720.

<sup>5</sup> This proposition has not always been properly understood. Here we express it according to the Polish translation given in the critical edition of TDM.

<sup>6</sup> The comparison is being made here with “snoring badly” (see above, note 5): Smell is sleeping so soundly, that it appears to be dead and buried.

<sup>7</sup> That is, “having curls.”

<sup>8</sup> Although this verse is not italicized in the TDM, it is almost certainly a quotation (from a work unknown to us).

<sup>9</sup> King David, the author of the Psalms.

## Chapter XIV

### *The Doors of the Mystical Temple*

What are they? Eyes. Ah! How carelessly they are guarded! How often one has to shout to these sentries with the devout bard: “O eyes! O rocks—is not this a better label with which they would be called? Alas! So many ships were lost, dashed against them!”<sup>1</sup>

Why so? Because, as our Teacher Jesus explains in Matthew: “Everyone who looks at a woman with lust has already committed adultery with her in his heart”(5:28). This agrees with that proverb of the Wise Man: “Your eyes shall behold strange women, and your heart shall utter perverse things” (LV Prov 23:33). For whatever is in the eyes, is at once in the heart. This is why it is said that Job made a pact with his eyes not to entertain any thoughts about a maiden;<sup>2</sup> those who make no such pact do have such thoughts. If the mother of the human race had not seen the fruit pleasing to the eyes,<sup>3</sup> she would not have lost original justice.

By a careless guarding of his eyes even that most just king David brought forth two monsters within the sanctuary of his mind: adultery and murder. He stared at Bathsheba and killed Uriah; that she might be possessed, the other had to perish.<sup>4</sup> Alipius, certainly the most religiously scrupulous companion of St. Augustine, lamented for a long time that he had gazed with attention at the Roman amphitheater shows.<sup>5</sup>

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<sup>1</sup> *This is a quotation from an unknown work by an unknown author. (“pius vates”).*

<sup>2</sup> *Cf. Job 31,1.*

<sup>3</sup> *Cf. Gen 3,6.*

<sup>4</sup> *Cf. 2 Kings 11,3.*

<sup>5</sup> *Cf. AUGUSTINUS, “Confessions...”, bk. VI, 8.*

The Prince of the Apostolic College did not hesitate to call “irrational beasts” (LV 2 Pt 2:12) those men who have “eyes full of adultery and of sin that does not cease” (LV 2 Pt 2:14).

For in truth one sins unceasingly when these doors of the Mystical Temple are wide open everywhere and to everything.

There is more than one Christian, to whom God can say, when driven away from his heart: “Your eyes have made me fly away”.<sup>6</sup> As soon as anything base and evil flies into the soul through the eyes, at once Beauty and the supreme Good fly away. Will you then not keep these doors closed, you who desire God to dwell with you, and you yourself with God? He certainly remained with the most modest youth Blessed Aloysius Gonzaga, who visited the Empress daily for three years, and never looked at her.<sup>7</sup> He remained with the recently canonized St. Peter of Alcantara, the Father of the Recollects,<sup>8</sup>

<sup>6</sup> Cf. *Song of Songs* 6,4: “turn away your eyes from me, for they have made me flee away.”

<sup>7</sup> St. Aloysius Gonzaga S.J., (died 1591). Fr. Papczynski may have known his life from a book written in Italian by Fr. Virgilio Cepari, printed in Rome in 1606 (followed by translations into many other languages) where one may read of the modesty of eyes of this Saint. “Having traveled from Italy to Spain in the company of the Empress, and having gone almost every day, as long as he remained there with prince Diego, to visit her (with...? He had a thousand chances of seeing her); nonetheless so great was the modesty of his eyes that he declared to him that he had never seen her, and had never once gazed at her face, so that if he had seen her again, he would not have recognized her.” (CEPARI Virgilio, “Life of St. Luigi Gonzaga of the Company of Jesus”, Alba 1928, p. 69).

<sup>8</sup> St. Peter of Alcantara OFM Obs., (died 1562). Clemens IX canonized him on the 28<sup>th</sup> April 1669. Clemens X extended his cult to the whole church in the year 1670 (cf. GHINATO Alberto, “Peter of Alcantara, Saint,” P.II: ECat IX, 1396). It should be noted that in truth St. Peter of Alcantara can scarcely be called a “Father of the Recollects,” because he did not belong to the Recollects Minor, but originated the reform of the Franciscan order, which became known as the “Alcantaristi” (the Brothers of the strictest observance).

who for forty years gazed at neither man nor woman.<sup>9</sup> Truly, those who are not ignorant of the fact that death enters the soul through the eyes, fasten a thousand bolts to them.

You, certainly be watchful, lest some Isaiah<sup>10</sup> laments of your Temple: “All its gates were destroyed” [Lamentations 1, 4].

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<sup>9</sup> *The author probably read of the remarkable penance of St. Peter of Alcanatara in the autobiography of St. Teresa of Avila; but the assertion: “for forty years he gazed at neither man nor woman” is not so clearly verified in this book, where one reads: “He told me that for forty years ...he had not slept longer than an hour and a half. From youth he practiced strict mortification, and told me that he never raised his eyes from the ground, to the point that, although he lived in the same house belonging to his Order for three years, he recognized his fellow-religious only by their voices; For more years he never looked any woman in the face; .” See: “Life of St. Teresa of Jesus written by herself”, c. 27, nn. 17-18, in: TERESA di GESÙ, “Works” I, Milan, 1932, 298 pages.*

<sup>10</sup> *In fact it was not Isaiah but Jeremiah who said this.*

## Chapter XV

### *The Windows of the Mystical Temple*

They are ears. Why? For like all things enter through doors, and only noise enters through windows from without, so words enter through the ears, not bodies. And yet with words a thing itself may penetrate, first seizing the imagination, then the other faculties with greatest ease, and may defile the altar itself. The most holy King of Jerusalem boasted that these windows of his temple were absolutely perfect when he sang: "Sacrifice and obligation you did not desire; but you made perfect ears for me" (LV Ps 40:7). Of course those ears are perfect which are open only to devout, salutary, virtuous and beneficial discourses; they are barred against those that are vain, prying, slanderous, licentious, hardly religious, not to say blasphemous. There is a great cleanliness in that temple, and through its windows not even flies, let alone any birds, can enter.

You will have a similar purity of heart and soul, if you live with closed ears. You may be whiter than snow, purer than crystal, but you will be easily blackened if you lend an easy ear to all things. Once it was solemnly said: "Evil conversations corrupt good morals" (LV 1 Cor 15: 33). How many men would be chaste, and holy, and not heretical, if they perceived these evil conversations as the harpies which force themselves upon their mind through their ears, and they would either chase them away, or flee from them. The Apostle foresaw this when he wrote prophetically to his dearest Timothy about lax Christians in the following way: "For the time will come when people will not tolerate sound doctrine

but, following their own desires and insatiable curiosity, will accumulate teachers and will stop listening to the truth and will be diverted to myths' (2 Tm 4:3-4).

In the annals of the ancient Fathers it is related that a certain Saint began a discourse among his followers about the words of God. But they began to fall asleep. However, when he began a witty story, they awoke and suddenly listened to his words with intense attention. Ah, wretched we, while pious discourses, even sermons themselves weary us, we have taste of the things that are prying, fabled, harmful, detrimental.

Yet we are not ignorant of the fact that the most sure sign of predestination to heavenly glory is the eager and attentive hearing and fulfillment of the word of God. "Blessed", (said Christ himself), "are those who hear the word of God and observe it" (Lk 11:28). Therefore, so that we may not be deprived of this blessing, Paul suggests not only to Timothy but to everyone of the faithful: "You will be a good minister of Christ Jesus, nourished on the words of the faith and of the sound teaching you have followed. Avoid profane and silly myths." (1 Tm 4:6-7). But I add that we must avoid chatting, especially in the House of God, and especially at the time of a sermon. I would further add that we should not indeed present our ears to arguments and controversies that do not bring holiness and are not useful. Much more to be avoided are discourses and also readings that not only lack any usefulness but also cause greatest harm. "Whoever teaches something different" (I am not afraid to declare with the Teacher of the Gentiles) "is conceited, understanding nothing, and has a morbid disposition for arguments, and verbal disputes. From these come envy, rivalry, insults, evil suspicions, and mutual friction among people with corrupted minds, who are deprived of the truth" (1 Tim 6:3-5).

Finally may I be allowed to set forth these words from the most holy Father Augustine concerning all the senses in order to avoid sensuality, in which God is not found: “I have wandered like a sheep that was lost” (the one is speaking who once was weak) “seeking you outside” (namely God) “who are within. And I toiled greatly seeking you outside of myself, yet you dwell in me, if, however, I would desire you. I have walked all around the streets and squares of the city of this world, in search of you, but did not find you: because I unsuccessfully sought outside what was within. I sent my messengers, all my exterior senses, to seek you, but I did not find you, because I was seeking you wrongly” (Sol. C. 31)<sup>1</sup>.

And so let us rather learn to seek God through the death of the senses, and we shall find him. They die, when they are directed wisely, when such things are removed from them by which brute animals themselves are attracted. Then, when the animal man dies, the spiritual one will arise, who, having found in himself God as his possession, will sweetly repeat with Paul: “I live, no longer I, but Christ lives in me” (Gal 2:20).

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<sup>1</sup> AUGUSTINUS, “A Book of Soliloquies of the Soul to God”, c. XXXI, 1, in: “St. Aurelius Augustine of Hippo, Bishop, Meditations, Soliloquies and a handbook,” Paris 1861, p. 155. The text contained in this quotation is however—and this should be noted—not found in the same work as edited in: “The Complete Works of St. Augustine Bishop of Hippo,” XXV, Paris 1842.



## Chapter XVI

### *The Cleanliness of the Mystical Temple*

Cleanliness is greatest if the temple is swept out at least once a day. In this regard David should be imitated, who said of himself: “I swept my spirit” (LV Ps 77:6). This is done by the examination of one’s conscience: the more frequently and diligently it is used, the cleaner it makes the dwelling place of God in man. Truly there is a deplorable negligence of not a few people, and a most serious error: they cannot bear their bedrooms, clothes, and dishes unless they are wholly spotless, yet they do not remove the dirt of the conscience; they wash their body, oil [perfume] it, cleanse it in every way, yet neglect the cleanliness of the soul. O Christian! Everyday you wash your face, everyday you clean your clothes, everyday you sweep out your house, so why do you not do this everyday with the Temple of God, which you are.

Take notice then of your thoughts of the whole day; consider what you have said, and much more carefully what you have done. Have you omitted some good, or committed some evil? But indeed examine the very intention of your deeds, and moreover attend to this: whether some good could not have been made better.

You have a method for this most holy exercise of sweeping out the Mystical House of God at least every evening, in this well-known poem:

Thank God, ask for light, examine your mind, Ask  
pardon for sin, and resolve, make satisfaction.

You can do the first in this way:

*O most holy and glorious Trinity, one God, I adore you countless thousands of times, I give thanks due to your Majesty for each and all the benefits, favors and graces granted me and the whole human race from the beginning of the world right up to this time, and especially on this day. I thank you, my Lord God, because you have created me, redeemed me, called me to the Catholic religion, have directed, enlightened, roused, encouraged, safeguarded, nurtured, protected, tolerated etc. (add particular favors, especially of the present day). Be blessed therefore in your gifts, and Holy in all your works, who live and reign forever and ever.*

The second:

*Enlighten, Lord, the eyes of my mind, that I may acknowledge your good deeds and my evil deeds: may I bless you for the former, and weep over the latter and amend them with your grace for your glory. Amen.*

The third:

Call to mind what you have thought, said and done, so that you may perceive whether any sin or imperfection has not been committed in your thoughts, words and deeds, against the law of God, of nature or human law, so that you begin to feel just sorrow for it and write down what is to be submitted in confession. This is what Saint Leo<sup>1</sup> stresses: “Let each one scrutinize his conscience, and set himself before himself by censorship of proper judgement.” (Sermons 3, for Lent).<sup>2</sup> Augustine does not advise anything different, when he says: “Let man ascend the tribunal of his own mind against himself,

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<sup>1</sup> St. Leo the Great, Doctor of the Church (440-461).

<sup>2</sup> LEO THE GREAT: “On Lent III,” in “Sermons of St. Leo the Great,” Sermon XLI, c.1: PL 54, 272 (n. 153).

and in the court established in his heart let there be present reflection as the accuser, conscience as the witness, fear as the executioner, and let the blood of the soul making a confession flow through his tears” (book 50, homily 1).<sup>3</sup>

The fourth; is derived from there. When you discover some defect or offense in the conscience, or more of them, you should make the following act of contrition concerning them, both individually if they are grave, and in general:

*I am sorry, my Lord and God, the supreme and infinite good, out of pure love for you, that some time, but especially today, I have offended you by these sins (cause them to appear in the court of your mind) and thus I should like to grieve over each and every one of the sins of my whole life, indeed over the sins of all men, as most perfectly, just as I ought. I detest them above all evils. Forgive me, and all, because of the merits of our Lord Jesus Christ, the most Blessed Virgin and all your Elect. Amen.*

The fifth:

*O God! O goodness! O my Love! I love you above all things, and desire that you be loved by all, as your Majesty should and can be loved. Would that I be able to love you as you love yourself, as you love your most sacred humanity, as the most blessed Virgin and all the elect love you. O God, out of my love for you I firmly resolve to atone for each and all my sins by sacramental confession as soon as possible for your glory, to correct them by your grace, and make satisfaction for my sins.*

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<sup>3</sup> We have not been able to verify this quotation from the writings of St. Augustine according to this reference, because in the edition of his sermons to which I have access, the works are divided differently and I do not know where the first homily is placed in this edition from book 50 in the edition which Fr. Papczynski used. Jarra too noted a different division of the sermons of St. Augustine in PL.

The sixth:

Finally assign yourself some mortification, both in thanksgiving for the benefits received and in satisfaction for your sins. Or at least undertake at once some prayer, or decide to give some alms as soon as possible, or to fast according the nature of sin or its seriousness demands, and as the Spirit of God teaches you. Thus you will clean the Temple of God, and so you will advance in His grace, and love and perfection.

The admonition which Annaeus<sup>4</sup> gives in particular on this point should not be despised: “As much as you can,” he says, “accuse yourself. Examine yourself accurately: first play the part of the prosecutor, then of the judge, and lastly of the advocate; at times provoke yourself.”<sup>5</sup> But if by chance you grumble at the Philosopher’s admonition, then consider what the most holy Doctor advises: “Attentively examine your integrity” (says St. Bernard) “and examine your life in a daily scrutiny. Attend carefully to how much you advance or how much you fail; what is your conduct and what are your emotions; how similar or dissimilar are you to God; how near, or how far, are you from him, not by the distance of places, but by the emotions of your conduct. Therefore, display yourself to yourself, if not always, or often, then at least sometimes. Rule your emotions, direct your actions, set right your steps. Let nothing undisciplined remain in you. Place all your transgressions before your eyes. Set yourself before yourself, as if before another, and so grieve over yourself. Bewail your evil deeds and sins, by which you have offended God. Make

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<sup>4</sup> By this name is indicated Lucius Annaeus Seneca, the Roman philosopher. Sawa correctly recognized him (cf. p. 67, no. 96), but Jarra erroneously identifies him with Ioannes Annius of Viterbo (died 1502) (cf. p. 31, no. 1). Cf. above, note 6, on chapter III.

<sup>5</sup> SENECA Lucius Annaeus, “A Book of Letters to Lucilius on the reason for living,” Krakow 1524, Fo. 18v.

known to Him your wretchedness, show Him the wickedness of your enemies. And when you have softened yourself before Him with your tears, I beg you to be mindful of me” (Medit., c. 5,[1]).<sup>6</sup> Thus far are Bernard’s words: having become better by his admonition, cleanse your soul everyday by a strict examination; in this way it will be a dwelling pleasing to God forever.

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<sup>6</sup> BERNARD, “Meditations” c. V,n. 1: PL 184, 494 (n. 326,14).

## Chapter XVII

### *The Roof of the Mystical Temple*

Temples are known by their roofs; in like manner a Christian is known by his works of righteousness, without which he is nothing else but an empty name. The apostle pronounced a harsh judgement on such Christians, that: “They profess that they know God, but in their works they deny him” (LV Tit 1:16).

Zealously Augustine addressed this: “How,” he says, “can a man be called a Christian, when no Christian acts are apparent in him?” (Tr. 10 on John)<sup>1</sup>. Wherefore in order that the Lord may turn away from us this ill-fame, He obliged us to good actions by a serious injunction in the following saying: “Let your loins be girded and lamps burning in your hands” (LV Lk 12:35). “For we are girding our loins” (as Gregory very well explains the mind of the heavenly Teacher) “when we restrain the lust of the flesh by continence. But because it is less to do no evil, at once he adds: ‘and lamps burning in your hands’. Indeed we hold lamps burning in our hands when by our good works we show our neighbors examples of the light. The Lord indeed says of such works: ‘Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven’ (Mt 5:16).”<sup>2</sup> This interpretation of the Roman pontiff is obvious, but none is more suitable to the matter under consideration.

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<sup>1</sup> We were unable to find the quoted text in the indicated passage: *St. Augustine Treatise X on the Gospel of John*.

<sup>2</sup> GREGORY, “*Homilies on the Gospels*,” bk. 1, Hom. XIII: PL, nn. 1481-1482.

Also John the Evangelist had this in mind when he wrote: “If we say, ‘We have fellowship with him,’” (he means God, the eternal light) “while we continue to walk in darkness, we lie and do not act in truth. But if we walk in the light as He is in the light, then we have fellowship with one another, and the blood of His Son Jesus cleanses us from all sin”(1 Jn 1, 6-7).

Darkness denotes sin, light denotes holy works. Paul includes both when writing to the Ephesian converts: “For you were once darkness, but now you are light in the Lord.” (Eph 5:8). Then truly we are known as true Christians, when we are seen to be not in the darkness but in the light, following in the footsteps of Christ, in accordance with his testimony: “Whoever follows me will not walk in darkness” (Jn 8:12).

And so the mentioned preacher and writer of the Holy Gospel, John, is repeating for us again what was said before: “Who says that he abides in Him,” that is, in Christ, “ought himself also to walk just as He walked” (cf. 1 Jn 2:6). For “no one who remains in Him sins, and no one who sins has seen Him or known Him” (1 Jn 3:6). For “whoever sins belongs to the devil, because the devil has sinned from the beginning. In this way, the children of God and the children of the devil are made plain” (1 Jn 3:8, 10). In what way? The latter by their sins, and the former by their works of justice. He therefore that does good is recognized to be the Temple of God; he that does evil is a chapel of the devil.

Do you say, or at least believe, that you have the Holy Spirit? The roof shows me what guest lives inside. Are you greedy? you are a temple to Plutus<sup>3</sup>; proud? [a temple] of

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<sup>3</sup> *Plutus*: “For the Greeks this was the name of an ancient god of agrarian nature...The name *Pluto*, indicating riches, was originally restricted to the idea of the fertility of the fields, but then it was extended to that of every form of well being;” GUARDUCCI Margherita, “*Pluto*,” *EI XXVII*, 561.

Juno;<sup>4</sup> lustful? of Venus;<sup>5</sup> irascible? of the infernal Furies;<sup>6</sup> gluttonous? of Bacchus;<sup>7</sup> envious? of Cerberus;<sup>8</sup> sluggish? of Night.<sup>9</sup> “By their fruits you shall know them” (LV Mt 7:20); Truth said this about false prophets, feigned Christians. Let us therefore prove our faith by works of faith, that we both exist and are recognized from these roofs to be the Temples of the living God.

<sup>4</sup> Juno: “Ancient Latin divinity who developed as time passed into one of the principal goddesses of state and private Roman religion,” “Identified with the star of night and in this way brought to be related to the calendar and life, and female nature...” She became “extremely important.” “In some cities of Latium and central Italy we find Juno first among the other deities as protectress and sovereign lady of the state.” GIANELLI Giulio, “Juno:” *EI XVII*, 329-330. For these reasons Juno suggests the notion of pride.

<sup>5</sup> Venus is a Roman goddess: the goddess of love was identified with the Greek Aphrodite, the Greek goddess of love. In sexual matters Venus represents lust or the appetite for intercourse, and for intercourse itself. Here Venus refers to sensuality, as lust or a life of pleasure.

<sup>6</sup> The Furies—it is a poetic word for “madness:” used of enraged fury, anger, frenzy. It is also a proper noun: the Furies—they are the goddesses of madness...; there are three, because they are found in heaven, where they are called “Dirae,” on earth, where they are called Furies, and in the Underworld, where they are called “Eumenides.” The three Furies are the three passions that drive men headlong into all crimes: anger, avarice and lust. Thus according to FORCELLINI, “Lexicon of all Latinity,” II, 566-567.

<sup>7</sup> Bacchus (Dionysus): “One of the most important... earthly divinities in ancient Greece. As the god of wine and drunkenness Dionysus bears the names of Branius, Bacchus,” GIANELLI G., ‘Dionysus’: *EI XII*, 944-945.

<sup>8</sup> Cerberus: “is the dog who guards the entrance to Hades, kind to him who enters, fierce and aggressive towards anyone who tries to get out of it;” IDEM, “Cerberus:” *EI IX*, 779.

<sup>9</sup> Night—The origin of this mythological divinity is explained as follows: “The tendency inherent in the religious spirit of the ancients to confer a personality a human form on all natural phenomena ensures that even the idea of Night is personified in mythology.” According to Hesiod Night is the mother of Sleep and Death. And so it has a two-fold nature, and as the mother of Sleep it is the “the giver of peace and repose to mortals;” cf. BENDINELLI Goffredo, “Night:” *EI XXIV*, 982.



## Chapter XVIII

### *The Bell of the Mystical Temple*

What other thing is this, except a Good Name? When a statesman (Saavedra<sup>1</sup>) wished to portray it, he drew a bell with the epigram: “It is recognized by its stroke” (in Symb.)<sup>2</sup>. The striking indicates whether the bell is whole or cracked.

Although the sound of reputation should be attended to rather seldom, since it increases or decreases in accordance with men’s feelings, and nobody should be immediately considered worthless *on the basis of popular bias*, yet every servant and follower of Jesus Christ should strive to procure for himself a good name among all, as far as he is able. *The Apostle* advises this, writing to the Romans, that we should provide good things not only before God, but also before all men. (cf. Rom 12:1-17). This he also urged upon the Philippians: “Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about

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<sup>1</sup> Saavedra Fajardo, Diego De (1584-1648)—“Spanish writer and diplomat passed much time at Rome...;” ANON., “Saavedra, Fajardo, Diego De:” “New Times”(Grand Univers. Enc.), XVI, 8913. “The principal work of S. is ‘The ideal of a Christian political Prince represented in hundred designs (patterns)’, published at Münster in 1640. The work was translated into many European languages and into Latin. As the premise to the disquisition of each chapter there is a ‘device’, a symbolical allegorical design, accompanied by a Latin motto, of moral or political significance, each indicating the subject matter and argument offering a comment on the moral and political qualities that should adorn an imaginary perfect Christian.” GIANNINI Alfredo, “Saavedra Fajardo, Diego” *EI XXX*, 370.

<sup>2</sup> SAAVEDRA Faxardo A.Didaco, “Ideal of the Christian Statesman expressed in 101 Symbols,” Amsterdam 1651, p. 83: Symbol XI.

these things” (Phil 4:8). That chosen Instrument<sup>3</sup> wanted us all to be instruments of glory, so with God, as with men; he wanted us all to be the good fragrance of Christ, not degenerate shoots of the Vine, not members of the Head in disagreement; finally he wished that everywhere we should be renowned for the way we live, and holy in our conduct, and that none should be found among us whose dispute would not maliciously be spread.

This idea agrees with that saying, which is indeed common, but not to be rejected: *If you lose everything, remember to preserve your good name.* This, however, is not to be interpreted as meaning that even if we sin disgustingly and often we should nevertheless boast that we are close to the Apostles in holiness, but rather that it is more fitting that we suffer the loss of our property and life than leave to posterity the examples of a bad name. Neither can I be pleased by that well known saying: *If not chastely, then cautiously;* I am pleased more by the saying: *Both chastely and cautiously.* Who would not approve that saying of the Sage? “A good name is better,” (he says) “than great riches, and good favor is above silver and gold” (Prov 22:1). “A good name”—says the same—“is better than good ointment” (Eccl 7:1).

Therefore, Christian, follow the same man’s advice, and “take care of a good name; for this shall continue with you, more than a thousand treasures precious and great” (LV Sir 41:12). But I am afraid that in this matter you may fall into error, that you would not think that a good name is obtained without the true splendor of virtue, especially by unjust wars, by great spilling of blood, by wealth heaped up through lawful and unlawful means, by honors, sought with cunning skill, by invasion of kingdoms, by taking powers by force, by worldly prudence, by vain and puffed-up knowledge, by oppression

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<sup>3</sup> This denotes St. Paul the Apostle; cf. Acts 9, 15.

of the weak, by defamation of others, by bringing neighbors to ruin, by cunning, fraud, by feigned appearance of honesty. A truly good name is one that is advanced, nurtured and maintained by a good life, virtue, integrity, genuine devotion, constant zeal for God's glory, a true contempt for human affairs, concern for eternal things, love of God, love of neighbor, a conduct adapted to Divine perfections, the same disposition in adversities and in prosperity, and particularly conserved by those greatest sources of all the virtues, Faith, Hope, and Charity. This fruit of a good name will never perish, and is truly pleasing both to mankind and to heaven.

You will be able, indeed you shall be obliged, to boldly rise against anyone who would like to defile or abolish your good name by either the pen or his tongue. Basil the Great<sup>4</sup> rightly impels us to do this when he says: "One must not be silent in the face of calumnies, not that we take vengeance by contradiction, but that we do not permit the unhindered spreading of a lie or allow those who have been led astray to remain in their damage" (ep. 65)<sup>5</sup>. Yet I do not advise you to avenge with severe punishment a trivial defamation, but rather disregard it, since such barking dogs cannot bite you. A frequent vice found in many is to slander another's good name, since they have none themselves; which owl loves the light or praises it? But there are not a few who want to become famous by another's disgrace. Hence even Christ himself, the supreme perfection, was not wholly free from impudent and biting tongues, as the imitator [of Christ]<sup>6</sup> right-

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<sup>4</sup> *St. Basil, Doctor of the Church, called "the Great" (died 379).*

<sup>5</sup> *BASIL THE GREAT, Letter 207 (sic!): PG 32, 759 (n. 309). A very different translation should be noted in PG from the Greek of the original text into Latin: "But because slanders should not be ignored in silence; our intention is not to gain revenge by contradiction, but lest we allow the lie to advance and those who have been misled from suffering harm..."(PG).*

<sup>6</sup> *Cf. above, c. III, note 17.*

ly speaks in his person: "I have often heard many complaints against Me; I willingly sustained disgrace and insults: in return for benefits I received ingratitude; for miracles—blasphemies; for my teaching—censures' (1. 3, c. 18).<sup>7</sup>

And what is to be said about the fact that for the most part those who desire to be lovable to God alone become odious to many people? Wherefore Paul, the Teacher of this world remarkably declared: "If I were still trying to please people," (he says) "I would not be serving Christ" (Gal 1:10). And you, "when you are living an upright life, pay no attention to the words of evil men"<sup>8</sup>. Yet more tasty than Cato's morsel is this one which someone offered me as seasoned most pleasantly with the example of Paul: "Many are given to much talking, and therefore little trust is to be given to what they say. Yet it is not possible to satisfy everybody either. Although Paul was eager to please all in the Lord, and became all things to all men, yet it mattered little to him that he was subject to human judgement. [cf. 1 Cor 4:3] He did a lot, as much as he could and was able, for the edification and salvation of others: but at times, he could not hold back that he would not be judged or even despised by others. Therefore he committed all to God, who knows all things; and he defended himself by patience and humility against the talking of those who spoke unfair things of him, or even thought groundless and inaccurate things and discussed everything they wished about him. Yet at times he did respond, lest he give scandal to the weak by his silence. Who are you, Christian, that you should fear mortal man? What can anyone achieve by attacking you with words and injuries? He hurts himself rather than

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<sup>7</sup> *ICH, bk. III, c. 18, n. 1.*

<sup>8</sup> *CATO Marcus Porcius, Censorinus, (235-149 B.C.), Roman writer and politician, in: "The sayings of Cato that are commonly entitled the Moral Distichs of Cato," edited by Geyza Nemethy, Budapest 1895, p. 28: Distichs, Book III, 2.*

you; yet he will not be able to escape God's judgment, whoever he is." Therefore, "cast your heart in the Lord, and do not fear human judgment" (On the Imitation of Christ, I. 3, c. 36).<sup>9</sup> It is not the fault of the bell if it is improperly struck, when it is good.

Finally the best means to win and keep a good name is as follows: slander nobody, do not listen to those who do so, do not be niggardly in your praises of others. When Caesar set about restoring the statues of Pompey<sup>10</sup> someone said to him that he was setting up his own. Thus feeling no envy for another's glory he was spreading his own. Some honoring the deeds and virtues of the Saints are moved to do equal things and become Saints. They too have a great name, who represent to others that little things are great, rather than great things are little. In this way you will make the bell of the Temple of God ring clearly.

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<sup>9</sup> ICH, p. 206. It should be noted that the words "cast...judgment" are placed at the beginning of chapter 36, from which this quotation comes.

<sup>10</sup> Caesar, Julius C., (died 44 B.C.) defeated Pompey in the year 48 B.C. at the battle of Pharsalus, and Pompey was killed soon afterwards, while Caesar gained absolute power in the Roman state. "Caesar with the measure intended to show his desire for pacification, issued an amnesty and wished even to have the statues of Silas and Pompey the Great restored...;" LEVI, Mario Attilio, "Caesar, Gaius Iulius:" EI IX, 872. According to Plutarch Cicero's judgment on this action of Caesar's was as follows: "He did not allow the statues of Pompey which had been pulled down to lie on the ground, but restored them, and it was then said by Cicero that "Caesar by restoring Pompey's images made firm his own;" see: PLUTARCH, "Caius Julius Caesar," LVII, 3: "Lives," vol. II, Paris 1878, p. 876.

## Chapter XIX

### *The Consecration of the Mystical Temple*

The Consecration of the Mystical Temple may be twofold, just as is the case with material temples. The first is the one that the Holy Spirit performed in us by the ministry of a priest through the saving Sacrament of Baptism, when He consecrated us to himself. In a sermon on this consecration, Pope Leo, that most eloquent and devout man, speaks to each of us in this way: “Through the Sacrament of Baptism you have been made a Temple of the Holy Spirit. Be unwilling to drive so great an occupant out of yourself by means of vicious actions, and to submit yourself again to the slavery of the devil: for the price paid for you is the blood of Christ; because He will judge you in truth, who has mercifully redeemed you.”<sup>1</sup>

The other is the one by which, observing the annual memory of that first Consecration, we give God true thanks for our sanctification and celebrate our most joyous feast of consecration in a spirit of gratitude by renewing our fervor to serve God. Ah! Who are those who observe this most holy custom, which is truly proper to each Christian, of devoutly recalling that day on which they were born both for the world and for heaven? Namely, so that they may purify their soul by confession, may receive Holy Communion, and by whatever possible means and diligence they may show themselves most grateful to God for their holy regeneration.

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<sup>1</sup> LEO THE GREAT, “*On the nativity of our Lord Jesus Christ*,” chapter III: “*Sermons*,” Sermon XXI [or XX]: PL 54(I), 193, n. 66.

Among the many stories, even written by those who have recounted the deeds of devout men, I confess that I have found only one example, and that a recent one, of this annual consecration of the Mystical Temple, in the Life of the Venerable and outstanding servant of God, Fr. Gaspar Druzbicki, a Polish priest of the Society of Jesus,<sup>2</sup> which was recently published by the famous theologian of the same Society, the Very Reverend Fr. Daniel Pawlowski,<sup>3</sup> which I have admired—and here I set it forth for practical use, and advise any Christian to use it in a salutary manner.

The Method  
*of celebrating one's birthday*  
*or rather the mystical consecration of the Mystical Temple,*  
used most piously by the venerable servant of God  
Fr. Gaspar Druzbicki of the Society of Jesus.

“I was born, Lord, into this world, and indeed born blind, indigent, naked, a sinner. A son of darkness, a slave of the devil, object of God's anger, looked at the light. O my Triune God, all my good! Why, before I was made your son through the grace of adoption, before I attained the inheritance of the merits of Christ, before I, useless shoot of the vine, was grafted onto the true Vine, why, I say, did I not die in some mishap? But that piece of my mass found grace before you, so that you allowed me to live and entrusted me

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<sup>2</sup> *Kasper Druzbicki SJ (1590-1662), theologian, spiritual father and master in colleges of the Society of Jesus, master of Novices, twice Provincial Superior, famous preacher; author of many works, including about 60 acetic works; he died with a reputation for saintliness. Cf. MAJKOWSKI Józef, MISIUREK Jerzy, “Druzbicki Kasper SJ:” EK IV, cc.238-240; NIEDZIELSKI Jan, “Druzbicki Kasper:” PEK IXX,133.*

<sup>3</sup> *Daniel Pawlowski SJ (1628-1673), theologian, writer; cf. NATOŃSKI Bronisław, “Pawlowski Daniel:” PSB XXV, 493- 494. P. Papczyński is speaking here of the “Life” written by him entitled “The Life of Fr. Gaspar Druzbicki a Pole, SJ,” Krakow 1670.*

to be guarded by your Angel. Through Your providence I was brought to the font of Baptism, and from this reborn to be a son of grace, made a member of Christ and established as an heir of glory. O how poor I was when I arrived! O how rich I was when I was carried back and restored to my mother's arms, adorned by the precious merits of your Son as if by necklaces? And was then anyone, whether of the parents or of those present, or the priest himself, who acknowledged, my God, your benefit done for me, and gave you sincere thanks for me? I do not know whether this was then done for me. If it was done, I thank your Providence, and I now consider as valid all that was done for me; if it was not done, that this benefit may not lack a certain sign of due gratitude on my part: behold now, my God, my Trinity, with all my heart and all the power and effort of my soul and body I render immense thanks to You my God, through Jesus Christ, and through his Mother, and from that time forth my most precious Mother.

To whom shall I attribute the progress of my education, my God, my Trinity? You know the dangers to which my ignorant and fragile youthful age was subject, which could perceive nothing except an animal-like sense. You fostered my limbs and strengthened them; you held my tottering steps and paces and directed them; you weakened the brute side of my life that I might finally emerge into a rational life. Who then glorified you for me, o my God? But who else, O Lord, except you, exposed to my view that next time of my life, in which the use of reason finally dawned on me and the first fruits of my discretion and human freedom then shone bright? And did I consecrate to you the first use of my reason? It may have happened; that it happened, I do not know, but I wish that I did it. For it was fitting that from that time



forth I should love, adore and praise you, my God and Creator, with the whole of my being, and profess myself your subject, and bring you and publicly declare the tribute of my subjection with fear and love. What was not done then, Lord, I do at the present. I abandon, expend, immolate, sacrifice myself and offer myself as a holocaust to you now, for that time, with all the first fruits of my actions and feelings that are worthy of you and which are due to you from me, in every possible kind of purity, effort and circumstance”.<sup>4</sup>

This is how every Christian should spend his birthday [that is the anniversary of his baptism]; and pass his spiritual feast of consecration not in drinking and luxurious revels, but in this thanks-giving.

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<sup>4</sup> PAWŁOWSKI Daniel, “*Vita P. Casparis Družbicki Poloni SI*,” Cracoviae, 1670, pp. 3-5. Textual annotations or corrections have been made in accordance with the text of this Consecration, which is found in a copy of this book in the General Archive of the Society of Jesus (AGSI).

## Chapter XX

### *The Tutelar Patrons of the Mystical Temple*

Our singular Tutelar Patrons, who are to be revered by us with singular honor are: the most August and Super-eminent Virgin, the Mother of God, our guardian Angel, and the Saint whose name, as given us, we have.

Who could adequately explain the care the most Holy Mother has for us? I would like to do so, if I could. Yet I know that she is concerned for us in no other way than she was concerned for Christ the Lord, her only and most beloved son, since she recognizes that we are his members. I can mentally grasp almost all the good that she does for us, but I lack the words with which to set them forth for others to consider. And so I say briefly : We have all things through Mary, and, after God, it is in her that we live, move and have our being.<sup>1</sup> “After God” (as Albert the Great<sup>2</sup> thinks) “she is the source of all grace in us” (in the book Mar. 1. Gen. n. 12).<sup>3</sup> Hence Bernard most devoted to her says: “We venerate Mary with all the depth of our hearts, with all the ardor of our hearts, and

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<sup>1</sup> Cf. Act 17,28: “In him we live, and move, and have our being.”

<sup>2</sup> St. Albert the Great, Doctor of the Church (“the universal”), died 1280. Cf. WALZ Angelo, “Albert the Great”: BS I, 710- 712.

<sup>3</sup> ALBERT THE GREAT, “Marian Bible,” Bk. Genesis, n. 12, in: “The Complete Works of Bl. Albert the Great,” Paris 1848, vol. 37, p. 367. Also in a separate edition of this work, published at Cologne in 1625, p. 82, where before the words quoted here we read: “Glos, lest they perish in the flood,” and after them can be read: “Genesis 7: ‘When Noah entered’, that is, Christ, ‘into the ark’, that is, into the womb of the Virgin Mary, which happened at the Incarnation, ‘all the springs burst’, that is, of graces, ‘great abysses’, when a flood of graces inundated Mary, and the devil was drowned, and sins were wiped away” (ibid., pp. 82-83).

with our desires: because such is the will of him who wished us to have all through Mary”<sup>4</sup>.

Our second tutelar patron is the Angel, to whose guardianship we were entrusted soon after we began to exist. O how much service, how much care we receive from him! David, greatly refined by Divine Wisdom, addresses man as follows: “No evil shall befall you, no affliction come near your tent. For God commands the angels to guard you in all your ways” (LV Ps 91:11). As if he had said in brief: hedged about by the guardianship of your tutelar Spirit no one should fear danger, no one should tremble before evil. Saint Augustine recognized how much the Angel’s protection confers on man, as he himself declares before God in the following words: Our guardian Angels “support us with great care and watchful eagerness at all times and in all places, coming to aid us and providing for our necessities, and passing with great solicitude between us and you, O Lord, bringing our groans and sighs to you, that they may obtain for us an easy mercy from your benevolence, and may bring down from you the desired blessing of your grace.” (Soliloquies c. 27[3]). Yet what impels them to such great care of us? Their love for us; “they love” (says the same author) “their fellow citizens, by whose society they expect that the ruin of the schism [caused by the rebellious Angels] may be repaired’ (ibid.).<sup>5</sup> Hence they are near us with such great perseverance that they do not neglect even the greatest sinner, yet to his last breath continually watching for his conversion. O how great are the good deeds each mortal could do, how great are the merits he could win for himself, how great are the evils

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<sup>4</sup> BERNARDUS, “*In the Nativity of the B.V. Mary—On an aqueduct,*” § 7, in “*St. Bernard Abbot of Clairvaux—Sermons on the saints,*” sermon 68: PL 183, 441

<sup>5</sup> AUGUSTINE, “*A Book of Soliloquies of the Soul to God by St. Aurelius Augustine Bishop of Hippo,*” chapter 27, n. 3, in: AMS, p. 181.

he could avoid, if he paid attention and obeyed to this holy spirit, given him by God the father of the heavenly luminaries [cf. James 1:17], as his guide and leader?

Finally the third tutelar patron is that Saint, whose name we took for ourselves either in Holy Baptism or in Holy Confirmation. For we call such saints our patrons, because they do more for us than temporal patrons would wish to do for their clients. Is the good God angry with us? they appease His anger; does He not grant our requests? they intercede on our behalf; does he want to punish us? they restrain him; does he spare us? they thank him. They favor our good deeds, favor our merits, favor our happiness, and await us with far greater longing than companions in port await for the shipwrecked.

And therefore, as is the custom of the Church, I would devoutly suggest that we celebrate the recurring festivities of these our tutelar patrons with an octave. In what way? On each of the eight days let us do something pious and good in their honor. On one day one should attend the sacrifice of the Mass, on another give alms, on another apply some mortification to the body, on another pardon wrongs, if there are any to be pardoned, and on another, if there are none, acquire virtues, on another we should practice some work of mercy, on another say our prayers with greater fervor, and on another live in great recollection and devotion. Finally we should perform whatever is acceptable to God, whatever brings honor to our patrons and whatever is salutary to us and our neighbor, because of our love and reverence due to them. In this way we shall have honored our Tutelar Patrons in the best way.

## Chapter XXI

### *The Restoration of the Mystical Temple*

The Mystical Temple is brought to ruin by impious deeds, and repaired by pious deeds. Thus redeeming sins with alms is advised by Daniel<sup>1</sup> to the king of Assyria. Thus prayers, along with merciful generosity, and the burial of the dead, made Tobias a friend of God.<sup>2</sup> For mercy embracing everything is able both to appease the angry God and to retain the grace of the Favorable God.

There are fourteen works of mercy, with which you will achieve everything with God.

Those relating to the body are recorded in the following line of verse:

*I visit, give drink, give food, ransom, cover, welcome, bury.*

Those relating to the spirit are contained in the following line of verse:

*I advise, forgive, console, admonish, teach, pray, remit.*

The remarkable work of *visiting the sick* is praised by our Lord and Savior Himself, who said, “[I was sick], and you visited me” (LV Mt 25:36). Those, who practice this work in a truly praiseworthy manner, do not approach the beds of the poor and the sick with empty hands. John of God, as he is called, a most blessed man, founded an Order, that has the duty and the vocation to seek out the sick who have become poor and to take care of them. In all the regions of Europe,

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<sup>1</sup> Cf. *VUL Dn* 4:24: “Wherefore, O king, let my counsel be acceptable to you, and redeem your sins with alms, and your iniquities with works of mercy to the poor; perhaps he will forgive your offenses.”

<sup>2</sup> Cf. *Tb* 1:6, 19-21; 2:3, 7-9, 16.

among the Christians of true faith, this most pious Order has become so famous for its distinctive charity, that we commonly call it the Good Brothers<sup>3</sup> because of their truly good work, with which they are very occupied.

In many places, especially in Rome, there are houses for the sick, to whom the generosity of merciful people providing everything, along with medicines, paves for itself a sure path to heaven. In that City one can also see the Supreme Rector of Seminaries, also the purple-clad august assembly of the Church, in turn at the feet of the destitute and the sick, with how great a consolation for them! with how great a profit for themselves! with how great an edification of the people! For who would not dare to undertake what the purple-clad are not ashamed of?

Next, *to give food and drink to the needy* is proper to great mercy. Clement IX, who died in a very saintly way two years ago (I write this in 1671), following the custom of Gregory the Great frequently invited the poor to his table.<sup>4</sup>

<sup>3</sup> *St. John of God, born in Portugal (died 1550), founder of the Hospitaller Order, whose aim is: "Bodily and spiritual assistance of the sick and the needy, especially the poor," founded 1537; approved 1571. They are commonly called the "FateBeneFratelli," and in Poland the "Bonifratrzy." Cf. BOTIFOLL Riccardo OH, "The Hospitalers of St. John of God": DIP VI, 982s.*

<sup>4</sup> *Pope Clement IX died in 1669. The author could have learned of his "inviting the needy to his table" from hearsay at the time of his stay in Rome at the end of 1667 (the year when Clement was made Pope) and the beginning of 1668. Clement IX was known for his mercy and generosity towards the poor; cf. SORANZO Giovanni, "Clement IX, Pope": ECat III, col.1830. He evidently imitated St. Gregory I, the Great, who excelled "chiefly in mercy towards the poor," and as Roman Pontiff "everyday invited twelve poor men to serve them food and drink." Indeed, in the church of St. Gregory on the Caelian (the oratory of St. Barbara) there still exists "a marble tablet from the Roman era which according to tradition was used by St. Gregory I, Pope, for the repast of the poor." Cf. MONACHINO Vincenzo, "Gregory I": BSVII, 271-275 (PXI: "The Fame of Holiness and Worship"); PESCI Benedetto, "Gregory I, Pope, called the Great": ECat VI, 1123-24.*

Those who have experienced it, speak about this charity far and wide.

But also illustrious women, like Elizabeth,<sup>5</sup> Hedwig,<sup>6</sup> and Cunegunda<sup>7</sup> became famous through this virtue. Fortunate women, if they now have imitators! But if high rank or public business hinders someone from this work, he will not lack a reward if he does it through others.

*The ransoming of captives*, especially from infidels, o how glorious! How meritorious! Paolinus, bishop of Nola, who got rid of all that belonged to him and to the Church for this work [of mercy] and finally gave himself up as a ransom for the son of a poor widow.<sup>8</sup> What can those say to this

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<sup>5</sup> That is, like St. Elizabeth of Hungary (died 1231); cf. LH, *Second Reading for the Office of Reading for the 17<sup>th</sup> of November, when her memory is celebrated*.

<sup>6</sup> Saint Hedwig, the wife of prince Henry of Silesia, who enclosed herself in the Cistercian monastery in Trzebnica when her husband died. When she was still in the world, St. Hedwig always had 13 poor people in her palace, to whom she served food and drink. Cf. NOWODORSKI Michal, "Jadwiga": EKosc VIII, 363.

<sup>7</sup> Blessed Cunegund, a Sister of St. Clare (died in 1292), who founded a monastery in Stary Sacz in the year 1280, where she died in 1292. Her body was highly venerated there. Also the parents of the author, who lived in neighboring Podegrodzie had great devotion towards her, and the author himself had such a devotion towards the blessed Cunegund from his youth. Cf. *Positio*, pp. 7. 15. 207. 566. 635. 661.

<sup>8</sup> Saint Paolinus, bishop of Nola (died 431). The author mentions "the episode narrated by Gregory the Great in his *Dialogues* (I,3), where we read that Paolinus offered himself as a voluntary prisoner of the Vandals, in place of a young man, son of a widow, who had been captured and carried off to Africa by the invaders. It is said that he lived as a slave, gardening in the court of the barbarian king until, recognized as a bishop, he was freed with the other prisoners from his city. The fact to be considered legendary, insofar as it concerns Paolinus, could not be altogether such if it refers to another Paolinus, one of the two homonymic successors of our Paolinus to the See of Nola...to them adapts itself better the chronology relative to the invasion of the vandals "; CELLETTI Maria Chiara, "Paulinus, Pontius Meropius Anicius, bishop of Nola, saint," : BS X, 156-160 (P.I: Life).

whose gold groans confined, when it would be most right to use it for captives groaning among the Moors and Scythians? Saint Peter Nolasco, as well as St. Raymond, founded holy congregations of Religious who devoted themselves to ransoming of captives with such perfection that they gave themselves in pledge for their freedom.<sup>9</sup> I grieve that such men as these, so pious and holy, are absent from Poland,<sup>10</sup> when legions of the Sarmatic race are detained, with danger to their eternal salvation, both among the Tartars and among the Turks, whom they could help.<sup>11</sup> Cornelius the mimic actor is equal to that most holy acetic Theodulos in God's reckoning: in order to find a remedy for the feelings of shame of a certain noble lady and secure the freedom of her bankrupt husband, confined by his creditors, he had sold his clothes and furniture, and having received in this way four hundred gold-

<sup>9</sup> *Saint Peter Nolasco, founder of the Order of the B.V.M. de Mercede (the Mercedari), dedicated to the ransoming of prisoners (died 1249). It is however not possible to verify the assertion of the author that these religious applied themselves to their task with such perfection that "they gave themselves in pledge for their freedom," because actually "the ransoming was secured with money collected by religious in various places, but also through the sale of certain goods that the faithful gave for this purpose," whilst only as stated by the law—in the case of an insufficiency of material means—"the religious had to offer themselves in place of the slave (this will be the fourth vow of the Mercedari)"; cf. RUBINO Antonio, "Peter Nolasco, saint": DIP VI, 1704-1710; IDEM, "Mercedari": ibid. V, 1219-1223. Yet no examples of this pledging oneself are known to us. St. Raymond of Penafort (died 1275) contrary to the assertion of the author (which is based on an incorrect historical tradition) was not founder of either the above-named Order nor of another Order with the same specific aim, but simply assisted the Mercedari religious with his advice at the beginning of their foundation (in 1218). Cf. RUBINO A., ibid.*

<sup>10</sup> *Yes, it is true: while the Order of the B.V.M. de Mercede (for the ransoming of captives) extended its activities from Spain into Italy, France, Ireland, Africa and America, there were no members of this Order in Poland; cf. BARTYNOWSKI Maryan, "Mercedaryusze": PEK XXVII-XXVIII, 7-8.*

<sup>11</sup> *This statement of the author is confirmed in: BYSTRON Jan Stanislaw, "Dzieje obyczajow w dawnej Polsce" (The History of Customs in Ancient Poland), Warsaw 1934, I, 131-133.*



en coins, he offered it to relieve another's misery.<sup>12</sup> Just consider how highly God values you, who value your own wealth as nothing, if you offer it to the poor.

The very law of nature bids us *cover the naked*. For how can we bear uncovered flesh of our flesh? That woman Thaumaturge of Sienna could not bear it: she stripped herself of her under-garment to cover a pauper and for that reason, as a gift from Christ, she never felt cold again<sup>13</sup>. Martin could not bear it being still a catechumen, he covered a naked man, I should have said Christ, with half his soldier's cloak.<sup>14</sup> John Gamrat, bishop of Cracow, could not bear it: he—otherwise not holy—used to be followed by carts loaded with clothes, which he used to place on any needy people he met, and for that reason he deserved to be warned at the right time by the grace of God concerning his death, so that he could add penitence to his mercy and be saved.<sup>15</sup> And as for you, who are

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<sup>12</sup> *This event is confirmed as legendary (without mention of the purpose and the way of the help offered to the poor woman), so that Theodulos is recorded as "the name of a legendary hero, ... According to this Theodulos abandoned his office as town-prefect at the age of 42 He lived for 48 years in the neighborhood of Odessa on a pillar. He wanted to know who could equal him in supernatural merits; he was informed in a vision that it is the mimic actor Cornelius in Damascus. He went there and found him in rather high society, but learned that he had once helped a poor woman with his wealth the Legend offers no historical point of support "; cf. KÖTTING B., "Theodulos": LThK (1965), X, 53. Cf. Jarra, p. 40, note 9.*

<sup>13</sup> *Probably the author is speaking here of St. Catherine of Sienna (1347-80).*

<sup>14</sup> *St. Martin, bishop of Tours (316/317-397) who in the depth of winter met a half-naked beggar. Having no money left he took his sword, cut his own soldier's cloak in half and gave one half to the poor man. The following night in a dream he saw Christ, clad in the half of his soldier's cloak, who said to the angels: "Martin, although still a catechumen, covered me with this coat": LAHACH Jacques, "Martin, bishop of Tours, saint": BS VIII, 251.*

<sup>15</sup> *Here the author probably confused Peter Gamrat, the bishop of Krakow, (1487-1545) with his brother John. The words "otherwise not a holy man" probably refer to the fact that the bishop's "a long-time friendship with Dorota Dzierzowska neé Sobocka, confidant of Bona, already scandalized his contemporaries, as well as his excessive lavishness, his inclination for*

immersed in the filth of sins, will you not release yourselves by the clothes given to the poor?

*To give lodging to the strangers* is an act of great merit. The Son of God approved of this virtue in his Apostles Luke and Cleopas, who compelled Him to dine [with them], and, as He broke the bread, He manifested Himself as both God and man.<sup>16</sup> Blest indeed was that City, which, as an old history of the Holy Fathers mentions, had such merciful citizens that they would snatch strangers to themselves so as to treat them generously. Woe to you, who perhaps feed many dogs and yet allow men to die of hunger! you, who close your doors to the strangers, and keep even religious men away from your doors; will Christ not cast you out from the gate of heaven? Do you not know that a prostitute was received into the dwellings of heaven because she offered a hospitable welcome to Joshua and Caleb?<sup>17</sup> A guest comes, Christ comes.<sup>18</sup> He who receives a guest, receives Christ; and would not Christ receive the man who received him, into his eternal abode?

*To bury the dead free of charge*, simply out of charity, is not considered by God as a service of little value. It happens rarely, especially in a rather small gathering of persons, but there are few people who do it. In this matter Tobias the elder is the most renowned, as I have already indicated.<sup>19</sup> Raphael the Archangel said to him: "Since you prayed with tears and

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*a cavalier lifestyle (famous gluttony); HARTLEB Kazimierz, "Gamrat Piotr; of the arms Sulima": PSB VII, 266. Although only in a general way, but the bishop's mercy is confirmed by the following words: "Gamrat was a squanderer but he was generous and merciful" GALL Stanislaw, "Gamrat Piotr": PEK XIII-XIV, 39.*

<sup>16</sup> Cf. Lc 24, 13-32.

<sup>17</sup> Cf. Jos 2,1-22; 6,22-23. 25

<sup>18</sup> This reminds us of the well known Polish proverb: "A guest in the home; God in the home."

<sup>19</sup> Cf. note 2 of this chapter (p. 165 of the original text).

buried the dead, and abandoned your supper, and concealed the dead by day in your house, and at night buried them, I have offered your prayer to the Lord” (Tb 12:12-13). Certainly the most effective prayer is made by the one who, when he wishes to obtain God’s mercy, shows mercy to a man. Yet what more eminent form of mercy can there be, than that shown to the dead, from whom no reward, no gratitude and no praise can be expected? Those who do this by all means gain immortal life for themselves.

But now we turn to other works of mercy, which are called spiritual because they have effect on the soul, not on the body. *Giving advice* sincere and salutary to one who needs it, is the mark of a most virtuous mind. God creates wise men, so that those who lack wisdom may be assisted and directed by them. He who does this without a desire for a reward is truly merciful. For at some time or other, right advice is more useful than whatever great financial support. Many would fall into hell, unless they met excellent advisors; not a few would perish if they were not saved by another’s advice. Experts should therefore give the advice they consider most salutary in the forum of conscience, in the forum of law, in the Chancery, and in military service, motivated by love, and so, by this admirable virtue, they will provide much for their own salvation. How great are things that one young virgin Theresa accomplished in the Church of God when, in addition to the Holy Spirit, she made use of the best counselors!<sup>20</sup> How many mortals, not just her, did St. Peter of Alcantara advance to heaven with his advice!<sup>21</sup> The

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<sup>20</sup> *St. Theresa of Avila (1515-1582). Among her “best counselors” one should number the Jesuit Fathers: D. de Celtina, J. de Pradanos and then too B. Alvarez. In the latter part of her life she received counsel from: St. Francis Borgia (1557) and St. Peter of Alcantara (1560-1562). Cf. VALENTINO di St. MARLA, ‘Theresa of Jesus’: BS XII, 396.*

<sup>21</sup> “How many...!” here signifies “many,” but we were unable to find confirmation of such an affirmation, at least in the sense of the advice given

gifts of the Holy Spirit should be spread out. It is either envy or malice to refuse to show what is virtue to one who desires it, and it is greed to want a reward for one's advice.

*To forgive* those who wrong us, and to be reconciled with our enemies, this—I say—is not just peculiarly Christian but distinctly divine. For in what manner do we more express the goodness of God than in forgiving offenses and loving our enemies? Indeed the Goodness of God shone out most brightly for us in this that He reconciled us to Himself through His Son, while we were His enemies, not only granting us forgiveness of our sins, but willing to sacrifice Him for us, in order to satisfy justice. Emphasizing this the Apostle said: “When we were still weak, at the appointed time Christ died for the wicked. For hardly anybody dies for a just person, although someone might perhaps dare to die for a good man. Furthermore God commends His Charity in us: since while we were still sinners Christ died at the appointed time for us; while we were enemies, we were reconciled to God through the death of his Son” (Rom 5:10). Weigh out each of the points, as you read it, and imitate what is said there as far as this is allowed for man. Who would give his debtor the money, with which he may repay the debt contracted? Who, that his enemy may not die, is willing to die for his sake? The Son of God did this for us, our Creator and Savior. Shall we then, out of love for Him, not give pardon to those who ask for it? Shall we not show favor to our enemies? It was St. Ubald, Bishop of Gubbio, who showed

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*separately to individual persons (as this happened in the case of king John III of Portugal, to whom he gave first hand advice on questions of conscience, and St. Theresa of Jesus, who “had him as her spiritual director and supporter of her Carmelite reform”). Otherwise he was able to impart advice in a collective manner as a famous preacher (popular missions in Spain and Portugal). Cf. BLASUCCI Antonio, ‘Peter of Alcantara’: BS X, 653-654.660.*

this favor after being humiliated by a despicable man to the bottom of his heels; thus, intending to avenge this contempt, he inflicted a great wound on his enemy—a kiss.<sup>22</sup> Our Savior prompted us to this kind of mercy when he advised, saying: “Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift” (Mt 5:23-24). Listen to this, you, who nurture never-ending hatreds and foster continual rancor in your hearts, you are waiting for a chance for vengeance, and meanwhile, in the most Holy Eucharist, with Judas, you give kisses to Christ the Lord. If your trespasses are to be forgiven you, as you are used to forgive your enemies, then your salvation is lost, you have perished. Therefore “love your enemies” as Jesus urges, “that you may be children of your heavenly Father” (in Mt 5:44- 45).

*To console the afflicted*, not only by words but also by deeds, is a mercy not easily attained. Dido boasted of such a mercy in a poem of Virgil: “My own acquaintance with misfortune has been teaching me to help others who are in distress” (Aen. 1).<sup>23</sup> Once an exile herself from Tyre she gave a

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<sup>22</sup> St. Ubald, the bishop of Gubbio, (1084-1160). He was consecrated bishop by Pope Honorius II in 1128/29, and “governed the diocese of Gubbio for 31 years”; cf. DEL RE Niccolo, “Ubald, bishop of Gubbio”: BS XII, 733. The event indicated here by the author is confirmed in the following way: “He distinguished himself by an admirable gentleness and patience. When a certain mason was found guilty of violating the Bishop’s property, Ubald not only forgave him but also gave him publically a kiss of peace”; see BLACHUT Augustyn, “Ubald Saint Bishop”: EKosc XXIX, 381.

<sup>23</sup> VIRGILIUS Publius Maro, Aeneid I, vv. 627-630: “The Works of Publius Virgilius Maro,” ed. C.H. Weise, Leipzig 1844, p. 119. The words quoted by the author here are found in the last verse of this stanza: “Therefore, come, gallant friends, and proceed to my home. A fortune not unlike yours has harassed me, and led me, too, through many tribulations, to rest at long last in this country. My own acquaintance with misfortune has been teaching me to help others who are in distress.”

most kind welcome to the exile Aeneas from the whole of Carthage.<sup>24</sup> This was indeed helping the afflicted by deeds (and she was a gentile). In addition to words full of consolation the faithful friends gave some gifts to Job: “each one gave him a piece of money and a gold ring” (Jb 42:11). John comforted the Most Blessed Virgin, the Mother of God, shattered by the most cruel death of her most beloved son; from that hour when he closed our most loving Savior in the tomb, he “took her into his home” (Jn 19:27). Encouraging his disciples our heavenly Teacher said: “Do not let your hearts be troubled or afraid” (Jn 14:27). By contrast the prophet weeping over Jerusalem sang: “Bitterly she weeps at night, tears upon her cheeks, With no one to console her of all her dear ones; Her friends have all betrayed her and become her enemies.” (Lam 1:2). What is more painful than not to have someone who shows sympathy in one’s grief? What is more wicked than to add affliction to the afflicted? Beware of this, Christians, and when you can, cheer even your enemy when he is distressed. Victorious Alexander had mercy upon the defeated Darius:<sup>25</sup> such things are not convenient for us. And yet we are commanded to weep with the weeping of the Apostle.<sup>26</sup> And Christ our King and Law Giver did not teach us anything else by his example, when “on seeing the city” in which he was soon to be killed, shortly to be ruined, “he wept over it” (Lk 19:41).

One who knows his own weakness readily shows sympathy towards the spiritual fall of others. Philip Neri, that

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<sup>24</sup> See the explanation of this passage in Jarra, p. 43, note 1.

<sup>25</sup> Alexander the Great, king of Macedonia (336-323 B.C.). The author does not say how he “nobly had mercy” to Darius III, the Persian king, when he conquered him. Perhaps in the sense that after Darius was killed by his fellow-countrymen “Alexander had his corpse taken to Preside, where it was buried with all honors in the tomb of the kings”; GIAN-NELLI Giulio, “Alexander III of Macedonia, the Great”: *EI II*, 333.

<sup>26</sup> Cf. Rom 12:15.

most renowned Father,<sup>27</sup> used to say when he heard that somebody had committed a rather grave sin: “May God keep me from doing worse things.”<sup>28</sup> Certainly if a disaster suffered by our neighbor can at times elicit our tears, a spiritual downfall ought to elicit them more. For what is more unfortunate than a man be made an enemy of God through sin? Such men are to be helped and comforted in every way. From this is derived another work.

*Admonishing the sinner.* Many would correct their vices, if they had prudent admonitors. I said ‘prudent’. For admonition is seldom useful when employed with ardent zeal; not at all, when it is employed with furious anger. Just as men gradually grow accustomed to their vices, equally they are to be withdrawn from them. Violence is everywhere hurtful. Therefore David had, I believe, a very pleasant and cautious admonition of Nathan before his eyes when he sang: “The just man shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head”(LV Ps 141:5). The Apostle did not prescribe anything different: “Brothers,” he said, “even if a person is caught in some transgression, you who are spiritual should correct that one in a gentle spirit.” (Gal 6:1).

But another’s failings should not be made known, before those who fail have been fraternally admonished in private. When a fault of an individual, and to a much greater extent the sin of several or of a community, becomes known to more

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<sup>27</sup> *St. Philip Neri (1515-1595). Cf. GASBARRI Carlo, “Filippo Neri”: BSV, 760-789.*

<sup>28</sup> *It is not known where the author of the TDM found these words. Cf. CERRI Oreste, “St. Philip Neri Anecdotes,” Rome 1939, p. 253, where one reads: “When the Saint heard the story told about some grave offenses committed by someone, instead of being surprised or scandalized, , joining his hands in an act of prayer he used to say: “Lord, put thy hands on my head, otherwise I also could do this and even worse!”*

persons, it is usually fiercely defended; some prefer to suffer the loss of their salvation, even though very imprudently, than of their good name. They can be turned away from this evil by wise admonitors.

On this point therefore heavenly Wisdom leaves us an excellent rule, saying: "If your brother sins [against you], go and tell him his fault between you and him alone. If he listens to you, you have won over your brother. If he does not listen, take one or two others along with you, so that 'every fact may be established on the testimony of two or three witnesses.' If he refuses to listen to them, tell the Church. If he refuses to listen even to the Church, then treat him as you would a Gentile or a tax collector." (Mt 18:15-17). Just see how gently and cautiously we must proceed in fraternal correction! Some correct themselves, when they hear their own shortcomings being rebuked in others; some unless they see their faults, do not acknowledge them, and believe that others are being corrected in them; some are made worse by frequent admonition; some eagerly desire to be admonished even in the smallest things. And so to these this saying applies: "He who rebukes a man gets more thanks in the end than one with a flattering tongue." (Prov 28:23). And deservedly so! For why should we avoid rebuke, let alone admonition, when it is "better to be rebuked by a wise man than to be deceived by the flattery of fools" (LV Eccl 7:5)? Why should we avoid rebuke, since "open rebuke is better than hidden love" (LV Prov 27:5-6)? Why should we avoid rebuke, since "better are the wounds of a friend than the deceitful kisses of an enemy" (LV Prov 27:6).

I return again to the prudence of a rebuke, and I do not speak ineptly. One must have a regard for the nature of those to be rebuked, and their character; the occasion and method must be wisely applied; indeed one must most fervently pray



to God for the obstinate and destitute of grace, that He may accomplish with His light what exceeds our prudence or authority, since sometimes with this light He converts the most wicked into the most holy. Here prayer helps more than harsh rebuke or severe blame. Thus it was very well said: "One should patiently suffer what one cannot amend in oneself or in others, until God ordains otherwise. If anyone admonished once or twice does not submit, do not quarrel with him, but entrust all to God, so that his will be done and honor may come to be in all His servants; for He knows well how to change evil into good."<sup>29</sup>

I do not, however, advise against admonition. For *everybody has a commandment concerning his neighbor*.<sup>30</sup> Yet I do not permit connivance, since it destroys entire communities. In this regard I want charity to be joined to prudence and patience. For the Apostle also gave this injunction to Timothy: "Proclaim the word; be persistent whether it is convenient or inconvenient; convince, reprimand, encourage through all patience and teaching" (2 Tm 4:2).

For the rest, to fulfill the law of fraternal correction, it is sufficient to not approve an action, if corrections cannot be done otherwise. For who would begin to contest with the mighty about the good? unless perhaps you have been armed with the grace of God, in which case I shall advise you to proceed to the battle and you will either die or conquer. You have great examples of great men.

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<sup>29</sup> *ICH, Bk. I, c. 16, 1-2.*

<sup>30</sup> Cf. *VUL Eccl 17:12*: "He gave to every one of them commandments concerning his neighbor." ( *NRSV Sirach 17:14* "And he said to them, 'Beware of all unrighteousness.' And he gave commandment to each of them concerning his neighbor." ) ( *NAB Sirach 17:12* "He says to them, 'Avoid all evil'; each of them he gives precepts about his fellow men." )

Among the Hebrews there is John the Baptist,<sup>31</sup> among the Latins – Boethius<sup>32</sup> with Symmachus,<sup>33</sup> and Martin<sup>34</sup> with Gregory,<sup>35</sup> among the Greeks – Chrysostom<sup>36</sup> with Ba-

<sup>31</sup> Cf. Mt 14:10.

<sup>32</sup> Boethius, Anicius (480-524). “In 523, because he defended the senator Albinus who was accused of a secret communication with the emperor Justinus to the detriment of Theodoric, Boethius was involved in the same accusation, exiled, imprisoned and finally tried and condemned to death on the 23rd of October 524. It seems likely that national and religious motive lay behind this tragedy, since Theodoric was a barbarian and an Arian, whilst Boethius was a champion of Catholicism and of what was Roman. Traditionally Boethius has always been venerated as a martyr”; DEGL’INNOCENTI Umberto, “Boethius, Anicius Manlius Torquatus Severinus”: *ECat II*, 1753-54.

<sup>33</sup> St. Simmac, pope (498-514). He suffered much from the faction of the anti pope Laurentius (“harassed for a long time by a faction of Schismatics”—*MR*, 19<sup>th</sup> July, p. 172). “The enemies of Symmachus, not being able to further contest his election had recourse to accusations and calumnies. Cf. *AMORE* Agostino, “Symmachus, Pope, saint”: *ECat XI*, 630.

<sup>34</sup> St. Martin I, Pope and Martyr (died 656), “who held a Synod at Rome and condemned the heretics Sergius, Paulus and Pirrhus. For that reason, on the orders of the heretical emperor Constans, he was captured by trickery and taken to Constantinople and exiled to the Chersonese. There he died, exhausted by hardships on behalf of the catholic faith”; *MR*, 16<sup>th</sup> September.—“Captured by the emperor Constans in 653 and taken to Constantinople, he suffered much; finally he was taken to the Chersonese and died there in 656”: *LH*, 13<sup>th</sup> April. Cf. *DANIELE* Ireneo, “Martin I, pope, saint, martyr”: *BS VIII*, 1293-1297.

<sup>35</sup> Probably the author is speaking here about St. Gregory VII, Pope and Confessor (1073-1085), who suffered much “in conflict with the empire.” The champion and fiercest defender of Ecclesiastical freedom” (*MR* 25<sup>th</sup> May) he died on the 25<sup>th</sup> May 1085 saying: “I have loved justice and hated injustice, therefore I am dying in exile”; cf. *MICCOLI* Giovanni, “Gregory VII, pope, saint”: *BS VII*, 337-354. Elsewhere one can read: “Attacked chiefly by king Henry IV, he died as an exile in Salerno in 1085”; *LH*, 25<sup>th</sup> May.

<sup>36</sup> St. John Chrysostom (died 407) Bishop of Constantinople and Doctor of the Church, “who, cast into exile by a faction of enemies, was recalled thence by a decree of St. Innocent I, Pope. On the journey he suffered many evils from the soldiers who were guarding him, and died”; v.: *MR*, 14<sup>th</sup> September. Elsewhere one can read: “Overwhelmed by the hatred of the imperial court and by men who hated him, and of the envious people,

sil;<sup>37</sup> among the English – Thomas of Canterbury<sup>38</sup> with More, the other Thomas;<sup>39</sup> among the Poles (passing over other nations in silence) – the glorious Bishop Stanislaus,<sup>40</sup> and others of great renown. While they bravely accused others' transgressions, or made admonitions, or did not support impiety, they experienced most intense hatred, or exile, or

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*he was twice compelled to go into exile; worn out by his afflictions, he died on 14<sup>th</sup> September 407"; see LH, 13<sup>th</sup> September.*

<sup>37</sup> *St. Basil the Great (330-379), Bishop of Caesarea in Cappadocia and Doctor of the Church, who "defended the Church against the Arians and Macedonians with indefatigable firmness"; see: MR, 1st January. The Arian Valens "tried several times to obtain the surrender of the bishop through Modest, who was the prefect of the East, but the fearless pastor did not allow himself to be intimidated by threats and the order of exile."; cf.: STIERNON Daniele, "'Basil the Great, bishop of Caesarea, Doctor of the Church...": BS II, 914.*

<sup>38</sup> *St. Thomas Becket "clergyman of Canterbury," Bishop and Martyr (1118-1170). "He strenuously defended the rights of the Church against king Henry II, as a result of which he was compelled to go into exile for six years in France. He returned to his native-land and still suffered much more, until he was killed by some of the king's attendants in 1170"; see LH, 29<sup>th</sup> December.*

<sup>39</sup> *Saint Thomas More, Martyr, Chancellor of the kingdom (1477-1535) who "was beheaded on the orders of king Henry VIII for his defense of the catholic faith and the primacy of blessed Peter"; see MR, 6<sup>th</sup> July—His memory is celebrated by the Church along with St. John Fisher, Bishop and Martyr, for "both were beheaded on the orders of king Henry VIII, whom they had opposed on the question of the dissolution of his marriage, in 1535," cf.: LH, 22nd June.*

<sup>40</sup> *St. Stanislaus, Bishop of Krakow and Martyr (1030-1097), who "was killed by king Boleslaus, whom he had reproached"; cf.: LH, 11<sup>th</sup> April. Cf. also NARUSZEWICZ Peter, "Stanislaus (in Polish: Stanislaw), bishop of Krakow, saint, martyr": BS XI, 1362-1366, where the explanation of the conflict between the bishop and king proposed by the historian Vincent Kadlubek (1160-1223) is supported: "who, basing himself both on religious tradition and on the information gathered from the descendants of the first-hand witnesses ascribes the conflict between Stanislaus and king Boleslaus II to the injustices and acts of cruelty committed by the latter towards his subjects; the action of defending them against the insolence of the sovereign was sustained by Stanislaus until his martyrdom."—A scientific proof of this thesis is found in the work: BE+CH Stanislaw, "Saint Stanislaus, Bishop, Martyr, patron of the Poles," London 1977.*

death. Do you have so much grace? Then dare to not spare the wicked, and you will obtain the crown.

Those who are accustomed to *teach the ignorant* should consider that the following saying of the prophet refers to them: “Those that instruct so many to justice shall shine as stars for all eternity” (LV Dan 12:3).

I said little. Those who will instill a knowledge, love and fear of God in others’ hearts, will come near to the titles of God’s Mother. O how admirable are Christ’s co-workers, who only in consideration of his love, sincerely and carefully put forth to children, especially to those who are ignorant and uncouth, or in error, all that is necessary for salvation, for leading a life in a Christian way, for avoiding vices and embracing virtues.

No work of mercy is more distinguished than this, none is more blessed. Such a task is fulfilled in schools by teachers, in our [church] schools by churchmen, in their homes by parents, informing their offspring of those things without which eternal salvation cannot be had. But most of all, those who exercise the profession of teaching Christian doctrine: when this is neglected, alas! how many souls fall into hell!

Here I give undying thanks to all those who brought me a knowledge of God and virtue, all those taught me in my ignorance. I ask Jesus not to take away the heavenly reward from them, whether they did this by words or by good examples. May His Majesty deign to impart also to me His grace, so that I do not neglect anything in this regard. Besides, I beg Him to grant as much light and ardor to all those who have the care of souls, as they need, in order to imbue those who are committed to their faith and virtue, with all moral perfection.

And may He most of all bestow the Apostolic Spirit on preachers and parish priests, since by their hard work countless numbers of people should be lifted up to the heavens.

Finally, as an example, we make clear and assert the great mercy of the saintly Prince Ladislaus Jagiello. Indeed, as Duke of Lithuania, chosen to be King of Poland on the proviso that he would embrace the Catholic Religion, later he burned with such a great zeal to bring his people to the worship of the true God, that he personally explained the principal points of the faith to them; he spared no efforts in bringing them into the sheep-fold of Christ and so from Grand-Duke of Lithuania he became a grand Apostle.<sup>41</sup> He could deservedly pray with the king-psalmist: “I will teach transgressors your ways, that sinners shall return to you” (Ps 51:15).

Next, it is the greatest charity *to pray earnestly* to God for the freedom of the souls remaining in purgatory, or to assist them by merciful alms as by various other means. Quite impious and foolish is he who is not moved by their torments, and does not help those who suffer when he can. The Leader, Judas Maccabees, just as vigorous as noble-minded, “took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection of the dead in view” (2 Mc 12:43). This

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<sup>41</sup> *Ladislaus Jagiello, Grand Duke of Lithuania, subsequently king of Poland (1350-1434). By the author he is called “the great Apostle of Lithuania, because Jagiello plans the marriage with Hedwig, the Polish Queen, and after that the baptism of Lithuania,” “accepting proposals and conditions, of which the most important are: christianization of Lithuania and its union with Poland. Towards the end of the year [1386] both the king and the queen baptize Lithuania in Vilnius and endow eight parish churches”; cf.: CHAMIEC Xawery, “Jagiello (Wladyslaw)”: PEK XVII-XVIII, 266.*

was done by a man who was occupied with continual wars, which usually extinguish pity, and who may well have known that the Synagogue did not have as much power as our Holy Mother the Church to apply the merits of Christ the Lord to the faithful departed. What is appropriate for us to do; for us who can obtain much from Jesus, and have such frequent incentives to bring assistance to the souls of the faithful who are destined for temporary torture? Therefore, I am greatly amazed how it is possible that a Christian does not begin to feel deeply the entreaty of these souls who cry aloud in these words: "Pity me, pity me, O you my friends!" (Jb 19:21). What about the fact that we shall have in heaven as many Patrons and helpers as many souls we have brought there, thanks to our help, from the furnace of purgatory! I do not relate many things on this subject; let it suffice to consider and follow what the Holy Spirit declared: "it is therefore a holy and wholesome thought to pray for the dead, that they may be loosened from sins" (LV 2 Mc 12:45-46).

The last work of Mercy, equal nonetheless to the others, is: *to remit offenses*. If Christians were willing to do this zealously, as they should, quarrels would cease, tribunals would be abolished; frauds, deceits and many cunning devices, which vengeance at times contrives, and are for the most part unjust, would perish; many would be presented by God with the true laurel of patience. Saint Paul in times past already enjoined this on the Corinthians, when he said: "But rather brother goes to court against brother, and that before unbelievers? Now indeed [then] it is, in any case, a failure on your part that you have lawsuits against one another. Why not rather put up with injustice? Why not rather let yourselves be cheated? Instead you inflict injustice and cheat, and this to brothers! Do you not know that the unjust will not inherit the kingdom of God?"

(1 Cor 6:6-9). From this conclusion of the Apostle, a serious one indeed, I understand that he who suffers injuries is blessed; while the one who inflicts injury is unhappy. As much as the former will be exalted for disregarding vengeance, so much so the latter will be humbled by God for perpetrating injustice. It is good to forgive, but evil to irritate, offend and oppress. In forgiving I imitate Christ; in oppressing me you emulate the torturers of Christ. Therefore I encourage that injuries be remitted, and discourage that they be inflicted. For it is beneficial for me to suffer innocently, but for you it is greatly detrimental to harass me. Ah! So you must go headlong to hell, because by your persecution you raise me to the heavens? And finally I conclude this with a most devout Father: "The patient man who grieves more over the other's malice than over his own injury, has a great and salutary purification;" [IC I, 24]

As I bring this chapter to an end I wish an increase in good works to be effected within myself and every mortal. For through these the Mystical House of God is repaired and through these the mercy of God is obtained. Our works follow us. "Assuredly on the day of Judgment" (someone said devoutly) "we shall not be asked what we have read, but what we have done; nor how well we have spoken, but in what saintly manner we have lived."<sup>42</sup>

When will this be? "When the Son of Man comes in His glory" (he replies) "and all the angels with Him, He will sit upon His glorious throne, and all the nations will be assembled before Him. And He will separate them one from another, as a shepherd separates the sheep from the goats. He will place the sheep on His right and the goats on His left. Then the

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<sup>42</sup> *ICH, bk. I, c. 3.*

King will say to those on His right, ‘Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world’” (Mt 25:31-34). O most delightful “come”! But by which virtue was it brought forth? By the works of Christian mercy. “For I was hungry” (proceeds God our Judge) “and you gave me food; I was thirsty and you gave me drink, a stranger and you welcomed me, ill and you cared for me, in prison and you visited me” (Mt 25:35-36).

And so let us apply ourselves to the works of mercy, let us exert ourselves; through them we restore the Temples of God, our souls; we repair, I say, the inner man; we shall hear “blessed,” and we shall possess the heavenly kingdom.



## Chapter XXII

### *The Reconciliation of the Mystical Temple*

This takes place in Penance and in Holy Communion. For when the Temple of God, that we are, is polluted by sins, especially mortal ones, as one may conclude from the following admonition of St. Maximus: “whoever,” he says, “either is a Temple of God or desires to be one, should be very careful that pursuing vain things he does not cease to be a Temple of God and becomes a habitation of darkness, becomes a repository of the devil”<sup>1</sup>: therefore for its Reconciliation these two sacraments of Penance and Eucharist, were established by Jesus Christ.

First of all, the Voice crying in the wilderness quite rightly proclaimed, that Penance is a kind of second Baptism.<sup>2</sup> For what stains of the soul would Penance not cleanse completely? What sins would Penance not wash away? If the devil himself applied himself to Penance, he would be

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<sup>1</sup> *Probably this is a quotation from a work unknown to us of St. Maximus “the Confessor” (580-662), “a man conspicuous for his learning and zeal for catholic truth” (MR 13<sup>th</sup> August). “His moral and acetic writings had great importance, among which are recorded his ‘acetic Book’ and the ‘Chapters on Charity,’ and also those which add a dogmatic and mystical interest to their acetic content ; cf. VONA Costantino, “Maximus the Confessor, saint”: BS IX, 44-45. The quotation has not been verified because I was not able to find it according to the matter treated in neither for St. Maximus the Confessor (PG 90) nor for St. Maximus of Turin (Corpus XXIII). N.B. Jarra too was unable to find this quotation (cf. Jarra, p. 48, note 2).*

<sup>2</sup> *By this expression St. John the Baptist is intended, who described himself in this way (LV Jn 1:23: “I am the voice of one crying in the wilderness”) and asserted of his activity: “I indeed baptize you in water unto penance” (LV Mt 3:11).*

restored to his original grace, because true penance contains true humility, to which God can deny nothing. Yet one should take into consideration that the word Penance is fitting both to a virtue of this kind and the Sacrament.

Here we treat only of the latter. For although the power of the virtue of penance is great, the power of the Sacrament is however greater, by which sanctifying grace is properly conferred, unless some obstacle is placed before it on the part of the penitent.

To prevent this from happening, one who intends to go to the Sacrament of Penance, must first of all make a preparation; by giving alms, or by fasting, or by some similar mortification of the body directed to this end, that God may impart to the penitent the grace of a perfect knowledge of his sins, both in general and in particular, of a true contrition and a sincere and salutary confession. You should begin the examination of conscience with a brief prayer; then the examination should be done in a rather retired place and free from witnesses, not in a perfunctory manner but through a careful scrutiny of each of your particular thoughts, words and deeds, taking into regard the commandments of God, and of the Church, and the duties proper to one's own situation, just as we have taught above in the method of daily examination. In my desire for brevity, I do not intend to set up here a list of sins that can be or are usually committed, since conscience itself is the list; if it is deeply examined, it will show what one should grieve over, confess and censure.

Afterwards sorrow for all one's sins and for one's particular mortal sins, should be elicited, with serious abhorrence for them and a firm purpose of amendment: this does not consist so much in feelings and tears, even though these are good

and most pleasing to God, as in the acts of judgment and understanding, by which the gravity of a sin is understood, which results from having offended the supreme Good, and from the prompting of the will, which abhors the sin especially for the same reason, that is, the offense of the supreme Good. But if one would not have such a sorrow and abhorrence, but rather would have some inclination to a certain sin, especially one that has often been committed, then having made a humble petition to the Lord God for the gift of true contrition, one should accuse oneself of the imperfection of this contrition. For what will happen is that God will accept what is in him, and will grant him what is in Himself.

Finally, he should proceed humbly to the confession of his sins, as though intending to plead a cause against himself before God the judge, so that he may gain pardon sooner by accusing himself. In this sacred tribunal, having first asked a blessing of the confessor, one should not leave anything unsaid out of fear or shame. For he is confessing not to man but to God, to whom all that is inside of every man is very well known, and to whom sins are known before anyone commits them, and from whom nothing can be concealed. He should recount all sins with sorrow, without obscurities, adding, where necessary, aggravating circumstances, or ones which change the kind of sin, not betraying an accomplice, not minimizing the sins, not arguing.

Finally he should listen to and carry out the confessor's admonitions, counsels, remedies and humbly accept the penance imposed upon him, and perform it without delay, adding more on his own initiative, since discreet confessors, although for various reasons give a small penance, they wish nevertheless that penitents should voluntarily do more, when

they can. For it this way, they will gain both a more assured remission of punishment and a more abundant grace of amendment. In addition he should not neglect the acts which help to gain indulgences. For in this way, through God's kindness, by performing a few works, he will be freed from many punishments and will become a perfect friend of God.

Concerning Holy Communion, I hardly dare to say anything, because of the Majesty of so great a Lord who is contained therein. Consider that you are approaching God, before whom all power becomes powerless, all strength trembles, all majesty becomes insignificant and all wisdom vanishes. Yet because He is of unbounded goodness, He not only kindly waits for you, but—what is more—calls you to Himself, so that He may cleanse and sanctify your inner being by the sharing of himself.

What are you now feeling, you impious one, as you draw near to such great mercy? Be confounded by your wickedness, be encouraged by His clemency and pray that He may have as much mercy on you as you need.

I do not prescribe how often you should use this reconciliation of your Mystical Temple. I advise this: those first faithful Christians were always most ready to die for Christ, because they refreshed themselves by Holy Communion almost every day.

You should allow yourself to be guided by the advice of your Spiritual Father, mindful of what was written most right-

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<sup>3</sup> *Saint Cyril, Bishop of Alexandria and Doctor of the Church (died 444). The works of St. Cyril are found in: PG LXVIII, LXXVII. Of his exegetical works the "Commentary on the Gospel of St. John" is "one of the more important writings"; cf. VONA C., "Cyril of Alexandria, Doctor, saint": BS III, 1309-1315.*

ly by Cyril:<sup>3</sup> “Do you suffer from pride? receive the Eucharist, that is, Christ humiliating Himself down to flesh, indeed down to bread, and this humble bread will make you humble. Are you afflicted with temptation of lust? receive the wine that generates virgins. [cf. Zach 9:17] Are you afflicted with anger and impatience? receive Christ the crucified, the most patient, He will give you a share in His patience” (in John c. 6).<sup>4</sup>

What more shall I discuss with you? “Whoever eats this bread (it is the oracle of eternal Truth) holy, heavenly, Angelic, supernatural bread, having all sweetness and all the delight of grace, “will live forever” (Jn 6:58).

From what has been said rather concisely, both the matter and manner of reconciling the Mystical Temple is clear, which St. Augustine also expressed in these rather brief words: “Let the dwelling place of our heart” (he said) “be emptied of vices and filled with virtues: let it be closed to the devil, and opened to Christ; and let us strive in such a way as to be able to open the door of the heavenly kingdom with the keys of our good works. And therefore, dearest brethren, let each of you examine his conscience, and when he realizes that he has been wounded by some crime, let him take pains to cleanse his conscience first with prayers, fasts or almsgiving, and in this way let him presume to receive the Eucharist.” (sermon 232).<sup>5</sup>

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<sup>4</sup> *This quotation could not be found in accordance with the given citation, that is, within the whole text of the Commentary on chapter VI of the Gospel of St. John the Apostle (where one reads of the promise of the Eucharist).*

<sup>5</sup> *This quotation was not found in the indicated sermon 232 of St. Augustine, in which there is a discussion of quite a different matter. Cf. “The Entire Works of St. Augustine Bishop of Hippo,” New Edition, Acc. D.A.B. Caillau and others, Paris 1841-50.*

**The invocation of almighty God  
for the reform of our morals and life.**

“O Lord my God! Bestow desire upon my heart, that I may desire you; that by desiring you, I may seek you; that by seeking you, I may find you; that by finding you I may love you, that by loving you, I may be freed from all my sins; and that once being freed, I may return to them no more. O Lord my God! grant repentance to my heart, contrition to my spirit, a fountain of tears to my eyes, and liberality in giving alms, to my hands. O my King! extinguish all desires of the flesh, and kindle the fire of your love in me. O you my Redeemer, drive away the spirit of pride; and grant me, through your mercy, the treasure of your humility. O you, my Savior! remove from me the fury of anger, and vouchsafe me (of your grace) the shield of patience. O you my Creator! take all rancor from me; and through your meekness, enrich me with a sweet and gentle mind. Bestow on me, o most merciful Father, a solid faith, a convenient hope, and continual charity!

O you my Director! remove from me vanity and inconstancy of mind, unsettledness of heart, scurrility of speech, pride of eyes, gluttony of diet, the offense of my neighbors, the wickedness of detractions, the itch of curiosity, the desire for riches, the pillage of powers, the ambition for vain glory, the mischief of hypocrisy, the poison of flattery, the contempt for the poor, the oppression of the weak, the eagerness of covetousness, the rottenness of envy, and a death-causing blasphemy. Cut away from me, O you who are my Maker, heedlessness, wickedness, pertinacity, unquietness, idleness, somnolence, sloth, dullness of mind, blindness of heart, obstinacy of judgement, crudeness of conduct, refractoriness

of the good, resistance to advice, unbridledness of speech, plunder of the poor, violence inflicted upon the impotent, false accusation of the innocent, negligence of the subjects, severity towards the members of the household, undutifulness towards the members of the family, obduracy towards the neighbors.

O my God, and my mercy, I beseech you through your beloved Son, grant that I may perform the works of mercy, grant me the inclinations of devotion; suffering with the afflicted, advising such as err, securing such as are miserable, coming up to aid such as are in want, consoling such as are in sorrow, relieving the oppressed, refreshing the poor, cherishing the tearful; forgiving those who trespass against me, pardoning such as do me wrong, loving them who hate me, rendering good for evil, despising nobody, but honoring all, imitating the good, guarding against the bad, embracing virtues, rejecting vices, having patience in adversity, and moderation in prosperity; setting a guard at my mouth, and shutting the door of my lips: despising earthly, and thirsting for heavenly things”(from the *Meditations* of St. Augustine).<sup>6</sup>  
Amen.

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<sup>6</sup> AUGUSTINE, “*Meditations*,” c. I, n. I, in: AMS, pp. 1-3.

## Chapter XXIII

### *The Immortality of the Mystical Temple*

We who are Temples of God are called mortals; how then are we going to become immortal? As far as the body is concerned, our eyes can observe every day that, after the soul has been set free, it becomes a cold, pallid, and finally a stinking corpse; finally it teems with barely tolerable rot, it teems with dreadful worms, and finally changes into ashes. Bernard said excellently: "After man" (he states) "the worm, after the worm, stink and horror. Thus every man is turned into a not man."<sup>1</sup> There is of course a divine decree against mortal man: "For you are dust, and unto dust you shall return" (LV Gn 3:19). O how wretched is our condition! unless, of course, a better one is to be hoped for, to which the merits of our Redeemer will attract us. "For we know," (Paul encourages us) "that if our earthly dwelling, a tent, should be destroyed, we have a building from God, a dwelling not made with hands, eternal in heaven" (2 Cor 5:1).

The necessity of dying is imposed on all, and it is even to be desired because of our future immortality. "For since death came through a human being, the resurrection of the dead came also through a human being. For just as in Adam all die, so too in Christ shall all be brought to life. For that which is corruptible must clothe itself with incorruptibility, and that which is mortal must clothe itself with immortality" (1 Cor 15:21-22, 53). "Therefore, when once the brief light will set for us, we do not have to sleep everlastingly for one night,"<sup>2</sup> as Catullus dreamed.

<sup>1</sup> BERNARD, "Meditations" c. III, n. 2, in: AMS, p. 321.

<sup>2</sup> CATULLUS, Poem V: "The Book of Catullus of Verona," edited R. Ellis,



“We shall all indeed rise from the dead” (LV 1 Cor 15:51). Job sitting on a dung-heap and scraping the pus flowing from his almost decomposed body with a potsherd, soothed most pleasantly by this hope of future resurrection, said: “I know that my Redeemer lives, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin; and in my flesh I shall see my God. Whom I myself shall see and my eyes shall behold [...] this my hope is laid up in my bosom” (LV Jb 19:25-27).

There is no place for doubt here, not at all. “We shall all indeed rise from the dead” (LV 1 Cor 15:51). All of us who are true Christians believe in the resurrection of the body. And quit rightly. “The whole management of this world” (says Augustine) “is evidence of future resurrection. In winter we see the trees lose their fruits and leaves; but in spring they express the appearance of the resurrection in buds, flowers, leaves and fruits. I ask you,” (he continues) “who have doubts about the resurrection, where are the things that are produced at that time? Where do they hide? They are not seen anywhere; but God brings them forth with a secret power. So too the grass that lived before and dies, revives once more from seed! In like manner our body revives from dust.<sup>3</sup> Nothing is more consistent with reason than this perpetuity of our Mystical Temple. There is an example in caterpillars and butterflies. We see how they are born, die and revive. Lakes in winter

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*Oxford, 1878, p. 13. The two verses (5-6) quoted here from this poem come from a very faulty edition of the poems of Catullus; these verses appear in later editions in the genuine form which has the contrary sense, and therefore can in no way be used as a text to confirm the “immortality of the Mystical Temple.” Cf. Jarra, p. 51-52, note 1.*

<sup>3</sup> *The author does not indicate the writing of St. Augustine from which this quotation comes and we were unable to find this text among the sermons of St. Augustine which discuss the resurrection of Our Lord Jesus Christ, nor could this text be found with the help of the Index of Words for the Works of St. Augustine under “resurrection of the body.”*

hold fast the swallows immersed, but spring restores them once more to the air.<sup>4</sup> Nature does these things; will God not do more noble things with my body, with his Temple?

Whatever tomb our mortal limbs were allotted, they will emerge immortal from it by the Divine power, when “The trumpet, spreading a wondrous blast, from the tombs of the earth, he will drive all before the throne.”<sup>5</sup>

“Then those whom the earth received in her bosom,” (the words are those of St. Peter Damian) “those whom the waters swallowed and those whom destructive fire consumed, all give back just as a deposit entrusted to them, and restore life without any diminution of it.<sup>6</sup> Let Tertullian, that most ancient writer<sup>7</sup> end this section for me: “The body rises from the dead” (he says) “and indeed intact. It is everywhere in deposit with God, through Jesus Christ, that most faithful depository of God, and you should know that what you think of as the destruction of the body is its withdrawal. It is not only the soul that is set apart; also the body has for the time being its own places of withdrawal, in waters, in flames, in birds, in beasts. When it seems to be dissolved into these, it is transferred, as it were, into receptacles, so that it may once more be reproduced from them.”<sup>8</sup> “Death and Hell gave up their dead who were in

<sup>4</sup> *In the Universal Encyclopedia of St. Orgelbrand (Warsaw 1883, volume 6, p. 12) in the article on “Jaskelka (the Swallow)” the following popular opinion is recorded: “There is a strange opinion among our people that the swallows spend the winter in water.”*

<sup>5</sup> *Stanza III of the hymn “Dies Irae” is quoted, with a sort of inversion of word order. Cf. Sequence of Masses for the Dead, p. 1503. The New Roman Missal, Fr. Laçance, Christian Book Club of America, Palmdale, CA.*

<sup>6</sup> *PETER DAMIAN, “Some little Works,” I (bk. VIII, ep. 8): PL 144, 477 (n. 284).*

<sup>7</sup> *Tertullian (Quintus Septimus Tertullianus Florens), eminent ecclesiastical writer (ca. 160-240).*

<sup>8</sup> *TERTULLIAN, “Book on the Resurrection of the Body,” c. 63, at the beginning: PKL 2, 933 (notes 885-886). It should be noted that this quotation is neither complete nor entirely accurate.*

them” (said the Prophet of the Apocalypse). “And the sea gave up the dead who were in it” (Rv 20:13).

But the immortality of the body having been asserted, what shall we say about the soul? Shall we believe with atheists that having left the body it disappears into the air? Far from it. For by its nature it is immortal. For when “God formed man of the slime of the earth, breathed into his face the breath of life, and man became a living soul” (LV Gn 2:7), not a dying soul. For although what is taken from the earth will one day return to the earth, this, however, what the Divine mouth (if I may use a human way of speaking) has breathed onto the face of man, it is immortal as God Himself from whom it began. This fact is so conformed and fitting to our capacity of comprehension, and not only to Holy Scripture or dogmas of the faith, that even infidels, who think correctly about the souls of men, have taught that they are not only immortal but more over that after death are punished for their crimes or made blessed for their virtues. We indeed, who are recipients of the light from above, have established that the immortality of souls is so certain that we hold most firmly that as soon as they have departed from the body they fly out either to glory or punishment, which is either temporary or everlasting. For the Holy Spirit has taught us this in many places of Holy Scripture, especially in the Book of Wisdom, where for the first time you may hear reprobates groaning due to the anguish of spirit, and saying among themselves: “We wearied ourselves in the way of iniquity and destruction, and we walked through hard ways: but the way of the Lord we have not known. What has pride profited us? Or what advantage has the boasting of riches brought us? All those things passed away like a shadow, and like a post that runs on. And as a ship that passes through the waves: whereof when it is gone by, the trace cannot be found, nor the path of its

keel in the waters. Or as when a bird flies through the air . Or as when an arrow is shot at a mark . So we also being born, forthwith ceased to be, and have been able to show no mark of virtue: but are consumed in our wickedness . But the just shall live for evermore; and their reward is with the Lord, and the care of them with the most High. Therefore shall they receive a kingdom of glory and a crown of beauty, at the hand of the Lord for with His right hand He will cover them, and with His holy arm He will defend them.” (LV Wis 5:7-17). “But the souls of the just are in the hand of God: and the torment of death shall not touch them” (LV Wis 3:1). “But the wicked shall be punished according to their own devices” (LV Wis 3:10).

And so, from these most firm testimonies of the heavenly oracles and the teachings of our Faith, the Immortality of the Mystical Temple is revealed very clearly to us, whether we consider the Body or the Soul. It remains for us to consider closely and almost to fix in our minds, that which St. Paul once wrote to the Corinthians as he urged them on to the hope of immortality and at the same time to a pattern of holiness: “We shall all indeed rise from the dead, but we shall not all be changed” (LV 1 Cor 15:51). Why so? For those who imitated Christ in life, will attain the glory of Christ; but those who confessed Him with their lips, yet denied Him in their heart, who preached Him by words and blasphemed Him by their deeds, will descend alive into hell. Therefore, “since we have these promises, beloved, let us cleanse ourselves” (may I conclude with the Apostle) “from every defilement of flesh and spirit, making holiness perfect in the fear of God” (2 Cor 7:1).

Let the body be subject to the spirit, and the spirit to reason and the law, let us become conformed to the image of the Son of God, and we shall become co-heirs of his heavenly kingdom: if we suffer with him, we shall be glorified with him.

## Chapter XXIV

### *The Glory of the Mystical Temple*

That Apostle snatched up to the third heaven, who heard secret words, which it is not granted to man to utter, adding that it was not possible not only to describe the glory of the Mystical Temple, but to even think about it: “What eye,” he said, “has not seen, and ear has not heard, and what has not entered the human heart, what God has prepared for those who love Him; this God has revealed to us through the Spirit.” (1 Cor 2:9-10). Augustine, the Prince of Doctors, not thinking differently said: “That glory and future majesty of the Mystical Temple escapes all manner of speaking, and exceeds all understanding of the human mind. What God has prepared for those who love Him is not grasped by Faith, is not attained by Hope, nor perceived by Charity, it surpasses our desires and wishes.”<sup>1</sup>

Therefore I should rather long every moment to possess this glory, and not take pains to portray in words with an unrefined pen what is impossible to describe.<sup>2</sup> And so I shall derive what follows not from my own understanding about the bliss of our Bodies and Souls, but I shall derive it from the sources of those most happy wayfarers, who rather often tasted these delights, to which they have now been carried over by their

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<sup>1</sup> *The author does not indicate from which writing of St. Augustine this quotation comes, and we have been unable to find it either in his Meditations (c. XXII: ‘On the happiness of the life that God has prepared for those who love him’) or his Soliloquies (c. XXXVI: “On the glory of the heavenly homeland”), nor in his Handbook (c. VII: “On the joy of paradise,” c. VIII: “On the kingdom of heaven”).*

<sup>2</sup> *In the original Latin text researched by Jarra, p. 54, no. 3: “adynaton” = what is impossible.*

feelings and intellect, but most sparingly, lest, by too great a desire, I overwhelm the thirst rather than excite it.

Bodies indeed shall be adorned with those four admirable and excellent qualities: Impassibility, as theologians say, Subtlety, Agility, and Clarity.

Paul, that most ardent champion of our most fortunate resurrection, expressed them most happily, when counteracting with great eloquence and wisdom the tacit objection of certain men about this subject: "Someone may say, 'How are the dead raised? With what kind of body will they come back?' " The Apostle replies: "You fool! What you sow is not brought to life unless it dies. And what you sow is not the body that is to be but a bare kernel of wheat, perhaps, or of some other kind; but God gives it a body as He chooses, and to each of the seeds its own body." "So also the resurrection of the dead. It is sown corruptible; it is raised incorruptible. It is sown dishonorable, it is raised glorious. It is sown weak; it is raised powerful. It is sown a natural body; it is raised a spiritual one" (1 Cor 15:35-38. 42-44).

Moreover that river of Paradise divided into four branches signifies the same qualities. Moses, that most holy man, said about this: "A river rises in Eden to water the garden; beyond there it divides and becomes four branches. The name of the first is the Pishon. The name of the second river is Gihon. The name of the third river is Tigris. The fourth river is the Euphrates." (Gen 2:10-14) In Jeremiah Drexel's<sup>3</sup> opinion one may compare the four qualities of the bodies of the blessed with these four rivers.<sup>4</sup>

<sup>3</sup> *Jeremy Drexel SJ (1581-1638), writer of acetic books; cf. LANZ Arnaldo, "Drexel (Drexelius), Jeremy": ECat IV, 1927- 1928.*

<sup>4</sup> *Cf. DREXEL Jeremy SJ, "Heaven, the City of the Blessed," in "The Complete Works," Mainz 1651, Vol. 1, p. 348 (Fifth Minor Work, bk II, c. VI: "The sixth Joy in heaven from the four gifts of the glorious body"), where it is said: "Accordingly, as holy writ attests, "A river flowed from the place of pleasure to water paradise, which thence divides into four*

The first quality of Impassibility will not only protect the glorious body from all corruption for all eternity, but completely from all petty annoyance. John prophesied this when he said: “And there shall be no more death or mourning, wailing or pain, [for] the old order has passed away.” (Rv 21:4)

The second quality<sup>5</sup> will confer on the glorious body the power of penetrating any other bodies, just as a ray of the sun penetrates glass but neither shatters nor damages it.

The third quality, Agility, will give the glorious body the ability of moving most swiftly in every direction. Isaiah predicted this saying: “They that hope in the LORD will renew their strength, they will soar as with eagles’ wings” (Is 40:31).

The fourth quality, Clarity, will render the glorious body brighter than any light: “the blessed in heaven shall shine” (what Daniel foresaw) “brightly like the splendor of the firmament, like the stars forever.” (Dn 12:3) Paul shows us an example of this glory of the blessed body in the glorified Body of Christ the Lord Himself when he writes to the Philippians: “We also await a savior, the Lord Jesus Christ. He will change our lowly body to conform with His glorified body.” (Phil 3:20-21) Therefore, just as “Christ, raised from the dead, dies no more; death no longer has power over Him.” (Rom 6:9) so this gift of his is rightly to be expected also by us. Christ, rising from the dead, came out from an untouched tomb, while the doors were closed, appeared in the midst of the disciples: and so this gift of his is rightly to be expected also by us. Christ rising from the dead gloriously appeared in distant places, at short intervals, both to his

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*heads”. One may compare the four gifts of the bodies of the blessed with these four rivers.”*

<sup>5</sup> *That is: Subtlety (having the ability to penetrate deeply, as a subtle thing is said to be penetrative for the reason it reaches to the inmost part of a thing. Summa Theologica Suppl QQ., 83,1).*

most beloved Mother, and to some very holy women, as well as to his most dear Apostles, and to the disciples on their way to a village: and so this gift of his is rightly to be expected also by us. Christ, rising from the dead, was seen, I believe, with no different face than that which on the mountain of Tabor “shone like the sun” (Mt 17:2); and so this gift of his is rightly to be expected also by us.

“He will change our lowly body to conform with His glorified body” (Phil 3:21). O glory, to be sought after even by infinite labors! O glory, to be desired not without the gravest weariness! Ah! when shall I come and appear before the face of the Lord?<sup>6</sup>

Who would dare to speak of the bodily senses to be ineffably beatified? By what fragrance will the sense of smell be refreshed there, by how great a delight the sense of sight will be filled with the most noble, most beautiful and the most perfect objects of God and all creatures! By how great a pleasure of all savors will the sense of taste be pampered! By what concert of the most exquisite musical ensembles (so to speak) will the sense of hearing be pleased! and finally by how great a pleasure will the sense of touch be filled from its own continually flowing glorification! To this sense relates what we mentioned above as said by the Apostle: “it is raised incorruptible, glorious, powerful, a spiritual” (1 Cor 15:42-44). What David sang applies to hearing: “Let the faithful exult in glory; let the high praise of God be in their throats” (Ps 149:5.6). What the same harpist-king proposed elsewhere refers to the sense of taste: “They have their fill of the prime gifts of your house; from your delightful stream you give them to drink. For with you is the fountain of life” (LV Ps 36:9-10). What Isaiah promised refers to the sense of sight: “Then you shall be radiant at what you see, your heart shall throb and overflow” (Is 60:5). Explaining the

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<sup>6</sup> Cf. Ps 41:3



gift of the sense of smell, he says: "The wilderness shall rejoice and shall flourish like the lily" (LV Is 35:1). And the Church is not discordant, when she sings thus: "Your Saints, Lord, will flourish like the lily; and they will be before you like the fragrance of balsam, Alleluia."

Who could recount the other things in words? Because I do not even want to touch the happiness of the soul. Let us be silent, let us be silent about matters which we cannot explain in fitting words. For who can penetrate the vision of God, and in Him of all things, His knowledge, love, and the very glory of His intellect, memory, and will? May God make us understand these things rather than describe them. May the most blessed Trinity have us reach the end for which we were created, redeemed and called to by faith. May it safeguard us from being thrust down from this most wretched exile into another everlasting one on account of our sins. May it safeguard us in this most perilous and stormy ocean of our present lives so that we do not suffer the shipwreck of our eternal lives, but reach the port of the most longed for blessedness with Christ as captain, Mary as guiding star, the Angels as oarsmen, and the winds as the Saints' intercession. In the meantime among the unceasing waves may we, with St. Bernard, be permitted to console our dejected spirit with the following devout outcry, and encourage it to successfully continue our voyage as we sigh again and again:

"O heavenly city, secure dwelling, fruitful and spacious fatherland, containing all that delights, a people without grumble, peaceful inhabitants, men suffering no want! What glorious things are said of you, city of God! All who rejoice dwell in you. Also all rejoice in joy and exultation, all take delight in God, whose appearance is beautiful, countenance graceful, and speech pleasant. He is delightful to see, pleas-

ant to hold, and sweet to enjoy: He is pleasing by Himself, and of Himself sufficient to gain merit and reward; nothing outside Him is required, because whatever is desired, all this is found in Him. In Him the intellect is clarified, and our feelings purified for knowing and loving the truth. And this is the entire good of man, namely to know and love his Creator!

What madness is it then that drives us to thirst for the wormwood of vices, to pursue the shipwreck of this world, to suffer misfortune of life that is going astray and bear the rule of a godless tyranny and not to rather fly to the happy association of the saints, to the company of the Angels, to the celebration of heavenly joy, and the delightfulness of a contemplative life, so that we would be able to enter into the powers of God, and to see those superabundant riches of his goodness?" (Med. c. 4)<sup>7</sup>

So that we may be absolutely certain of obtaining them, and do not lose them through any negligence on our part, or dissipate them through madness, this admonition, taken from the writings of the same most holy Father, will continually stimulate us, the admonition with which I now bolt this Mystical Temple of God, and wholly seal it.

### **Admonition**

“Therefore use yourself like a Temple of God, because of that within you which is similar to God. Since supreme honor shown to God, is to worship and imitate him. You imitate him, if you are devout, You worship him, if you are merciful . Do everything like the Son of God, that you may be worthy of Him who deigned to call you son.”<sup>8</sup>

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<sup>7</sup> BERNARD, “*Meditations*,” c. IV, notes 1-2, in: AMS, pp. 327-328.

<sup>8</sup> BERNARD, ‘*Meditations*’, c. IV, n. 4, in: AMS, p. 338.

INSCRIPTION  
of the Mystical Temple.

TO YOU, ETERNAL FATHER,  
My Creator,  
TO YOU ETERNAL SON  
My Redeemer,  
TO YOU ETERNAL SPIRIT  
My Sanctifier,

This Temple described and living, which I am,  
I most humbly dedicate for ever.

Do not despise what you have created;  
do not cast away what you have restored;  
do not abandon  
what you have promised to inhabit.

For what benefit is there in my blood,  
in that Blood, I say, which was poured out for me,  
if I descend in eternal corruption?

The dead shall not praise Thee, O Lord:  
Nor any of them that go down to hell.  
But we that live bless the Lord:  
from this time now and for ever.  
(LV, Psalm 113:25-16)

**END**

## THE VENERABLE SERVANT OF GOD, FATHER STANISLAUS OF JESUS MARY PAPCZYŃSKI,

was born in Podegrodzie near Stary Sacz, Poland, on May 18, 1631. Having finished his studies in Piarist and Jesuit colleges, he entered the Piarist Institute in 1654. He was ordained priest in 1661. Endowed with many talents, he soon became known as an outstanding teacher and educator of youth, preacher, spiritual director, and author of writings on the interior life and the art of speaking. By the design of Divine Providence, he left the Piarists in 1670. Called by God to found a new religious institute, he established the first Marian monastery at Korabiew Forest (called today Puszcza Marian-ska) in 1673. He gave a triple mission to his Congregation of Marian Clerics of the Immaculate Conception of the Most Blessed Virgin Mary: spreading, under this unique privilege, devotion to the Mother of God; praying for the souls in Purgatory, especially victims of wars and pestilence; conducting pastoral work, especially among poor peasants. In his *Rule of Life* he set forth the manner of fulfilling this mission. He led a life of intense prayer and mortification, striving for evangelical perfection according to the professed vows of chastity, poverty and obedience. He fought against the vice of drunkenness, that plagued the society of his time. He died on September 17, 1701, in Gora Kalwaria near Warsaw, in the opinion of sanctity. His earthly remains rest there in the church that commemorates the Lord's Cenacle. His process of beatification, initiated in 1767 and interrupted in 1775, was resumed in 1953. On June 13, 1992, the Holy Father, Servant of God, John Paul II, approved the decree recognizing the heroic virtues of the Servant of God Stanislaus. Thus a miracle, to be obtained by his intercession and to be recognized as such by the Holy See, is now the only thing necessary for his beatification.

