

Humbert of Romans

SERMO I

A = Avignon, Bibliothèque Municipale, Musée Calvet 327, ff. 135r-136r

Additional manuscripts

F = Frankfurt a. M., Stadt- und Universitätsbibliothek, Praed. 29, ff. 139rb-vb

Re = Reims, Bibliothèque Municipale, 612, ff. 29rb-vb

S = Segovia, Catedral, Estancia B 331, ff. 90rb-vb

Ad peregrinos cruce signatos

1 Notandum quod est quedam peregrinatio generalis, secundum quam omnes, qui sunt in mundo isto, dicuntur peregrini, ii Co. v [6]: *Quamdiu sumus in corpore, peregrinamur a Domino*. Quod recognoscens David dicit [Ps. xxxviii, 13]: *Advena ego sum apud te et peregrinus*.

2 Sed sunt quidam, immo multi, qui inveniunt in ista peregrinatione aliqua placentia adherent eis, ita quod non curant redire ad celum unde venerunt, sicut multi filiorum Israel peregrinantes in Babylonia remanserunt ibi nec curaverunt redire in Iherusalem cum aliis, detenti aliquibus delectabilibus ibidem. Quod contra dicitur, [i] Pe. ii [11]: *Obsecro vos tamquam advenas et peregrinos abstinere vos a carnalibus desideriis, que militant adversus animam*, eam scilicet detinendo et impediendo, ne revertatur ad locum unde venit.

3 Alia est¹ peregrinatio specialis² Christianorum illorum, qui conversi ad aliquem sanctorum visitant limina ipsius ex causis predictis in titulo

¹ est F, Re, S] om. A

² specialis A, Re] spiritualis F, om. S

Humbert of Romans

SERMON I

To crusader pilgrims

1 It must be noted that there is a general pilgrimage, according to which all who are in this world are called pilgrims, 2 Corinthians 5: *While we are in the body, we are on a pilgrimage far from God*. Realising this David said: *I am a stranger with you and a pilgrim*.

2 But there are those, indeed many, who, when they find something pleasant on this pilgrimage, stay with that, thus not caring to return to heaven where they came from, just as many sons of Israel remained in Babylon on their pilgrimage there and, detained by something enjoyable, did not care to return to Jerusalem with the others. Against this it says, 1 Peter 2: *I urge you as strangers and pilgrims to abstain from carnal desires which rage against the soul*, keeping it back, so to speak, and stopping it from returning to the place where it came from.

3 Then there is a special pilgrimage of those Christians who, as devotees of one of the saints, visit his shrine for the reasons named under the previous heading.¹ But since many of them break their fasts and [do not

¹ This refers to the previous model sermon in the collection which is entitled 'Ad Peregrinos Quoscumque'.

precedenti. Sed quia multi istorum in huiusmodi peregrinatione frangunt ieiunia et festa et defraudant socios vel hospites vel theolonarios³ vel exponunt se mulieribus vel alia illicita committunt sub habitu peregrini, dicit Dominus, Sopho. i [8]: *Visitabo super omnes, qui induti sunt veste peregrina*, que scilicet vestis exterior apparet in pera et baculo et clavina⁴ et huiusmodi signis. *Visitabo*, inquit, ad videndum scilicet, utrum sint boni peregrini vel falsi, sicut sunt quidam trutanni [f. 135v] qui simulant se peregrinos et non sunt. Propter quod dicitur in vulgari: 'Deus scit qui est bonus peregrinus.'

4 Alia est peregrinatio prerogative excellentie, scilicet cruce signatorum, que in multis precellit alias peregrinationes Christianas. Alie enim fiunt propter aliquem sanctum, ista autem propter sanctum sanctorum, scilicet Christum, specialiter.

5 Item in aliis exponunt se homines labori, in ista autem exponunt se morti, et hoc in casibus multis. Item in aliis cito revertuntur homines ad domum et patriam suam, in ista autem vadunt longe ad peregrinandum diu. Item secundum hanc subvenitur communi bono Christianitatis, per alias autem soli proprio commodo. Item peregrinis aliis non datur aliqua indulgentia, istis vero datur plenaria⁵ indulgentia peccatorum. Item in istis relucet clare exemplar Christi, qui baiulans sibi crucem exivit in locum Calvarie. Sic et isti Christum sequentes crucem eius deferunt, quod non alii faciunt, sed alia signa peregrinationis.

6 Notandum autem quod quanto peregrinatio ista est maioris prerogative, tanto peregrini isti maiorem curam debent apponere, ut eam debito modo et digno faciant. Proinde debent eam facere sancte, ut impleatur in eorum via illud quod dicitur Ysa. xxxv [8]: *Via sancta vocabitur*; iterum lete, Ps.⁶ [cxviii, 54]: *Cantabiles michi erant iustificationes tue in loco peregrinationis mee*; et illud [Ps. cxxxvii, 5]: *Et cantent in viis Domini, quoniam magna est gloria Domini*. Et notantur in hiis duobus due esse letitie, quarum una surgit a presenti gratia, cum dicit: *Iustificationes*, alia a futura gloria, cum dicit: *Quoniam magna est gloria Domini*. Item perseveranter, ut nec levitate nec adversitate nec aliis causis retrahantur

³ theolonarios F, S] theleonearios A, thelonarios Re

⁴ clavina A, Re] vinia F, clavia S

⁵ plenaria A] plena F, Re, S ⁶ Ps. Re, F] sper. A, om. S

observe] feasts in such a pilgrimage and cheat on their companions, their hosts or the toll-gatherers, or associate with women or commit other illicit acts in the pilgrim's habit, the Lord says, Zephaniah 1: *I shall visit all who wear pilgrim's clothes*, that is the exterior attire which consists in the purse, the staff, the cloak and such signs. *I shall visit*, he says, in order to see whether they are good or false pilgrims, as there are some vagabonds who pretend to be pilgrims but are not. Because of this one says in the vernacular: 'God knows who is a good pilgrim.'

4 Then there is a pilgrimage of outstanding excellence, namely the one of the crusaders, which surpasses other Christian pilgrimages in many ways. Other [pilgrimages] take place because of some saint, but this one because of the saint of saints, namely Christ, especially.

5 Thus on the other [pilgrimages] people expose themselves to hardship, but on this one they expose themselves to death, and this in many instances. Thus on other [pilgrimages] people quickly return to their home and fatherland, but on this one they go far for a long pilgrimage. Thus by this [pilgrimage] the common good of Christendom is assisted, by other ones only personal well-being. Thus other pilgrims are not given an indulgence, but these ones are given a plenary indulgence of their sins. Thus in these [pilgrims] the example of Christ, who went to Calvary carrying his own cross, shines forth clearly. Thus these [pilgrims] who follow Christ carry his cross, which others do not do, as they carry other pilgrimage signs.

6 It must be noted that just as this pilgrimage is of greater standing, these pilgrims must also take greater care to carry it out as they should and in a dignified manner. Above all they must perform it in a sacred manner, so as to fulfil in their journey what is said in Isaiah 35: *It shall be called a sacred journey*; also [it should be performed] joyfully, [as it says in] Psalms: *Your judgements were my songs in the place of my pilgrimage*; and [also] this: *And they will sing on the journeys of the Lord, because the Lord's glory is great*. And it is noted in these two [passages] that there are two [kinds of] joy, one of which originates in the present [time of] grace, as it says: *Judgements*, the other in the future [time of] glory, as it says: *Because the Lord's glory is great*. Also [this pilgrimage should be performed] with perseverance, so that [the pilgrims] do not out of fickleness, adversity or other reasons withdraw from what they have begun until they have completed it, because: *Woe to those who stray from the right paths*, as it says in Ecclesiasticus 2. Job 17: *The just will keep to his path*.

ab incepto quousque compleverint, quia: *Ve illis qui dereliquerunt vias rectas, sicut dicitur Ecc[us]. ii [16]. Iob xvii [9]: Tenebit iustus viam suam.*

7 Materia de predictis. Thema: He[b]. ultimo [xiii, 13–14]: *Exeamus ad Christum extra castra improprium, scilicet crucem, eius portantes; non enim habemus hic manentem civitatem, sed futuram inquirimus.* Notandum quod hoc verbum impletur in peregrinis cruce signatis. Ad plenioram autem intelligentiam [f. 136r] eorum, que ad eos⁷ pertinet, notandum est quod quedam est peregrinatio generalis etc. ut supra.

⁷ que ad eos F, S] quod ad eos Re, om. A

7 Subject matter for the above. Theme: The last chapter of Hebrews: *Let us go to Christ outside the camp carrying his shame, meaning the cross; we have no permanent city here, but we are looking for the future one.* It must be noted that this word is fulfilled in the crusader pilgrims. For a better knowledge of what pertains to them, it must be noted that there is a general pilgrimage etc. as above.

Gilbert of Tournai

SERMO III

P5 = Paris, Bibliothèque Nationale de France, lat. 15953, ff. 376v-378r

Additional manuscripts

C = Cambridge, University Library, Peterhouse 200, ff. 70ra-71rb

M = Marseille, Bibliothèque Municipale, 392, ff. 100vb-101ra
(includes ff. 100^{bis}_{r+v})

P3 = Paris, Bibliothèque Nationale de France, lat. 15943, ff. 116ra-118ra

Reference

Schneyer, II, 303, no. 247

Ad crucesignatos et crucesignandos sermo tertius

1 *Vidi alterum angelum habentem signum* etc. [Apc. vii, 2]. Hoc signo crucis signat Dominus suos, unde electi in Apoc. vii dicuntur signati.

2 Est autem crux *signum* clementie quantum ad reos, victorie quantum ad dubios et formidolosos, iustitie quantum ad sanctos, glorie quantum ad perfectos.

3 De primo, Hester iiiii [11]: *Cuncte noverunt provincie quod, si quis non vocatus atrium interius regis assueti¹ intraverit, statim interficiatur, nisi forte rex auream virgam ad eum extenderit pro signo clementie atque ita possit vivere.* Non audet pec- [f. 377r] cator accedere ad Deum videns se reum; porrigit ei *rex virgam*, crucem scilicet, per suam clementiam et sic impetrat veniam. Hec est virga de qua Levit. ultimo [xxvii, 32] dicitur,

¹ assueti] assueri P5, C, M, P3

Gilbert of Tournai

SERMON III

The third sermon to those who are or will become crusaders

1 *I saw another angel carrying the sign* etc. With this sign of the cross the Lord signs his followers, whence the elect in Apocalypse 7 are called those who are signed.

2 The cross is a *sign* of clemency for criminals, of victory for the doubtful and fearful, of righteousness for the holy and of glory for the perfect.

3 About the first, Esther 4: *All provinces knew that if someone who was not summoned, entered the private apartments of the king, whom he knew, he was to be killed immediately unless the king pointed his golden staff at him as a sign of clemency and he thus could live.* A sinner does not dare to approach God as a criminal, but because of his clemency *the king* holds *his staff* out to him, that is his cross, and he thus obtains forgiveness. This is the staff about which it says in the last chapter of

quod quicquid sub pastoris virga transierit sanctificatum erit Domino. Ad litteram enim, ut dicunt, pastor habebat virgam tinctam sanguine et quicquid decimum de grege transibat tangebatur et sanguine signans² Domino sanctificabat.

4 Virga enim crucis et sanguine Christi sanctificamur et ab aliis signatis discernimur. Sed timeant rebelles et in peccatis suis perseverantes, ne signum clementie vertatur eis in signum iracundie, Numeri. xvii³ [10]: *Refer virgam Aaron in tabernaculum testimonii, ut servetur ibi in signum rebellium⁴ filiorum Israel*, ut tanto puniantur gravius, quanto potuerunt misericordiam invenire levius.

5 Quicquid enim sustinent crucesignati modicum est et quasi nichil respectu premii interminabilis: labor brevis, merces in Ianuis, Ro. viii [18]: *Non sunt condigne passionis huius temporis ad futuram gloriam, que revelabitur in nobis*. Ergo ad hoc signum accedatis qui hactenus fuistis in tenebris et peccatis, Ysa. xiii [2]: *Super montem caliginosum levate signum*, id est super cor tenebrosum crucis vexillum.

6 Est etiam crux signum clementie. Sicut enim Christus in cruce per dilectionem inexpressibilem, quam ad nos habuit, per quinque canales corporis quinque fluvios sanguinis patefecit sufficiens diluvium ad lotionem totius mundi, ita et nunc per viscera misericordie sue se totum crucesignatis diluendis exponit, quia Can. iiiii [15] *fons prius erat signatus*, sed nunc *fons ille parvus crevit in fluvium magnum et in aquas plurimas redundavit*, Hest. x [6].

7 Est enim crux signum victoriae. Per hoc enim signum homo vincit seipsum et omnem carnalem affectum, diabolum et mundum. Propter hoc Apoc. vii [9] dicitur de electis crucesignatis quod ipsi sunt *in conspectu agni, amicti stolis albis et palme in manibus eorum. Amicti stolis albis*, quia venerunt de tribulatione et laverunt stolas suas et dealbaverunt eas in sanguine agni. Et *palme in manibus eorum⁵* in signum quod victores sunt effecti. Palma enim arbor est victoriae. Hoc signo armavit se beatus Martinus, cum barbari⁶ minarentur obiciendum eum. 'Ergo, inquit, signo crucis non clipeo protectus aut galea hostium cuneos penetrabo securus.' Et in Tripartita Historia [ib]. ix c[ap]. ix legitur,

² signans P5] signatis C, M, P3

⁴ rebellium C, M, P3] rebellionum P5

⁶ barbari M] barbaris P5, C, P3

³ xvii] xvi P5, C, M, P3

⁵ amicti . . . eorum C, M, P3] om. P5

Leviticus that *all that passes under the shepherd's staff will be consecrated to the Lord*. In the literal sense, so they say, the shepherd had a staff dipped in blood and he touched *every tenth* [animal] of the flock that passed and consecrated it to the Lord by signing it with blood.

4 By the staff of the cross and the blood of Christ we are consecrated and distinguished from those who are signed otherwise. But rebels who persist in their own sins must fear that for them the sign of clemency be turned into a sign of anger, Numbers 17: *Put Aaron's staff back in the tabernacle of the testimony, so that it should serve as a sign for the rebellious sons of Israel*; thus the more easily they could have found mercy, the harder they may be punished.

5 All that the crusaders suffer is little, indeed nothing, compared to the immeasurable reward: there is little labour [and] the wages are in front of the door, Romans 8: *The sufferings of this present time are nothing compared to the future glory which will be disclosed for us*. Therefore, proceed to this sign, you who until now have lived in darkness and sins, Isaiah 13: *Raise a sign on the cloudy mountain*, meaning the banner of the cross in your dark heart.

6 The cross is also a sign of clemency. Just as on the cross Christ opened five rivers of blood through the five channels of his body – a flood sufficient to cleanse the whole world – because of the inexpressible love which he had for us, so he now shows his whole self to the crusaders to cleanse them through the inmost parts of his compassion, because in Song of Songs 4 he was once designated as a *spring*, but now this *little spring has grown into a big river and has overflowed into many waters*, Esther 10.

7 The cross is also a sign of victory. By this sign man wins over himself and all bodily feelings, the devil and the world. Because of this it says in Apocalypse 7 about the elect crusaders that they are *in front of the lamb, dressed in white robes with palms in their hands. Dressed in white robes*, because they have suffered hardship and washed their robes and daubed them with the blood of the *lamb. With palms in their hands* as a sign that they turned out to be victorious. The palm is the tree of victory. Saint Martin armed himself with this sign, when the barbarians threatened to kill him. He said: 'I will go towards the troops of the enemies, safely protected not by a shield or a helmet but by the sign of the cross.'¹ And in the Historia Tripartita book nine chapter nine one reads that

¹ Sulpicius Severus, *Vita S. Martini*, ed. J. Fontaine (Sources Chrétiennes 133; Paris, 1967), 260.

quod statuit Constantinus ut imprimeretur crux in monetis Christianis; et hoc signo signarentur arma militum suorum.

8 Hoc autem signo non tantum vincuntur hostes infernales vel materiales sed etiam affectus carnales. Unde legimus de quodam nobili milite, quod iturus ultra mare fecit adduci ad se filios parvulos, quos valde diligebat. Et cum eos diu aspiciens amplecteretur, dixerunt ei famuli eius: Dimitte pueros istos et recedatis, quia multi vos expectant, ut vos deducant. Quibus ille: Ideo coram me filios meos adduci feci, ut excitato affectu ad eos cum maiori angustia mentis reliquam eos pro Christo et ita magis merear apud Deum. Profecto enim patria, propria, parentes, uxor et filii vincula sunt retinentia.

9 Sed teste Ieronimi: 'Facile rumpit hec vincula amor Christi et timor gehenne', pro cuius amore cum magno gaudio sancti labores sustinent et in laboribus delectantur, sicut ursus ictibus impingatur, sicut aque Marath per immissionem ligni dulcorantur [cf. Ex. xv, 23], per farinam Helysei coloquintide agri, illa scilicet silvestria holuscula, de quibus clamabant filii prophetarum: *Mors in olla, vir Dei* [iv Rg. iv, 40], sua amaritudine privantur.

10 Hoc figuratum est in signo Ione, Mat. xii [39–41] et Ione i [15]: Misso enim Iona in mari *stetit mare a fervore suo*, quia quod prius videbatur importabile⁷ exemplo Crucifixi fit leve, qui se *exinanivit* usque ad carnem, usque ad crucem, *usque ad mortem* [Phil. ii, 7–8]. Sicut enim tigris rabido cursu insequitur venatorem et tanto affectu prosequitur fetum, ut se mittat in venatoris spiculum, ita Christus, ut nos eriperet de manu venatoris, id est dyaboli, in spiculum⁸ mortis se misit.

11 Et ideo teste Augustini, cum Christus per alia beneficia ad amorem suum nos incitaret, per mortis beneficium nos coegit. Huius victoriae signum in figura eorum, qui nolunt⁹ crucem accipere: *nolebat*¹⁰ Achaz, rex impius, petere, quia *nolebat*¹¹ Deum glorificare, Ysa. vii [11–12]: *Pete tibi signum a Domino Deo tuo; et dixit: Non petam et non temptabo Dominum*, alia littera est: non exaltabo Dominum. Sciebat enim rex impius quod si peteret accepturus esset et glorificaretur Dominus.

⁷ importabile C, M, P3] om. P5

⁹ nolunt C, M, P3] volebat P5

¹¹ nolebat C, M, P3] volebat P5

⁸ spiculum C, M, P3] speculum P5

¹⁰ nolebat C, M, P3] volebat P5

Constantine decreed that the cross be imprinted on Christian coins; and with this sign the weapons of his soldiers were signed.²

8 Not only the infernal and material enemies are beaten with this sign, but also bodily feelings. Thus we read about a certain noble knight that, when he was about to go across the sea, he had his small sons, whom he loved very much, brought to him.³ And when he embraced them and looked at them for a long time, his servants said to him: Send those boys away and leave, because many people are waiting for you to take you away. He [told] them: I had my sons brought before me so that, by exciting my feelings towards them, I would leave them behind for Christ's sake with greater anguish of the mind, so that I would count for more with God. When one leaves one's country, one's belongings, parents, spouse and children are bands which hold one back.

9 But according to the testimony of Jerome, 'the love of Christ and the fear of hell easily break these bands';⁴ for his love the saints suffer much hardship with great joy, just as a bear is patted with strokes, the waters of Marah are made sweet by throwing in wood, and the wild vine was deprived of its bitterness by Elisha's flour, this woodland weed about which the sons of the prophets cried out: *Man of God, there is death in the pot!*

10 This is symbolised by the sign of Jonah, Matthew 12 and Jonah 1: When Jonah was thrown into the sea, *the sea stopped raging*, because what earlier seemed unbearable was made easy by the example of the Crucified, who *emptied himself* unto the flesh, unto the cross, *unto death*. Just as the tiger follows the hunter in a wild chase and follows its cub with such affection that it throws itself into the hunter's spear, so Christ threw himself into the spear of death to snatch us from the hand of the hunter, that is the devil.

11 And likewise, according to Augustine's testimony,⁵ while Christ encourages us to love him by other favours, he forces us to it by the favour of his death. The sign of this victory also stands for those who do not want to take the cross: Ahaz, the heathen king, did not want to ask [for a sign], because he did not want to glorify God, Isaiah 7: *Ask for a sign for yourself from the Lord, your God; and he said: I shall not ask and I shall not tempt the Lord*, which in other words means: I shall not praise the Lord. The heathen king knew that if he asked he would be accepted and the Lord would be praised.

² Cassiodorus, 'Historia Ecclesiastica', 27.

³ Crane, no. cxxxiv. Tubach, no. 1392. This is taken from James of Vitry's 'sermo ad peregrinos'; see also Appendix.

⁴ Hieronymus, 'Epistulae I', CSEL, LIV, 48.

⁵ I have not been able to identify this reference. Cf. James II, 14.

12 Crux etiam signum iustitiae. Iustitia enim est,¹² ut conformemur Christo, qui pro nobis tribulationem sustinuit a principio nativitatis suae usque ad finem vite, Luc. ii [12]: *Hoc vobis signum: Invenietis infantem pannis involutum et positum in presepio. Pannis involutum in quo paupertas; non enim erat ornatus sericis sed involutus panniculis. Positus in presepio, in quo vilitas. Infantem expositum scilicet frigori hyemis illo tempore in quo asperitas.*

13 Que est iustitia ista vel satisfactio, ut per hiis tribus queras: divitias, delicias et honores? Christus in presepio, tu in palatio; Christus [f. 377v] in vilibus pannis, tu in sericis et ornamentis; Christus in asino, tu in equis et phaleris; Christus in cruce, tu in balneis; Christus in sepulcro, tu in lectis eburneis et superstitionis; Christus nudus in cruce, tu in mutatoriiis que pendent in perticis; Christus confixus manus, tu in manicis consuti-ciiis et cyrothecis et anulis; Christus confixus pedes, tu in calceis rostratis, laqueatis, lunulatis, perforatis; Christus in corona spinea, tu in discrimi-nalibus mitris, vittis et collitergiis¹³ et sertis; Christus aceto potatus, tu vino inebriatus; Christus cucurrit ad clavos ferreos, tu ad gariophilos; Christus ligatus ad columpnam, tu dissolutus evagaris per camporum et platearum licentiam effrenatam; Christus perforatum habuit latus lancea et tu cinctum aurea zona vel argentea; Christus pretioso sanguine animam tuam¹⁴ redemit, tu illam vili pretio dyabolo vendis; semel crucifixus est a Iudeis, tu eum pluries crucifigis in membris et super dolorem vulnerum addis; conspuis eum in facie, dum bonis detrahis;¹⁵ acetum ei porrigis, dum malitia et rancoris corruptione in proximum exardescis.

14 Sed verum signum iustitiae apparet in crucesignatis, qui corde, ore et opere se exercent in servitio Dei: corde per devotionem, ore per gratiarum actionem, corpore et opere per laboris satisfactionem. Et hee sunt tres sagitte quas iecit Ionatas, filius regis, in agro *quasi exercens se ad signum*, i Reg. xx [20].

15 Efficax enim satisfactio est labor peregrinationis, quia sicut omnibus membris homo peccavit, ita in cunctis membris laborando satisfacit. Et si peccavit nimio affectu ad uxorem et filios, satisfacit dimittendo eos; et licet hec satisfactio sit multum meritoria, magis tamen est consolatoria

¹² est C, M, P3] om. P5
¹⁴ tuam C, M, P3] suam P5

¹³ collitergiis C, M, P3] colltergiis P5
¹⁵ detrahis C, M, P3] detrahes P5

12 The cross is also a sign of righteousness. Righteousness means that we conform to Christ, who suffered tribulations for us from the beginning at his birth to the end of his life, Luke 2: *This [is] a sign for you: You will find a baby wrapped in swaddling cloths and lying in a manger. Wrapped in swaddling cloths* which [reflects] poverty; he was not adorned with silk but wrapped in rags. *Lying in a manger* which [reflects] baseness. *A baby*, exposed to the cold of winter in this rough season.

13 What kind of righteousness or satisfaction are you looking for through these three: riches, luxuries and honours? Christ was in a manger, you [live] in a palace;⁶ Christ [was dressed] in poor cloth, you [wear] silk and finery; Christ [rode] on a donkey, you [ride] on horses with rich trappings; Christ [hung] on the cross, you [slouch] in the baths: Christ [lay] in the tomb, you in sumptuous ivory beds; Christ [was] naked on the cross, you [dress in] stately dresses [that hang] on your clothes-rails; Christ had his hand transfixed, you [wear] stitched sleeves, gloves and rings [on your hands]; Christ had his foot transfixed, you [wear] pointed, laced, turned up and pierced shoes [on your feet]; Christ [wore] a crown of thorns, you [wear] hairpins, hats, bands, ribbons and garlands; Christ drank vinegar, you get drunk on wine; Christ hurried towards the iron nails, you run after cloves; Christ was tied to a column, you wander negligently with unbridled freedom across squares and streets; Christ had his side pierced by a lance and you gird yourselves with a gold or silver belt; Christ redeemed your soul with his precious blood, you sell it to the devil for a cheap price; he was crucified once by the Jews, you again and again crucify him in his limbs and increase the pain of his wounds; you spit in his face while taking away his belongings; you offer him vinegar, while you burn with evil and bitter corruption against your neighbours.

14 But the true sign of righteousness appears in the crusaders, who practise the service of God with their heart, mouth and works: with the heart by devotion, with their mouth by giving thanks and with their body and works by the labours of satisfaction. These are the three arrows which Jonathan, the king's son, shot in the field *as if practising at a sign*, 1 Kings 20.

15 The labour of the pilgrimage is efficient satisfaction, because as a man has sinned with all his limbs, so he does satisfaction by [using] all his limbs. And if he has sinned by too much affection for his spouse and sons, he does satisfaction by leaving them; and even if this kind of

⁶ The pattern of the following comparisons was probably taken from Ambrosius Mediolanensis, 'Expositio Evangelii Secundum Lucam', CCSL, XIV, 49. A similar passage is found in one of Pope Innocent III's letters, see PL, CCXV, col. 1340.

quam afflictiva: *Petra enim fundit rivus olei*, Job xxix [6], quo unguentur contra asperitatem vie pedes peregrini. Si ergo in duro¹⁶ lecto iaceas, attende quod Christus tener et parvulus reclinatus est in duro¹⁷ presepio et duriolem lectum habuit in patibulo. Si dolent pedes ex itinere, cogita quod pedes Christi clavis confixi sunt pro tua liberatione. Si doles caput, quia forte pulvinar non habuisti, cogita quod Christus habuit durum cervical, quando spinis voluit coronari.

16 De hoc signo Iud. vi [37–40], quando expressus est ros de vellere et remansit vellus incorruptum; quia mittitur a Deo ros dulcedinis et gratia consolationis celestis in cor cruce signati, quod non est per impatientiam fractum sed celitus confortatum.

17 Crux etiam est signum glorie. Mt. xxiv [29–30]: *Tunc apparebit signum Filii Homini in celo*, tunc quando *sol obturabitur*¹⁸ et *luna non dabit lumen suum*; tunc *apparebit*, tunc radiabit et lucebit lumen crucis, unde Crisostomus, omelia prima de cruce et latrone. Sicut imperatorem regalis pompa precedit et militaris ordo preeundo vexilla humeris portare consueverunt¹⁹ et hiis eius declaratur adventus, sic Domino de celo veniente angelorum cetus et archangelorum multitudo illud signum humeris portant excelsis et regalem nobis adventum nunciant.

18 Patet ergo quod crux, que primitus fuit signum ignominie, signum est glorie, Ecc[us]. xxxvi [6–7]: *Innova signa et immuta mirabilia, glorifica manum et brachium dexterum, excita furorem et effunde iram*. Bene dicit *glorifica manum et brachium dextrum*, id est cruce signatum pro Christo pugnantem et in modum manus dextere ictus suscipientem et caput suum defendentem. *Excita furorem* et cetera, quantum ad eos, qui sunt cruce rebelles et Christum crucifigunt in membris suis. Propter hoc enim veniet Christus cum cruce, ut hii qui eum crucifixerunt sue sentiant damnationis cecitatem; et ideo impudentie eorum signum portat et tunc vulnera corporis demonstrabit.

19 Hoc est quod²⁰ cantatur in ecclesia, hoc signum crucis erit in celo cum Dominus ad iudicandum venerit et illa claritas glorie radiabit in cruce signatis, Gn. ix [13]: *Arcum meum ponam in nubibus, et erit signum federis inter me et terram*. Quia sicut arcus creatur in nubibus ex solari

¹⁶ duro C, M, P3] tuo P5 ¹⁷ duro C, M, P3] tuo *del. et suppl.* duro P5

¹⁸ obturabitur P5] obscurabitur C, M, P3

¹⁹ consueverunt C, M, P3] consueverunt P5

²⁰ quod C, M, P3] quid P5

satisfaction is very meritorious, it is more comforting than damaging: *The rock poured out rivers of oil*, Job 29, with which the pilgrim's feet are anointed against the roughness of the road. So if you are lying on a hard bed, be aware that the tender little Christ was put in a hard manger and had an even harder bed in the form of the rood. When your feet are sore from travelling, consider that Christ's feet were pierced by nails for your liberation. If your head hurts because you do not have a pillow, consider that Christ had a hard cushion when he wanted to be crowned with thorns.

16 About this sign [see] Judges 6, where the dew was squeezed from the fleece and the fleece stayed untainted; thus the dew of sweetness and the grace of heavenly consolation are sent by God into the heart of the crusader, which is not broken by impatience but comforted from heaven.

17 The cross is also a sign of glory. Matthew 24: *Then the sign of the Son of Man will appear in heaven, when the sun will be darkened and the moon will not give its light; then the light of the cross will appear*, radiate and shine, whence Chrysostomus, homily 1 about the cross and the thief.⁷ Just as the imperial pomp precedes the emperor and the ranks of the military who walked before him used to carry the standards on their shoulders and with these announced his arrival, so, when the Lord descends from heaven, the host of the angels and the multitude of the archangels carry this sign on their elevated shoulders and announce to us the royal arrival.

18 It is obvious, therefore, that the cross, which first was a sign of shame, now is a sign of glory, Ecclesiasticus 36: *Renew the signs and make new wonders, glorify your hand and your right arm, rouse your fury and pour out your rage*. It says fittingly *glorify your hand and your right arm*, meaning the crusader who fights for Christ and receives the blows with his right hand and defends his head. *Rouse your fury* etc., with regard to those who are the rebels of the cross and crucify Christ in his limbs. Because of this Christ will come with the cross, so that those who crucified him feel the blindness of their damnation; he thus carries the sign of their impudence and will show the wounds of his body.

19 This is what is sung in church, this sign of the cross will be in the sky when the Lord comes to judge and the radiance of glory will shine on the crusaders, Genesis 9: *I shall set my bow in the clouds, and this will be the sign of the covenant between me and the earth*. Because, as a bow in the clouds is created by sunbeams penetrating the clouds – and it was the

⁷ Iohannes Chrysostomus, 'De Cruce et de Latrone Homilia i', PG, XLIX, cols. 399–408.

radio penetrante nubes et fuit signum cessationis diluvii et serenitatis, ita in cordibus crucesignatorum et corporibus relucebit divina claritas et cessatio iracundie Dei et manifestatio eterne felicitatis. Ipsi enim fuerunt quasi nubes elevati ad celestia, discurrentes ad exequenda divina precepta, summi regis signiferi, domus eius clavigeri.

20 Crux enim clavis est celi, que²¹ portas paradisi quinque milibus annorum clausas aperuit crucesignato et crucifixo bono latroni [cf. Lc. xxiii, 42–3]. Et eodem tempore duo beneficia immo tria Dominus exhibuit: nam paradysum patefecit, latronem primum ante omnes homines in ipsum introduxit et crucesignatis maximam spem dedit, quando cherubin custodientibus paradysum cum flammeo gladio latro paradysum intravit.

21 De hac clave Ysa. xxii [22]: *Ponam clavem domus David super humerum eius*. Hinc est quod hodie aperitur thesaurus glorie celestis, et ipse dominus papa, qui sponsus est ecclesie, obligat bona sponse sue [f. 378r] et ex plenitudine potestatis, quam habet sicut Christi vicarius, offert tam largas indulgentias accipientibus crucem et succurrentibus Terre Sancte.

22 Dicitur quod bonum forum trahit argentum de bursa. Non ergo surdam aurem faciatis²² Domino clamanti et offerenti nobis paradysum. Ipse enim quasi ebrius et crapulatus a vino modo bonum forum facit et quasi pro nichilo dat regnum suum. Ps. [xxxv, 7]: Pro nichilo *salvos facies* illos, quia moriuntur et salvantur multi crucesignati, antequam tempus veniat peregrinandi. Multi hodie currunt et properant, dum modica pecunia offertur eis, et non currunt ad regnum celorum, quod offertur eis. Et, ut vulgariter loquimur, multi accurrerent si clamaretur: 'Gaaigne maile, gaaigne denier!' Et nos clamamus: 'Hauot a paradys!', et accurrunt pauci. Et timent, Domine, *qui habitant terminos terrenorum a signis tuis* [Ps. lxiv, 9]!

²¹ que C, M, P3] qui P5

²² faciatis C, M, P3] facitis P5

sign of the end of the deluge and good weather —, so the divine radiance, the end of the wrath of God and the manifestation of eternal happiness will be reflected in the hearts and bodies of the crusaders. They are as clouds raised up to the heavens, running to and fro carrying out the divine precepts; the standard-bearers of the highest king, the keepers of the keys to his house.

20 The cross is in fact the key to heaven, that opened the gates of paradise, which were closed for five thousand years, to the crusader and the good thief who was crucified [with Christ]. At that time God offered two or even three favours: he opened up paradise, he brought the thief into it first before all other people and he gave the greatest hope to crusaders when, while the cherubs guarded paradise with the sword of flames, the thief entered paradise.

21 About this key see Isaiah 22: *I shall place the key of David's house on his shoulder*. Because of this, the treasure of heavenly glory is today opened up, and the lord pope himself, who is the spouse of the church, pledges the goods of his spouse and, by the plenipotentiary powers which he holds as vicar of Christ, he offers such great indulgences to those who take the cross and come to the aid of the Holy Land.

22 It is said that a good business draws money from [people's] purses. So you should not close your ears to the Lord, who calls out and offers us paradise. As if he were inebriated and drunk on wine, he now makes good business and gives his kingdom away for just about nothing. The Psalm [says]: for nothing *you will save* them, since many crusaders will die and be saved, before the time to go on the pilgrimage arrives. Today many run and rush when they are offered a little money and they do not run to the kingdom of heaven which is offered to them. And, as we say in the vernacular, many run when someone calls: 'Gaaigne maile, gaaigne denier!' [Have a halfpenny, have a penny!]. We shout: 'Hauot a paradys!' [Hurry up to paradise!], and only few run. O Lord, may they *who live at the ends of the earth fear your signs!*

Eudes of Châteauroux

SERMO V

Pa = Pisa, Biblioteca Cateriniana del Seminario, 21, ff. 42ra (79ra)-43rb (80rb)

Additional manuscripts

R2 = Rome, Archivio Generale dell'Ordine dei Predicatori, XIV.35, ff. 26ra-27rb

P1 = Paris, Bibliothèque Mazarine, 1010, ff. 45va-46vb¹

Reference

Schneyer, IV, 451, no. 700; IV, 468, no. 909

Sermo ad invitandum ad crucem

I Apo. vii² [2-3]: *Vidi alterum angelum ascendentem ab ortu solis, habentem signum Dei vivi; et clamavit voce magna quatuor angelis, quibus datum est nocere terre et mari dicens: Nolite nocere terre neque mari neque arboribus, quoadusque signemus servos Dei nostri in frontibus eorum.* In hac visione nobis ostenditur, quante auctoritatis et [f. 42rb] virtutis sit crux, que propter Dominum assumitur, ibi: *Signum Dei vivi;* secundo, quis primo eam predicavit³ aperte, ibi: *Et clamavit voce magna;* tertio, quod virtute crucis arcentur demones, ne noceant hiis qui confidunt in cruce, ibi: *Nolite nocere terre;* quarto, quod habentes hoc

¹ The sermon is mentioned in a marginal note in P4 (= Paris, Bibliothèque Nationale de France, lat. 15947, f. 178) with a reference to the second edition of Eudes's sermons: 'Item sermo ad invitandum ad crucem, Apoc. vi: *Vidi alterum angelum, sermo xlii voluminis quod incipit: Sobrii estote et vigilate.*'

² vii] vi Pa, R2, P1

³ predicavit] predicaverit Pa, R2, P1

Eudes of Châteauroux

SERMON V

Sermon for the invitation to [take] the cross

I Apocalypse 7: *I saw another angel rising from the sunrise, carrying the sign of the living God; and he called in a powerful voice to the four angels whose duty was to devastate land and sea: Do not devastate land and sea nor the trees, until we have signed the servants of our God on their foreheads.* In this vision, it is shown to us [firstly] how much authority and virtue the cross has which is taken for the sake of the Lord, here: *The sign of the living God;* secondly, who first preached it openly, here: *And he called in a powerful voice;* thirdly, that through the virtue of the cross demons are warded off, so that they cannot hurt those who have confidence in the cross, here: *Do not devastate the land;* fourthly, that

unde Ad Phillippen. ii [9]: *Propter quod et Deus* etc. Et tunc verificatum fuit quod antea predixerat Io. xii [32]: Cum autem *exaltatus fuero a terra, omnia traham ad me ipsum* a puteo mortis. Et in hoc magnam auctoritatem et dignitatem cruci contulit, ut que fuerat lignum et arbor mortis fieret lignum et arbor vite, ut sicut antea qui gustabant de fructu eius moriebantur, sic qui de cetero gustarent de fructu eius vivificarentur.

6 Hec enim tria, scilicet quia faciebat talia que non nisi Deus facere potest, [f. 42vb] in quo erat equalis Patri, et quia peccare non potuit, et quia per mortem suam vivificavit nos, signabant et demonstrabant eum esse Deum vivum. Hec tria sunt: equalitas, qua est equalis⁶ Patri, et immunitas a peccato et crux, sicut dicit ibi Glosa.

7 Sequitur: *Et clamavit voce magna*. In hoc ostenditur, quod ipse aperte primo crucem predicavit. Licet enim ante ipsum alii crucem penitentiae predicaverint, tamen ipse solus crucem primo predicavit, Lu. [ix: 23]: *Si quis vult venire post me, abneget semetipsum et tollat crucem suam et sequatur me*. Assumentes enim crucem se abnegant, id est abiurant, se mortis periculo exponendo, suos eos derelinquendo, sua ea consumendo, tollentes crucem suam, ut postmodum a cruce portentur in celum quasi quodam vehiculo,⁷ ut quondam imperatores, quando fiebat eis triumphus revertentibus a victoria, in vehiculo deportabantur. Sic et Ioseph *super currum* delatus fuit [Gn. xli, 43] et Helyas in celum levatus [cf. iv Rg. ii, 1]. Hanc crucem Dominus Ihesus aperte predicavit.

8 Sed quia posset quis dicere: Ad quid valet hec crucis assumptio?, et respondet: Ad hoc ut *quatuor angeli, quibus datum est nocere terre et mari*, eis non noceant. Isti *quatuor angeli* sunt demones, *quibus datum est nocere* habitantibus in quatuor partibus mundi. Et ideo dicuntur quatuor, licet multa milia sint; vel etiam quatuor dicuntur, quia quatuor modis nocent amorem Dei et proximi in cordibus hominum extinguendo.

9 Et ideo aspis vocatur, cuius [f. 43ra] venenum calorem vitalem et naturalem extinguit; vocatus est basiliscus, quia mala cupiditate incendit, unde [Ps. lxxix, 17]: *Incensa igni et suffossa*; leo vocatur, cum per

⁶ equalis] equali R2, P1, post corr. Pa

⁷ vehiculo post corr. P1] vinculo Pa, viculo R2

as other people alive again, whence Philippians 2: *For this God* etc. And then it became true what John 12 had predicted before: *When I am lifted up from the earth, I shall draw everything to me* from the abyss of death. And in this he assigned great authority and dignity to the cross, so that what used to be the wood and tree of death would become the wood and tree of life, so that as those who tasted its fruit before died and those who since then have tasted its fruit have been made alive.

6 These three signal and demonstrate that he is the living God, namely that he did things that only God can do, in which he was equal to the Father, and that he could not sin, and that he made us alive through his death. These three are: equality, through which he is equal to the Father, immunity from sin and the cross, as it says in the Gloss.²

7 It follows: *And he called in a powerful voice*. In this it is shown that he was the first to preach the cross openly. Even though other people preached the cross of penitence before him, he alone first preached the cross, Luke: *If anyone wants to come after me, let him renounce himself and take up his cross and follow me*. Those who take the cross renounce, that is abjure, themselves by exposing themselves to mortal danger, leaving behind their loved ones, using up their belongings, carrying their cross, so that afterwards they may be carried to heaven by the cross as in some vehicle, just as once the emperors were carried in a vehicle, when a triumph took place for them after returning from a victory. In the same way, Joseph was carried away *in a chariot* and Elijah taken up to heaven. This is the cross that the Lord Jesus preached openly.

8 But since someone might say: What is taking the cross good for?, he answers: so that *the four angels whose duty was to devastate land and sea* do not devastate them. Those *four angels* are the demons *whose duty it is to devastate* the people who live in the four parts of the world. And therefore, they are called four, even though they are many thousands; and they are also called four because they devastate in four different ways by extinguishing the love of God and one's neighbour in people's hearts.

9 And therefore, it is called a snake, whose poison extinguishes the natural warmth of life; it is called a basilisk, because it ignites evil desire, whence: *It is burned with fire and cut down*; it is called a lion, because it

² See previous note.

signum seu signati hoc signo sunt servi Dei et salvabuntur, ibi: *Quousque signemus* etc.

2 Dicit itaque: *Vidi alterum angelum ascendentem ab ortu solis*. Angelus nuntius. Beatus Iohannes evangelista, antequam diceret se vidisse hunc angelum, narrat se vidisse ante plures angelos, quia, antequam mitteretur Filius Dei, premissi fuerunt multi alii nuntii. Iste angelus, de quo hic loquitur, Filius Dei fuit, quem Deus pater misit in mundum ut quemdam nuntium ad annuntiandum *pacem*, ad annuntiandum *bonum* [Is lii, 7]. Unde Ysa. ix [6] vocat eum magni consilii angelum, et ipse dicit, Ysa. lxi [1]: *Spiritus Domini super me, eo quod unxerit me ad annuntiandum mansuetis; misit me, ut mederer contritos corde et predicarem captivis indulgentiam et clausis apertionem*.

3 Hunc angelum vidit beatus Iohannes *ascendentem ab ortu solis*. Ortus solis locus est in quo oritur sol; hec est Beata Virgo, ex qua et in qua ortus est *sol* veritatis et *iustitie* [Mal. iv, 2]. *Ab isto ortu solis* ascendit quia, ut dicitur in Lu. ii [52], *et Ihesus proficiebat sapientia et etate et gratia apud Deum et homines*. Et sicut sol ab oriente ascendit, ut videatur ab hominibus, ut mundum illuminet, calefaciat et fructus crescere faciat, sic Christus natus est de Vir- [f. 42va] gine gloriosa, ut hominibus appareret visibilis, ut eos amore sui inflammaret, ut nos fructibus bonis faceret habundare.

4 *Habentem signum Dei vivi*, id est 'cruce[m] qua suos signaret, vel potentiam Patri equalem – ut *sicut Pater habet vitam in semet ipso, sic et dedit Filio vitam habere in semet ipso* [Io. v, 26] – vel immunitatem a peccato, per quam Deus appareret,⁴ quia omnis homo peccator.' Omnis enim rationalis creatura quantum est ex se peccare potuit, ipse solus peccare non potuit, quia enim ea fecit que solus Deus facere potest. Ea fuerunt signa, quod esset equalis Deo patri et Deus vivus: et per hoc quod peccare non potuit, et per hoc quod in cruce, in qua moriebantur homines et que erat instrumentum mortis, in quantum Deus sive quoad deitatem mori non potuit, sed potius ibi mortem superavit, secundum quod predixerat per prophetam Osee xiii⁵ [14]: *Ero mors tua, o mors!*

5 Et primo cruce[m] ascendit, ut se hominem et etiam alios vivificaret,

⁴ appareret P1] apponeret Pa, R2

⁵ xiii] xii Pa, P1, R2

those who have this sign or are signed with this sign are God's servants and will be saved, here: *Until we have signed* etc.

2 So it says: *I saw another angel rising from the sunrise*. Angel [means] messenger. Prior to saying that he saw this angel, Saint John the Evangelist recounts that he had previously seen several angels, because, before the Son of God was sent, many other messengers were dispatched. The angel of whom this is said was the Son of God, whom God the Father sent into the world as a messenger to announce *peace* [and] to announce *good*. This is why Isaiah 9 calls him the angel of great counsel, and he himself says, Isaiah 61: *The spirit of the Lord is on me, because he has anointed me to bring the news to the meek; he has sent me to heal those contrite of heart and to preach indulgence to the captives and liberty to the imprisoned*.

3 This is the angel that Saint John saw *rising from the sunrise*. The place of the sunrise is where the sun is born; it is the Holy Virgin, from whom and in whom the *sun of truth and justice* was born. He rose *from this sunrise*, because, as it is said in Luke 2, *Jesus also increased in wisdom, age and in favour with God and with people*. And as the sun rises in the East, so that people can see it, so that it illuminates and warms the world and makes fruits grow, so Christ was born of the glorious Virgin to be visible to people, inflame them with his love and ensure that we have good fruits in abundance.

4 *Carrying the sign of the living God*, which means 'the cross with which he will sign his people, or the power equal to that of the Father – so that, *as the Father has life in himself, so he has granted the Son also to have life in himself* – or the immunity from sin, through which he is God, because every human is a sinner'.¹ Every rational creature can sin in as much as it exists in itself, but he alone could not sin, because he did what only God can do. These were the signs that he was equal to God the Father and the living God: that he could not sin, and that in as much as he was God or on account of his divinity he could not die on the cross, on which humans used to die and which was an instrument of death, but that he rather overcame death on it, according to that which he had predicted through the prophet Hosea 13: *O death, I shall be your death!*

5 And he first of all went to the cross to make himself, the man, as well

¹ *Biblia Latina cum Glossa Ordinaria*, ed. A. Rusch 4 vols. [reprint] (Turnhout, 1992), IV, 558, col. b.

violentiam efficientem, licet non sufficientem, ad malum inducit; draco, cum per insidias et occulte hominem ad malum inducit. Unde in Ps. [xc, 13] hiis quatuor nominibus nominatur, cum dicitur Christo: *Super aspidem et basiliscum ambulabis et conculcabis leonem et draconem*; intuit:⁸ et maxime in hiis, qui crucem assumunt pro te.

IO Virtute enim crucis arcentur demones, ne noceant quantum vellent et possent; per terram: homines fixi et firmi in fide 'fructus bonorum operum proferentes'; per mare: homines instabiles, qui vento temptationum ducuntur, sese collidunt⁹ pleni amaritudinibus peccatorum; per arbores: qui in parte fixi sunt, in fide scilicet, in parte mobiles sunt modo ad bonum modo ad malum. Ne his noceant, arcentur virtute crucis demones ut sanguis in postibus [cf. Ex. xii, 23] et fumus *iecoris super carbones* [Tb. viii, 2].

II Sequitur: *Quoadusque signemus servos Dei in frontibus eorum*. Ad hoc enim nos huc venimus missi a summo pontifice, ut per assumptionem crucis signentur et distinguantur servi Dei a servis diaboli et ut stipendia recipiant Domini et ut a gladio pene eterne non occidantur, Eze. ix [6]: *Omnem autem super quem videritis thau ne occidatis!* Et Apo. ix [2-5] legitur, quod *ascendit fumus putei sicut fumus fornacis magne, et obscuratus [f. 43rb] est sol et aer de fumo putei, et de fumo putei exierunt locuste in terram, et data est illis potestas sicut habent potestatem scorpiones in terra, et preceptum est illis ne lederent fenum terre neque omne viride neque omnem arborem, nisi tantum homines qui non habent signum Dei in frontibus suis*.

I2 Homines consueverunt accipere ordinem¹⁰ Templariorum propter libertatem, inmunitatem et tuitionem. Sed signum crucis, si assumatur propter Deum et homo faciat quod crux exigit, fit servus Dei, stipendiarius ipsius, et liber et immunis ab omni peccato, et ab omni malo custoditur.

I3 Sed nota quod Christus ascendit in crucem et aliena vestimenta non rapuit, sed propria dereliquit [cf. Lc. xxiii, 34]. Non recte ergo crucem accipiunt¹¹ qui aliena rapiunt et ea que debent non solvunt; et melius est

⁸ intuit Pa] in tuis R2, P1

⁹ collidunt Pa] collidunt R2, P1

¹⁰ ordinem Pa] signum R2, P1

¹¹ accipiunt Pa] assumunt R2, P1

induces [people to do] evil by potent, though not adequate, violence; and a dragon, because it induces people to [do] evil deceitfully and secretly. This is why it is given those four names in Psalms, when Christ is told: *You will walk upon the snake and the basilisk and you will trample the lion and the dragon*; he does it especially with regard to those who take the cross for your sake.

IO The demons are warded off by the virtue of the cross, so that they may not devastate as much as they would and could; the earth [meaning] people who are strong and firm in their faith 'offering the fruits of their good works';³ the sea [meaning] unsteady people, who are driven by the wind of temptations, colliding with each other full of the bitterness of their sins; the trees [meaning] those who on the one hand are firm, namely in the faith, and on the other hand sometimes veer towards good, sometimes towards evil. The demons are warded off by the virtue of the cross, so that they may not devastate such people, just as the blood on the doorposts and the smoke of *the liver over the coals*.

II It follows: *Until we will sign the servants of our God on their foreheads*. This is why we have come here, sent by the pope, so that the servants of God may be signed by the taking of the cross and distinguished from the servants of the devil and that they may receive God's payment and may not be killed by the sword of eternal pain, Ezekiel 9: *Do not kill anyone on whom you see the thau!* And one reads in Revelation 9 that *smoke arose from the abyss like the smoke from a huge furnace, and the sun and the air were darkened by the smoke of the abyss, and out of the smoke of the abyss locusts dropped onto the earth, and they were given the power that scorpions have on the earth, and they were told not to harm the grass of the earth nor anything green nor any tree, but only those people who do not have the sign of God on their foreheads*.

I2 People used to join the order of the Templars because of its freedom, immunity and security. But, if the sign of the cross is taken for the sake of God and if a man does what the cross demands, it makes him God's servant, his mercenary, free and immune from all sin, and he is protected from all evil.

I3 But note that Christ went to the cross and did not steal somebody else's clothes, but he left his own. This is why those who have stolen other people's things and do not pay what they owe do not take the cross

³ Ambrosius Mediolanensis, 'De Ioseph', 75.

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homini ut 'nudus Christum nudum sequatur' quam cum multa familia sequatur diabolum et cum cruce sua demergatur in infernum. Non enim vult Dominus ut de rapina vel furto vel de re aliena ei serviatur.

I4 Karissimi, si vultis salubriter crucem assumere, peniteamini¹² de peccatis vestris et derelinquatis ea, debita vestra solvatis, et si aliquid iniuriose possidetis, reddatis et restituatis, ut possitis audire: A Domino *hodie facta est salus tibi et domui tue* [Lc. xix, 9], et ut ad salutem perpetuam venire¹³ valeatis, ipso prestante, qui vivit in secula seculorum. Amen.

¹² peniteamini Pa, P1] peniteatis R2

¹³ venire Pa] pervenire R2, P1

in the right manner; it is better for a man 'to follow the naked Christ naked'⁴ than to follow the devil with a great following and sink with his cross into hell. The Lord does not want people serving him with absconded or stolen goods or other people's belongings.

I4 My dearest people, if you want to take the cross in the proper way, repent your sins and leave them behind, pay your debts, and if you possess anything unlawfully, return it and make restitution, so that you can hear: *Today salvation has come to you and your house* from the Lord, and so that you may come to eternal salvation, with him granting it, who lives for ever and ever. Amen.

⁴ Hieronymus, 'Epistula 125 ad Rusticum', in: 'Epistulae III', CSEL, LVI, 142