Humbert of Romans

Sermo I

Ad peregrinos cruceignatos

1 Notandum quod est quidam 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 cælum unde venerunt, sicut multi filiorum Israel peregrinantes in Babylonia remanserunt ibi nec curaverunt redire in Hierusalem cum aliis, detenti aliquibus defectabilibus ibidem. Quod contra dicitur, [i] Pe. ii [11]: _Obsecro vos tamquam advenas et peregrinos abstinere vos a carnali desideribus, 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

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

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precedenti. Sed quia multi istorum in huiusmodi peregrinatione frangunt ieiunia et festa et defraudant socios vel hospites vel theolonarios\(^3\) vel exponunt se mulieribus vel alia illicita committunt sub habitu peregrini, dicit Dominus, Sopho. i [8]: *Visitabo super omnes, qui induitis veste peregrina*, quae scilicet vestis exterior apparat in pera et baculo et clavina\(^4\) 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 prerogativa excellentie, scilicet crucisignatorum, que in multis precelit alias peregrinationes Christianas. Alii enim sunt 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 alii cito revertuntur homines ad domum et patriam suam, in ista autem vadunt longe ad peregrinandum diu. Item secundum hanc subventur communi bono Christianitas, et per alii autem soli proprio commodo. Item peregrinis aliis non datur aliqua indulgentia, istis vero datur plenaria\(^5\) indulgentia peccatorum. Item in istis relucet clare exemplar Christi, qui baiulans sibi crucem exivit in locum Calvarie. Sic et isti Christum sequentes crucem eius dererunt, quod non ali faciunt, sed alia signa peregrinationis.

6 Notandum autem quod tanto peregrinatio ista est maioris prerogativa, tanto peregrini isti maiorum curam debent apponere, ut eam debito modo et digno faciant. Proinde debent eam facere sancte, ut impelatur in eorum via illud quod dicitur Ysa. xxxiv [8]: *Via sancta vocabitur*, iterum lete, Ps.\(^6\) [cxviii, 54]: *Cantabiles mihi erant justificationes tue in loco peregrinationis mee*; et illud [Ps. cxxxvii, 5]: *Et cantent in viis Domini, quoniam magna est gloria Domini*. Et notetur in his duobus due esse lettie, quarum una surgit a presenti gratia, cum dicit: *Justificationes*, alia a futura gloria, cum dicit: *Quoniam magna est gloria Domini*. Item perseveranter, ut nec levitate nec adversitate nec aliis causis retractantur.

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\(^3\) theolonarios F, S; theleonearios A, thelonarios Re

\(^4\) clavina A, Re; vinia F, clavina S

\(^5\) plenaria A; plena F, Re, S

\(^6\) Ps. Re, F; sper. A, om. S

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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: Heb[b]. ultimo [xiii, 13–14]: *Exequus ad Christum extra castra improperium, scilicet crucem, eius portantes; non enim habemus hic manentem civitatem, sed futuram inquirimus.* Notandum quod hoc verbum impletur in peregrinis crucis signatis. Ad pleniorem autem intelligentiam [f. 136r] eorum, que ad eos' 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.
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 iii [11]: Cuncte noverunt provincie quod, si quis non vocatus atrium interius regis assueti1 intraverit, statim interficiatur, nisi forte rex auream virgam ad eum exenderit pro signo clementie atque itas 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,

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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 appartions 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

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1 assueti] assueri P5, C, M, P3
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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 Apocalyptic 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.' And in the Historia Tripartita book nine chapter nine one reads that

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

8 Hoc autem signo non tantum vinctur hostes infernales vel materiales sed etiam affectus carnales. Unde legimus de quodam nobili militae, quod iturus ultra mare fecit adduceri ad se filios parvulos, quos valde diligebat. Et cum eos diu aspiciens ampleturavit, deterunt eum famuli eius: Dimittite pueros istos et recedatis, quia multa vos expectant, ut vos ducant. Quibus iltæ: Ideo coram me filios meos adducere feci, ut excitat affectum ad eos cum maiori angustia mentis relinquam eos pro Christo et ita magis merear apud Deum. Profecto enim patria, propria, parentes, uxores et filii vincula sunt retinentia.

9 Sed teste Ieronimi: 'Facile rumpit hec vincula amor Christi et timor gehenne', pro cuius amore cum magnò gladio sancti labores sustinent et in laboribus delectantur; sicut ursus icibus impinguatur; sicut 'aque Marath per missionem ligni dulcorantur' [cf. Ex. xv, 23]; per farinam Helysei coloquendi agri, illa silicet silvestria holuscula, de quibus clamabant filii prophetarum: Mors in olla, viv Dei [iv Rg. iv, 40], sua amaritudine privantur.

10 Hoc figuratum est in signo Ione, Mat. xii [39-41] et Ione i [15]: Missis enim Iona in mari stetit mare a fervore suo, quia quod prius videbatur importabili7 exemplo Crucifixi fuit levem, qui se exinanivit usque ad carmem, usque ad crudem, usque ad mortem [Phyl. ii, 7-8]. Sic enim tigris rabido cursu insequitur venatorum et tanto affectu prosequitur fenum, ut se mittat in venatoris spiculum, ita Christus, ut nos eriparet de manu venatoris, id est dyaboli, in speculum8 mortis se misit.

11 Et ideo teste Augustini, cum Christus per alia beneficia ad amorem suum nos incitat, per mortis beneficium nos coegit. Huius victoriae signum in figura eorum, qui nolunt9 crucem accipere: nolabat10 Achaz, rex impius, petere, quia nolabat11 Deum glorificare, Ysa. vii [11-12]: Pete tibi signum a Domino Deo tuo; et dixit: Non petam et non temptabo Domimum, alia littera est: non exaltabo Dominum. Sic abit enim rex impius quod si pateret accepturus esset et glorificaretur Dominus.

13 Que est iustitia ista vel satisfactio, ut per his tribus queras: divitias, delicias et honores? Christus in presepio, tu in palatio; Christus [f. 377v] in villibus pannis, tu in sericis et ornamentiis; Christus in asino, tu in equis et phaleris; Christus in cruce, tu in balneis; Christus in sepulcro, tu in lectis ebuneis et superstitiosis; Christus nudes in cruce, tu in mutatorius que pendent in perticis; Christus confixus manus, tu in manici consuticiis et cyrothecis et anulis; Christus coniuxus pedes, tu in calceis rostratis, laqueatis, lunulatis, perforatis; Christus in corona spinea, tu in discriminanibus mitris, vittis et colligeriis et sertis; Christus aceto potatus, tu vino inebriatus; Christus cucurrit ad clavos ferreos, tu ad gariophilos; Christus ligatus ad columnam, tu dissoluit evagari per camporum et planatarum licentiam effrenatam; Christus perforatum habuit latus lancea et tu cinctum aurea zona vel argentea; Christus pretioso sanguine animam tuam redemit, tu illum vili pretio dyabolus vendis; semel crucifixus est a Iudeis, tu eum pluries crucigis in membris et super dolorem vulnerum additis; conspici eum in facie, dum bonis detrahis; acetum ei porrigis, dum malitia et rancoris corruptione in proximum exardescis.

14 Sed verum signum iustitie apparat in cruce signatis, qui corde, ore et opere se exercent in servitio Dei: corde per devotionem, ore per gratiarum actionem, corpore et opere per laboris satisfactiorem. Et hee sunt tres sagittis quas ictit Ionatas, filius regis, in agro quasi exercens se ad signum, i Reg. xx [20].

15 Efficax enim satisfactio est labor pereginationis, quia sicut omnibus membris homo peccavit, ulla in cunctis membris laborando satisfactit. Et si peccavit nimo affectu ad uxorem et filios, satisfactit dimittendo eos; et licet hee satisfactio sit multum meritoria, magis tamen est consolatoria

13 colligeriis C, M, P3] colligeriis P5 
14 tuam C, M, P3] suam P5 
15 detrahis C, M, P3] detrahes P5
quam affectiva: *Petra enim fundit rivos olei*, Iob xxix [6], quo unguntur contra asperitatem vie pedes peregrini. Si ergo in duro\textsuperscript{16} lecto iacaeas, attende quod Christus tener et parvulus reclinatus est in duro\textsuperscript{17} prespio et duriorem 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 [37–45], quando expressus est res de vellere et remanisit vellus incorruptum; quia mittitur a Deo ros dulcedinis et gratia consolationis celestis in cor crucisignati, quod non est per impatientiam fractum sed celsius confortatum.

17 Crux etiam est signum glorie. Mt. xxiv [29–30]: *Tunc apparebit signum Filii Hominis in celo*, tunc quando sol obturabitur\textsuperscript{18} et luna non dabit lumen suum; *tunc apparebit*, tunc radiabit et lucet humen crucis, unde Crisostomus, omelia prima de cruci et latrone. Sicut imperatore regalis pompa precedit et militaris ordo preesunde vexilla humeras portare consueverunt\textsuperscript{19} et hiis eius declaratur adventus, sic Domino de celo veniente angelorum cetus et archangelorum multitudo illud signum humerus portant exaltis et regale nobis adventum nunciant.


19 Hoc est quod\textsuperscript{20} cantatur in ecclesia, hoc signum crucis erit in celo cum Dominus ad iudicandum venerit et illa claritas gloria radiabit in crucisignatis, Gn. ix [13]: *Arcum meum ponam in nubibus*, et erit signum federis inter me et terram. Quia sicut arcus creatur in nubibus ex solari 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 on a hard manger and had an even harder bed in the form of the road. 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, and shine*, whereas Chrysostomus, homily 1 about the cross and the thief.\textsuperscript{7} 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

\textsuperscript{7} Johannes Chrysostomus, 'De Cruce et de Latrone Homilia i', PG, XLIX, cols. 399–408.
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.

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.

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.

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 paradis!' [Hurry up to paradise!], and only few run. O Lord, may they who live at the ends of the earth fear your signs!

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

20 Crux enim clavis est celi, quod21 portas paradisi quinque milibus annorum clausas aperuit crucisignato et crucifixo bono latroni [cf. Lc. xxiii., 42–3]. Et eodem tempore duo beneficia immo tria Dominus exhibuit: nam paradisum patefecit, latronem primum ante omnes homines in ipsum introdixit et crucisignatus maximam spem dedit, quando cherubin custodientibus paradisum cum flammis 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 surdám aurem faciatis22 Domino clamanti et offerenti nobis paradisum. Ipsi enim quasi ebris et crapulatus a vino modo bonum forum facit et quasi pro nichilo dat regnum suum. Ps. [xxxv, 7]: Pro nichilo salvo facies illos, quia morientur et salvantur multi crucisignati, 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 paradis!', et accurrunt pauci. Et timent, Domine, qui habitant terminos terrae a signis tuis [Ps. lxiv, 9]!
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-46vb

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

Sermon for the invitation to [take] the cross

1 Apoc. 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. vii: Vidi alterum angelum, sermo xii voluminis quod incipit: Sobrii estote et vigilate.'
2 vii] vi P4, R2, P1
3 predicavit] predicaverit P4, R2, P1

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unde Ad Philippen. ii [9]: Propter quod et Deus etc. Et tunc verificatum fuit quod anea pradixerat Io. xii [32]: Cum autem exalatus fuerat terra, omnia traham ad me ipsum a puto moritis. Et in hoc magnam auctoritatem et dignitatem cruci consuelt, ut que fuerat lignum et arbor mortis fieret lignum et arbor vite, ut sicut anea qui gustabat de fructu eius moriebantur, sic qui de cetero gustarent de fructu eius vivificarentur.

6 Hec enim tria, scilicet quia facebat 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, quia est equalis Patri, et immunitas a peccato et crux, sicut dicit ibi Gloss.


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 nocent. Isto quatuor angeli sunt demones. quibus datum est nocere habitabant 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 vitae et naturalem extinguit; vocatus est basiliscus, quia mala cupiditate incendit, unde [Ps. lxix, 17]: Incensa igni et suffusa; leo vocatur, cum per

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Eudes of Châteauroux

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 was used to be 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.

7 It follows: And be 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

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

2 Dicit itaque: Vidi alterum angelum ascendenter ad ortum solis. Angelus nuntius. Beatus Iohannes evangelista, antequam dicere se vidisset hunc angelum, narrat se vidisse ante plures angelos, quia, antequam mittetur Filius Dei, premisset fuerunt multi aliis nuntiis. Iste angelus, de quo hic loquitur, Filius Dei fuit, quum 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 controvos corde et predicarem captivus indulgentiam et clausis apertionem.

3 Hunc angelum vidit beatus Iohannes ascendentem ad ortum solis. Ortu solis locus est in quo oritur sol; huc est Beata Virgo, ex qua et in qua ortus est sol veritatis et justitie [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 ascendant, ut videatur ab hominibus, ut mundum illuminet, calefaciat et fructus cresceret 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 'crucem qui sua 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, 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 quois deitatem morti non potuit, sed potius ibi mortem superavit, secundum quod predixerat per prophetam Osee xiii[14]: Eros mors tua, o mors!

5 Et primo crucem ascendit, ut se hominem et etiam alios vivificaret,

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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.

10 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'; 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.

11 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.

12 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.

13 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.
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.

14 Karissimi, si vultis salubriter crucem assumere, peniteamini\textsuperscript{12} de peccatis vestris et dereliquatis ea, debita vestra solvatis, et si aliquid iniuriose possidetis, reddatis et restituatis, ut possitis audire: A Domino \textit{hodie facta est salus tibi et domui tue} [Lc. xix, 9], et ut ad salutem perpetuam venire\textsuperscript{13} valeatis, ipso prestante, qui vivit in secula seculorum. Amen.

\textsuperscript{12} peniteamini Pa, P1) peniteatis R2
\textsuperscript{13} venire Pa) pervenire R2, P1

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\textit{Endes of Châteauroux}
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in the right manner; it is better for a man 'to follow the naked Christ naked'\textsuperscript{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.

14 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: \textit{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.

\textsuperscript{4} Hieronymus, 'Epistula 125 ad Rusticum', in: 'Epistulae III', CSEL, LVI, 142