262 Work, To Work (*Opus, operari*)

To work three things are required in working: to know, to be able, and to desire. To this it is that no one works enduringly because he cannot, nor foolishly because he does not know, nor sluggishly because he does not want to.

¶ Again, three things move man to work: the example of beginning, the desire to fulfill, and the convenience of following through. Because of example the eagle flies over the earth, because of desire the boy follows sports, and because of opportunity the farmer tills the fields.

Again, for the perfection of good work three things are required. One is antecedent as truce, which is the flight of evil, Psal. [36:27]: “Decline from evil and do good.”

Another is communicating as preparing, namely, the grace of the Holy Spirit, 1 Cor. 15[:10]: “I have labored more abundantly than all they: yet not I, but the grace of God with me.”

Third, is common as conservative, namely, the joy of the soul, Psal. [50:14]: “Restore unto me the joy of your salvation.” So, in these things three things result: the rout of evil, the love of the good, and the prudence of persevering.

¶ Again, three things move men to working or making anything, namely, the honor of the deed. Therefore, many are intent for probity as in military tournaments, in student arguments.

Second, is the rigor of the commandment because of which subordinates come and go at the order of the prelate.

¶ Third, is the love of the reward because of which is conceded and the stipendiary works.

¶ Again, it moves us to good working the multiplication of helps which are the sacraments of the Church, the petitions of the saints, and all our members which can bear penance in the present.

¶ Therefore,[[1]](#endnote-1) when it is said proverbially, Many hands make light work. Foolish is he who now does not work well, John 9[:4]: “I must work the works of him that sent me, whilst it is day: the night comes, when no man can work.” And in Psal. [103:23]: “Man shall go forth to his work,” etc.

Second, the truth of the good exemplar moves when the householder begins to work with the hirelings. However, others more willingly hasten, but Christ began to work his salvation on earth, John [10:32]: “Many good works I have shewed you.” The good exemplars were the apostles, martyrs, confessors, and virgins who always did good things and encouraged good things, they worked, and they followed justice. It would be ridiculous if the lord were working and the servant was idle. Therefore, it is said in Deut. 4[:5]: “You know that I have taught you statutes and justices, as the Lord has commanded me.” But also, because now that is less verified, Isai. 5[:12]: “The harp, and the lyre, are in your feasts: and the work of the Lord you regard not.” But with the Psal. [76:12]: it says, “I remembered the works of the Lord.” The good pugilist must exercise himself.

Third, inevitable perils move one for working toward an evil work, pain and scandal follow, but sin is evil. Therefore, pain and confusion follow, and on the other hand praise and honor follow the good work, Eccli. 14[:20]: “Every work that is corruptible shall fail in the end: and the worker thereof shall go with it,” etc.

Again, the preciousness of time moves for working. It is called precious for its shortness. Much good can be had, but for the shortness of time can be had remission of sins and eternal life. Therefore, it is precious for working well, 2 Cor. 6[:2]: “Behold, now is the acceptable time,” etc. Therefore, we ought to work now and well, Gal. 6[:10]: “Whilst we have time, let us work good to all men.”

Fourth, the brevity of time moves, since the day tends working toward sunset and the heart races with strength. But now the end of life and the end of the world threaten. When therefore the amount of a servant is missing, restitution ought to be made. Therefore, when a great deal of time is missing, it is necessary that compensation be made from the remaining, but this cannot be done because of the brevity of time. Therefore, one ought to labor more manfully in the remaining.

¶ Again, damnable negligence moves to working. For land uncultivated brings forth thorns, but well cultivated brings forth fruit. But good land is called man, Eccli. 17[:31]: “All men are earth and ashes.” When therefore it is more cultivated it brings forth fruit more, Eccli. 20[:30]: “He that tills his land shall make a high heap of corn.”

Again, the security of wages moves, for we see that the unworthy receive a great salary for crooked labor. Therefore, also we if we manfully insist, 2 Paral. 15[:7]: “Let not your hands he weakened: for there shall be a reward for your work.” And Heb. 6[:10]: “For God is not unjust, that he should forget your work” and labor.

¶ Again, the obligation of receiving moves to working, Luke 7[:8]: “I say to my servant, Do this, and he does it.” Second the intention of the debt, Luke 17[:10]: “We have done that which we ought to do.” Third is the love of the reward, Psal. [118:112]: “I have inclined my heart to do your justifications for ever, for the reward.”

Again, things of creatures move us as well as of the spiritual, Apo. 4[:8]: “They rested not day and night, saying: Holy, holy, holy.” As well as of the corporeal, Job 38[:37]: “Who can make the harmony of heaven to sleep.” Therefore, the Apostle says, 1 Cor. 4[:12]: “And we labor, working with our own hands.”

¶ When therefore Christ worked through all his members there was a sense of shame for idleness, if they were not working. O, said Bernard,[[2]](#endnote-2) how terrible is idleness, when it will be required of them every time that they have wasted. Then they ought (to work). That of Matt. 22[:12] will be verified: “But he was silent.” The same concerning all our many works so that we may have merit, the example of our neighbor, and the praise of God.

¶ Again, there are three kinds of workers, about whom, Apo. 3[:15-16]: “I would you were cold, or hot. But because you are lukewarm, I will begin to vomit you out of my mouth.”

¶ Hot are those working faithfully. And Chrysostom, *Super Mattheum*,[[3]](#endnote-3) places three figures through which the good workers are distinguished from the evil.

First is the good worker who first looks on the work as to food, but the evil worker on the contrary. So, the servants of God first ought to attend to the glory of God than his own utility, but the evil on the contrary.

¶ The second sign is that the good worker spends the greater part of the day about the work, the lesser part about the food, but the evil worker on the contrary.

¶ The third sign is that the good worker cannot perform the work presented, he blushed to seek the full wage, but the evil on the contrary. So, the good ones spiritually if they cannot perform for some weakness what they intend they blush, but the evil on the contrary, because however much the evil do, they presume to this concerning good retribution.

Again, others work negligently and those are lukewarm who sometimes are worse than the water of the cold. The hot water is not congealed, more forcefully it is congealed than cold water because coldness where one finds greater resistance imprints its power more forcefully. Similarly, a cold and hard cake is more forcefully heated than straw because of the cause just cited, because when the good are made evil they are worse than others, because the devil more forcefully imprints in them his malice because of the great resistance which he finds. However, the evil when they are converted, they are more fervent than the lukewarm, because there God imprints his grace. Therefore, it is said in Eccli. 42[:14]: “For better is the iniquity of a man, than a woman doing a good turn.” Whoever is wicked when he is converted works more fervently than the lukewarm.

¶ Again, the Apostle says, Col. 1[:10]: “Being fruitful in every good work.” Where it is to be noted that just as among trees it is that some make good fruit, some make evil fruit, and some none. But also, of those which make fruit some make fruit as the trees of Sodom but interrupted because they are empty in alternate years. Some make good fruit and continuously, so of men who make nothing as the lazy, Matt. 20[:6]: “Why stand you here all day idle?” Some make evil fruit, some interrupted as those backsliders, against whom Prov. 14[:23]: “In much work there shall be abundance,” namely, of merit and reward.

Again, work is called good and meritorious as far as the end when the honoring of God is intended, Gal. 5[:6]: “in Christ Jesus neither circumcision avails anything, nor uncircumcision: but faith that works by charity.”

Second, when the edification of our neighbor is intended, like the glory of a fountain is the emergence of rivulets, the irrigation of fields, Matt. 5[:16]: “So let your light shine before men, that they may see.” Likewise, it draws to a similar working, as is evident in a painter portraying figures before his disciple, Prov. the last chapter [31:31]: “let her works praise her in the gates.”

Third, when perseverance is added, like a runner up to the field’s turning point because of the profit he continues the course, Psal. [103:23]: “Man shall go forth to his work, and to his labor until the evening.” And Ezech. 33[:13]: “If he shall commit iniquity, all his justices shall be forgotten.” For one wound unless it is healed will kill the whole life. And a single hole submerges the whole ship. And a small amount of ferment corrupts the whole mass, the heart. And he who offends in one, namely precept, “will be guilty of all,” James 2[:10]. In one negative premise makes the conclusion negative, whatever was premised affirmatively. And the subtraction of one from an even number makes the whole uneven.

Again, as far as a number, it is said that a work is very meritorious if it is wise, merciful, and spiritual. Of such a kind it is to teach and provide for. For such ones are more noble, more facile, and more useful, just as an architect and master of the works who rules others weighs less, is honored more, and remunerated a greater amount than the other workers, [2] Tim. 4[:5]: “do the work of an evangelist.”

Second, if it smacks of justice, of such kinds are to obey, or do penance. If irrational things are moved to conquer the creator, how much more rational things, Psal. [14:1]: “Lord, who shall dwell in your tabernacle,” etc. for the householder does not place one lazy or sleeping in his vineyard but one working, Gen. 2[:15]: “God took man, and put him into paradise, to dress it.” Matt. [25:16]: “He that had received the five talents, and traded with the same, and gained other five.”

¶ Third, if one has a taste for corporal mercy, what is it to feed upon the vesture, etc. And this is very devout because one lives better than another. For the predacious bird helps the weak of his own kind, Matt. 26[:10]: “She has wrought a good work upon me.” Gal. 6[:10]: “Whilst we have time, let us work good to all men.”

¶ Again, how much for this one working is required that he performs instantly, just as the sick man requires the physician before death, just as the sitting rabbit flees the pursuing dog, so the man the pursuing triple enemy, Eccle. 9[:10]: “Whatsoever your hand is able to do, do it earnestly: for neither work, nor reason, shall be in hell,” etc., Eccli. 14[:17]: “Before your death work justice.” For paradise is a place for resting, hell is a place of suffering, but in this world, it is for working with allies.

Second, it is required that one works prudently and usefully, just as the ant works at one time that it may eat in another, Prov. 10[:16]: “The work of the just is unto life.” But alas because there are many like the spider working around a web, but agile and useless.

¶ Third, it is required that he work humbly, like a servant before the prince bends the knee, Job 9[:28]: “I feared all my works.” In Phil. 2[:12]: “With fear and trembling work out your salvation.”

¶ As far as the end, three things greatly move for working, namely, rest after labor, refreshment after hunger, joy after sadness. So, rest is given to those working well, just as each thing that is moved fitly to its terminus rests, Apo. 14[:13]: “Blessed are the dead, who die in the Lord. From henceforth now, says the Spirit, that they may rest from their labors.”

Second, refreshment in a glorious meal, for Matt. 10[:10]: “The workman is worthy of his meat.” And Prov. 13[:4]: “The soul of them that work, shall be made fat.” And Prov. 12[:11]: “He that tills his land shall be satisfied with bread.”

Third, the perpetual joy of the worker in good things with the greatest reward when it is hereditary, John 6[:27]: “Labor not for the meat which perishes, but for that which endures unto life everlasting.” And Rom. 2[:10]: “Glory, and honor, and peace to everyone that works the good.” For he who does not till his land in the winter will not reap in the summer.

¶ Therefore, the teachings of scripture should move us to work well. For the ox works at the stimulus of the driver, Apo. 2[:5]: “Do penance and do the first works.”

Second, the examples of creatures such as is evident in the sun, moon, and the eagle provoking its chicks to flying.[[4]](#endnote-4)

Third, the criticism of the lazy.

¶ For through idleness iron rusts, water becomes soiled, clothing gets holes, Eccli. 24[:30]: “They that work by me, shall not sin.”

¶ Fifth, present convenience like lethargy is awakened lest one die, James 2[:20]: “Faith without works is dead.”

Again, just as the fruit shows the kind of tree, so works the condition of the man, namely, [John 8:39]: “If you be the children of Abraham, do the works of Abraham.”

¶ Again, it is one thing working with a motive and labor as a man and other animate creatures, and it is another thing working with a motive, but without labor as the sun and the moon. It is even one thing working without a motive and without labor as God. For his will suffices to produce matters into being.

Again, three things move to working or to sustaining: the word, the example, and the reward. This is the persuasion of the word, the showing of the example, and the magnitude of the reward. Therefore, Christ says [Matt. 11:29]: “Learn of me,” behold the first; “because I am meek,” behold the second; “and you shall find rest to your souls,” behold the third.

¶ Again, in a work God considers three things: the abundance of the work, the root of love, and the long duration of the labor.

Concerning the first, Psal. [93:19]: “According to the multitude of my sorrows in my heart, your comforts have given joy to my soul.”

Concerning the second, Luke 21[:2]: The widow presented by offering “two brass mites” than the rich man. Because according to Gregory in a *Homilia*,[[5]](#endnote-5) God considers not how much but from how much it is offered.

¶ Concerning the third, Matt. 20[:11-12]: “They murmured that have borne the burden of the day and the heats.” Concerning these three it is said in Wis. 11[:21]: “You have ordered all things in measure, and number, and weight.” Because God remunerates the measure of time, the number of the work, and the weight of the love.

¶ Again, in every state the work is judged to man and not the idleness, because in the state of innocence he was held to praise and worship God, Gen. 2[:15] “God put him into the paradise, to dress it.”

Again, in the state of fault it was heard for the labor and pain, Gen. 3[:19]: “In the sweat of your face shall you eat your bread.”

¶ Again, in the state of grace penances are added to works after the fall, Apo. 2[:5]: “Be mindful therefore from whence thou art fallen: and do the first works.”

¶ Again, the perilousness of the place in which we are moves us to work.

About which see the chapter [350] Arise (*Surge*).

The smallness of the pain which we now suffer.

About which see the chapter [283] Pain (*Pena*).

The immensity of the reward which we now merit. Therefore, says the Psal. [118:112]: “I have inclined my heart to do your justifications.” And now what is my expectation, is it not the Lord, for just as God ordained in natural and artificial things, so that there would be progress from the lower to the upper, from the crooked to the empty, from the deformed to the beautiful, from the infected to the perfect, from the motive to the end. So, in moral matters from humility and labor of penance to the sublimity and quiet of glory, Luke 6[:21]: “Blessed are you that weep now: for you shall laugh.” John 16[:22]: “You now indeed have sorrow, but I will see you again.” Just as there are many, so the swine which first are fattened and afterward slaughtered, Luke 6[:25]: “Woe to you that now laugh: for you shall mourn and weep.”

¶ Fifth, what moves to working is the continuity of the struggle in which we labor because it is against a triple enemy.

About which see above in the chapter [167] Enemy (*Hostis*).

Sixth, is the multiplex of helps which we now have, namely, the arms of virtues, 1 Cor. 13[:13]: “And now there remain faith, hope, and charity.” And the remedy of the sacraments, Rom. 6[:22]: “Now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting.”

Again, four things move a man to working. The supplication of another, as is evident in the servant asking his lord for mercy, Matt. 18[:32]. One’s own obligation, as one professing an approved rule is held to observe it, John 1[:16]: “Of his fulness we all have received grace,” namely, prevenient for cooperative grace.

Third, the goodness of work.

Fourth, the utility of reward for how well grace is used than he who has it shall abound in it, Luke 19[:26]: “To everyone that has shall be given, and he shall abound.”

¶ Again, three things impede man from working well: ignorance, dissatisfaction, and difficulty. Because of ignorance he excuses himself, Habakkuk does not carry the meal to Daniel, Dan. last chapter [14:33]. Because of dissatisfaction Joseph did not want to consent to his lord, Gen. 47[:30]. Because of difficulty the children of Israel did not want to go up to the promised land, Num. 13[:32]. But somethings which seem difficult are easy, of which kind are to abstain from evil, which is much easier when I wager nothing but to work the good, Eccli. 3[:32]: “A wise heart will abstain from sins.” 1 Pet. 2[:11]: “Refrain yourselves from carnal desires which war against the soul.”

¶ Again, note that a thief does not approach willingly to places where men watch and work, [2] Tim. 2[:15]: “Carefully study to present thyself approved unto God, a workman that needs not to be ashamed.”

¶ For the present life is ordained to work, the afterwards rest, Psal. [103:23]: “Man shall go forth to his work until the evening,” that is, until death. Wherefore Exod. 20[:9-10]: “Six days shall you labor and shall do all your works. But on the seventh day is the sabbath: you shall do no work on it.” Wherefore Christ said Luke 13[:14]: “Six days there are wherein you ought to work.” In the seventh there will be rest. Wherefore Apo. 14[:13]: “Blessed are the dead, who die in the Lord,” etc. For only works follow those, neither words nor knowledge. Note however that the works of the hypocrites precede the works of the saints and vanish, namely, the works of the good follow just as the good worker is rewarded in the end. The heralds have military words and holy. Wherefore also those are called to teach new soldiers, but because they do not have the military works, therefore they are not named as soldiers, but as loafers in fur trimmed garments, and mild jackals, but they receive nothing fixed and permanent. So, he who does not have words and no works receives a transitory reward, that is, empty commendations and adulations not anything permanent. Seneca, *Epistula* 56,[[6]](#endnote-6) great is the duty and proof of the wise, that deeds and words should be in accord, and a man everywhere should be equal to himself.

¶ Again, *Epistula* 66,[[7]](#endnote-7) this is a disgraceful charge which is often brought against us, that we have the words of philosophy, but not the works. Wherefore Bernard,[[8]](#endnote-8) the works attest to the truth of the faith. Therefore, the wise man says, Eccle. 9[:10]: “Whatsoever your hand is able to do, do it earnestly: for neither work,” for meriting, “nor reason,” for scattering, “nor wisdom,” for conversing, “nor knowledge,” for enjoying, shall be in hell, whither you are hastening.” O sinner, hurry, it is said who sends his horses on the road, so the sinner sends his carriage to hell, because he does not always remain in one vice, but stuck in one he goes over to another. Wherefore Jerome, *Ad Rusticum*,[[9]](#endnote-9) one is moved so always do something good lest the devil find you idle.

¶ Again, in the same place,[[10]](#endnote-10) so occupied, no one will have time for temptations, and while you go from one thing to another, only that work will stay in your mind, as if saying, you will be compelled to doing.

Again, because work consists in motion it causes heat in the body, according to the Philosopher, chapter three, *De celo et mundo*, book 2.[[11]](#endnote-11) And heat helps toward health, according to the Philosopher, book three, *De animalibus*.[[12]](#endnote-12) Therefore Eccli. 31[:27]: “In all your works be quick, and no infirmity shall come to you.” And Prov. 22[:29]: “Hast thou seen a man swift in his work? he shall stand before kings.” Therefore, the Philosopher says, book 6, *Physicorum*,[[13]](#endnote-13) that it is impossible that one being quiet tends to quiet. Therefore, it is required that whoever wants to have rest, that he be moved through good work.

¶ Again, note that sometimes one works to the measure of the work. First, often he works negligently, Phil. 3[:2]: “Beware of evil workers.”

Second, he works paying fervent attention, that of 1 Cor. 3[:8]: “And every man shall receive his own reward, according to his own labor.”

¶ Again, note that Christ is received in the house of the soul through the active life, which Martha figures, notwithstanding through contemplation which Mary figures. We offer nothing for ourselves from this world, unless our works, Apo. 14[:13]: “For their works follow them.” Wherefore Chrysostom, *Homilia* 57,[[14]](#endnote-14) what we have received from the earth we will leave on the earth. But our works we have not taken from the earth, therefore they will go with us.

¶ Again, says James 2[:20]: “Faith without works is dead.” Because faith in us dies after this life, however our works live, that is, the reward owed for works either in good or in evil. And Cornelius also without faith merited to be heard through good works, perhaps as he was instructed in the faith, Act. 10[:1]. For so explains Gregory, *Super Ezechielem*, the first part, homily 9.[[15]](#endnote-15)

¶ From many theologians sometimes disputing among themselves in a school, some foolish one entering there asked of them this question:

¶ I ask from all of you which of these is better, whether to do what a man knows how to do, or to learn what he does not know. And finally, it was concluded that it is better to do what a man knows, according to that of James 1[:22]: “Be you doers of the word, and not hearers only.” For there is less sin not to know what you desire, than those things which you know how to fulfill. Therefore, says the foolish man, I confute all of you who labor so much and learn what you do not know, and have no care to fulfill what you know very well.

¶ Note here that the evil worker is known by many things. First by the conduct of the sleeping or continuation of the idle, so it is concerning sins, 1 Cor. 11[:30]: “There are many infirm and weak among you, and many sleep.” However, they are like a dog, such a one of the house, who does nothing else than to eat of the best morsels and befoul the house, and finally it sleeps upon the fur rug or upon the bed of the mistress, Phil. 3[:2]: “Beware of dogs, beware of evil workers.”

¶ Again, it is known by the concealing of work. For the evil do not want to be known in their work, Isai. 29[:15]: “Their works are in the dark, and they say: Who sees us?”

Third, they are known by the heavy awakening from sleep. Such a one often pretends that he sleeps and hardly hears the voice of the one awakening him. So, the sinner, Jer. 7[:25-26]: “I have sent to you all my servants the prophets from day to day, rising up early. And they have not hearkened to me: nor inclined their ear: but have hardened their neck and have done worse than their fathers.”

1. Cf. Jean de Bromyard, *Summa Praedicantium* (Basileae 1474) Caritas 1.13: Ex hoc sequitur quod faciliter portant et sustinent: etiam si graue et laboriosum sit. Quia prouerbium est: quod multe manus faciunt opus leve, que scilicet caritate simul coniuncte operantur. [↑](#endnote-ref-1)
2. Bernard, *Sermo de Sanctis* 2.4 (PL 183:488): Quomodo otiosus, quando exercebatur in justificationibus Domini? Nam etsi habebat tempus liberum a necessitatibus plebium, non tamen a sanctis meditationibus feriatum, non orandi studio, non ipso otio contemplandi. [↑](#endnote-ref-2)
3. (Pseudo)Chrysostom, *Opus imperfectum in Mattheum* homilia 34 ex cap. 20 (PG 56:818-819): Et sicut mercenarius prius aspicit opus suum, deinde diaria sua: sic et nos si mercenarii Christi sumus, primum debemus aspicere quae ad gloriam Dei pertinent proximique profectum (quia caritas et verus amor erga Deum non quaerunt quae sua, sed ad libitum amati cuncta desiderant perficere), deinde quae ad nostram utilitatem. Et sicut mercenarius totum diem circa domini opus impendit, unam autem horam circa suum cibum: sic et nos omne tempus vitae nostrae debemus impendere circa opus gloriae Dei, modicam autem partem circa usus nostros terrenos. Et sicut si mercenarius qua die opus non fecerit, erubescit intrare domum, et petere sibi panem: quomodo tu non confunderis intrare in ecclesiam, et stare ante conspectum Dei, quando nil boni in conspectu Dei gessisti? [↑](#endnote-ref-3)
4. Cf. Isidore, *Etymologiae* 12.7.11 (PL 82:460): Nam et contra radium solis fertur obtutum non flectere, unde et pullos suos ungue suspensos radiis solis objicit, et quos viderit immobilem tenere aciem, ut dignos genere conservat, si quos vero inflectere obtutum, quasi degeneres abjicit. [↑](#endnote-ref-4)
5. Gregory, *Homilia* 10.16 (PL 76:1067): non quantum eorum opprobrium ab infidelibus fuit, sed quanta laus Domini in corde fidelium excrevit. [↑](#endnote-ref-5)
6. Seneca, *Epistle* 20.2 (LCL 75:132-135): Maximum hoc est et officium sapientiae et indicium, ut verbis opera concordent, ut ipse ubique par sibi idemque sit.

   This, I say, is the highest duty and the highest proof of wisdom—that deed and word should be in accord, that a man should be equal to himself under all conditions, and always the same. [↑](#endnote-ref-6)
7. Seneca, *Epistula* 24.15 (LCL 75:174-175): Hoc enim turpissimum est, quod nobis obici solet, verba nos philosophiae, non opera tractare.

   For there is a very disgraceful charge often brought against our school—that we deal with the words, and not with the deeds, of philosophy. [↑](#endnote-ref-7)
8. Bernard, *Sermones de tempore* 2.1 (PL 183:283): Porro fidei vitam opera attestantur, sicut scriptum est: Opera, quae dedit mihi Pater, ipsa testimonium perhibent de me (Joan. V, 36). [↑](#endnote-ref-8)
9. Jerome, *Epistola* 125.11 (PL 22:1078): Facito aliquid operis, ut te semper diabolus inveniat occupatum. [↑](#endnote-ref-9)
10. Jerome, *Epistola* 125.15 (PL 22:1081): Tantis negotiis occupatus, nullis vacabis cogitationibus, et dum ab alio transis ad aliud, opusque succedit operi, illud solum mente tenebis, quod agere compelleris. [↑](#endnote-ref-10)
11. Aristotle, *On the Heavens* 2.7 289a26-32 (Barnes 1:477): Now while the missiles are heated by reason of their motion in air, which is turned into fire by the agitation produced by their movement, the upper bodies are carried on a moving sphere, so that, though they

    are not themselves fired, yet the air underneath the sphere of the revolving body is necessarily heated by its motion, and particularly in that part where the sun is attached to it. [↑](#endnote-ref-11)
12. Aristotle, *The History of Animals* 8.7 595b11-12 (Barnes 1:931): But nothing is so fattening as the heat of the sun and wallowing in warm waters. [↑](#endnote-ref-12)
13. Aristotle, *Physics* 5.6 229b23-28 (Barnes 1:388): But since a motion appears to have contrary to it not only another motion but also a state of rest, we must determine how this is so. A motion has for its contrary in the strict sense of the term another motion, but it also has for an opposite a state of rest (for rest is the privation of motion and the privation of anything may be called its contrary), and motion of one kind has for its opposite rest of that kind, e.g. local motion has local rest. [↑](#endnote-ref-13)
14. (Pseudo-)Chrysostom, *Opera imperfecta in Mattheum* Hom. 26 cap. 10.37 (PG 56:769): Omne enim quod de terra sucepimus in terra dimittetur, et neminem nobiscum habebimus, nisi opera nostra, si bona sunt ad gloriam: si mala sunt, ad poenam. [↑](#endnote-ref-14)
15. Gregory, *Homilia in Ezechielem* 1.9.6 (PL 872): sicut Cornelius ante pro bonis operibus meruit audiri quam fidelis existeret [Col.0872D] (Act. X, 4). Qua ex re colligitur quia bona opera pro fide percipienda faciebat. [↑](#endnote-ref-15)