279 Peace (*Pax*)

There is a triple peace: of time, of the breast, and of eternity.

The first peace is of the sinners, Psal. [72:3]: “I had a zeal on occasion of the wicked, seeing the prosperity of sinners.”

¶ The second is of the breast about which the Psal. [118:165]: “Much peace have they that love your law.”

The third is of eternity, Isai. 32[:18]: “My people shall sit in the beauty of peace.”

The first peace is to be scorned because of many things. First because it is ignominious, which is figured in 1 Kings 11[:2] where Naas did not want to have peace with the children of Israel except, they gouge out their right eyes. Second because it is false, Isai. 57[:20-21]: “The heart of the wicked are like the raging sea,” and it follows, “There is no peace to the wicked, says the Lord. This is the peace there of the one saying whom he kissed as his servant, or the peace of Joab, 2 Kings 20[:9]: Saying “to Amasa: God save thee, my brother,” etc. Third because it is uncertain, there is 1 Thess. 5[:3]: “When they shall say, peace and security; then shall sudden destruction come upon them,” etc.

¶ The example of the rich man thinking to enlarge his barns, Luke 12[:18]. Here Gregory says in his *Pastorale*,[[1]](#endnote-1) and in *Moralia*,[[2]](#endnote-2) that it was expeditious for the good and for the republic that the unity and peace of the impious be dissipated, because they stir up what is figured in the division of the Red Sea when the people of God crossed over in peace. Wherefore he himself says in his *Pastorale*,[[3]](#endnote-3) if the wickedness of the perverse is joined in peace, the power of their evil acts will be increased. And they will oppress the good so much the worse because they persecute united. Wherefore Jer. 6[:14] they say “Peace: and there was no peace,” as if saying, they speak peace in talking. Wherefore the poet,[[4]](#endnote-4) Never are wars for the good, never are differences lacking. And when they fight in that situation, they always have a pious mind.

¶ To this Bernard speaks, *Super Canticum*,[[5]](#endnote-5) O shining lily! o delicate flower! the unbelieving and subversives are with you. See therefore how cautiously you walk among the thorns. The world is full of thorns. They are on the earth, they are in the air, they are in your flesh. To go about in this and to be the least injured is the power of the divine, and not of your virtue. Wherefore Augustine says, *De civitate*,[[6]](#endnote-6) there are battles of wicked against wicked. There are also battles of wicked against good and good against wicked. But the good cannot fight among themselves.

¶ Again, the evil according to that of the Psal. [27:3]: “Who speak peace with their neighbor, but evils are in their hearts.” Wherefore it is narrated about the highest that he showed his son to the lion so that he might judge concerning him, and the lion responded thus, It is concerning your son, just as it is concerning yourself, **del nes pru ne de altre ioie.**

¶ But if one indignantly withdrawing seeks that same of the bear, to whom she says, And is not this your son the most handsome, about whom so much fame labors, certainly it is borne to the mistress. Therefore, as wished for herself, I will place him, but in kissing she totally bit off his head. Alas she said, The great lips speak what is sweet and curse and do the contrary. The example of Joan and Amasa [2 Kings 20:9] as was said above.

¶ Second,[[7]](#endnote-7) peace is of the breast and that is to be enlarged. For man has a war against God by offense, against his neighbor by injury, and against himself by fault.

Therefore first, he ought to have peace toward God, Luke 2[:14]: “On earth peace to men of good will.” And Job [9:4]: “Who has resisted him, and has had peace?”

Concerning the peace toward his neighbor, it is said in Eph. 4[:3]: “Careful to keep the unity of the Spirit in the bond of peace.”

¶ Concerning the peace toward oneself, it is said in Matt. 5[:9, 8]: “Blessed are the peacemakers … for they shall see God.”

¶ Third, there is the peace of eternity and that is to be sought most greatly, Isai. 32[:18]: “My people shall sit in the beauty of peace,” etc. The same according to others is the peace of conscience, the peace of friendship, the peace of grace and glory.

¶ Concerning the first peace, Psal. [118:165]: “Much peace have they that love your law, and to them there is no” other holy and secure peace without this. And a man can escape the perturbations of the other peace, but this one not. For a man after mortal sin, and if he is not scandalized as far as other fornicators, however in himself he suffers scandal, from this that the flesh which should be ordered by nature, freed is now dominated, Rom. 8[:6]: “For the wisdom of the flesh is death; but the wisdom of the spirit is life and peace.” But when the spirit is dominated, there is peace but because of the defect of this “There is no peace to the wicked, says the Lord,” Isai. 48[:22]. “But glory, and honor, and peace to everyone that works good,” Rom. 2[:10]. The example, they feed otherwise who are admitted to the table of the Lord and otherwise who at the door, who are contained from the rest. For who in this world are contained from the rest. Therefore, Christ said, John 14[:27]: “Peace I leave with you,” that is, to the rest, “my peace I give unto you.” But in heaven we will sit at the table of the Lord and enjoy peace to satiety, Isai. 32[:18]: “My people shall sit in the beauty of peace, and in wealthy rest.” And this is what Augustine says, *Sermo* 71,[[8]](#endnote-8) he left us his peace until he would come again, he will give his peace when he will come again. Peace, he said, such that he left, namely, he had in this world because it was thrown into confusion. Wherefore it is read in Gen. 43[:22-23] that afterwards the brothers said to Joseph, “We cannot tell who put it in our bags.” Joseph said, “Peace be with you, fear not.” So, the peace that they who do not have sin in their consciences. But Isai. 48[:22] it is said, “There is no peace to the wicked, says the Lord.” But Christ himself “is our peace, who hath made both one,” Eph. 2[:14].

¶ The example is in nature, according to Aristotle, book 8, *De animalibus*, c. 6,[[9]](#endnote-9) among the bees at no time do they have multiple rulers. Therefore, it is said in Philip. 4[:7]: “The peace of God, which surpasses all understanding, keep your hearts.”

¶ Concerning the second peace which is of friendship, Augustine says, *De verbo Domini*, *sermo* 58,[[10]](#endnote-10) he who accepted peace, holds on to it; he who has lost it, seeks it again; for whoever was not found in it, has been left by the Father, has been disinherited by the Son, and alienated by the Holy Spirit. Therefore, the Apostle warns, Rom. 8[:10] in so far as Christ “is in you.” In all the people they make the treaty of peace among whom they live, Gen. 21[:27]. Therefore, says Seneca,[[11]](#endnote-11) with all mortals we have part, except with the vicious.

¶ Note here that the angels did not sing generally and indistinct [Luke 2:14]: “And on earth peace to men,” but they add, “of good will,” because true peace is only for them. Therefore, it is said in Psal. [33:15]: “Seek after peace and pursue it.” Where Chrysostom says *Super Mattheum*,[[12]](#endnote-12) he does not say, If peace follows you, receive it. But, if it flees you, follow it. Just as if you make a quarrel with anyone, if he invites you first to peace, that peace follows you, with joy receive it. Because if that one as if evil remains in evil, peace is removed from you. You as if a son of peace, knock on the door of peace, and this is to pursue peace. Nor should you say that one did me an injury, that one should first ask for peace. You are more glorious, if you the injured one ask for peace. Therefore, seek peace, in order that you may find the reward of peace. “Blessed are,” he said, “the peacemakers: for they shall be called children of God,” Matt. 5[:9].

¶ Concerning the third peace which is of grace and glory, the Apostle says, 2 Cor. 13[:11]: “Have peace; and the God of peace and of love shall be with you.” Wherefore Augustine, *De civitate*, book 19, chapter 5,[[13]](#endnote-13) the peace of temporal friendship is an uncertain good, because we do not know the hearts of them, with whom we wish to hold it; but to have peace with God is easy because he is placated by humility. Thus, Joseph seeing his brothers contrite and humbled, said, “Peace be with you, fear not,” Gen. 43[:23]. Peace is never made between a superior and an inferior if the inferior has the means that he can attack the superior. Therefore, prudent combatants tend to take away from the inferior his supports, and thus there will be peace. Those however with whom God wages battle are carnal concupiscence just as is suggested in [1] Pet. [2:11], saying, “I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul.” Which, namely, is the castle and seat of God until these concupiscences would be repressed there cannot be peace between God and man, nor consequently between man and his flesh, but this perfect peace will only be in heaven. Where Jude says in his canonical letter, c. 1[:2]: “Mercy unto you, and peace, and charity be fulfilled,” and if follows that these things are not plentiful here because who stains his flesh spurns domination and blasphemes majesty.

Wherefore Augustine, *De civitate,* book 19, c. 20,[[14]](#endnote-14) we can say, the end of goods is peace, according to Psal. [147:3]: “Who has set your borders peace.” But it is not completed only in God who “is our peace, who hath made both one,” Eph. 2[:14]. Certainly, before the coming of Christ there were three walls in enmity. First between God and man. Second between man and angel. Third between man and man. And because man through disobedience offended God. Through his fall he set back the angelical restoration. For seeing the ceremonies of the gentiles, he cultivated idolatry, and despised the rite of the other, but Christ coming, our peace, made both one because he destroyed the materials of the enmities and joined concurrently the walls in himself as the corner stone. So that for the future there would be one flock and one shepherd, he took away sin and reconciled man to God, repaired the fall and reconciled man to the angel, and he destroyed the rites and reconciled man to man.

Therefore, he restored according to the Apostle, those things which are in heaven and those which are on earth. Therefore, the multitude of the heavenly army sang, Luke 2[:14]: “Glory to God in the highest,” that is, the angels, “and on earth peace to men,” that is, to the Jews and gentiles. It is for this that God was born man so that peace would be reformed between God and man. Therefore, the peace of time is ordered, the disposition of the insensible, that is, of the elements, when they are not corrupted in vindication of men. And sensible matters, that is, animals that fly when they are not offered for destruction. And, of the rational, that is, of man when they are not angered by quarrels and wars.

Again, peace of the breast consists in three, namely, in ordered subjection of the sensuality to the will, of the will to the reason, of the reason to God.

¶ Again,[[15]](#endnote-15) there is an internal peace which is called of the breast from heaven. Therefore, [Colos. 3:15]: Let the peace of Christ rejoice in your hearts.” And fraternal peace, which is said to be of time, Rom. [12:18]: “If it be possible, as much as is in you, have peace with all men.” And the peace that is above which is said of eternity, Isai. 32[:18]: “My people shall sit in the beauty of peace.”

¶ Again,[[16]](#endnote-16) evil peace is triple. Of which the first is said inconvincible when, namely, the evil are coordinated, such as is evident concerning Herod and Pilate in the death of Christ, Luke 23[:12]. Psal. [72:3]: “I had a zeal on occasion of the wicked, seeing the prosperity of sinners.”

Second, it is called simulated of the kind that was Judas the traitor, Matt. 26[:48]. Psal. [27:3]: “Who speak peace with their neighbor.”

Third, it said in order when a b. major obeys a minor ratio of sensuality, of the kind Adam had with Eve he had rather to reign in, Matt. 10[:34]: “I came not to send peace, but the sword.”

Again,[[17]](#endnote-17) peace is described by some as peace is the language of heaven, the gift of Christ, the footprint of God. Concerning the first is evident by a triple sign because Christ spoke of peace immediately after his resurrection, John 20[:19]: “Peace be to you.”

¶ Again, thus spoke the old men of heaven, Luke 2[:14]: “On earth peace to men of good will.” And the apostles, Matt. 10[:12]. Luke 10[:5]: “Into whatsoever house you enter, first say: Peace be to this house.”

Concerning the second, Christ bound peace just as a valuable appetizer to his disciples and friends, John 14[:27]: “Peace I leave with you.”

Concerning the third,[[18]](#endnote-18) Prov. 3[:17]: “All her paths are peaceable.” About which it is said above: internal peace, fraternal peace, and celestial peace.

1. Cf. Gregory, *Regula pastoralis* 3.20 (PL 77:86-87): Cum vel plurima ambiunt, vel obtinere cuncta quae ambierint possunt, audiant quod scriptum est: Quid prodest homini si totum mundum lucretur, animae vero suae detrimentum faciat (Matth. XVI, 26)? Ac si aperte Veritas dicat: Quid prodest homini si totum quod extra se est congregat, si hoc ipsum solum quod ipse [Col.0086D] est, damnat? Plerumque autem citius raptorum avaritia corrigitur, si in verbis admonentis quam fugitiva sit praesens vita, monstretur: si eorum ad medium memoria deducatur, qui et ditari in hoc mundo diu conati sunt, et tamen in adeptis divitiis diu manere nequiverunt, quibus festina mors repente et simul abstulit quidquid eorum nequitia nec simul nec repente congregavit; qui non solum hic rapta reliquerunt, sed secum ad judicium causas rapinae [Col.0087A] detulerunt. Horum itaque exempla audiant, quos in verbis suis procul dubio et ipsi condemnant; ut cum post verba ad cor redeunt, imitari saltem quos judicant, erubescant. [↑](#endnote-ref-1)
2. Cf. Gregory, *Moralia* 4.22.5 (PL 76:218): Unde et mox Elisaeus veniens, lignum deorsum mittit, et ferrum in superficiem attollit, quia videlicet Redemptor noster pie nos respiciens, cor peccatoris humiliat, et ei quam amiserat intelligentiam reformat, lignum mergit, et ferrum relevat, quia cor affligit, et scientiam reparat. Unde bene in alia translatione dicitur quod confregit lignum atque jactavit, et sic ferrum sustulit. Lignum namque confringere est cor ab elatione conterere. Lignum ad ima jactare est elatum cor in cognitione, ut diximus, propriae infirmitatis humiliare. Atque illico ferrum ad superficiem redit, quia ad usum exercitationis pristinae intelligentia recurrit.

Cf. Gerhart B. Ladner, “Gregory the Great and Gregory VII: A Comparison of Their Concepts of Renewal,” *Viator* 4:1-26 (1973), p. 8: “As far as Job’s disclaimer, in 31:25, about undue rejoicing in his former riches is concerned, Gregory (*Moralia* 22.5) interprets the riches tropologically (morally) as the gift of abundant intelligence, which is easily lost by vainglory, in which case only the Redceemer, humbling the heart of the sinner, can reform lost understanding (*intgelligentiam reformat*) and repair knowledge (*scientiam reparat*).” [↑](#endnote-ref-2)
3. Gregory, *Regula pastoralis* 3.23 (PL 77:93): Si ergo perversorum nequitia in pace jungitur, profecto eorum malis actibus robur augetur; quia quo sibi in malitia congruunt, eo se robustius bonorum afflictionibus illidunt. [↑](#endnote-ref-3)
4. Cf. Prosper of Aquitane, *Epigrammatum ex Sententiis S. Augustini* 96 (PL 51:528): Numquam bella bonis, numquam discrimina desunt, Et cum quo certet, mens pia semper habet. [↑](#endnote-ref-4)
5. Bernard, *Sermones in Cantica Canticorum* 48.2 (PL 183:1012): O candens lilium! o tener et delicate flos! increduli et subversores sunt tecum: vide quomodo caute ambules inter spinas. Plenus est mundus spinis: in terra sunt, in aere sunt, in carne tua sunt. Versari in his et minime laedi, divinae potentiae est, non virtutis tuae. [↑](#endnote-ref-5)
6. Augustine, *De civitate Dei*, 15.5 (PL 41:442): Pugnant ergo inter se mali et mali: [Col.0442] item pugnant inter se boni et mali. Boni vero et boni, si perfecti sunt, inter se pugnare non possunt: proficientes autem nondumque perfecti ita possunt, ut bonus quisque ex ea parte pugnet contra alterum, qua etiam contra semetipsum. [↑](#endnote-ref-6)
7. Cf. William de Lancea, *Diaetae salutis* 7.6 (8:324a): Unde nota tria pacis subsidia, ad pacem ducenti, vel inducentia, scilicet conformitas, humilitas et tranquillitas: conformitas cum Deo, humilitas cum proximo, et tranquillitas in seipso. Primo ergo juvat ad pacem habendam, conformitas voluntatis nostrae ad voluntatem divinam. Sicut enim semper est in guerra, qui nititur regi resistere, cui non potest aliquatenus praevalere; sic continua pace gaudet, qui voluntatem suam voluntati divinae conformare studet, cui nichil valet resistere. Ideo dicitur: *Quis restitit ei, et pacem habuit*? quasi diceret: Nullus. Secundo juvat ad pacem habendam, cum quis habet veram humilitatem; nam vulgo dicitur, Duo grossi in uno sacco non possun bene capi; et per contrarium humilitas facit mentes modicas et graciles, et per consequens ad invicem capaces. Unde dicit Apostolus: *Solliciti servare unitatem spiritus in vinculo pacis.* [↑](#endnote-ref-7)
8. Augustine, *In Joannis evagelium Tractatus* 77.3 (PL 35:1834): Hoc est quod legimus apud prophetam, Pacem super pacem: pacem nobis relinquit iturus, pacem suam nobis dabit in fine venturus. Pacem nobis relinquit in hoc saeculo, pacem suam nobis dabit in futuro saeculo. Pacem suam nobis relinquit, in qua manentes hostem vincimus: pacem suam nobis dabit, quando sine hoste regnabimus [↑](#endnote-ref-8)
9. Cf. Aristotle, *The History of Animals* 5.22 553b14-17 (Barnes 1:873): In every hive there are more kings than one; and a hive goes to ruin if there be too few kings, not because of anarchy thereby ensuing, but, as we are told, because these creatures contribute in some way to the generation of the common bees. [↑](#endnote-ref-9)
10. Augustine, *Sermo* 97 (PL 39:1931): qui perdidit, repetat; qui amisit, exquirat: quoniam qui in eadem non fuerit inventus, abdicatur a Patre, exhaeredatur a Filio, nihilominus a sancto Spiritu alienus efficitur. [↑](#endnote-ref-10)
11. Cf. Seneca, *Epistles* 13.13 (LCL 75:80-81): ac subinde hoc in animo volve, maiorem partem mortalium, cum illi nec sit quicquam mali nec pro certo futurum sit, aestuare ac discurrere.

reflecting continually that most mortals, even when no troubles are actually at hand or are certainly to be expected in the future, become excited and disquieted. [↑](#endnote-ref-11)
12. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum*, homilia 9, ex cap. 5 (PG 56:683): Non dixit, Si te pax sequatur, suscipe eam: sed, Et si te fugerit, sequere eam. Utputa si (quod humanum est) cum aliquo feceris litem, si quidem ille te prius invitat ad pacem, pax te sequitur, cum gaudio suscipe eam. Quod si ille quasi malus permanet in malo, pax absconditur ab oculis tuis. Tu quasi filius pacis pulsa januam pacis, et hoc est inquirere pacem. Nec dicas, ille mihi prior injuriam fecit, et prius me debet rogare. Gloriosior es tu, si nocitus pacem petieris, quam si vindictam desiderares. Quaere ergo pacem, ut invenias praemium pacis. *Beati enim pacifici, quoniam filii Dei vocabuntur.* [↑](#endnote-ref-12)
13. Augustine, *De civitate Dei* 19.5 (PL 41:632): pacem vero incertum bonum, quoniam corda eorum, cum quibus eam tenere volumus, ignoramus; et si nosse hodie possemus, qualia eras futura essent utique nesciremus? Qui porro inter se amiciores solent esse, vel debent, quam qui una etiam continentur domo? Et tamen quis inde securus est, cum tanta saepe mala ex eorum occultis insidiis exstiterint; tanto amariora, quanto pax dulcior fuit; quae vera putata est, cum astutissime fingeretur? [↑](#endnote-ref-13)
14. Augustine, *De civitate Dei* 19.9 (PL 41:637): Quapropter possumus dicere, fines bonorum nostrorum esse pacem, sicut aeternam esse diximus vitam: praesertim quia ipsi civitati Dei, de qua nobis est ista operosissima disputatio, [↑](#endnote-ref-14)
15. Cf. William de Lancea, *Diaetae salutis* 7.6 (8:324a): De diaeta pacis internae dicitur: *Pax Christi exultet in cordibus vestris*. De diaeta pacis externae dicitur: *Si fieri potest, quantum ex vobis est, cum omnibus pacem habentes*. De diaeta pacis supernae dicitur: *Sedebit populus meus in pulchritudine pacis.* [↑](#endnote-ref-15)
16. Cf. William de Lancea, *Diaetae salutis* 7.6 (8:324b): Tertio notanda sunt paci contraria. Unde nota, quod triplex est pax mala, qujae est verae paci contaria, scilicet pax inquinata, pax simulata, et pax inordinata. Primo ergo est verae paci contraria pax inquinata; et dicitur pax inquinata, quando corda sunt ad malum concordia; talem pacem habuit Pilatus cum Herode, qui cum essent ante inimici, facti sunt in morte Christi amici, but dicitur in *Luca*. De tali pace dicitur: *Zelavi super iniquos, pacem peccatorum videns.* Secundo est verae paci adversa pax simulata, qualis fuit simulatoris Judae, qui osculatus est Christum in signum pacis, et tradidit ipsum Judaeis, ut dicitur in *Matthae*. De tali pace dicitur: *Qui loquuntur pacem cum proximo suo, mala autem in cordibus eorum*. Tertio et ultlimo est pax inordinata, vel ratio sensualitati: talis pax est deterior, quam guerra. Talem pacem habuit Adam cum Eva uxore sua; qui obedivit uxori suae, quae erat sibi potius ad obediendum, et ad regendum commissa: noluit enim contristare delicias suas, ut dicit Magister historiarum. De tali pace dicit Salvator: *Non veni pacem mittere in terram, sed gladium.* [↑](#endnote-ref-16)
17. Cf. William de Lancea, *Diaetae salutis* 7.6 (8:323b-324a): Primo notanda sunt pacis praeconia. Unde nota quod tria sunt praeconia pacis: nam pax est coeli linguagium, Christi encaenium, et Dei vestigium. Est igitur pax coeli linguagium; cujus signum est triplex, quia Christus illud idioma loquebatur, qui venit de coelo. Dixit enim Apostolis: *Pax vobis*, post resurrectionem, quando erat immortalis, ut habetur in *Joanne*. Tale linguagium etiam locuti sunt angeli, qui sunt coeli cives; dixerunt enim in ortu Christi: *Gloria in excelsis Deo, et in terra pax*. Tale etiam idioma loquebantur discipuli, quia dictum erat eis a Christo: *In quamcumque domum intraveritis, dicite: Pax huiic domui*. Secundo pax est encaenium Christi, et pretiosius inter omnia alia jocalia. Cujus causa est, quia istud pretiosum jocale legavit Christus apostolis in morte. Amici namque amicis dant et legant magis pretiosa in fine. [↑](#endnote-ref-17)
18. Cf. William de Lancea, *Diaetae salutis* 7.6 (324a): Tertio pax est vestigium Dei, et certissima semita, de qua dicitur: *Omnes semitae illius pacificae*. Et nota, quod hujusmodi viae divine sunt tres diaetae, vel semitae, scilicet pax interna, quae dicitur pax pectoris; pax externa, quae dicitur pax temporis; et pax superna, quae dicitur pax aeternitatis. [↑](#endnote-ref-18)