361 Temporal Matters (*Temporalia*)

Augustine, *De verbis apostoli*,[[1]](#endnote-1) therefore Gregory,[[2]](#endnote-2) temporal matters to come do not cease to inflame you, things coming corrupt, transient things torment. For these desired things burn, these attained things become base, and things lost vanish. We use them according to the necessity of the present peregrination, but we do not dwell here, lest they bring us down to destruction by their slipping away. Therefore, we used them not using, so that we may come to him who made this to remain in it perpetually. Wherefore Augustine, *De doctrina Christiana*, book 1, chapter 43,[[3]](#endnote-3) between temporal things and eternal things there is this difference, that the temporal thing is loved more before it is had, then it grows vile, however when it arrives. Then it does not satisfy the soul, to whom truth and certainty are the eternal seat. However, the eternal when it arrives is loved more than they had desired it. Wherefore Augustine, *De agone Christiano,* chapter 4,[[4]](#endnote-4) they are tormented by those temporal matters which are taken away, because they love them. And the same one, *De doctrina Christiana,* book one, c. 8,[[5]](#endnote-5) temporal matters are to be used as vehicles.

1. Augustine, *Sermo* 157.5 (PL 38:861): Vanitas temporalium ... nec cessant vos inflammare ventura, corrumpere venientia, torquere transeuntia. Nonne ipsa sunt quae concupita inardescunt, adepta vilescunt, amissa vanescunt? Utimur eis et nos secundum peregrinationis nostrae necessitatem: sed non in eis gaudia nostra figimus, ne illis labentibus subruamur. Utimur enim hoc mundo tanquam non utentes (I Cor. VII, 31), ut veniamus ad eum qui fecit hunc mundum, et in eo maneamus, ejus aeternitate perfruentes. [↑](#endnote-ref-1)
2. Gregory, *Expositio in Psalmos Poenitentiales* (Psal. 101:25) 511.33 (PL 79:624): Hinc namque Paulus dicit: Spe salvi facti sumus **(Rom. VIII, 24).** Hinc rursus ait: Nostra conversatio in coelis est **(Philip. III, 20).** Sic namque inoffenso cursu ad aeternitatis statum perveniunt; sic ante hujus vitae terminum, in aeternitatis **[Col.0624D]** desiderio mentem fixerunt. Quod quidem evidenter ostenditur, cum protinus subditur: In generatione et generationem anni tui. Nota quod vitam suam dierum paucorum [↑](#endnote-ref-2)
3. Augustine, *De doctrina Christiana* 1.38.42 (PL 34:35): Inter temporalia quippe atque aeterna hoc interest, quod temporale aliquid plus diligitur antequam habeatur, vilescit autem cum advenerit; non enim satiat animam, cui vera est et certa sedes aeternitas: aeternum autem ardentius diligitur adeptum, quam desideratum: [↑](#endnote-ref-3)
4. Augustine, *De agone Christiano* 7.8 (PL 40:295): Et ideo cruciantur quibus auferuntur temporalia, quia diligunt ea: [↑](#endnote-ref-4)
5. Augustine, *De doctrina Christiana* 1.4.4 (PL 34:21): in patriam redire vellemus, opus esset vel terrestribus vel marinis vehiculis quibus utendum esset ut ad patriam, qua fruendum erat, pervenire valeremus; quod si amoenitates itineris, et ipsa gestatio vehiculorum nos delectaret, et conversi ad fruendum his quibus uti debuimus, nollemus cito viam finire, et perversa suavitate implicati alienaremur a patria, cujus suavitas faceret beatos: sic in hujus mortalitatis vita peregrinantes a Domino (II Cor. V, 6), si redire in patriam volumus, ubi beati esse possimus, utendum est hoc mundo, non fruendum; ut invisibilia Dei, per ea quae facta sunt, intellecta conspiciantur (Rom. I, 26), hoc est, ut de corporalibus temporalibusque rebus aeterna et spiritualia capiamus. [↑](#endnote-ref-5)