400 Image (*Ymago*)

According to Aristotle, book 6, *Topics*,[[1]](#endnote-1) an image is of something generated by imitation. However, how this imitation is held for the conservation of its image, Anselm teaches in his *Meditationibus*,[[2]](#endnote-2) saying how man is the image of God. Listen. God always remembers his own, understands himself, and loves himself. And you therefore, if for your measure tirelessly you are mindful of God, you understand God, you love God, you will be to his image. Because if you strive to do this, it is what God does. Therefore, just as one gravely exhibits the image of his king given in his palace obeys, so he who defiles the image of our king in his soul disobeys. Chrysostom, *Super Mattheum,* homily 38,[[3]](#endnote-3) for this we are made in his image, we may be as imitators of his will and behavior. And not a resemblance of his majesty. For that one could imitate our flesh, however, we cannot imitate his divinity. Therefore Matt. 26[:72] says to the reprobates, “I know not” you because he will not see his imitation in them. I cannot say they are mine in whom I find nothing that is mine, Matt. 22[:20] Christ asks, “Whose image is this?” Seneca narrates, in book 10 of the *Declamationes* 6,[[4]](#endnote-4) that the image of Minerva, which rendered Troy invincible, Diomedes and Ulysses stole by night, and the land was conquered and captured, and thus when the image was taken away by a man a man was conquered. For when an image in the seal of someone is defiled or stolen, one does not obey the letter. Just as it is treated in Extra. *De fide intrumentorum*, c. *Cum Dilectus*.[[5]](#endnote-5) It is read in the *Historia tripartita* book 9, c. 32,[[6]](#endnote-6) when Theodosius the emperor had made a beautiful likeness in honor of Flaccilla his wife and placed it in the church of the city of Antioch, the citizens afterward, because the emperor had imposed on them a new taxation, taking down this image they drug it through the city. Wherefore the emperor revoked their privileges and handed over their principate to the Laodiceans, an inferior city, and proposed to have destroyed the city of Antioch, had he not been prompted by one hermit. The Philosopher, book 7 *Politics* c. 18,[[7]](#endnote-7) narrated that about the sepulcher of a dead man are placed as many images as he had conquered enemies in his life.

1. Aristotle, *Topics* 6.2 140a17 (Barnes, 1:236): for an image is something produced by imitation. [↑](#endnote-ref-1)
2. Anselm, *Liber Meditationum et orationum* 1.1 (PL 158:710): Quomodo autem ad imaginem suam? Attende. Deus semper meminit sui, intelligit se, amat se. Et tu ergo, si pro modulo tuo infatigabiliter memor fueris Dei, intellexeris Deum, [Col.0710C] amaveris Deum, eris ad imaginem ejus; quia hoc facere niteris, quod semper facit Deus. [↑](#endnote-ref-2)
3. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum* hom. 35, ex cap. 20 (PG 56:832): Ad hoc enim ad imaginem Christi facti sumus, ut imitatores efficiamur voluntatis ejus et conversationis. Numquid ad similitudinem majestatis ejus sumus creati? Nam ille quidem nostram carnem imitari potuit, nos autem illius divinitatem imitari non possumus. [↑](#endnote-ref-3)
4. Seneca, cf. the story is told by the mythographer Conon and retold by Photius (Codex 186.34): Diomedes and Oydsseus are sent to steal the Palladion, and Diomedes climbs on the wall, standing on the shoulders of Odysseus. But he doesn't pull up Odysseus although he reaches up his hands; he goes to the Palladion and takes it and turns back toward Odysseus. And as they go down through the plain, when Odysseus questions him Diomedes knows the cunning of the man and answers that he didn't take the Palladion Helenos had said but a different one. Then the Palladion moved, by some daimon, and Odysseus understood it was that one, and a little later draws his sword, wanting to kill Diomedes and bring the Palladion to the Achaians himself. But as he is about to strike (there was a moon), Diomedes saw the glint of the sword. Odysseus was prevented from killing him, since he too drew his sword, and reproaching him for cowardice for not wanting to go in front, Diomedes drove him along striking his back with the flat of his sword. From this comes the proverb "Diomedean Necessity" used for everything done unwillingly.

<http://www.tertullian.org/fathers/photius_copyright/photius_05bibliotheca.htm#186> [↑](#endnote-ref-4)
5. *Decretales* X.2.22.9: Quem dilectus … Ad secundam *autem* quaestionem *taliter* duximus respondendum, quod utraque pars potest instrumenta etiam post publicationem attestationum usque ad diffinitivae sententiae calculum exhibere, antequam sit in causa conclusum. … [↑](#endnote-ref-5)
6. Theodoret, *The ecclesiastical history: A history of the church* 5.19-20 ed. Edward Walford (London: H. G. Bohn, 1854, pp. 224-226): By these counsels, so frequently reiterated, she cherished and watered the seeds of virtue which were in the breast of the emperor. She died before him; and some time after she deceased an incident occurred which disclosed the affection which the emperor had borne towards her. … The citizens of Antioch were indignant at the new taxation… they rose up in sedition…. Among other deeds, they threw down the bronze statue of the excellent empress Flacilla, and dragged it about the streets. …he deprived the city of the privileges which it had hitherto enjoyed, and bestowed them on the neighboring city … Laodicea … Amongst them was the divine Macedonius, who was totally ignorant of all learning whether sacred or profane, and who passed his nights and his days in offering prayers to the Savior. [↑](#endnote-ref-6)
7. Aristotle, *Politics* 1.2 1252a24 (Barnes,2:1986): in common with other animals and with plants, mankind have a natural desire to leave behind them an image of themselves), and of natural ruler and subject, that both may be preserved. For that which can foresee by the exercise of mind is by nature intended to be lord and master, and that which can with its body give effect to such foresight is a subject, and by nature a slave; hence master and slave have the same interest. [↑](#endnote-ref-7)