157 Glory (*Gloria*)

It is distinguished in three ways. For there is worldly glory and human glory, and both are vain, and there is true and sound glory.

Worldly glory consists in four things: in honors, in favors, in prosperities, and in riches.

Human glory arises sometimes from interior goods, such as from natural diligence, from holy ingenuity, or from eloquence. Sometimes it arises from bodily goods, such as from strength, agility, beauty, and stature. Sometimes it arises from exterior things, such as from blood, generosity, from the preciousness of ornament.

¶ The third glory which is true and sound consists in three things. In the remembrance of God, 1 Cor. 1[:31]: “He that glories, may glory in the Lord.” And in the purity of conscience, 2 Cor. 1[:12]: “For our glory is this, the testimony of our conscience.” In the endurance of tribulations, 1 Cor. 12[:9]: “Gladly therefore will I glory in my infirmities.” Again, the same, [2 Cor. 12:5]: “For such a one I will glory; but for myself I will glory nothing.” About the first two glories which are vain, it is to be known that the appetite for glory of itself do not name another as vicious, but the vain appetite and the empty glory according to that of glory, Psal. [4:3]: “Why do you love vanity, and seek after lying?” For when vain glory is sought it is vain, according to Hugh, *Super ecclesiasten*,[[1]](#endnote-1) which does not offer fruit for the laboring nor a prop to the invited, nor a plenitude to the attending. For such a kind is vain, as if a flower of the grass [1 Pet. 1:24]. Wherefore this is to know that if praise or glory is sought for an ultimate end in whatever work illicit or virtuous, it is a mortal sin, from which it results that it is a greater sin to glory uselessly concerning spiritual goods than for temporal goods because spiritual appear less on the outside.

Wherefore the death of sinning can arise, but it is the worst to glory concerning sins. Wherefore, Gregory,[[2]](#endnote-2) nothing displeases God more than the elevated neck after a sin, Prov. 2[:14]: “Who are glad when they have done evil.” But it is very difficult to avoid vain glory because according to Valerius, book 8, chapter 15,[[3]](#endnote-3) there is no humility so great that it is not touched by the sweetness of glory. Wherefore also these are assimilated to the nature of pears which as often as they are debarked just so often they reappear clothed in another covering. About this Chrysostom speaks, *Super Mattheum in imperfecto,* homily 5,[[4]](#endnote-4) this is the only evil which has no contrary through which it might be overcome. Therefore, however much you wish to do good wishing to hold in check vain glory, so much more you excite it and on the contrary the cause of which is because evil is born out of evil. However, only vain glory proceeds from the good. Therefore, it is not extinguished through the good, but it is more initiated. Wherefore, Chrysostom[[5]](#endnote-5) concludes there that there can be no remedy against vain glory except only prayer.

¶ Again, the same, homily 13,[[6]](#endnote-6) other vices vex all, but this vice is more vexing to the servants of God. Against this vice Augustine speaks, book 10 of the *Confessiones*,[[7]](#endnote-7) so Lord, whoever wants to be praised by men with you cursing, he will not be defended by men with you judging. Again, Seneca, *Epistula* 79,[[8]](#endnote-8) if you wish to know the true estimation of a man, inspect him naked, let him put away honors and other lies of fortune, and look at what kind his soul is.

¶ Again, the same, *Epistula* 48,[[9]](#endnote-9) just as he is foolish who would buy a horse and not inspect him and the bridle. So, he is foolish who would praise a man for his equipment by the material alone or the genius of the maker. Against all those glorying vainly, Jerome spoke in book 9,[[10]](#endnote-10) the wise man does not glory in his wisdom, nor the strong man in his fortitude, nor the wealthy man in his riches, but in this he is to be gloried who glories to know and become acquainted with me, but since God reserves glory to himself specially, Isai [42:8]: “I will not give my glory to another.” It is foolish for a man to glory in vain. Wherefore, Bernard,[[11]](#endnote-11) wherefore to you is the glory of festering and of worms, and he adds, what an evil servant who would usurp the glory of this lord. Therefore, it says in the Psal. [113:9]: “Not to us, O Lord … but to your name give glory.” Wherefore, the Apostle, Gal. 5[:26]: “Let us not be made desirous of vain glory, provoking one another.” But also, in riches it is to be gloried because riches are more the cause of sadness than glory, so that if a bird glories concerning his birdlime by which he is held, he does not have the power to go higher nor escape. Similarly, the little bird with which it is bound at the lowest cannot go in the palm tree, but on the earth quickly it runs after him, but if he needs to ascend, he impedes him. Thus, it is concerning those glorying in riches because they follow them for pomp and ostentation, but they impede them to eternal life, Prov. 3[:16]: “In her left hand,” and uncreated wisdom, “riches and glory,” namely, in judgment when the goats will be “on his left,” Matt. 25[:33]. Again, in clothing there ought not to be any glorying, because Eccli. 11[:4], again “glory not in apparel.”

¶ The peacock[[12]](#endnote-12) sometimes glorying over the beauty of its feathers looking at his feet puts down its tail, so glorying over splendor is glorying over a clothed sack of dung. Wherefore also vain glory is compared to smoke which obscures the acuity of the eyes and however much more it ascends the more it vanishes.

¶ Soldiers in war are not glorified like those separate in the palace. In this life we are presently at war, therefore it is not fitting now, nor is one free to be gloried except in the cross of our Lord and in penance, but in heaven just as in the palace will we be at war, but we will be in peace, Gal. 6[:14]: “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” And in Psal. [29:13]: “My glory may sing to you, and I may not regret.” It is concerning present glory, just as concerning the shadow which follows the one fleeing and flees in following. Wherefore, Augustine, *De civitate*, book 5, chapter 33,[[13]](#endnote-13) Cato the less he sought glory the more glory followed him. Wherefore, [1] Cor. [3:13]: “Every man's work shall be manifest,” and then in himself he shall have so much glory and not in another.

¶ Indeed, virtue ought not to follow glory, but the contrary. Wherefore, Chrysostom, *Homilia* 27,[[14]](#endnote-14) just as a mercenary spends the whole day concerning the work of his lord, however, with only a short hour about his own food, so we should spend the great space of our life about the glory of God. However, only a small part about our customs, nor is it a marvel if glory is much appreciated which has an inestimable value, an unpriceable beauty, and an insuperable honor.

Concerning the first, 1 Cor. 2[:9]: “Eye has not seen … neither hath it entered into the heart of man, what things God hath prepared,” etc. For unless they be of great value, God would not sell it so dearly for his friends who gave their life for that, 1 Cor. 6[:20]: “You are bought with a great price.”

¶ Concerning the second, Eccli. 43[:20]: “The eye admires the beauty” of the senses. If God conferred so much beauty on things, and man on artificial matters, what would God give in the end to his friends, Matt. 6[:30]: “If the grass of the field, which is today, and tomorrow is cast into the oven, God so clothes: how much more you, O you of little faith?”

Third, triply it is evident in three ways. Because they were chosen like kings, Matt. 25[:33]: “Come, blessed of my Father, possess the kingdom.” Second, they will be like lords because Luke 12[:37]: Christ “will gird himself, and … will minister unto them.” Third, because they will be like gods, Psal. [81:6]: “I have said: You are gods.”

1. Hugh of St. Victor, *In Salomonis Ecclesiasten* Homilia 12 (PL 175:200): Si vani sunt labores qui utilitatem non conferunt laborantibus, ergo melius est laborare et fructum capere laborum suorum. Ratio manifesta videtur, sed multa habet exceptionem. Multo enim melius si dictum fuisset, et ubique verum constaret. Si vani sunt labores ex quibus laborantibus fructus non provenit, ergo ejusmodi labores omnino postponendi sunt, et laborandum potius in iis ubi et certus et verus laborantibus fructus proveniat. [↑](#endnote-ref-1)
2. Gregory, *Moralia* 8.18 (PL 75:527): In tauro quippe cervix superbiae, in ariete autem ducatus gregum sequentium designatur. Quid est ergo pro eis tauros arietesque mactare, nisi eorum superbum ducatum interficere; ut de se humilia sentiant, et post se corda innocentium non seducant? Cervice enim tumenti ab Ecclesiae unitate resilierant, et infirmos post se populos quasi sequentes greges trahebant. [↑](#endnote-ref-2)
3. Valerius Maximus, *Memorable Doings and Sayings* 8.14.5 (LCL 493:272): Nulla est ergo tanta humilitas quae dulcedine gloriae non tangatur. [↑](#endnote-ref-3)
4. (Pseudo-)Chrysostom, *Opus imperfectum in Matthaeum,* homilia 15 ex cap. 6 (PG 56:715): Et nullum est malum, quod non habeat contrarium bonum, per quod superetur, dempta vana gloria. [↑](#endnote-ref-4)
5. (Pseudo-)Chrysostom, *Opus imperfectum in Matthaeum,* homilia 15 ex cap. 6 (PG 56:715): Ergo nullum remedium potest esse contra vanam gloriam, nisi oratio sola. [↑](#endnote-ref-5)
6. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum* Homilia 13 ex cap. 6 (PG 56:704): quoniam omnia pene mala servos daboli vexant. Concupiscentia autem vanae gloriae non solum servos diaboli, sed etiam servos Dei, et viros fideles impugnat: magis autem servos Dei, quam servos diaboli. [↑](#endnote-ref-6)
7. Augustine, *Confessiones* 10.36.59 (PL 32:804): Qui laudari vult ab hominibus vituperante te, non defendetur ab hominibus judicante te, [↑](#endnote-ref-7)
8. Seneca, *Epistula* 76.32 (LCL 76:166): Atqui cum voles veram hominis aestimationem inire et scire qualis sit, nudum inspice; ponat patrimonium, ponat honores et alia fortunae mendacia, corpus ipsum exuat: animum intuere, qualis quantusque sit, alieno an suo magnus. [↑](#endnote-ref-8)
9. Seneca, *Epistula* 47.16 (LCL 75:310): Quemadmodum stultus est qui equum empturus non ipsum inspicit sed stratum eius ac frenos. [↑](#endnote-ref-9)
10. Jerome, *Commentariorum in Jeremiam* 2.9:23-24 (PL 24:745): Haec dicit Dominus: Non glorietur sapiens in sapientia sua, et non glorietur fortis in fortitudine sua, et non glorietur dives in divitiis suis. Sed in hoc glorietur, qui gloriatur scire*(sive*intelligere) et nosse me: quia ego sum Dominus, qui facio misericordiam, et judicium, et justitiam in terra. [↑](#endnote-ref-10)
11. Bernard, *Sermo* 1.1 (PL 183:36): Lucifer enim ille, qui mane oriebatur, pro eo quod Altissimi similitudinem usurpare tentavit, et rapinam arbitratus est esse se aequalem Deo (quod utique Filii est), praecipitatus illico corruit, quoniam zelavit pro Filio Pater et opere dixisse videtur: Mihi vindictam, et ego retribuam (Rom. XII, 19). Continuo videbam Satanam tanquam fulgur cadentem de coelo (Luc. X, 18). Quid tu igitur superbis, terra et cinis? Si superbientibus angelis Deus non pepercit; quanto magis tibi, putredo et vermis? Nihil ille fecit, nihil operatus est: tantum cogitavit superbiam; et in momento, in ictu oculi, irreparabiliter praecipitatus est; quia juxta evangelistam: In veritate non stetit (Joan. VIII, 44). [↑](#endnote-ref-11)
12. Cf. Bartholomaeus Anglicus, *De proprietatibus rerum* 12.31 (1505 p. 236b): Habet pedes deformissimos et rugosos. Pennarum suarum admirans pulcritudinem erigit eas et ad modum rote siue circuli per girum capitis circumponit. Videns autem pedeum suorum deformitatem quasi erubescit et velut non attendens predictgam pennarum pulcritudinem eas subito deprimit et submittit.

Cf. *Mediaeval Lore from Bartholomew Anglicus* trans. Robert Steele (London: Alexander Moring (The King's Classics), 1893/1905), p. 132: a tail full of eyes distinguished and high with wonder fairness, and he hath foulest feet and rivelled. And he wondereth of the fairness of his feathers, and areareth them up as it were a circle about his head, and then he looketh to his feet, and seeth the foulness of his feet, and like as he were ashamed he letteth his feathers fall suddenly, and all the tail downward, as though he took no heed of the fairness of his feathers. [↑](#endnote-ref-12)
13. Augustine, *De civitate Dei* 5.12.4 (PL 41:156): Cato. De illo quippe ait, Quo minus petebat gloriam, eo illum magis sequebatur. [↑](#endnote-ref-13)
14. (Pseudo-)Chrysostom, *Opus imperfectum in Matthaeum* hom. 34 ex cap. 20 (PG 56:818): 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. [↑](#endnote-ref-14)