318 To Refill (*Replere*)

Augustine, book 10, *Confessiones* c. 29,[[1]](#endnote-1) says when I cleave to you, I shall experience no more toil. Now however I am not filled with you. And Augustine in the book, *De decem plagis*,[[2]](#endnote-2) whoever is full of virtues, is rich, even if he comes out of the shipwreck naked. Wherefore Seneca asks, *A Lucilio*, from epistle 12,[[3]](#endnote-3) why can no amount of prosperity satisfy us. And he responded because we have not yet arrived at that good, where it is necessary that, when there, our will must stand still. Isidore, *Etymologiae,* book 16[[4]](#endnote-4), says that an oyster at certain times ejects the sea water and opens itself to heaven and is filled with the dew of heaven from which pearls are generated. Thus, the soul living in bitterness of sin opens its heart to God to be filled with grace.

¶ Again, Augustine, *Super Psalmo* [146:9]:[[5]](#endnote-5) “To the young ravens,” they are not fed by the parent until they turn black and become like to them. But in the meanwhile, they are filled with the dew of heaven, and thus they are fed. Thus, it is necessary that we be filled by grace until we are assimilated to our holy fathers who were enlivened through penitence.

Again, if the woman’s vessels were empty the oil flowed, 4 Kings [4:3-6]. So, our heart if it is empty of worldly love receives grace. Macrobius, on the *Sompnium Scipionis*,[[6]](#endnote-6) says that fullness properly belongs only to things divine. The example is in nature, if any body is subtracted from the universe, that which is in the middle above it in the order of the universe immediately refills its place, as if earth is subtracted water if it is present enters. And if water is subtracted air fulfills, and if air is subtracted fire from its sphere fills it. Now in the order of the universe nothing is so in the mind of the human soul, as God to whose image it was made. According to Augustine, *De vera religione*, c. 9,[[7]](#endnote-7) between God and the human mind, no creature is interposed. Therefore, if there were an emptiness and another love of the world were subtracted, it is necessary that God fill it. For this author of nature is not less sufficient or abhorring a vacuum than this nature which he formed.

Wherefore in Psal. [102:5]: “Who satisfies your desire with good things.” Aristotle, book 7, *De animalibus*, c. 2,[[8]](#endnote-8) says that if an earthen vessel is put in the sea for a day and a night it will be filled by sweet water. So, if a man is emptied of earthly love and changed in the sea of penance he will be filled by devotion and grace, Psal. [80:11]: “Open your mouth wide, and I will fill it.” The brothers of Joseph with empty sacks and he filled them, Gen. 44[:1]. A bucket put into a pit does not draw up water unless it is turned over. In the overturn of a vessel that first had water in it, it exits and air or water which first was not in it enters. So, it is concerning the earthly heart, if it is overturned and then only God, who is innate to the good of the human mind, can fill it and finally satisfy it, Eccli. 24[:16]: “My abode is in the full assembly of saints.” Therefore, says the Apostle, Eph. 3[:19]: “You may be filled unto all the fulness of God.” A full vessel is not easily moved from its place. Wherefore Isidore says, *Etymologiae*, book 16, c. 59,[[9]](#endnote-9) if a vessel is filled with the sixth part of quicksilver and a one-hundred-pound rock is placed on it, it supports it. So, one filled with the Holy Spirit he will sustain a burden which appears unsupportable, but it is different among those which they refill. For the wind sometimes refills a leather bag or a bladder and renders it more mobile and lighter, so the wind of the Holy Spirit.

1. Augustine, *Confessiones* 10.28.39 (PL 32:795): Cum inhaesero tibi ex omni me, nusquam erit mihi dolor et labor; et viva erit vita mea, tota plena te. Nunc autem quoniam quem tu imples, sublevas eum; quoniam tui plenus non sum, oneri mihi sum. [↑](#endnote-ref-1)
2. Augustine, *Sermo De Veteri et Novo Testamento* 21.12 (PL 39:1786): Qui talibus rebus plenus est, dives erit, etiamsi de naufragio nudus exierit. [↑](#endnote-ref-2)
3. Seneca, *Epistula* 74.11-12 (LCL 76:120-121): Natat omne consilium nec inplere nos ulla felicitas potest. Causa autem est, quod non pervenimus ad illud bonum inmensum et insuperabile, ubi necesse est resistat voluntas nostra, quia ultra summum1 non est locus.

   Our plans are all at sea, and no amount of prosperity can satisfy us. And the reason for all this is that we have not yet attained to that good which is immeasurable and unsurpassable, in which all wishing on our part must cease, because there is no place beyond the highest. [↑](#endnote-ref-3)
4. Isidore, *Etymologiae* 16.10.1 (PL 82:575): Margarita, prima candidarum gemmarum, quam inde margaritam aiunt vocatam, quod in conchulis maris hoc genus lapidum inveniatur. Inest enim in carne cochleae calculus natus, sicut in cerebro piscis lapillus. Gignitur autem de coelesti rore, quem certo anni tempore cochleae hauriunt. Ex quibus margaritis quaedam uniones vocantur: [Col.0575B] aptum nomen habentes, quod tantum unus, nunquam duo, vel plures simul reperiantur. Meliores autem candidae margaritae quam quae flavescunt. Illas enim aut juventus aut matutini roris conceptio reddit candidas, has senectus, vel vespertinus aer gignit obscuras. [↑](#endnote-ref-4)
5. Augustine, *Enarrationes in Psalmo* 146.18 (PL 37:1911-1912): Qui sunt pulli corvorum? Israelitae se solos justos esse dicebant, [Col.1912] quia Legem acceperant; caeteros omnes monium gentium homines peccatores dicebant. Et vere omnes gentes in peccato, in idololatria, in adoratione lapidum atque lignorum erant; sed numquid sic remanserunt? Etsi non ipsi corvi patres nostri, tamen pulli corvorum nos ipsi invocamus Deum. Dat pecoribus escam ipsorum, et pullis corvorum qui invocant eum. Ipsi sunt pulli corvorum, quibus dicit Petrus: Quia non corruptibili argento vel auro redempti estis de supervacua vestra consuetudine a parentibus vestris tradita (I Petr. I, 18). Proficientes enim pulli corvorum qui simulacra colere videbantur parentum suorum, conversi sunt ad Deum. Et audis modo pullum corvi invocantem unum Deum. Quid ergo? dimisisti patrem tuum, dicis pullo corvi? Dimisi plane: ille enim corvus non invocans Deum, ego pullus corvi invoco Deum. Et pullis corvorum qui invocant eum. [↑](#endnote-ref-5)
6. Macrobius, *Commentaria in Somnium Scipionis*, 1.5.3: plenitudinem hic non frustra numeris adsignat, plenitudo enim proprie nisi divinis rebus supernisque non convenit.

   <https://la.wikisource.org/wiki/Commentariorum_in_Somnium_Scipionis#Sectio_I> [↑](#endnote-ref-6)
7. Augustine, *De vera religione* 55.113 (PL 34:172): Religet ergo nos religio uni omnipotenti Deo; quia inter mentem nostram qua illum intelligimus Patrem, et veritatem, id est lucem interiorem per quam illum intelligimus, nulla interposita creatura est. Quare ipsam quoque Veritatem nulla ex parte dissimilem in ipso, et cum ipso veneremur, quae forma est omnium, quae ab uno facta sunt, et ad unum nituntur. [↑](#endnote-ref-7)
8. Aristotle, *History of animals* 8.2 590a21-27 (Barnes 1:924-925): Now that fresh water is contained in the sea and can be strained off from it can be proved in a thoroughly practical way. Take a thin vessel of moulded wax, attach a cord to it, and let it down quite empty into the sea: in twenty-four hours it will be found to contain a quantity of water, and the water will be fresh and drinkable. [↑](#endnote-ref-8)
9. Isidore, *Etymologiae* 16.19.3 (PL 82:586): Tantae autem virtutis est, ut si super sextarium argenti vivi centenarium saxum superponas, oneri statim resistat.

   It has such great power that if you place a one hundred pound rock on top of a sextarium (i.e. about a pint) of quicksilver, it steadfastly sustains the rock. But if, on the other hand, you place a mere gram of gold on top of it, it quickly yields to the gold’s light weight by forming a hollow. From this we may understand that it is not the weight of a substance, but rather its nature, to which quick silver yields. [↑](#endnote-ref-9)