349 Pride (*Superbia*)

Note here first that some pride is praiseworthy as that by which one is designated to be subjected to the vileness of sins. Just as Valerius Maximus reports, *De gestis memorabilibus*, book 8,[[1]](#endnote-1) concerning the foreign philosopher who said he would not commit a sin, even if his sin were unknown to the gods and the men reigning. Not because for fear of punishment or disgrace, but from love of justice and honesty, Psal. [119:163]: “I have hated and abhorred iniquity.”

¶ Again, there is another pride excelling in the development of life, about which Jerome in *Epistola* to Eustochium,[[2]](#endnote-2) I do not want to see you frequently, because you should scorn it. Why does the bride of God hurry to be the wife of a man? Learn in this part a holy pride. You know you are better than them.

¶ Again, there is another glorious, about which Isai. 60[:15]: “I will make you to be an everlasting glory.”

Again, some pride is evil and that is double, according to Augustine, *Super canonica Joannis*, homily 8,[[3]](#endnote-3) one is general to the degree that it includes contempt, raising of status, and turning away from God, and thus it is a general vice to all vices, Eccli. 10[:15]: “Pride is the beginning of all sin.” Another way it said an appetite for dignity, honor, and excellence. And thus, it is one of the seven capital vices, but among all the species that is the more damnable, according to Augustine, book 9, *De civitate*, c. 14,[[4]](#endnote-4) which in manifest sins a subterfuge is sought as an excuse because yours was the sin of Adam. And according to Augustine, book 12 *De civitate*, c. 7,[[5]](#endnote-5) pride is not a vice of power, or having power, but a vice of a perverse soul loving power.

Again, according to Augustine,[[6]](#endnote-6) upon that of Eccle. 10[:4],[[7]](#endnote-7) it is a vice of the soul perversely loving “power.”

Again, according to Augustine upon that of Eccli. 10[:14]: “The beginning of the pride” is above a great sin that made a devil from an angel. Because not only does pride scorn God, but as much as it can, it strives to make itself God, taking away from God what is solely proper to him. Wherefore Anselm, *De similitudinibus*,[[8]](#endnote-8) about the beginning, pride is so called because it steps above that which it ought, so it does everything by its own will. Wherefore Augustine in the book,[[9]](#endnote-9) God ought to have his will made, but with reason, the proud man wants his will to be made with reason and without reason attached to it. About which it is said [2] Thess. 2[:4]: “Who is lifted up above all that is called God.” See therefore what Jerome says, *Epistola* 76,[[10]](#endnote-10) how evil it is that one has God as an adversary, according to that of James 4[:6]: “God resists the proud.” Therefore, it is evil enough that he envies all superiors because they surpass inferiors, lest they be equated equal to them whom they do not surpass. And when in every sin there are two: the turning away from the creator and the turning toward the creature. By reason of the first it is said that pride is the beginning of every sin, Eccli. 10[:14]: “The beginning of the pride of man, is to fall off from God.” By reason of the second it is said that cupidity is the root of all evils. Cupidity because also in it pride is found. Cupidity in so far as it exceeds the proper measure.

¶ Here however note that to turn away from God or decline from his commandment through fragility or softness, thus properly it is not pride. Wherefore *Policraticus*, the third book, c. 3,[[11]](#endnote-11) pride is the root of evils. Streams become dry if the source of the flow is cut off.

¶ For is it not known to all as the cause, that innate love of self, which if it exceeds the norm verges to blame, according to that, 2 Tim. 3[:2]: “Men shall be lovers of themselves, covetous, haughty,” etc. Being weakened by this because from self-love arise the other vices. Wherefore Augustine, *Super Joannem*, homily 25,[[12]](#endnote-12) if a physician cures what is diagnosed as the cause, and he does not cure the cause itself, for a time he may seem to be cured. For the cause remaining the illness is repeated. So, when through pride iniquity abounds and therefore it is difficult to cure pride because it is born of so many roots. For it is born from an abundance of assistants, [1] Tim. last chapter [6:17]: “Charge the rich of this world not to be high-minded.” Sometimes it arises from a want of things, just as it is evident in the vain philosophers who sprinkle about their sayings, Eccli. 25[:4]: The Lord hates “a poor man that is proud.” Wherefore Jerome, *Epistola* 120,[[13]](#endnote-13) it is more difficult to put away the soul than the worship. Arrogance is more difficult than to lack gold. For these things put aside, in the meanwhile we swell with sordid glories, and we offer saleable poverty to the people by the ear.

Again, affluence rises from virtues. Wherefore Gregory, *Moralia* 28,[[14]](#endnote-14) what is worse, the consciousness of virtue kills the soul. What then without reason inflates itself, empties the truth. Just as was evident concerning the Pharisee, Luke 18[:11]. Where Gregory says in the *Moralia*, 19,[[15]](#endnote-15) by boasting he lost his knowledge which by abstaining he had built up, and it follows, goods which elevate the mind are not goods, because they are enlisted not to the Creator, but to pride.

Again, pride arises from the death of the vices, just as a worm is born from a cadaver. Wherefore Gregory, *Moralia* 19,[[16]](#endnote-16) Eleazer strongly fought the elephant, but died falling under it. This one certainly represents these who overcome vices but being lifted by them falls under them. Wherefore and it is very much to be marveled that pride which of itself arises from the contrary, that is from humility, and as if from its own demise revives and as if conquers when it is conquered.

¶ Again, since nothing loves its contrary nor its image, pride nevertheless loves the image of humility.

Again, pride arises out of the eminence of honors. Wherefore Gregory, *Moralia* 26,[[17]](#endnote-17) and yet sometimes from being preeminent over others, it swells with pride of thought. And he gives the example, just as frequently we journey along a straight and clear road, and yet we are entangled by our clothes in briars which grow by its side. We do not stumble in a clear road, but something grows by the side to wound us. For great is that temporal power, which, from being well administered, has its special reward from God. However, it inflates not in the raising of the knowledge. Goods certainly are ordered by their potency, but the one guiding so many things needs life.

¶ Again, pride arises from the rejection of dignity. Wherefore Jerome, *Epistola* 87 ad Demetriadem the virgin,[[18]](#endnote-18) with the casting aside of the clothing, the meanness of food, the weariness of fasting, they are meant to extinguish pride, not to nourish it. What wound makes the practice of medicine? Or what hope of health will overcome if the remedies of the soul are poison. Wherefore Bernard, *Super Cantica*, homily 15,[[19]](#endnote-19) to seek praise for humility, it is not a virtue, but a subversion of virtue. For truly base humility wishes to be preached as difficult. Therefore, beware of pride when it makes works like charity. According to Augustine, *Super canonica Joannis,* homily 8,[[20]](#endnote-20) charity feeds the hungry, it also feeds pride.

¶ Again, pride is born from inflicted malice, according to Gregory, 7 *Moralia*, c. 9.[[21]](#endnote-21) Therefore, it is said in Eccli. 40[:26]: Riches and strength lift up the heart.”

¶ Again, pride sometimes arises from clothing, knowledge, beauty, strength, power, and honor, and from generosity of blood, but from clothing one ought not to be raised up, no more than a thief by the cord which he is hanged, Eccli. 11[:4]: “Glory not in apparel.” Wherefore Bernard,[[22]](#endnote-22) among all the animate creatures, man is born the poorer, but he lives the poorer. For from the meadows and fields he has taken his clothing from the sheep, and sometimes from the vermin of the manure. If therefore man renders each for each, certain you will be naked.

¶ The example in the poet Odo,[[23]](#endnote-23) concerning the crow being proud because of his nest which he ornamented from the feathers of other birds, but the other birds withdrawing what was theirs, the crow remained naked.

¶ However, he says the clothes of another are not worthy of censure, but the abuse of customs, just as is evident in women ornamenting themselves out of pride so that thus they may attract men to sin, [1] Tim. [2:9]. The bones of the dead from contagions are compared to the benefits and ornaments. It is a great abuse where the handmaiden, that is, the flesh, is ornamented, and the mistress, that is, the spirit, is neglected.

¶ The example in the *Vitae patrum*,[[24]](#endnote-24) how one devil laughed when he saw his entourage shook off from the train of a woman. It is as horrible to a king when he sees the pennant of his enemy raised in his castle.

¶ Thus it is when Christ sees the signs of pride raised on the captives of his daughters, and his sign which is the cross thrown down which the demons ought to repel the most. These things Ambrose says,[[25]](#endnote-25) God is horrified when he sees the body of a woman made by him swathed with so many metals and threads. In the sign of which Judith 9[:1]: she would pray for her people, “putting on haircloth.” And Esth. 15[:4]: “she laid away” the royal garments she wore. And Daniel [9:3]: to pray he “set his face to the Lord ... in sackcloth, and ashes.” And “the king of Nineveh... was clothed with sackcloth,” Jonas 3[:6]. In truth however if a man is ornamented according to the exigency of his status, and in the mode of his fatherland, it is not prohibited if by these he is not elevated in pride.

¶ Again, it is not of pride if it is of knowledge. Particularly if he wishes to hide it lest others would be like him, Wis. 6[:24]: “I will bring the knowledge of her to light and will not pass over the truth.” For the light by his communication clarifies more and his hiding lessens it. So, it is concerning knowledge, for to this he has placed the learned in the church so that they may light others, Luke 11[:33]: “No man lights a candle, and puts it in a hidden place, but upon a candlestick.”

¶ Again, [Matt. 5:16]: “So let your light shine before men.” But of what kind is this charity, they wish all to be foolish except they alone.

¶ Again, it is not to be proud about the nobility of parents. Wherefore Chrysostom,[[26]](#endnote-26) what does it profit him, a depraved generation, whom depraved customs have defiled. What did it profit Cain that was the son of Adam? What did it profit Cham that was the son of Noah? Gold is born of the earth and however it is not earth. And smoke is born of fire and it is not fire. It is better therefore that parents be glorified in life than you in them. Wherefore Bernard,[[27]](#endnote-27) we are made with lees, with mud, with the vilest thing. Wherefore are we proud, from the earth to the earth we shall return.

Again, Mal. 2[:10] it is said, “Have we not all one father? why then does every one of us despise his brother.” Not seeing that he made one man of gold and another of mud, but each from the same nature equally, so they may understand the meaning equally.

¶ Is it not of the same kind, bran and flour, from the same root or earth, the rose and the thorn, so the same nature is for the small and the great, the rich and the poor, although fortune lifts some up, some it puts down, Wis. 6[:8]: “He made the little and the great, and he has equally care of all.” Wherefore Gregory, in the *Pastorale*,[[28]](#endnote-28) he created all men equally by nature, but man to man.[[29]](#endnote-29)

¶ Again, whoever is proud about his parentage in this way he can glory in the mud concerning the solar ray which goes through him.

Again, if parents are good, it is a shame for you if you do not change. If, however evil, it is a shame for you to be the same. And as commonly according to Jerome.[[30]](#endnote-30)

¶ From poisoned parents come poisoned children. The example of the toad finding the egg of a venomous snake in a marsh, nourishes it and thus was born a noxious serpent which is also the basilisk, which when it first saw, it killed its stinking toad, Isai. 59[:5]: “That which is brought out, shall be hatched into a basilisk.”

¶ Again, according to the Philosopher,[[31]](#endnote-31) the basilisk because of excessive venom is called the king over the serpents. By sight and breath, it kills all. A neighboring vine and even birds flying overhead, nothing near its cavern thrives. Thus, neither can one near the rich tyrants be reputed a poor man.

¶ Again, it is not to be gloried over beauty, because in Prov. 31[:30] it is said, “Favor is deceitful, and beauty is vain: the woman that fears the Lord, she shall be praised.” That is certainly vain that cannot long preserve its state whatever the beauty of the body. Therefore, it is compared to the flower falling which first thrived, then withered, and finally vanished, James 1[:11]: “The flower thereof fell off, and the beauty of the shape thereof perished.” Similarly, just as the leaf first thrives on the tree, then it falls in the mud, finally it is trodden upon by beasts, and in the fourth place it decays, never to return to the tree. So, man thrives in youth, grows dry in old age, falls in death, is trodden upon in the grave by the passersby. Just as for the body and perhaps by the demons, so also for the soul. Never will the beauty return, Isai. 14[:11]: “Your pride is brought down to hell, your carcass is fallen down: under you shall the moth be strewed,” etc. Behold how the flower of beauty is transitory, for they who took off their hat to you living, now being dead they stand on your nose nor can you pay them back, Mal. last chapter [4:3]: “You shall tread down the wicked when they shall be ashes under the sole of your feet.”

Fourth, it is not being proud in power and dignity, because quickly it passes just as the glory of a gadfly queen among poor girls which she looks down upon, provided that they were changed under their clothes, but at the evening, with the day arising, other things being returned, she will remain naked. So, it will be concerning the rich and powerful in death when they have returned to the world that which they had from the world. Just as it is figured concerning Antiochus, 2 Mach. 9[:8] who after too much pride “he that seemed to himself to command even the waves of the sea,” was consumed by worms and expired in stink. And Dan. 4[:22] Nabuchodonosor for the overweening pride of this one died with the wild animals and was deputed among the beasts. Therefore, it is well said in the Psal. [48:21]: “Man when he was in honor did not understand: he has been compared to senseless beasts.” So many today because of fortuitous events despise the average people but let them be careful lest it happens to them as it does to many. And to the crows which boys capture and destroy in pride and permit to fly and thus they fall in ditches, Eccli. 11[:6]: “Many mighty men have been greatly brought down.” And Psal. [72:18]: “When they were lifted up you have cast them down. Against these things to be considered would be the poorness of Christ’s birth. And what after the sequel of the asses “Saul was elected” as king, 1 Kings 9[:2]. And that for the guardianship of all David was chosen.

¶ Again, pride is to be strongly detested because it fights against God for its own arms, that is, by the graces and virtues collected by God, Job 15[:25]: “He has stretched out his hand against God, and hath strengthened himself against the Almighty.” Where Gregory says,[[32]](#endnote-32) when all the vices flee from God, only pride opposes itself to God.

¶ Again, pride is compared to smoke because just as smoke goes out from a fire, however it gives no benefit of light. So, pride arises from the good, it is of its nature just as a moth from clothes, a worm from fruit. And however, it consumes that from which it arises.

Again, because smoke the more it is rising the more it disappears, Psal. [36:20]: “Presently after they shall be honored and exalted and vanish like smoke.”

¶ Again, it is compared to the wind because the wind extinguishes light, dries the dew, stirs up the dust, so does pride. Therefore, since man is dust from his creation, Gen. 3[:19]: “Dust you are, and into dust you shall return.” It is more to feared especially for yourself if one is on high than if he is on the bottom.

Again, it is compared to straw because of lightness, inconstancy, and lack of worth.

¶ Again, it is compared to the spider which eviscerates itself in weaving its web, so that it may capture the fly, that is, human praise, Isai. 59[:5]: “They have woven the webs of spiders.”

Again, it is compared to the bier that then is more ornamented since it carries the remains of the dead. So, when men ornament themselves it is a sign that they are dead through pride.

¶ Again, it is compared to the hen cackling after she laid her egg, because pride immediately wants to be seen when it has made anything in the kind of good things.

Again, when other vices fight against only those virtues by which they are destroyed, such that anger fights against peace, gluttony against abstinence, lust against conscience, but pride against all the virtues. It raises itself against God so by this it serves vain glory, according to Gregory, book 33, *Moralia* chapter 16.[[33]](#endnote-33)

Again, spiritual pride is more to be feared than corporeal, because it extols itself as a good work, as a virtue, and as a victory over vices. And in evil deeds a humble confession is better than boasting pride in benefits, [Causa] 11, quest. 3, [c. 89], *Iniustum*.[[34]](#endnote-34)

¶ Again, pride is first in climbing and last in retreating.

¶ Again, the signs of pride are usually loud noise in talking, bitterness in silence, fury in sadness, dissolution in cheerfulness, honesty in image, dishonesty in action, rancor in censuring. From this it results that pride is superfluous in habit, pompous in departing, erect in his neck, a wondering face, and cruel of the eye. Therefore, the mind of proud men is always to inflict grave injuries, to tolerate weaknesses, to obeying sluggishness, to be challenging others prompt and persistent, to do those things which he has to, and to prevail unknown for those things which he ought not to do, nor does he prevail being always prepared. For those things which of his own accord he does not seek for no exhortation is he dissuaded, for those things which in secret he desires he seeks that he be persuaded. These things are noted in *Moralia,* book 34, chapter 19.[[35]](#endnote-35)

¶ And Hugh, *De arra anime,* book 1.[[36]](#endnote-36)

¶ Again, Gregory, *Moralia*, book 22, c. 14,[[37]](#endnote-37) we have known many who acknowledge themselves as sinners by no proof. But corrected of the fault, they sought a defense in the parentage, lest they seem to be sinners. Therefore, the vice of pride as worthy to be confessed to of their own accord marvelous it seemed to them to be called by others as unworthy.

¶ Again, concerning the loquacity of the proud, it is said in *Moralia* book 26, c. 4,[[38]](#endnote-38) this seems also to be a peculiar fault of the arrogant, that they believe the much which they have said, to be little. And the little, which is said to them, to be much. For, because they always wish to speak their own words, they cannot hear the words of others.

¶ Again, as for the works of the proud, it is said in book 3 of the *Moralia*,[[39]](#endnote-39) that are many who while they do little, they feel to them it is great. But the works of others even though great they despise and deride.

Again, *Moralia* book 10,[[40]](#endnote-40) and commonly they estimate their own evils as good and concerning the goods of others they cease not to think them evil.

¶ Again, Eccli. 19[:27] it is said, “The attire of the body, and the laughter of the teeth, and the gait of the man, show what he is.” Especially if these signs are joined. So certainly, let us not impose any necessity upon them, but we speak of the signs, [Causa] 2, quest. 5, [c. 18], *Non licet*.[[41]](#endnote-41) Wherefore the verse: “You know the intimate things through the exterior customs.[[42]](#endnote-42)

Again,[[43]](#endnote-43) when you fight well, and you think all things have been put down, what more annoys, pride remains to be conquered.

¶ Again, the characteristic of the proud man is no matter what to have the eyes closed to one’s own good and to another’s evil. But they are open to one’s own good and to another’s evil, when however, he ought to do the contrary. Wherefore Bernard, *De gradibus humilitatis*,[[44]](#endnote-44) it is a shame for him, who boasts himself above others, if he does nothing more than others. Consequently, if does not suffice for him the common rules. He takes more credit to himself for having once gone without a meal while others were having theirs, than he does in having shared in a fast of seven days. He pursues his own interests with alacrity, the common goods sluggishly. He keeps vigil while in bed and goes to sleep in his stall.

¶ Again, pride is to be detested the most, according to Innocent in his book *De miseria humane conditionis*,[[45]](#endnote-45) and a burden to all. For when every vicious beast loves its like, the proud man however hates another proud man. And what he hates in himself he loves in another, namely, humility. But I digress, Eccli. 13[:34]: “And as humility is an abomination to the proud.” namely, in themselves, “so also the rich man abhors the poor.”

Again, the proper daughter of pride is arrogance, by which he believes himself in all things to be better. He praises what he does and what he intends to do he does not attend to.

¶ And he who in everything else puts more trust in himself than in other men, attaches more weight to the opinions of others about him than to his own.[[46]](#endnote-46) Of this vice certainly according to Gregory, *Moralia* 23.[[47]](#endnote-47) And according to Bede in his *Homilia*,[[48]](#endnote-48) there are four kinds by which every inflation is demonstrated.

First, when one believes by himself to have a good which he has according to that of the Psal. [11:5]: “Our lips are our own.” But against this is that of 1 Cor. 4[:7]: “What do you have that you have not received?”

¶ And that, “Why do you glory, as if you had not received it?”

The second kind, when he believes it was given to him for his merits, but against this is that of Eph. 2[:5]: “By whose grace you are saved.”

Third, when he boasts to have what he does not have. Against this is that of the Apo. 3[:17]: “You say: I am rich, and know not, that you are wretched.”

Fourth, when others are despised, he wants to be seen alone to have what he has. But against this is the rejection of philosophy, Luke 17[:25]. Wherefore the [summary] verse:[[49]](#endnote-49) From yourself, for your merits, a false [claim], and they inflate themselves more than all. Here Gregory[[50]](#endnote-50) says that the most evident sign of the reprobate is pride, of the elect truly humility. Wherefore it was said in Esth. 14[:16]: “You know, Lord, that I abominate the sign of my pride and glory.”

Again, the proud man works against nature and against art which emulates nature.

¶ For nothing extends beyond its origin, just as a house does not extend beyond its foundation, but the proud man ascends beyond his origin. Therefore, he has the necessity to fall because he is not supported by nature. Just as a light thing when it ascends not by craft, as water when it ascends. Therefore Jer. 50[32]: “The proud one shall fall, he shall fall down, and there shall be none to lift him up.”

¶ Again, according to Gregory,[[51]](#endnote-51) it is difficult to conquer pride, which is born from a victory over the vices. The figure for this is 2 Kings 24[:10] David after he had conquered Saul, he was conquered by following pride when he counted the people.

¶ A strong remedy against pride is tribulation, Psal. [37:9]: “I am afflicted and humbled exceedingly.” And the *Moralia* 19,[[52]](#endnote-52) and 26,[[53]](#endnote-53) tribulation is the remedy of all the corrosive vices, [Causa] 5, quest. 5, [c. 2], *Non omnis*.[[54]](#endnote-54)

Again, the consideration of our own infirmity is healthy, with fleas we can resist them.

Again, the consideration of our wickedness is healthy. Wherefore Augustine, *De civitate*, book 14, c. 13,[[55]](#endnote-55) I dare to say, it is useful for the proud to fall in some open disgrace. Wherefore they displeased themselves, before by being proud they pleased themselves, Psal. [82:17]: “Fill their faces with shame; and they shall seek your name, O Lord.” For it was more salubrious that Peter displeased himself when after the denial he wept, than he pleased himself when he presumed. So, David remembering his own wickedness, 2 Kings 16[:10] says concerning Semei cursing him, “let him curse,” etc. Concerning this Gregory says, *Moralia* 33,[[56]](#endnote-56) men are more ashamed of lust than pride. As the king is ashamed of an open accident than a hidden evil.

1. Valerius Maximus, cf. Aulus Gellius, *Attic Nights* 11.2-4 (LCL 200:392-395): Virum quidem sapientem non peccaturum esse dicebat, etiamsi peccasse eum dii atque homines ignoraturi forent. Non enim poenae aut infamiae metu non esse peccandum censebat, sed iusti honestique studio et officio.

   He used to say that a wise man would not commit a sin, even if he knew that neither gods nor men would know it; for he thought that one ought to refrain from sin, not through fear of punishment or disgrace, but from love of justice and honesty and from a sense of duty. [↑](#endnote-ref-1)
2. Jerome, *Epistola* 22.16 (PL 22:403): nolo te frequenter videre, quod contemnens, virgo esse voluisti. Sic sibi solent applaudere mulierculae de judicibus viris, et in aliqua positis dignitate. Si ad Imperatoris uxorem concurrit ambitio salutantium, cur tu facis injuriam viro tuo? Ad hominis conjugem, Dei sponsa quid properas? Disce in hac parte superbiam sanctam: scito te illis esse meliorem. [↑](#endnote-ref-2)
3. Augustine, *In epistolam Joannis ad Parthos* 8.6 (PL 35:2039): Nam in hoc excessit modum superba anima, et quodammodo, avara fuit; quia radix omnium malorum avaritia (Tim. VI, 10). Et item dictum est, Initium omnis peccati superbia (Eccli. X, 15). Et quaerimus aliquando quomodo sibi concordent istae duae sententiae: Radix omnium malorum avaritia; et, Initium omnis peccati superbia. Si initium omnis peccati superbia, radix omnium malorum superbia est. Certe radix omnium malorum avaritia est: invenimus et in superbia avaritiam esse; excessit enim modum homo. Quid est avarum esse? Progredi ultra quam sufficit. Adam superbia cecidit: Initium omnis peccati superbia, inquit. [↑](#endnote-ref-3)
4. Augustine, *De civitate Dei* 14.14 (PL 41:422): in peccatis manifestis suffugium excusationis inquiritur: sicut illi primi homines, quorum et illa dixit, Serpens seduxit me, et manducavi; et ille dixit, Mulier quam dedisti mecum, haec mihi dedit a ligno, et edi (Gen. III, 13, 12). [↑](#endnote-ref-4)
5. Augustine, *De civitate Dei* 12.8 (PL 41:356): Nec superbia vitium est dantis potestatem, vel ipsius etiam potestatis, sed animae perverse amantis potestatem suam, potentioris justiore contempta. Ac per hoc qui perverse amat cujuslibet naturae bonum, etiamsi adipiscatur, ipse fit in bono malus, et miser meliore privatus. [↑](#endnote-ref-5)
6. Augustine, cf. D. Eugyppii Abbatis Africani Thexsaurus, *Ex S. Augustini operibus,* 36 (PL 62:633-634): Nec superbia vitium est dantis potestatem, [Col.0634A] vel ipsius etiam potestatis, sed animae perverse amantis potestatem suam, potentioris justiore [justitia] contempta. [↑](#endnote-ref-6)
7. Augustine, Enarratio in Psalmos 1.14 (PL 36:156): origo peccati, praeter occultum suum quo cecidit diabolus, et alienum quo seductus est homo, ut consentiendo suum faceret. Et mundabor a delicto magno: quo alio, nisi superbiae? Non enim est majus delictum, quam apostatare a Deo, quod est initium superbiae hominis (Eccli. X, 14): et vere ille immaculatus est, qui etiam hoc delicto caret; quia hoc est ultimum redeuntibus ad Deum, quod recedentibus primum fuit. [↑](#endnote-ref-7)
8. Anselm, cf. Eadmer, Liber de Sancti Anselmi similitudinibus 8 (PL 159:607): Superbia ideo vocatur, quia supra quam debeat graditur. Superbia namque supergressio dicitur. Propria itaque voluntas, quia Dei voluntati non subjicitur, sed supra eam extollitur, ob hoc recte superbia dicitur. Ipsa quoque omnis peccati est initium, quia ex ea nascitur omne peccatum. Et quoniam homo illam habet a se: neque voluntatem Dei, quam sequatur, vult habere super se, ipsi Deo aufert, quod proprie et singulariter debet habere. [↑](#endnote-ref-8)
9. Augustine cf. Bernard, Sermo 4.9 (PL183:104): Vult enim Deus fieri voluntatem suam, et superbus vult fieri suam. Jam videtur aequalitas: sed attende male congruam proportionem. Deus quidem in his tantum quae ratio approbat, suam vult fieri voluntatem: superbus vero et cum ratione, et contra rationem. [↑](#endnote-ref-9)
10. Jerome, *Epistola* 12 (PL 22:346): Vide, frater, quale malum sit, quod adversarium habet Deum. [↑](#endnote-ref-10)
11. John of Salisbury, *Policraticus* 3.3 (PL 199:480): Superbia vero radix omnium malorum est, mortisque fomentum. Arescunt rivuli, si fontis vena praeciditur. [↑](#endnote-ref-11)
12. Augustine, *In Joannis Evangelium* 25.16 (PL 35;1604): Medicus quando aegritudinem discutit, si curet quod per aliquam causam factum est, et ipsam causam qua factum est non curet, ad tempus videtur mederi, causa manente morbus repetitur. [↑](#endnote-ref-12)
13. Jerome, *Epistola* 77.1 (PL 22:691): PLUS EST animum deposuisse, quam cultum. Difficilius arrogantia, quam auro caremus et gemmis. His enim abjectis, interdum gloriosis tumemus sordibus: et vendibilem paupertatem populari aurae offerimus. [↑](#endnote-ref-13)
14. Gregory, *Moralia* 28.Praefatio (PL 76:445): Quid enim pejus plerumque animam quam conscia virtus interficit? Quae illam dum consideratione sua [Col.0445D] inflat, a plenitudine veritatis evacuat. [↑](#endnote-ref-14)
15. Gregory, *Moralia* 19.21.33 (PL 76:119): Civitatem cordis sui extollendo prodidit, quam abstinendo et largiendo servavit. [Col.0119B] Victa est per abstinentiam gula, destructa ventris ingluvies, superata est largitate tenacia, avaritia depressa. Quibus hoc laboribus actum credimus? Sed o quot labores uno vitio percussi ceciderunt, quanta bona unius culpae gladio sunt perempta! Unde magnopere oportet et bona semper agere, et ab ipsis nos bonis operibus caute in cogitatione custodire, ne si mentem elevant, bona non sint, quae non auctori militant, sed elationi. [↑](#endnote-ref-15)
16. Gregory, *Moralia* 19.21.34 (PL 76:119): Eleazar namque in praelio elephantem feriens stravit, sed sub ipso quem exstinxit occubuit (I Mach. VI, 46). Quos ergo iste [Col.0119C] significat quem sua victoria oppressit, nisi eos qui vitia superant, sed sub ipsa quae subigunt, superbiendo succumbunt? [↑](#endnote-ref-16)
17. Gregory, *Moralia* 26.26.44 (PL 76:374): nonnunquam tamen eo ipso quo praeeminet caeteris, elatione cogitationis intumescit; ... sicut saepe rectum mundumque iter pergimus, et tamen ortis juxta viam vepribus [Col.0374D] per vestimenta retinemur. In via quidem munda non offendimus, sed a latere nascitur quo pungamur. Magna est etiam potentia temporalis, quae habet apud Deum meritum suum de bona administratione regiminis; nonnunquam tamen eo ipso quo praeeminet caeteris, elatione cogitationis intumescit;

    Cf. Gregory, *Moralia* 26.26.45 (PL 76:375): Bona namque est ordine suo potentia, sed cauta regentis indiget vita. [↑](#endnote-ref-17)
18. Jerome, cf. Pelagius, *Epistola* 1.21 (PL 30:36): Vestis abjectio, cibi vilitas, jejunii lassitudo, exstinguere debent, non nutrire superbiam. Quis rem medicinae vulnus faciat? et inde sana laedat quaeque, unde jam laesa curanda sunt? Aut quae supererit spes salutis, si ista animae remedia sint venena? [↑](#endnote-ref-18)
19. Bernard, *In Cantica canticorum* 16.10 (PL 183:853): Appetere autem de humilitate laudem, humilitatis est, non virtus, sed subversio. Verus humilis vilis vult reputari, non humilis praedicari. [↑](#endnote-ref-19)
20. Augustine, *In epistolam Joannis ad Parthos,* 8.9 (PL 35:2040): Pascit esurientem charitas, pascit et superbia. [↑](#endnote-ref-20)
21. Gregory, *Moralia* 7.28.36 (PL 75:786): Nam quamvis de virtute nasci elatio soleat, nonnunquam tamen stulta mens de perpetrata se nequitia exaltat. [↑](#endnote-ref-21)
22. Bernard, cf. *Der Mensch muss alles borgen*, Spec. 49,1: sed nunquam pauperior nascitur homo, quam vivendo convertatur. mendicat enim corium ab animali, linum de terra, ovum de pullo, et sic de singulis. quare ergo vilitatem tuam non attendis? redde singula singulis et nudus permanebis. quoted in *Studien zur Geschichte der aldeutschen Predigt: Stück. Über Kelle’s...* VIII p. 13 Anton E. Schönbach (Wien, In Kommission bei Alfred Hölder, 1906)

    <https://books.google.com/books?id=9dIOAQAAMAAJ&pg=RA1-PA13&lpg=RA1-PA13&dq=pauperior+nascitur+homo&source=bl&ots=jFw4CNpEKr&sig=ACfU3U0GbtQGaoUMRJq7rX27oPGvlgEaqQ&hl=en&sa=X&ved=2ahUKEwiPjdzrpMniAhVBX60KHV_oA_4Q6AEwA3oECAUQAQ#v=onepage&q=pauperior%20nascitur%20homo&f=false> [↑](#endnote-ref-22)
23. Aesop's Fables and Other Parables: Odo of Cheriton

    3. DE CORNICE.

    Perry

    Contra illos qui iactant se habere quod non habent.

    Cornix semel, uidens se turpem et nigram, conquesta est Aquile. Aquila dixit ei quod mutuo reciperet plumas de diuersis auibus. Fecit sic. Accepit de cauda Pauonis, de alis Columbe, et, sicut sibi placuit, de ceteris auibus. Cornix, uidens se ornatam, cepit deridere et inclamare contra alias aues. Venerunt igitur aues, et conquerebantur Aquile de superbia Cornicis. Respondit Aquila: Accipiat quelibet auis suam pennam, et sic humiliabitur. Quo facto, Cornix relicta est turpis et nuda.

    <http://mythfolklore.net/aesopica/odo/3.htm>

    Aesop's Fables, translated by Laura Gibbs (2002)

    328. THE CROW, THE EAGLE AND THE FEATHERS

    Perry (Odo 3)

    A fable against people who boast that they have something they do not.

    There was a crow who saw that she was ugly and black, so she complained to the eagle. The eagle told her to borrow some feathers from her fellow birds. The crow did as the eagle suggested, taking feathers from the tail of the peacock, from the wings of the dove, and so on and so forth, appropriating the other birds' feathers. When the crow decided that she was sufficiently well-dressed, she began to laugh at the other birds and yell at them. The other birds then went and complained to the eagle about the boastful crow. The eagle replied, 'Let every bird take back her feathers, and thus humiliate the crow.' This is what they did, and so the crow was left ugly and naked.

    Cf. Helen Pennock South, “The Upstart Crow,” *Modern Philology* vol 25, no. 1 (Aug., 1927), pp. 83-86. [↑](#endnote-ref-23)
24. *Vitae patrum*, cf. James of Vitry, *Exempla ex sermonibus vulgaribus*, 242 ed. Thomas Frederick Crane (London: The Folklore society, 1890) (p. 101): Audivi de quadam muliere, quae vestes candidas per terram trahebat, et vestigia post se relinquens, excitabat pulverem usque ad altare et usque ad imaginem crucifixi. Cum autem exiret de ecclesia, et caudam propter lutum sublevaret, vidit quidam sanctus homo diabolum ridentem, et adjuravit eum ut diceret sibi quare rideret. Qui ait, "Quidam socius meus nunc sedebat super caudam mulieris illius, et utebatur illa tanquam quadriga sua; cum autem mulier caudam levaret, socius meus a cauda excussus in lutum cecidet: et haec est causa quare risi." [↑](#endnote-ref-24)
25. Ambrose, *In Epistolam B. Pauli ad Dimotheum prima*, 2 (PL 17:467-468): Habitus enim superbus nec impetrat, nec recta de se facit credi. Quis enim prudentium jactanter ornatam mulierem non horeat? [Col.0468A] quanto magis auctor Deus, qui corpus a se liberum factum, obligatum metallis videt! Nam humilis habitus bonae professioni congruit, ut possit non aliud aestimari, quam cernitur: quae autem in domo Dei cum pompa se mavult videri, non utique propter Deum, sed propter homines consequitur quod vult, ut gloriosa videatur, nihil consecutura a Deo, nisi maculam. [↑](#endnote-ref-25)
26. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum* Hom. 3.9 ex cap. 3 (PG 56:651): Quid enim prodest ei, quem sordidant mores, generatio clara? aut quid nocet illi generatio vilis, quem mores adornant? Ipse se vacuum ab omnibus bonis actibus ostendit, qui gloriatur in patribus. Quid profuit Cham, quod filius fuit Noe? ... Nam et aurum de terra nascitur, sed non est terra, et aurum quidem eligitur, terra autem contemnitur. [↑](#endnote-ref-26)
27. Bernard, cf. s. Columbani, *In monosticha* 135 (PL 80:318): Quid terrenus homo, pulvis. Ex illo Ovidii: Pulvis et umbra sumus. Unde Primas suos exaedificavit versiculos:

    Cum fex, cum limus, cum res vilissima simus,

    Unde superbimus, in terram terra redimus. [↑](#endnote-ref-27)
28. Gregory, *Regulae Pastoralis* 2.6 (PL 77:34): liquet quod omnes homines [Col.0034C] natura aequales genuit. [↑](#endnote-ref-28)
29. Cf. Plautus, *Asinaria* 495 (LCL 60:194-195): lupus est homo homini, non homo, quom qualis sit non nouit. [↑](#endnote-ref-29)
30. Jerome cf. Gregory, *XL Homiliarum in Evangelia* 1.20.7 (PL 76:1163): quoniam in his omnibus priorum suorum carnalium vias sequuntur, quasi venenati filii de venenatis parentibus nati sunt. [↑](#endnote-ref-30)
31. Aristotle, cf. Pliny, *Historia naturalis* 8.32-33 (LCL 353:56-59): an animal called the catoblepas, ... otherwise it is deadly to the human race, as all who see its eyes expire immediately.

    The basiliskf serpent also has the same power. It is a native of the province of Cyrenaica, not more than 12 inches long, and adorned with a bright white marking on the head like a sort of diadem. It routs all snakes with its hiss, and does not move its body forward in manifold coils like the other snakes but advancing with its middle raised high. It kills bushes not only by its touch but also by its breath, scorches up grass and bursts rocks. Its effect on other animals is disastrous: [↑](#endnote-ref-31)
32. Gregory, *Moralia* 12.43.49 (PL 75:1010): Pinguis cervix est opulenta superbia, affluentibus videlicet rebus quasi multis carnibus fulta. Potens igitur iniquus pingui cervice contra Deum armatur, qui, rebus temporalibus tumens contra praecepta veritatis, quasi de magnitudine carnis erigitur. [↑](#endnote-ref-32)
33. Gregory, *Moralia* 33.1.7 (PL 76:254): Non reconciliantur qui recte praedicando, vanae gloriae serviunt, sed saepissime reprobantur. [↑](#endnote-ref-33)
34. Decretum, Causa 11, quest. 3, c. 89. [↑](#endnote-ref-34)
35. Gregory, *Moralia* 34.23.52 (PL :747): Imago superbi.---Cunctis namque superba apud se cogitatione tumentibus inest clamor in locutione, amaritudo in silentio, dissolutio in hilaritate, furor in tristitia, inhonestas in actione, honestas in imagine, erectio in incessu, rancor in responsione. [Col.0747B] Horum mens semper est ad irrogandas contumelias valida, ad tolerandas infirma; ab obediendum pigra, ad lacessendos vero alios importuna; ad ea quae facere et debet et praevalet ignava, ad ea autem quae facere non debet nec praevalet parata. Haec in eo quod sponte non appetit nulla exhortatione flectitur, ad hoc autem quod latenter desiderat quaerit ut cogatur, quia dum metuit ex desiderio suo vilescere, optat vim in ipsa sua voluntate tolerare. [↑](#endnote-ref-35)
36. Hugh of St. Victor, *Expositio in Regulam Beati Augustini* 2 (PL 176:887): Cervicem erigere signum superbiae est. Si superbis [Col.0887D] angelis non fuit utile coelum, constat quia superbis hominibus non erit utile monasterium. Et si sanctus sit locus, si sanctus sit habitus, si sancta opera videantur, totum ex vitio superbiae inutile habebitur. Superbia enim casum habet. Ideo sanctus David orat ad Dominum ut non veniat ei pes superbiae, quia ibi ceciderunt qui operantur iniquitatem: expulsi sunt nec potuerunt stare (Psal. XXXV). Quo contra utilia sunt humilibus monasteria. Ipsi enim sunt docibiles Dei, sicut scriptum est: Docebit mites vias suas (Psal. XXIV). [↑](#endnote-ref-36)
37. Gregory, *Moralia* 22.15.33 (PL 76:232): Nam multos novimus qui arguente nullo peccatores se esse confitentur; cum vero de culpa sua fuerint fortasse correpti, defensionis patrocinium quaerunt, ne peccatores esse videantur. Qui si tunc cum id sponte dicunt peccatores se esse veraci humilitate cognoscerent, cum arguuntur ab aliis, esse se quod confessi fuerant non negarent. Qua in re indicia verae confessionis sunt, si cum quisque se peccatorem dicit, id de se dicenti etiam alteri non contradicit. [↑](#endnote-ref-37)
38. Gregory, *Moralia* 26.22.40 (PL 76:372): Sed hoc quoque esse proprium arrogantium vitium solet, ut et pauca credant quae ipsi multa dixerint, et multa credant quae ipsis pauca dicuntur. Quia enim sua dicere semper volunt, aliena audire non possunt. [↑](#endnote-ref-38)
39. Gregory, *Moralia* 3.31.60 (PL 75:629): Nam sunt nonnulli, qui cum parva agunt, de semetipsis magna sentiunt: [↑](#endnote-ref-39)
40. Gregory, *Moralia* 26.40.72 (PL 76:391): et plerumque de suis malis bona aestimant, de alienis autem bonis mala sentire non cessant. [↑](#endnote-ref-40)
41. Decretum, Causa 2, quest. 5, c. 17 *Quoties frater noster.* Gr. p.: In premissis auctoritatibus subintelligitur, si reus se purgare uoluerit, ut sacri canones modum, non necessitatem purgandi accusato inponant, sicut aparet ex fine capituli Sixti Papæ, et auctoritate Leonis, qui data purgatione ait de se ipso: [↑](#endnote-ref-41)
42. Cf. *Deutsches Sprichwörter-Lexikon* 33 Hüt dich vor denen, die Gott und die Natur gezeichnet hat. pp. 947-948: Intima per mores cognosces exteriores. [↑](#endnote-ref-42)
43. Cf. Hugo de Sancto Charo, *Super Apocalypsim*, cap. 16: Zosimus, cum bene pugnaris, cum cuncta subacta putaris quae magis infestat vincenda superbia restat.

    http://www.corpusthomisticum.org/x1a15.html [↑](#endnote-ref-43)
44. Bernard, *De gradibus humilitatis et superbiae* 15.42 (PL 182:965): Turpe est ei, qui se supra caeteros jactat, si non plus caeteris aliquid agat, per quod ultra caeteros appareat. Proinde non sufficit ei quod communis monasterii regula.... Plus sibi blanditur de uno jejunio, quod caeteris prandentibus facit, quam si cum caeteris septem dies jejunaverit.... Ad omnia denique sua strenuus, ad communia piger. Vigilat in lecto, dormit in choro: [↑](#endnote-ref-44)
45. Innocent III, *De contemptu mundi*, 2.31 (PL 217:729): O superbia cunctis importabilis, et omnibus odiosa, inter omnia vitia tu semper es prima, tu semper es ultima.

    2.34 (PL 217:730): Omnis fere vitiosus diligit sibi similem: superbus autem odit elevatum. [↑](#endnote-ref-45)
46. Cf. Bernard, *De duodecim gradibus superbiae* 15.43 (PL 182:965): Quique de omni alia re plus sibi credit, quam aliis, de se solo plus aliis credit, quam sibi: ut non jam verbo tenus, aut sola operum ostentatione suam praeferat religionem, [↑](#endnote-ref-46)
47. Gregory, *Moralia* 23.6.13 (PL 76:258): Quatuor quippe sunt species quibus omnis tumor arrogantium demonstratur, cum bonum aut a semetipsis habere se aestimant, aut si sibi datum desuper credunt, pro suis se hoc accepisse meritis putant; aut certe cum jactant se habere quod non habent; aut, despectis caeteris, singulariter videri appetunt habere quod habent.

    [↑](#endnote-ref-47)
48. Bede, *Homilia* 10 (PL 94:290): Quatuor sunt species quibus omnis tumor arrogantium demonstratur, cum bonum aut a semetipsis habere se aestimant, aut si sibi datum desuper credunt, pro suis se hoc accepisse meritis putant; aut certe cum jactant se habere quod non habent; aut despectis caeteris, singulariter videri appetunt habere quod habent. [↑](#endnote-ref-48)
49. Cf. Anthony of Padua, *Dominica XI post Pentecosten*: Unde versus: A se pro meritis, falso plus omnibus, inflant.

    <http://www.documentacatholicaomnia.eu/03d/1195-1231,_Antonius_Patavinus,_Sermo_031_Dominica_XI_Post_Pentecosten,_LT.pdf> [↑](#endnote-ref-49)
50. Gregory, *Moralia* 34.23.55 9PL 76:750): aperte cognoscimus quod evidentissimum reproborum signum superbia est, at contra humilitas electorum. [↑](#endnote-ref-50)
51. Gregory cf. Hugo de Sancto Charo, *Super Apocalypsim* cap. 16: Unde Gregorius, difficile est valde vitare peccatum, quod etiam de victoria nascitur vitiorum.

    <http://www.corpusthomisticum.org/x1a15.html> [↑](#endnote-ref-51)
52. Gregory, *Moralia* 19.15.24 (PL :113): Multis ergo tunc sancta Ecclesia tribulationibus depressa, [Col.0113B] dona Spiritus, et mira quae nunc habet praedicamenta, ad memoriam revocet, et suum silentium deploret, [↑](#endnote-ref-52)
53. Gregory, *Moralia* 26.33.61 (PL 76:385): seque ipsos miseri nec inter tormenta deprehendunt, et dum testimonium falsae laudis aspiciunt, remedium verae confessionis amittunt. [↑](#endnote-ref-53)
54. Decretum, Causa 5, quest. 5, c. 2, *Non omnis*: Fomentis lenibus, quibus consolatur, sepe etiam mordacissimum medicamentum tribulationis adiungit.... [↑](#endnote-ref-54)
55. Augustine, *De civitate Dei* 14.13.2 (PL 41:422): audeo dicere, superbis esse utile cadere in aliquod apertum manifestumque peccatum, unde sibi displiceant, qui jam sibi placendo ceciderant. [↑](#endnote-ref-55)
56. Gregory, *Moralia* 33.12.25 (PL 76:688): Luxuriam vero eo magis erubescunt homines, quo simul omnes turpem noverunt. Unde fit plerumque ut nonnulli post superbiam in luxuriam corruentes, ex aperto casu malum culpae latentis erubescant; [↑](#endnote-ref-56)