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GREGORY THE GREAT

REGULA PASTORALIS

The Book of Pastoral Rule

Latin text with the English translation of James Barmby

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REGULAE PASTORALIS PARS PRIMA

The First Part of the Pastoral Rule

1 Reverendissimō et sanctissimō frātrī Iōannī coepiscopō, Grēgorius.

2 Pāstōrālis cūrae mē pondera fugere dēlitēscendō voluisse, benīgnā, frāter cārissime, atque humilī intentiōne reprehendis; quae nē quibusdam levia esse videantur, praesentis librī stylō exprimō dē eōrum gravēdine omne quod pēnsō, ut et haec quī vacat, incautē nōn expetat; et quī incautē expetiit, adeptum sē esse pertimēscat. Quadripartītā vērō disputātiōne liber iste distinguitur, ut ad lectōris suī animum ōrdinātīs allēgātiōnibus quasi quibusdam passibus gradiātur.

3 Nam cum rērum necessitās exposcit, pēnsandum valdē est ad culmen quisque regiminis quāliter veniat; atque ad hoc rīte perveniēns, quāliter vīvat; et bene vīvēns, quāliter doceat; et rēctē docēns, īnfirmitātem suam quotīdiē quantā cōnsīderātiōne cōgnōscat, nē aut humilitās accessum fugiat, aut perventiōnī vīta contrādīcat; aut vītam doctrīna dēstituat; aut doctrīnam praesūmptiō extollat. Prius ergō appetītum timor temperet: post autem magisterium quod ā nōn quaerente suscipitur, vīta commendet; ac deinde necesse est ut pāstōris bonum quod vīvendō ostenditur, etiam loquendō prōpāgētur.

4 Ad extrēmum vērō superest ut perfecta quaeque opera cōnsīderātiō propriae īnfirmitātis dēprimat, nē haec ante occultī arbitriī oculōs tumor ēlātiōnis exstinguat. Sed quia sunt plērīque mihi imperītiā similēs, quī dum mētīrī sē nesciunt, quae nōn didicerint docēre concupīscunt; quī pondus magisteriī tantō levius aestimant, quantō vim māgnitūdinis illīus īgnōrant; ab ipsō librī huius reprehendantur exordiō; ut quia indoctī ac praecipitēs doctrīnae arcem tenēre appetunt, ā praecipitātiōnis suae ausibus in ipsā locūtiōnis nostrae iānuā repellantur.

1 Gregory to his most reverend and most holy brother and fellow-bishop, John.

2 With kind and humble intent thou reprovest me, dearest brother, for having wished by hiding myself to fly from the burdens of pastoral care; as to which, lest to some they should appear light, I express with my pen in the book before you all my own estimate of their heaviness, in order both that he who is free from them may not unwarily seek them, and that he who has so sought them may tremble for having got them. This book is divided into four separate heads of argument, that it may approach the reader's mind by allegations arranged in order—by certain steps, as it were.

3 For, as the necessity of things requires, we must especially consider after what manner every one should come to supreme rule; and, duly arriving at it, after what manner he should live; and, living well, after what manner he should teach; and, teaching aright, with how great consideration every day he should become aware of his own infirmity; lest either humility fly from the approach, or life be at variance with the arrival, or teaching be wanting to the life, or presumption unduly exalt the teaching. Wherefore, let fear temper the desire; but afterwards, authority being assumed by one who sought it not, let his life commend it. But then it is necessary that the good which is displayed in the life of the pastor should also be propagated by his speech.

4 And at last it remains that, whatever works are brought to perfection, consideration of our own infirmity should depress us with regard to them, lest the swelling of elation extinguish even them before the eyes of hidden judgment. But inasmuch as there are many, like me in unskilfulness, who, while they know not how to measure themselves, are covetous of teaching what they have not learned; who estimate lightly the burden of authority in proportion as they are ignorant of the pressure of its greatness; let them be reproved from the very beginning of this book; so that, while, unlearned and precipitate, they desire to hold the

citadel of teaching, they may be repelled at the very door of our discourse from the ventures of their precipitancy.

I

That the unskilful venture not to approach an office of authority.

1 Nūlla ars docērī praesūmitur, nisi intentā prius meditātiōne discātur. Ab imperītīs ergō pāstōrāle magisterium quā temeritāte suscipitur, quandō ars est artium regimen animārum. Quis autem cōgitātiōnum vulnera occultiōra esse nesciat vulneribus viscerum? et tamen saepe quī nēquāquam spīritālia praecepta cōgnōvērunt, cordis sē medicōs profitērī nōn metuunt: dum quī pigmentōrum vim nesciunt, vidērī medicī carnis ērubēscunt.

2 Sed quia auctōre Deō ad religiōnis reverentiam omne iam praesentis saeculī culmen inclīnātur, sunt nōnnūllī quī intrā sanctam Ecclesiam per speciem regiminis glōriam affectant honōris; vidērī doctōrēs appetunt, trānscendere caeterōs concupīscunt, atque attestante Vēritāte, prīmās salūtātiōnēs in forō, prīmōs in coenīs recubitūs, prīmās in conventibus cathedrās quaerunt (Matth. xxiii, 6, 7); quī susceptum cūrae pāstōrālis officium ministrāre dignē tantō magis nequeunt, quantō ad humilitātis magisterium ex sōlā ēlātiōne pervēnērunt.

3 Ipsa quippe in magisteriō lingua cōnfunditur, quandō aliud discitur, et aliud docētur. Quōs contrā Dominus per prophētam queritur, dīcēns: Ipsī rēgnāvērunt, et nōn ex mē; prīncipēs extitērunt, et ego īgnōrāvī (Osee viii, 4). Ex sē namque, et nōn ex arbitriō summī Rēctōris rēgnant, quī nūllīs fultī virtūtibus nēquāquam dīvīnitus vocātī, sed suā cupīdine accēnsī, culmen regiminis rapiunt potius quam assequuntur.

4 Quōs tamen internus iūdex et prōvehit, et nescit, quia quōs permittendō tolerat, profectō per iūdicium reprobātiōnis īgnōrat. Unde ad sē quibusdam et post mīrācula venientibus dīcit: Recēdite ā mē, operāriī inīquitātis, nesciō quī estis (Luc. xiii, 27). Pāstōrum imperītia vōce Vēritātis increpātur, cum per Prophētam dīcitur: Ipsī pāstōrēs īgnōrāvērunt intelligentiam (Isai. lvi, 11). Quōs

1 No one presumes to teach an art till he has first, with intent meditation, learnt it. What rashness is it, then, for the unskilful to assume pastoral authority, since the government of souls is the art of arts! For who can be ignorant that the sores of the thoughts of men are more occult than the sores of the bowels? And yet how often do men who have no knowledge whatever of spiritual precepts fearlessly profess themselves physicians of the heart, though those who are ignorant of the effect of drugs blush to appear as physicians of the flesh!

2 But because, through the ordering of God, all the highest in rank of this present age are inclined to reverence religion, there are some who, through the outward show of rule within the holy Church, affect the glory of distinction. They desire to appear as teachers, they covet superiority to others, and, as the Truth attests, they seek the first salutations in the market-place, the first rooms at feasts, the first seats in assemblies (Matth. xxiii. 6, 7), being all the less able to administer worthily the office they have undertaken of pastoral care, as they have reached the magisterial position of humility out of elation only.

3 For, indeed, in a magisterial position language itself is confounded when one thing is learnt and another taught[10]. Against such the Lord complains by the prophet, saying, They have reigned, and not by Me; they have been set up as princes, and I knew it not (Hos. viii. 4). For those reign of themselves, and not by the Will of the Supreme Ruler, who, supported by no virtues, and in no way divinely called, but inflamed by their own desire, seize rather than attain supreme rule.

4 But them the Judge within both advances, and yet knows not; for whom by permission he tolerates them surely by the judgment of reprobation he ignores. Whence to some who come to Him even after miracles He says, Depart from Me, ye workers of iniquity, I know you not who ye are (Luke xiii. 27). The unskilfulness of shepherds is rebuked by the voice of the Truth, when it is said through the prophet, The shepherds themselves have not

[10] In this passage the phrase magisterium humilitatis has reference to Matt. xx. 25, &c., or Luke xxii. 25, &c., and ipsa lingua confunditur to Gen. xi. 7. The meaning appears to be that, when men seek and attain in a spirit of pride the office which according to our Lord's teaching is one of humility, they are incapable of fulfilling its duties by speaking to others so to be understood and edify. They are as the arrogant builders of Babel, whose language the Lord confounded, that they might not understand one another's speech.

rūrsum Dominus dētestātur, dīcēns: Et tenentēs lēgem nesciērunt mē (Ier. ii. 8).

5 Et nescīrī ergō sē ab eīs Vēritās queritur, et nescīre sē prīncipātum nescientium prōtestātur, quia profectō hī quī ea (Dist. 38, c. Qui ea) quae sunt Dominī nesciunt, ā Dominō nesciuntur, Paulō attestante quī ait: Sī quis autem īgnōrat, īgnōrābitur (I Cor. xiv, 38). Quae nīmīrum Pāstōrum saepe imperītia meritīs congruit subiectōrum, quia quamvīs lūmen scientiae suā culpā exigente nōn habeant, districtō tamen iūdiciō agitur, ut per eōrum īgnōrantiam hī etiam quī sequuntur offendant.

6 Hinc namque in Ēvangeliō per sēmetipsam Vēritās dīcit: Sī caecus caecō ducātum praebeat, ambō in foveam cadunt (Matth. xv, 14). Hinc Psalmista nōn optantis animō, sed prophētantis ministeriō dēnūntiat, dīcēns: Obscūrentur oculī eōrum nē videant, et dorsum illōrum semper incurvā (Psal. lxviii, 24). Oculī quippe sunt, quī in ipsā honōris summī faciē positī, prōvidendī itineris officium suscēpērunt: quibus hī nīmīrum quī subsequenter inhaerent; dorsa nōminantur. Obscūrātīs ergō oculīs dorsum flectitur, quia cum lūmen scientiae perdunt quī praeeunt, profectō ad portanda peccātōrum curvantur onera quī sequuntur.

known understanding (Isai. lvi. 11); whom again the Lord denounces, saying, And they that handle the law knew Me not (Jer. ii. 8).

5 And therefore the Truth complains of not being known of them, and protests that He knows not the principality of those who know not Him; because in truth these who know not the things of the Lord are unknown of the Lord; as Paul attests, who says, But if any man knoweth not, he shall not be known (1 Cor. xiv. 38). Yet this unskilfulness of the shepherds doubtless suits often the deserts of those who are subject to them, because, though it is their own fault that they have not the light of knowledge, yet it is in the dealing of strict judgment that through their ignorance those also who follow them should stumble.

6 Hence it is that, in the Gospel, the Truth in person says, If the blind lead the blind, both fall into the ditch (Matth. xv. 14). Hence the Psalmist (not expressing his own desire, but in his ministry as a prophet) denounces such, when he says, Let their eyes be blinded that they see not, and ever bow thou down their back (Ps. lxviii. 24[11]). For, indeed, those persons are eyes who, placed in the very face of the highest dignity, have undertaken the office of spying out the road; while those who are attached to them and follow them are denominated backs. And so, when the eyes are blinded, the back is bent, because, when those who go before lose the light of knowledge, those who follow are bowed down to carry the burden of their sins.

II

That none should enter on a place of government who practise not in life what they have learnt by study.

1 Et sunt nōnnūllī quī sōlertī cūrā spīritālia praecepta perscrūtantur, sed quae intelligendō penetrant, vīvendō conculcant; repente docent quae nōn opere, sed meditātiōne didicērunt; et quod verbīs praedicant, mōribus impūgnant. Unde fit ut cum Pāstor per abrupta graditur, ad praecipitium grex sequātur. Hinc namque per prophētam Dominus contrā contemptibilem Pāstōrum scientiam queritur, dīcēns: Cum ipsī limpidissimam aquam biberētis, reliquam pedibus vestrīs turbābātis; et ovēs meae quae conculcāta pedibus vestrīs fuerant, pāscēbantur; et quae pedēs vestrī turbāverant, haec bibēbant (Ezech. xxxiv. 18, 19).

1 There are some also who investigate spiritual precepts with cunning care, but what they penetrate with their understanding they trample on in their lives: all at once they teach the things which not by practice but by study they have learnt; and what in words they preach by their manners they impugn. Whence it comes to pass that when the shepherd walks through steep places, the flock follows to the precipice. Hence it is that the Lord through the prophet complains of the contemptible knowledge of shepherds, saying, When ye yourselves had drunk most pure water, ye fouled the residue with your feet; and My sheep fed on that which had been trodden by your feet, and drank that which your feet had fouled (Ezek. xxxiv. 18, 19).

[11] In Hebr. and Engl. lxix. 24.

2 Aquam quippe limpidissimam Pāstōrēs bibunt, cum fluenta vēritātis rēctē intelligentēs hauriunt. Sed eamdem aquam pedibus perturbāre, est sanctae meditātiōnis studia male vīvendō corrumpere. Aquam scīlicet eōrum turbātam pedibus ovēs bibunt, cum subiectī quīque nōn sectantur verba quae audiunt, sed sōla quae cōnspiciunt exempla prāvitātis imitantur. Quī cum dicta sitiunt, quia per opera pervertuntur, quasi corruptīs fontibus in pōtibus lutum sūmunt.

3 Hinc quoque scrīptum est per prophētam: Laqueus ruīnae populī meī, sacerdōtēs malī (Osee, v, 1; ix, 8). Hinc rūrsum dē sacerdōtibus Dominus per prophētam dicit: Factī sunt domuī Israēl in offendiculum inīquitātis. Nēmō quippe (Dist. 83, c. Nemo quippe) amplius in Ecclesiā nocet, quam quī perversē agēns, nōmen vel ōrdinem sanctitātis habet. Dēlinquentem namque hunc redarguere nūllus praesūmit; et in exemplum culpa vehementer extenditur, quandō prō reverentiā ōrdinis peccātor honōrātur.

4 Indīgnī autem quīque tantī reātūs pondera fugerent, sī vēritātis sententiam sollicitā cordis aure pēnsārent, quae ait: Quī scandalizāverit ūnum dē pusillīs istīs quī in mē crēdant, expedit eī ut suspendātur mola asināria in collō eius, et dēmergātur in profundum maris (Matth. xviii, 6). Per molam quippe asināriam, sēculāris vītae circuitus ac labor exprimitur, et per profundum maris extrēma damnātiō dēsīgnātur.

5 Quī ergō ad sanctitātis speciem dēductus, vel verbō caeterōs dēstruit, vel exemplō; melius profectō fuerat, ut hunc ad mortem sub exteriōrī habitū terrēna acta cōnstringerent, quam sacra officia in culpā caeterīs imitābilem dēmōnstrārent, quia nīmīrum sī sōlus caderet, utcunque hunc tolerābilior īnfernī poena cruciāret.

2 For indeed the shepherds drink most pure water, when with a right understanding they imbibe the streams of truth. But to foul the same water with their feet is to corrupt the studies of holy meditation by evil living. And verily the sheep drink the water fouled by their feet, when any of those subject to them follow not the words which they hear, but only imitate the bad examples which they see. Thirsting for the things said, but perverted by the works observed, they take in mud with their draughts, as from polluted fountains.

3 Hence also it is written through the prophet, A snare for the downfall of my people are evil priests (Hos. v. 1; ix. 8). Hence again the Lord through the prophet says of the priests, They are made to be for a stumbling-block of iniquity to the house of Israel. For certainly no one does more harm in the Church than one who has the name and rank of sanctity, while he acts perversely. For him, when he transgresses, no one presumes to take to task; and the offence spreads forcibly for example, when out of reverence to his rank the sinner is honoured.

4 But all who are unworthy would fly from the burden of so great guilt, if with the attentive ear of the heart they weighed the sentence of the Truth, Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea (Matth. xviii. 6). By the millstone is expressed the round and labour of worldly life, and by the depth of the sea is denoted final damnation.

5 Whosoever, then, having come to bear the outward show of sanctity, either by word or example destroys others, it had indeed been better for him that earthly deeds in open guise should press him down to death than that sacred offices should point him out to others as imitable in his wrong-doing; because, surely, if he fell alone, the pains of hell would torment him in more tolerable degree.

III

Of the weight of government; and that all manner of adversity is to be despised, and prosperity feared.

1 Haec itaque breviter dīximus, ut quantum sit pondus regiminis mōnstrārēmus, nē temerāriē sacra regimina quisquis hīs impār est audeat, et per concupīscentiam culminis, ducātum suscipiat perditiōnis. Hinc enim piē Iācōbus prohibet, dīcēns: Nōlīte plūrēs magistrī fierī, frātrēs meī (Iac. iii, 1). Hinc ipse Deī hominumque Mediātor rēgnum percipere vītāvit in terrīs, quī supernōrum

1 So much, then, have we briefly said, to shew how great is the weight of government, lest whosoever is unequal to sacred offices of government should dare to profane them, and through lust of pre-eminence undertake a leadership of perdition. For hence it is that James affectionately deters us, saying, Be not made many masters, my brethren (James iii. 1). Hence the Mediator between God and

quoque spīrituum scientiam sēnsumque trānscendēns, ante saecula rēgnat in coelīs.

2 Scrīptum quippe est: Iēsūs ergō cum cōgnōvisset quia ventūrī essent ut raperent eum, et facerent eum rēgem, fūgit iterum in montem ipse sōlus (Ioan. vi, 15). Quis enim prīncipārī hominibus tam sine culpā potuisset, quam is quī hōs nīmīrum regeret, quōs ipse creāverat? Sed quia idcircō in carne vēnerat, ut nōn sōlum nōs per passiōnem redimeret, vērum etiam per conversātiōnem docēret, exemplum sē sequentibus praebēns, rēx fierī nōluit, ad crucis vērō patibulum sponte convēnit; oblātam glōriam culminis fūgit, poenam probrōsae mortis appetiit; ut membra eius vidēlicet discerent favōrēs mundī fugere, terrōrēs minimē timēre, prō vēritāte adversa diligere, prospera formīdandō dēclināre, quia et ista saepe per tumōrem cor inquinant, et illa per dolōrem purgant. In istīs sē animus ērigit, in illīs autem etiamsī quandō sē ērēxerit, sternit. In istīs sēsē homō oblīvīscitur, in illīs vērō ad suī memoriam nōlēns etiam coāctusque revocātur. In istīs saepe et anteacta bona dēpereunt, in illīs autem longī quoque temporis admissa terguntur.

3 Nam plērumque adversitātis magisteriō sub disciplīnā cor premitur: quod sī ad regiminis culmen ērūperit, in ēlātiōnem prōtinus ūsū glōriae permūtātur.

4 Sīc Saūl, quī indignum sē prius cōnsīderāns fūgerat, mox ut rēgnī gubernācula suscēpit, intumuit (I Reg. x, 22; xv, 17, 30); honōrārī namque cōram populō cupiēns, dum reprehendī pūblicē nōluit, ipsum quī in rēgnum sē unxerat, scidit (Act. xiii, 22). Sīc Dāvīd auctōris iūdiciō pēne in cunctīs actibus placēns, mox ut pressūrae pondere caruit, in tumōrem vulneris ērūpit (II Reg. xi, 3, seq.), factusque est in morte virī crūdēliter rigidus, quī in appetītū fēminae fuit ēnerviter fluxus; et quī malīs ante nōverat piē parcere, in bonōrum quoque necem post didicit sine obstāculō retractātiōnis anhēlāre (Ibid., 15).

man Himself—He who, transcending the knowledge and understanding even of supernal spirits, reigns in heaven from eternity—on earth fled from receiving a kingdom.
2 For it is written, When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into the mountain Himself alone (Joh. vi. 15). For who could so blamelessly have had principality over men as He who would in fact have reigned over those whom He had Himself created? But, because He had come in the flesh to this end, that He might not only redeem us by His passion but also teach us by His conversation, offering Himself as an example to His followers, He would not be made a king; but He went of His own accord to the gibbet of the cross. He fled from the offered glory of pre-eminence, but desired the pain of an ignominious death; that so His members might learn to fly from the favours of the world, to be afraid of no terrors, to love adversity for the truth's sake, and to shrink in fear from prosperity; because this often defiles the heart through vain glory, while that purges it through sorrow; in this the mind exalts itself, but in that, even though it had once exalted itself, it brings itself low; in this man forgets himself, but in that, even perforce and against his will, he is recalled to memory of what he is; in this even good things done aforetime often come to nothing, but in that faults even of long standing are wiped away.
3 For commonly in the school of adversity the heart is subdued under discipline, while, on sudden attainment of supreme rule, it is forthwith changed and becomes elated through familiarity with glory.
4 Thus Saul, who had before fled in consideration of his unworthiness, no sooner had assumed the government of the kingdom than he was puffed up (1 Kings x. 22; xv. 17, 30); for, desirous of being honoured before the people while unwilling to be publicly blamed, he cut off from himself even him who had anointed him to the kingdom. Thus David, who in the judgment of Him who chose him was well pleasing to Him in almost all his deeds, as soon as the weight of pressure was removed, broke out into a swelling sore (2 Kings xi. 3, seq.), and, having been as a laxly running one in his appetite for the woman, became as a cruelly hard one in the slaughter of the man; and he who had before known pitifully how to spare the bad learnt afterwards, without impediment of hesitation, to pant even for the death of the good (Ibid. 15).

5 Prius quippe ferīre dēprehēnsum persecūtōrem nōluit, et post cum damnō dēsūdantis exercitūs etiam dēvōtum mīlitem exstinxit. Quem profectō ab ēlectōrum numerō culpa longius raperet, nisi hunc ad veniam flagella revocāssent.

5 For, indeed, previously he had been unwilling to smite his captured persecutor; and afterwards, with loss to his wearied army, he destroyed even his devoted soldier. And in truth his crime would have snatched him farther away from the number of the elect, had not scourges called him back to pardon.

IV

That for the most part the occupation of government dissipates the solidity of the mind.

1 Saepe suscepta cūra regiminis cor per dīversa dīverberat, et impār quisque invenītur ad singula, dum cōnfūsā mente dīvidītur ad multa. Unde quīdam sapiēns prōvidē prohibet, dīcēns: Fīlī, nē in multīs sint actūs tuī (Eccli. xi, 10), quia vidēlicet nēquāquam plēnē in ūnīuscuiusque operis ratiōne colligitur, dum mēns per dīversa partītur. Cumque forās per īnsolentem cūram trahitur, ā timōris intimī soliditāte vacuātur: fit in exteriōrum dispositiōne sollicita, et suī sōlummodo īgnāra, scit multa cōgitāre, sē nesciēns.

1 Often the care of government, when undertaken, distracts the heart in divers directions; and one is found unequal to dealing with particular things, while with confused mind divided among many. Whence a certain wise man providently dissuades, saying, My son, meddle not with many matters (Ecclus. xi. 10); because, that is, the mind is by no means collected on the plan of any single work while parted among divers. And, when it is drawn abroad by unwonted care, it is emptied of the solidity of inward fear: it becomes anxious in the ordering of things that are without, and, ignorant of itself alone, knows how to think of many things, while itself it knows not.

2 Nam cum plūs quam necesse est sē exteriōribus implicat, quasi occupāta in itinere oblīvīscitur quō tendēbat; ita ut ab studiō suae inquīsītiōnis aliēna, nē ipsa quidem quae patitur damna cōnsīderet et per quanta dēlinquat īgnōret. Neque enim peccāre sē Ezechiās crēdidit (IV Reg. xx, 13), cum venientibus ad sē aliēnigenīs arōmatum cellās ostendit; sed in damnātiōnem secūtūrae prōlis ex eō īram iūdicis pertulit, quod sē facere licenter aestimāvit (Isai. xxxix, 4).

2 For, when it implicates itself more than is needful in things that are without, it is as though it were so occupied during a journey as to forget where it was going; so that, being estranged from the business of self-examination, it does not even consider the losses it is suffering, or know how great they are. For neither did Hezekiah believe himself to be sinning (2 Kings xx. 13), when he shewed to the strangers who came to him his storehouses of spices; but he fell under the anger of the judge, to the condemnation of his future offspring, from what he supposed himself to be doing lawfully (Isai. xxxix. 4).

3 Saepe dum multa suppetunt, dumque agī possunt, quae subiectī quia ācta sunt admīrentur, in cōgitātiōne sē animus ēlevat, et plēnē in sē īram iūdicis prōvocat, quamvīs per inīqua forās opera nōn ērumpat. Intus quippe est quī iūdicat, intus quod iūdicātur. Cum ergō in corde dēlinquimus, latet hominēs quod apud nōs agimus, sed tamen ipsō iūdice teste peccāmus.

3 Often, when means are abundant, and many things can be done for subordinates to admire, the mind exalts itself in thought, and fully provokes to itself the anger of the judge, though not breaking out in overt acts of iniquity. For he who judges is within; that which is judged is within. When, then, in heart we transgress, what we are doing within ourselves is hidden from men, but yet in the eyes of the judge we sin.

4 Neque enim rēx Babyloniae tunc reus dē ēlātiōne exstitit (Dan. iv, 16, seq.), cum ad ēlātiōnis verba pervēnit; quippe quī ōre prophēticō et ante cum ab ēlātiōne tacuit, sententiam reprobātiōnis audīvit. Culpam namque perpetrātae superbiae iam ante dēterserat, quī omnipotentem Deum quem sē offendisse reperit, cunctīs sub sē gentibus praedi-

4 For neither did the King of Babylon then first stand guilty of elation (Dan. iv. 16, seq.) when he came to utter words of elation, inasmuch as even before, when he had given no utterance to his elation, he heard the sentence of reprobation from the prophet's mouth. For he had already wiped off the fault of the pride he had been guilty