

CISTERCIAN STUDIES SERIES: NUMBER TWO HUNDRED SIXTY-ONE

Gregory the Great

Moral Reflections on the Book of Job

Volume 6

Books 28–35

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Gregory the Great

Translated by

Brian Kerns, OCSO

Introduction by

Mark DelCogliano

Afterword by Brian Kerns, OCSO

Comprehensive Index to Volumes 1–6



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I dedicate the six volumes of this work
to the late +Dom John Eudes Bamberger
(1926–2001)

who was always a great inspiration to me,
and whose encouragement in this work never flagged. (BK)

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Abbreviations

Publications: Books and Series

CS	Cistercian Studies series. Kalamazoo, MI, and Collegeville, MN: Cistercian Publications.
De doc chr	<i>De Doctrina Christiana</i> , Augustine
LXX	Septuagint

Introduction

Mark DelCogliano

The last of the six parts of Gregory the Great's *Moralia in Job* accomplishes what so many patristic and early medieval authors could not: it brings a monumental verse-by-verse commentary project to its long-desired conclusion, reaching the last verse of the last chapter of the biblical book. Gregory's achievement is all the more impressive given that the object of his study was the lengthy biblical book of Job, with its many chapters of obscure, arcane, and theologically dense poetry. If this last part had been cursorily written in a mad dash to finish the undertaking in the early days of his papacy, one might have been inclined to forgive Gregory.¹ But it is nothing of the sort. In it there are no signs of weariness, no taking of shortcuts, no half-hearted efforts.² The capstone of this literary cathedral was set with as much sense of purpose, vigor, and meticulousness as the cornerstone had been.

Part 6 resembles the previous five parts in many ways. Like parts 4 and 5, part 6 was probably originally dictated by Gregory, unlike parts 1–3, which were originally delivered orally.³ The number of verses covered in the sixth part (145) is on par with that of parts 2 (179), 4 (173), and 5 (165), each of which, like part 6, for the most

¹ On the dating, see CS 249:8–11.

² Book 35 opens with, “Since this is the last book of this work, and the most difficult passages have already been treated, so that those that are left are less obscure, we are now free to speak more leniently and more casually” (35.I.1). This sentence is followed by a metaphor involving a ship taking down its sails as it floats gently into the harbor. Even if Gregory felt that verses discussed in Book 35 (Job 42:1-17, the prose epilogue) were easier to interpret than the preceding poetry, he does not give them short shrift.

³ On these different compositional methods, see CS 249:9; CS 259:2.

part dispensed with historical interpretations in favor of the typical or moral interpretations (and sometimes both).⁴ Similar to all the parts except part 3, part 6 contains the many digressions, excurses, and mini-treatises in which Gregory elaborated at great length on topics of especial interest to himself and his readers. Part 6, however, differs from the 5 preceding parts in one significant way: whereas the first 5 parts contain 5 or 6 books each, part 6 contains 8 books, making the verses-to-books ratio for part 6 on par with part 1, where, however, many verses were subjected to a threefold interpretation.⁵ This is another indication, I think, of the unflagging industry with which Gregory completed this project. And so, rather than limping to the finish line, he did not merely maintain his stamina but had a burst of energy when that finish line came into view.

Gregory's renewed energy may have been due to what he had to interpret in part 6. There are two discrete literary units discussed in part 6.⁶ The first—and most important in Gregory's eyes—is the climax of the biblical book, when the Lord appears to Job in a whirlwind and finally speaks to him. Here the Lord delivers two speeches to Job, to each of which Job briefly responds (Job 38:1–42:6). It takes Gregory four books (28–31) to comment on the first speech of the Lord (Job 38:1–39:32),⁷ whereas the next three books (32–34) are devoted to Job's response to the first speech (Job 39:33–35),⁸ the Lord's second speech (Job 40:1–41:25),⁹ and Job's response to it

⁴ See CS 258:1–2. In part 1 Gregory commented on only 84 verses because he attempted to interpret many verses in three ways (historical, typical, and moral); part 3 dealt with 324 verses because Gregory never had the opportunity to revise and expand his originally spoken remarks.

⁵ The part 1 verses-to-books ratio is 16::8; part 2, 35::8; part 3, 54::0; part 4, 28::8; part 5, 33::0; and part 6, 18::1.

⁶ Gregory does not however identify them as clearly as he did in the case of the speeches of Elihu that were the subject of part 5; see CS 260:1–2.

⁷ This is the Vulgate versification; it is 38:1–40:2 in English translations based on the Hebrew text.

⁸ 40:3–5 in English translations based on the Hebrew text.

⁹ 40:6–41:34 in English translations based on the Hebrew text.

(Job 42:1-6). Book 35 covers the denouement of the book, the prose epilogue in which the Lord rebukes Job's friends and restores Job's fortunes (Job 40:7-17).¹⁰

The chief purpose of the Lord's speeches, according to Gregory, was to keep Job from pride.¹¹ At this point in the narrative Job had remained virtuous through many trials but was in danger of pride precisely because of his perseverance in virtue. Accordingly, the Lord's speeches to Job for the most part take the form of elaborate rhetorical interrogations of him for the purpose of comparing him to the Lord. In the course of this questioning the Lord makes it bluntly obvious that Job falls infinitely short of the almighty God. In this way Job comes to know the truth of who he is, in all his inadequacy, and—thus humbled—he is protected from pride.¹²

Gregory's interpretation of the Lord's speeches as the thwarting of pride is not surprising given his economy of vice and sin. Following the teaching of Scripture, he understood pride as *the beginning of all sin* (Sir 10:15).¹³ He thus viewed pride as the cause of Adam's sin in Paradise, the primordial font of all vice, as it were, the disastrous effects of which were only undone by God's humility in the incarnation.¹⁴ And just as pride is the beginning of all sin for all humanity corporately, so too is it for every human being individually. This is clearly seen in Gregory's enumeration of what he calls the "seven principal vices," which became the basis for the Western tradition of the seven deadly sins. This enumeration appears in part 6, in Book 31, near the end of Gregory's interpretation of the Lord's first speech to Job. In the course of his interpretation of Job 39:25 (*He hears the urging of the captains and the roars of the army*), Gregory teaches that pride is "the queen of the vices, and once she has taken over the vanquished heart completely, she soon hands it

¹⁰ See n. 2 above.

¹¹ See *Moralia* 28.Preface.

¹² See *Moralia* 30.I.1.

¹³ See *Moralia* 14.XVI.19; 31.XLV.87.

¹⁴ See *Moralia* 31.I.1.

over to the seven principal vices, who are as it were her captains, to be destroyed.”¹⁵ And then what follows each of these captains is a different army—“oppressive multitudes of vices.”¹⁶ Gregory lists these seven principal vices (*septem principalia vitia*) as vainglory (*inanis gloria*), envy (*invidia*), anger (*ira*), sorrow (*tristia*), avarice (*avaritia*), gluttony (*ventris ingluvies*), and lust (*luxuria*).¹⁷ Each of these vices is the source of a whole army of other vices—the Latin word *principalia* is cognate with *principium*, “beginning” or “source” or “origin.” In 31.XLV.88 Gregory lists the members of each army. For example, “from avarice are born treachery, dishonesty, deception, perjury, disorder, violence, and hardness of heart against mercy.” There is no reason to think that any of these lists is exhaustive but rather that Gregory means them to be representative. So Gregory’s scheme of seven principal vices is an aetiology of sin that traces each sin back to one of the seven principal vices, and these in turn are traced back to pride, *the beginning of all sin*.

At the same time, the order of Gregory’s list is also intentional and important. For he remarks that pride gives birth to vainglory, vainglory to envy, envy to anger, and so on.¹⁸ There is a chain of cause and effect wherein an effect in turn becomes a cause. Five of these vices (vainglory, envy, anger, sorrow, and avarice) are rational and spiritual, in the sense that they primarily afflict the mind and soul (today we might call these psychological), and two (gluttony and lust) are carnal, since they are primarily experienced in the body. Gregory describes at length how this cascading of vices works.¹⁹ Thus he envisions a person’s descent into vice not merely as the soldier of Christ losing the spiritual battle against the forces of vice led by pride, the queen of vice, but also as a human being’s degradation from innate rationality and spirituality into subhuman, bestial carnality.

¹⁵ *Moralia* 31.XLV.87.

¹⁶ *Moralia* 31.XLV.87.

¹⁷ See *Moralia* 31.XLV.87.

¹⁸ *Moralia* 31.XLV.89.

¹⁹ *Moralia* 31.XLV.90.

The mini-treatise on the seven principal vices in Book 31 is a good example of something stated in the introduction to part 1: Gregory “recapitulates the best of patristic theology and monastic spirituality; transforms these in the light of his own experience as a pastor, ascetic, and contemplative; and bequeaths his resultant vision of the Christian life to the Middle Ages and beyond.”²⁰ Gregory was not the first to enumerate a list of principal vices, but he was adapting an earlier monastic list of the eight principal thoughts or vices that was originally drawn up by Evagrius of Pontus (+399), who was systematizing the teachings of the Egyptian desert fathers. This list in turn was popularized by John Cassian (+435), whose *Institutes* and *Conferences* became seminal documents of Western monasticism.²¹ Gregory’s list differs from theirs in significant ways. Whereas their list has eight vices, his has only seven, eliminating pride, which as we have seen precedes the seven principal vices in Gregory’s aetiology of sin. Gregory puts pride in a category of its own as the beginning of all sin. Having eliminated pride, Gregory also reverses the order of the list. Yet in spite of these different orders, Gregory agrees with the monastic theoreticians in considering pride the most dangerous and destructive of all the vices; he just highlights this fact differently.

In terms of the individual vices on each of the lists, there is for the most part conceptual overlap, although Gregory combines some of the vices on the monastic list. But there is one exception: there is no parallel to envy in the enumerations of Evagrius and Cassian. Rather, Gregory adds envy to the lists he inherited. With this addition Gregory is thus innovative but at the same time also traditional. Envy was not unknown to the monastic theologians, and before Evagrius, Origen had recognized envy as one of the chief sins.²² Indeed, since

²⁰ CS 249:1.

²¹ Evagrius, *Praktikos* 6–14; John Cassian, *Institutes*, Books 5–12. Their lists are identical: gluttony, fornication, avarice, sorrow, anger, acedia, vainglory, and pride.

²² E.g. Evagrius, *To Eulogios* 17.18; *On the Vices opposed to the Virtues* 8. In the latter, Evagrius adds jealousy as the ninth principal thought to the eight. See

the days of the apostles envy had been seen as a hindrance to the Christian life.²³ Perhaps Gregory was inspired to add envy because of Wisdom 2:24, *By the envy of the devil death has entered the world*. Though pride was the motive for Adam's primordial sin, Gregory teaches, on the basis of this verse, that the devil's tempting of Adam was motivated by envy.²⁴ It may be for this reason that envy has an importance for Gregory that it did not have for Evagrius and Cassian.

In the West, Gregory's list of the seven principal vices soon eclipsed those of Evagrius and Cassian. There are innumerable appropriations of Gregory's list of vices, but only a few are mentioned briefly here to illustrate his bequeathing of ideas to subsequent generations. The seven deadly sins became central to Catholic teaching and preaching in the Middle Ages, especially in the context of confessional practices. They were the subject of endless commentary, and many treatises were devoted to them.²⁵ Thomas Aquinas (+1274) himself defended Gregory's enumeration, though he preferred to call them "seven capital vices."²⁶ In fact, the seven deadly sins remain part of official Catholic teaching today, though they are not emphasized as they once were.²⁷

The seven principal vices also fired the imaginations of writers and artists. Dante Alighieri (+1321), in *Purgatorio*, the second book of his *Commedia Divina*, imagines the geography of purgatory as an island mountain of seven terraces, each of which corresponds to one of the seven deadly sins. While Dante and Vergil ascend this mountain as they journey to Paradise, they encounter souls being punished for the vice that corresponds to the terrace and see examples of its opposite virtue. The painting entitled "The Seven Deadly Sins and the Four

also Cassian, *Conferences* 18.15–16. See also Irénée Hausherr, "L'origine de la théorie orientale des huit péchés capitaux," *Orientalia Christiana Periodica* 3 (1933): 164–75.

²³ See e.g. Rom 13:13; 1 Cor 3:3; 2 Cor 12:20; Gal 5:20-21; 5:26; 1 Tim 6:4; Titus 3:3; Jas 3:14; 3:16; 1 Pet 2:1; *Didache* 5:1.

²⁴ *Moralia* 5.XLVI.85; 31.I.1.

²⁵ E.g. William Perrault, *Summa de vitiis*, written around 1236.

²⁶ *Summa theologiae* Ia–IIae, q. 84, a. 4.

²⁷ *Catechism of the Catholic Church*, no. 1866.

Last Things,” attributed to Hieronymus Bosch (+1516), is notable because it represents each of the seven deadly sins not allegorically, as had been the previous custom, but by depicting human beings in the grip of the vice. Indeed, the exploitation of the seven deadly sins in literature and art continues unabated even to the present day.

With the publication of the present volume, the new English translation of the *Moralia* by Br. Brian Kerns, OCSO, is complete: six volumes corresponding to Gregory’s original six parts. To continue the metaphor used by Gregory at the beginning of Book 35, our ship having made a long journey across the vast sea of these thirty-five books of the *Moralia* has finally let down its sails and docked in the coastal harbor.²⁸ I congratulate Br. Brian for his many years of dedication to this project, producing such a high-quality translation, which preserves the complexity of Gregory’s Latin without loss of clarity and readability. I have no doubt that his translation—all 2376 pages of it—will remain the standard in English for many generations to come. I remain ever grateful to Dr. Marsha Dutton for her editorial oversight of the project and to Cistercian Publications for their willingness to publish this colossal achievement. It has been a thrill for me to write introductions to each of the six volumes, enabling me *inter alia* to be one of the first to read Br. Brian’s fantastic work. I wrote my first introduction in 2014 and this one, the last, in 2021. Seven years separate the first and the last: given Gregory’s appreciation for the symbolical resonances of this perfect number, I can’t help thinking that the span of years it took to complete this publishing endeavor would at least have made Gregory smile.²⁹

Mark DelCogliano
 St. Paul, Minnesota
 July 29, 2021
 Memorial of Saints Martha, Mary, and Lazarus

²⁸ See n. 2 above.

²⁹ See Gregory’s excursus on the symbolism of the number seven in *Moralia* 35.VIII.15–18.

Comprehensive Scriptural Index

VOLUMES 1–6; JOB 1:1–42:16

Scriptural references are cited by Book and Maurist paragraph (i.e., Arabic numerals). For example, 23.28 refers to Book 23, paragraph 28. Commas separate references within a single book, and semicolons separate references from different books (e.g., Genesis 3:19 is cited in Books 2, 8, 11 (three times), 12, 13, 15, 18, 29, and 31. The letter L refers to Gregory’s Letter to Leander, which serves as a preface to the entire work, P refers to the Preface to Volume 1, and 4P refers to the Preface of Book 4, which numbers its paragraphs separately from the rest of the book.¹

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¹ I am grateful to Emily Stuckey for creating the index for all six volumes of this work, including this final comprehensive index [ed.].

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6:20	27.77	18:38	19.10	Job	
6:21-22	27.77	18:44	9.23	1:8	11.51; 24.40;
7:2-17	2.89	18:46	7.54		28.0; 35.9
7:23	27.19	19:2-4	9.23	1:11	35.9
11:1-26	12.23	19:3	8.48; 19.10	1:21	2.85, 86, 87
11:1-8	3.55	19:4	19.10	1:22	2.88; 23.1
11:2-4	21.4	19:11-13	5.66	2:3	14.36; 23.30; 28.0
11:2	21.13	19:18	31.107	2:5	14.36
11:11	3.55	21:2	33.67	2:6	32.50
12:7	7.53	21:19-24	19.10	2:9	23.5
12:12	34.25	21:29	25.13	2:20	23.1
12:13	22.31	22:19-22	2.38	3:19	23.46
12:15	9.54			7:1	20.8; 23.41
16:10-12	30.37	2 Kgs		7:21	18.10
20:9	15.13	1:9-12	19.10	9:9	27.51
24:25	9.23	1:10	4.2	9:20	18.10
		2:11	20.66	10:13	12.15
1 Kgs		3:13	7.53	12:6	11.1, 2
1:23	7.54	3:14	7.53	12:7-8	11.5
3:5	2.2	4:27	2.89; 7.54	12:9	11.6
3:12	8.48			12:10	11.7