

Preaching Participation: The Theology of Achard of St. Victor

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PREACHING PARTICIPATION: THE
THEOLOGY OF ACHARD OF ST. VICTOR

A dissertation

By

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Title: Preaching Participation: The Theology of Achard of St. Victor
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Abstract: Achard of St. Victor's (1100-1171) theology is best understood through the lens of participation in God. He identifies three modes of participation: creation, righteousness, and beatitude. Participation by creation denotes the common image of God found in all humans. Participation by righteousness is the central focus of Achard's theology and consists of the increase of virtue, manifest in the love of God and neighbor. Finally, participation by beatitude is unity Trinity. The modes of participation are progressive, each on building upon the previous mode. Participation establishes a framework which situates Achard's Christology, pneumatology, Trinitarian theology, theological anthropology, and ethics and also creates a theology that takes an individual's virtue as the starting point. This participation framework bridges speculative theology and practical application, reflecting the ecclesiastical reform movements of his time. The result is theology of Christian life that is a balance between contemplation and concrete action.

Achard expresses his participation centered theology through the use of homiletical images that serve to teach and inspire. I argue that Achard has a master symbol of a triple interior cathedral that is built by Christ, through grace, in the souls of the faithful. The building of this structure corresponds with progress in the spiritual life, moving from participating in God through creation, righteousness, and beatitude. Achard's theology presents a dynamic relationship between theological doctrines and images, between pedagogy and application, and between the present life and the life to come.

Preaching Participation: The Theology of Achard of St. Victor

Table of Contents

Chapter 1: Introduction

1. Achard of St. Victor: A Life in Summary
2. Achard of St. Victor's Pedagogical Preaching
 - 2.1. Medieval *Memoria*, Images, and Teaching: Context
 - 2.2. Memory Imagination Practices at the Abbey of St. Victor
 - 2.3. Achard's Theology of Participation and Images
3. Chapter Divisions

Chapter 2: Theological Anthropology

1. Theological Anthropology
2. Likeness to God
 - 2.1. *On the Distinction of Soul, Spirit, and Mind*: Similarity to God
 - 2.2. Recognizing Truth by Love and Understanding
 - 2.3. Distinctions and their Trinitarian Resemblance
3. Theological Anthropology according to the Sermons
 - 3.1. Reason
 - 3.2. Will
 - 3.3. The Flesh/Body
4. Original Order
5. Regions of Likeness
6. Conclusion

Chapter 3: Sin

1. Introduction
2. The fall as Disordered Relationships
3. Moral Disorder
4. Structural Damage
5. Cognitive Disorder
6. Regions of Unlikeness
7. Conclusion: Babylon, Jerusalem, and Hope

Chapter 4: Christ's First Advent: Original Righteousness

1. Introduction
2. Christ's Coming in the Flesh: The Incarnation
 - 2.1. Trinitarian Action in the Incarnation
 - 2.2. Scriptural Title of Son and Word
3. Christ's Human Nature
 - 3.1. Christ's Knowledge
 - 3.2. Christ's Virtue

- 3.3. The Brightness and Brightening of Christ's Divine and Human Natures
- 4. Christ's Work on Behalf of Humanity without the Cooperation of Humanity
 - 4.1. The Price of Redemption
 - 4.2. Original Righteousness
 - 4.3. Christ as Exemplar
- 5. Conclusion

Chapter 5: Pneumatological Advent: Actual Righteousness

- 1. Introduction
- 2. Ethics at the Abbey of St. Victor
- 3. Actual Righteousness and the Will
- 4. Images of Righteousness
 - 4.1. Human Transfigurations
 - 4.2. Regions of Likeness
 - 4.3. Deserts of Desertion
- 5. Conclusion

Chapter 6: Grace in the Group: Ecclesial Righteousness

- 1. Introduction
- 2. Images of the Church
 - 2.1. The Church as Tent
 - 2.2. The Church as Virgin
- 3. Ecclesial Righteousness: Confession and Eucharist
 - 3.1. Confession
 - 3.2. Eucharist
- 4. Responsibility within the Community
 - 4.1. Preaching
 - 4.2. Being an Example
- 5. Conclusion

Chapter 7: Triple Interior Cathedral

- 1. Introduction
- 2. Building Model
 - 2.1. People of Peace
- 3. House of Stone
 - 3.1. Salvation History as the Relationship between Form and Material
 - 3.2. Initial Sourcing of Stone
 - 3.3. Actual Righteousness/Formation of Squares
- 4. House of Cedar
- 5. House of Gold
 - 5.1. Indwelling
- 6. Conclusion

Chapter 8: Christ's Second Advent: Participation by Beatitude

1. Introduction
2. Achard's Vision of the End
 - 2.1. Christ's Resurrection
 - 2.2. Christ's Second Advent/Second Coming
 - 2.3. General Resurrection: A Focus on the Flesh
 - 2.4. The Renewal of the World
3. Unity in Glory, Indwelling, and Fullness
4. Conclusion

Chapter 1: Introduction and Overview

1: Achard of St. Victor- A life in summary

Achard of St. Victor was a twelfth century Augustinian canon, who after entering the Abbey of St. Victor, was elected Abbot of St. Victor in 1155 and was then elevated to Bishop of Avranches in 1161. He was known to Henry II of England and to Pope Alexander III, but Achard has been overshadowed by other Victorine and twelfth-century masters. I propose that Achard should be included among the twelfth-century Parisian masters. This dissertation argues that Achard of St. Victor did not just leave history a collection of sermons, but he left a theology of participation, which engages the mind through images, while providing his audience with a practical vision of Christian virtue and spirituality.

It is not known definitively when or from whence Achard originated, but according to Jean Châtillon, whose work I am deeply indebted to, there are two possible locations: England or Domfront in Normandy. According to a thirteenth century manuscript, the following four lines are dedicated to Achard:

Huius oliva domus, Anglorum Gloria cleri,
Jam dignus pridem celesti luce foveri,
Felix Achardus florens etate senili,
Presul Abricensis ex hoc signatur ovili.¹

According to Châtillon, these lines could signify that Achard was either English in nationality or counted among English clergy. Within the tradition of English origin, Achard is associated with the house of Augustinian canons in Bridlington and is said to have received his earliest education there, yet Achard's name is not mentioned in any of Bridlington's records, which is surprising as a man who became bishop would likely be

¹ As printed in Jean Châtillon, *Théologie Spiritualité et Metaphysique dans l'oeuvre Oratoire d'Achard de Saint Victor*, Paris: J. Vrin, 1969: 13.

included among the extant list of notable members.² D'Alverny argues, to mixed results, in favor of Achard receiving an English education, possibly even as a student of St. Anselm of Canterbury in her article, "Achard de saint Victor, évêque d'Avranches - disciple de saint Anselme."³ Another set of records places Achard's relatives in Domfront. The Achard family was quite prominent in Domfront, according to a 1829 genealogy compiled by Benign Cherin tracing the Achard family to the eleventh-century, including a,

Jean Achard, who "embraced the ecclesiastical state," and successfully became abbot of St. Victor in Paris, then bishop of Avranches. The genealogy of Cherin then gives us a short biography of this prelate, "recommended by his birth, knowledge, and virtues." It reminds us that he "enjoyed such high esteem with Henry II, King of England, Duke of Normandy, that the prince chose him in 1164 to be godfather to the daughter he had with Eleanor of Guyenne."⁴ It reported a belief that it is "he who gave his name to Bourg-Achard, located on the road to Pouen in Pont-Audemer," and says that "he died in 1172 and was buried in the Abbey of La Luzerne."⁵

According to Châtillon, this genealogy was used by other nineteenth-century historians, but with reservations about the Achards mentioned in the eleventh through thirteenth centuries. Neither account provides conclusive evidence of Achard's origin.

The precise date of his arrival in Paris is also unknown, but it is routinely suggested that Achard might have studied under Hugh of St. Victor, which would place him in Paris before 1141. According to a thirteenth century Victorine chronicle, Achard

²Ibid, 15-28.

³ D'Alverny, M. -Th. "Achard de saint Victor, évêque d'Avranches - disciple de saint Anselme" *Analecta Anselmiana*, ed. F.S Schmitt (Frankfurt: Minerva, 1970) : 217-222

⁴ Eleanor of Guyenne is Eleanor of Aquitaine

⁵ Châtillon, 38. "Jean Achard, « embrassa l'état ecclésiastique », et devint successivement abbé de Saint-Victor de Paris, puis évêque d'Avranches. La généalogie de Chérin nous donne alors une courte biographie de ce prélat, « recommandable par sa naissance, son savoir et ses vertus ». Elle nous rappelle qu'il « jouissait d'une si grande considération auprès d'Henry II, Roi d'Angleterre, Duc de Normandie, que ce prince le choisit en 1164 pour être parrain de la fille qu'il eut d'Éléonore de Guyenne », rapporte une opinion selon laquelle c'est « lui qui donna son nom au Bourg-Achard, situé sur la route de Rouen à Pont-Audemer », et nous dit qu'« il mourut en 1172 et fut enterré à l'abbaye de La Luzerne »."

was a disciple of Abbot Gilduin, which would place him in Paris before 1155.⁶ Despite the dearth of biographical details, the esteem in which his fellow canons held Achard is certain from his election to abbot of St. Victor in 1155. His election to abbot speaks to his presence at the abbey, for, if possible, abbots ought to be elected from among the members of the community.⁷

As abbot, he was charged with the spiritual care of his canons and oversaw both the priories dependent upon St. Victor, as well as the independent abbeys and priories which were using the Victorine *ordo*.⁸ One of the houses that observed the *ordo* of St. Victor was the cathedral chapter of Sees. Upon the death of its Bishop Girard in 1157, Achard was elected bishop, approved by Pope Adrian IV, yet was prevented from taking his appointment by Henry II. Four years later, Henry II appointed Achard bishop of Avranches. Achard remained bishop of Avranches until his death. His remains are buried at the abbey church of La Lucerne.⁹

Achard left behind 15 sermons and 2 treatises; Christology, grace, theological anthropology, and spirituality are recurrent themes throughout his sermons, all of which I have organized around the theme of three modes of participation: creation, righteousness, and beatitude. In true Victorine fashion, Achard's work displays an integration of spirituality and theology; abstract speculation is balanced by practical action. Because I am interested in the communication of theology as formation, I have chosen to focus almost exclusively on Achard's sermons, incorporating parts from his treatises only when necessary.

⁶ Châtillon, 53.

⁷ Châtillon, 53.

⁸ Hugh Feiss, *Achard of St. Victor: Works*, Kalamazoo MI: Cistercian Publications, 2001: 23.

⁹ Hugh Feiss, *Works*, 24.

2: Achard of St. Victor's Pedagogical Preaching

There is artistry in the discipline of theology. The forms of theological expression are as various as the theologians themselves: lush prose, vivid poetry, and precise distinctions are but a few options. Due to this variety, some forms of theological expression lend themselves more easily to academic study than others, resulting in some theologians' work receiving the lion's share of scholarly attention and the other all but forgotten, lucky to be mentioned in a footnote. I propose that Achard of St. Victor is a theologian whose work has been overlooked by scholars because of its mode of presentation.

Achard embeds his theology in rich images taken from both biblical and historical sources and presents them in sermons, likely given to the canons regular at the Abbey of St. Victor. While his images are quite detailed, his language sometimes lacks specificity and is often ambiguous. When compared to later twelfth, thirteenth, and fourteenth century theologians, Achard's texts can leave scholars unsure of where he stands in matters that require a high degree of precision or how to categorize his work. This is the great challenge of this project—the theological investigation of a figure's texts which resist orderly classification.

If we keep in mind that the Abbey of St. Victor was a center of both education and ethical formation, Achard's sermons can be seen as a complement to the canons' more formal studies and monastic practices that were part of their daily routine. He seems to presuppose his audience's familiarity with scripture, Augustine, and Anselm. This assumed foundation of knowledge allowed Achard to construct sermons focusing on the content and execution of the Christian life in an often hostile world. In his sermons, he was less concerned with the technicalities of the union between Christ's divine and

human nature than he was with the union between Christ and the Christian. To convey his deeply pastoral and practical theology, Achard employed images that could act as theological vessels and mnemonic devices that could aid the canons in their spiritual development. The driving force of Achard's theology was to promote human participation in divine attributes through the restructuring of the soul, which reflects his deep practical pastoral concern for the applicability of theology in the life of a believer. Architectural and journeying images featured prominently in Achard's work, conveying the sense that the Christian life is characterized by increasing stability and progressive union with God. Achard as a pastoral and aesthetic theologian, who was charged with the education and spiritual formation of the canons of St. Victor in the middle of the twelfth century, was very much of his time and place. For Achard, theology ultimately was to serve the faithful's pursuit of divine participation and his choice of images aids his audience on their journeys towards God.

2.1: Medieval Memoria, Images, and Teaching: Context

Achard used images as a tool of spiritual formation and education and as ways to connect the intellectual and physical worlds. To appreciate his use of images, it is profitable to make a brief excursus, exploring the general use of images in medieval education. In order to conduct oneself with beauty, one must *know* what is beautiful; knowledge and action are intimately interrelated. Educational practices focused on meditative and memory practices to recover knowledge of God. In fact, "early monks called their meditational practices *mneme theou*, 'memory of God,'"¹⁰ indicating the important role of memory in regaining knowledge of God. Memory practices included,

¹⁰ Carruthers, *The Book of Memory*, 2.

but were not limited to, “particular postures, murmured pieces of memorized sacred texts, and ‘pictures’—both mental and actual—used to induce a prescribed way of emotionally marked-out stages towards divine *theoria*, or ‘seeing.’”¹¹ Various practices could be used in combination in order to bring together images stored in the memory initiating the acquisition of knowledge.

Memory has a secondary role (not in value, but in execution): construction. Once images have been collected in the memory, they can be manipulated and reconfigured, producing new works. Memory was used “to *make* new things: prayers, meditations, sermons, pictures, hymns, stories, and poems.”¹² These new compositions fit into the already existing collection of images, thus new compositions share some aspect of continuity with previous images and reinforce knowledge. Carruthers posits two basic principles of memorization: making divisions and gathering divisions.¹³ For an object or an idea to be memorized, it first has to be separated into small pieces: “Each segment should be ‘short’ (*brevis*), no larger than what your mental eye can encompass in a single glance.”¹⁴ These small segments are often assigned a letter or a number. This principle can be easily recognized in the divisions of scripture. Scripture is divided up into verses and each verse is assigned a chapter and a number for easy recall. With just a scriptural address, for example John 3:16, the content of scripture immediately rushed to the front of the mind. Through this process of division and enumeration, extended passages can be easily memorized: “by building chains of such segments in one’s memory, a very long work—such as all the Psalms or the whole *Aeneid*—can readily be retained and securely

¹¹ Carruthers, *The Book of Memory*, 2.

¹² Carruthers, *The Book of Memory* 3.

¹³ Carruthers, *The Book of Memory* 4-6.

¹⁴ Carruthers, *The Book of Memory* 4.

recovered, either in its original order or rearranged and extracted to suit a new composition, simply by invoking various numerical sequences.”¹⁵

As a counterpoint to making divisions, Carruthers proceeds to gathering, “each new composition can also be conceived as a place into which culled and recollected matters are gathered.”¹⁶ These “culled” materials often are “gathered” into meaningful biblical or ecclesiastical images. The image that is chosen serves not only as a helpful template into which material could be organized, but it often holds allegorical meaning in itself: “The mental ‘places’ are associatively related to some content, ‘through analogy and transference and metaphor, as for ‘joy’ the most similar ‘place’ is a cloister hearth, and for ‘feebleness’ an infirmary or hospice and for ‘justice’ a courtroom.’ Thus, we have what we would call an allegorical connection and seek to attach to some real content (though that reality is conceptual rather than material.)”¹⁷ Achard specifically uses the biblical images of Christ’s transfiguration, the Israelites wandering the desert, Solomon’s temple, and Christ’s temptation in the desert. Each image is understood as composed of multiple pieces, which were each associated with a piece of wisdom or information contained in the memory. Carruthers, in reference to Albert Magnus as a master gatherer, describes the gathered images: “These are not actual properties, but are *imagined* to be so. Albertus understood that mnemonic places are entirely pragmatic; they are cognitive schemata rather than objects...They should be thought of as fictive

¹⁵ Carruthers, *The Book of Memory*, 4-5.

¹⁶ Carruthers, *The Book of Memory* 5.

¹⁷ Carruthers, *The Craft of Thought*, 14.

devices that *the mind itself makes* for remembering.”¹⁸ Achard similarly constructs and uses images for the educational development of the canons of St. Victor.

Given the pedagogical value of these memory-imagination practices, they were used widely in monastic schools. Monastic schools also identified these practices with spiritual growth: “the main educational milieu in the early Middle Ages was the monastic school, which stressed memorization and close rumination on texts as a devotional practice and as a means of spiritual improvement.”¹⁹ To facilitate spiritual improvement, virtues and vices were commonly part of the content of the memory images.²⁰ Christians “needed to imprint upon their memories elaborate schemes of images of virtues and vices in order to arrive at heaven and avoid slipping into hell.”²¹ Achard’s use of images almost exclusively focuses on virtues and vices, indicating Achard’s overwhelming concern for his audience’s spiritual growth.

2.2: Memory-Imagination Practices at the Abbey of St. Victor

Hugh of St. Victor utilized classical memory techniques to concretize his theology. For Hugh, the cooperation between God and persons “entails concrete practices, specific activities that renew the *imago Dei* in the ‘inner man,’”²² that is, restored knowledge and virtue. Sin demolished man’s knowledge and virtue, so they must be rebuilt within each person. The way of re-formation is *memoria*, *meditation*, and *moralia*.²³

¹⁸ Carruthers, *The Book of Memory* 8.

¹⁹ Carruthers, *The Book of Memory* 21.

²⁰ Carruthers, *The Book of Memory* 22.

²¹ Carruthers, *The Book of Memory* 21.

²² Coolman, *Theology of Hugh of St. Victor*, New York: Cambridge University Press, 2010:142.

²³ Coolman, *Theology of Hugh of St. Victor*, 146.

Hugh highly valued memory and implemented the memory strategies mentioned above in his program of re-formation. For knowledge to be reestablished the correct subjects must be learned and in order to learn, one must have aptitude for learning and a good memory:

Those who work at learning must be equipped at the same time with aptitude and with memory, for these two are so closely tied together in every study and discipline that if one of them is lacking, the other alone cannot lead anyone to perfection—just as earnings are useless if there is no saving of them, and storage equipment is useless if there is nothing to preserve. Aptitude gathers wisdom, memory preserves it.²⁴

As one learns, one must break the information into easily organized pieces that can be recalled at a moment's notice. As Hugh writes, "we ought...in all that we learn, to gather brief and dependable abstracts to be stored in the little chest of the memory, so that later on, when need arises, we can service everything else from them."²⁵ In this way, a text is not merely memorized, but interiorized, becoming a part of the person, starting the process of re-formation. As Coolman notes, "for Hugh...memorization is an activity that forms the soul, and a well-formed memory is an indispensable foundation for all subsequent intellectual and moral activities."²⁶

Hugh's most explicitly pedagogical work, *Didascalicon*, is an in-depth treatment of the process and practice of reading for re-formation, for "reading consists of forming our minds."²⁷ In it, he promoted the study of the liberal arts as preparation for the study of scripture. Because the wisdom of the liberal arts is stored in one's memory, as one reads scripture, one can access this information easily, in order to understand and move

²⁴Hugh of St. Victor, *Didascalicon*, 3.7, trans. J. Taylor, New York: Columbia University Press, 1991: 91.

²⁵ Hugh of St. Victor, *Didasc.* 3.11 (Taylor, 94).

²⁶ Coolman, 156.

²⁷ Hugh of St. Victor, *Didasc.* 3.7 (Taylor, 91).

beyond the historical-literal level of scripture, to the allegorical and tropological levels, which are concerned with meditation and morals, respectively.

Once a person has the tools to read well, he or she can turn to meditating on the text. Through meditation, the mind goes past the literal words to their deeper meanings. Hugh writes, “meditation takes its start from reading...it delights to range along open ground, where it fixes its free gaze upon the contemplation of truth, drawing together now these, now those causes of things, or now penetrating into profundities, leaving nothing doubtful, nothing obscure. The start of learning, thus, lies in reading, but its consummation lies in meditation.”²⁸ It is in the progression from reading and memory to meditation that learning becomes to re-formation.

Hugh gathers the process of learning and meditation together in the mental figure of the Noah’s Ark. In *The Book of Memory*, Mary Carruthers provides an imagined first person account of constructing and going through the ark which illustrates the interplay and progression of learning, memory, meditation, and ethics:

In Hugh of St. Victor’s *De Archa Noe*, the ark of studies which one builds board by board in one’s memory, the entire process of learning centers in meditation. The Ark of Wisdom/Prudence has three stories, which represent three stages of moral judgment: correct, useful, and habitual. I am in the first story of the ark when I begin to love to meditate on Scripture, and my thoughts freely and often consider thereby the virtues of the saints, the works of God, and all things pertaining to moral life or to the exercise of the mind. I can then say that my knowledge is correct, but it is not yet useful, for of what use if knowledge hidden away and inactive? But if I not only know but act in a way that is good and useful, so that the virtues I have learned to admire in others I make my own by disciplining myself to conform at least outwardly to right living, then I can say that the understanding of my heart is useful, and I will then ascend to the second story. When the virtue I display in works is mine internally and necessary to me,

²⁸ Hugh of St. Victor, *Didasc.* 3.10 (Taylor, 93).

then I ascend to the third story, where knowledge and virtue become essential parts of me.²⁹

By building and journeying through the Ark, the person not only learns, but is re-formed. That which was once exterior, has become completely interiorized and knowledge and virtue are restored as faculties within the person. Knowledge and virtue are not to merely reside within the person are be manifest in the person's way of life.

2.3: Achard's Theology of Participation and Images

Achard, writing a generation after Hugh, continued the usages of architectural images as a conduit of theological learning and formation. While Hugh used the image of Noah's ark to concretize his notion of *forma* (reformation), Achard employs multiple images to express the idea of human *participatio* in the divine nature. Participation, as it will be demonstrated throughout this work, is the likeness to and union with God by rationality, righteousness, and glory. Achard terms these likenesses participation by creation, participation by righteousness, and participation by beatitude, respectively. The three modes are progressive, each one building upon the previous and denote distinctions (not divisions) in the life of faith. Christ's human nature is the model for all human nature: "to put another way, Christ's righteousness is the form of human nature, which was formed by God, deformed by sin, and is now reformed by Christ."³⁰ The relationship between Christ's human nature and Christ's divine nature is the model for human and divine relationships. Just as Christ's human nature participates in Christ's divine nature without confusion or alteration, Achard envisions human righteousness and beatitude as the human nature participating in the divine nature. Christ's human nature, through its

²⁹ Carruthers, *Book of Memory*, 203.

³⁰ Hugh Feiss, *Works*, 205.

union with Christ's divine nature, is part of the Trinity, so too all Christ-formed humans will, in some manner, participate in the Trinity.

There are three modes of human participation in divine nature: by creation, by righteousness, and by beatitude. All of creation, as creation, takes its existence from God and thus participates in God through the mode of participation by existence. Creation is "beautiful and is good; that is, because of its existence, beauty, and useful goodness."³¹ Due to its origin in the Trinity, every creature "has the image and vestige of the supreme Trinity within itself: with regard to existence it emulates the Father, with regard to beauty the Son, with regard to usefulness the Holy Spirit."³² For most of physical creation, the image and vestige of the Trinity by existence is the only available mode of participation. Humans are not only physical creatures, but also spiritual creations with reason and will with which humans can love, delight in, and contemplate God, a higher form of participation by creation; it leads to the second and third modes of participation.

The second mode of participation is participation by righteousness. Because of sin, humans, even though they have the potential to love, delight, and contemplate God, cannot actualize their potential without grace. The individual must work with Christ's grace to produce actual righteousness, which constitutes participation by righteousness. Achard wrote, "He comes in spirit into our spirit to add a certain actual righteousness,

³¹ Achard, 9.4 (Feiss, 68). "propter pulchrum esse, propter bonum esse, sive propter essentiam, propter pulchritudinem, propter bonitatis utilitatem." (Châtillon, 105).

³² Achard, 9.4 (Feiss, 68). "Itaque omnis creatura in se habet imaginem et vestigium summe Trinitatis. Secundum esse enim emulatur Patrem, secundum pulchritudinem Filium, secundum utilitatem Spiritum sanctum."

which the grace of Christ effects in us, but not without us”³³ and, “the will does not do one thing and grace another, but the will does one and the same thing grace does.”³⁴ The bestowal of original righteousness is Christ’s action for humanity, apart from humanity; bestowal of actual righteousness consists of Christ action for humanity, *with* humanity, and brings about actual righteousness. Participation by righteousness is the increasing of actual righteousness within an individual; a person’s human nature being restructured and mirroring Christ’s human nature.

The third mode of participation, participation by beatitude, is the *fulfillment* the spiritual creature’s potential. Beatitude, “consists in the full and thoroughly pleasant enjoyment of truth itself, *fully* understood and loved and embraced, [and] is much greater, worthier, and closer to God than the previous two.”³⁵ *Song of Songs*’ image of the bride and bridegroom best depict the fullness of the beatitude: “In this bridal chamber a wedding will be celebrated. What happy, delightful, enjoyable embraces! There will be found an abundance of all delights, a fullness of joys! Because of its overflowing happiness, the mind—indeed the whole human being—will pass over into God, not by nature, but by participation in the very same glory and happiness.”³⁶ Beatitude is the enjoyment of truth itself, the fullness of all the attributes of the persons of the Trinity.

³³ Achard, 3.1 (Feiss, 112). “deinde in spiritu in spiritum nostrum, ut quamdam actualem justitiam superaddat, quam in nobis, non sine nobis, operatur gratia Christ.” (Châtillon, 134).

³⁴ Achard, 3.1 (Feiss, 112). “non aliud voluntas, aliud gratia, sed unum et idem quod gratia ; et hec gratia, cui cooperatur voluntas, vel que voluntati cooperatur, dicitur gratia subsequens, vel cooperans.” (Châtillon, 134).

³⁵ Achard, 9.6 (Feiss, 69). Italics mine. “Regio beatitudinis, que consistit in plena ipsius veritatis plene intellectu et dilecte et apprehense jocundissima fruitione, predictis duabus multo major et dignior Deoque vicinior.” (Châtillon, 107).

³⁶ Achard, 2.3 (Feiss, 153). “In hoc thalamo erit nuptiarum celebratio. O quam felices, quam jocundi, quam delectabiles amplexus! Ibi affluentia erit omnium deliciarum, plenitudo gaudiorum, pre nimiaque letitia mens hominis, immo totus homo transibit in Deum, non per naturam, sed per ejusdem glorie et beatitudinis participationem.” (Châtillon, 40).

Through the modes of participation, the Christian actualizes his or her potential to fully love, fully delight in, and fully embrace/contemplate God, participating in the divine nature, just as Christ's human nature fully loved, delighted in, and contemplated God.

Achard concretizes the modes of participation, specifically participation by righteousness, through the images of journeying and architecture. This dissertation will examine four images that must be held together in order to understand Achard of St. Victor's theology: transfiguration, regions of (un)likeness, deserts of desertion, and a triple interior cathedral. I consider the first three to be journey images. The image of transfiguration divides Christ's life into nine transfigurations, encompassing his incarnation through the sending of the Holy Spirit at Pentecost. These transfigurations trace out Christ's descent to humanity, his ascent to heaven, and then re-descent in the form of the Holy Spirit, creating vertical movement and conveying the idea of journeying between heaven and earth.

Humans, undergoing a series of 15 transfigurations, join Christ in his vertical journey, but because they start at a different, "lower" point, their pattern of movement is different. Humans start with an ascent, becoming conformed to Christ as much as possible in the flesh. Due to this conformity, they then descend, imitating Christ's kenosis, only to ascend once more in the general resurrection. Instead of Christ's pattern of descent-ascent-descent, humans have a pattern of ascent-descent-ascent, and so humans too go on a vertical journey.

The second and third images should be seen as two parts of the same image. Expanding upon Augustine's reference to a region of unlikeness in his *Confessions*,³⁷ Achard posits regions of unlikeness and likeness. The region of unlikeness is divided into three sub-regions: the region of nature, the region of guilt, and the region of punishment. These regions signify various stages in one's life if one rejects the grace offered to him. Here, pilgrims never participate in God beyond the mode of participation by creation. The region of unlikeness is opposed to the region of likeness, which itself is divided into three sub-regions: the region of nature, region of righteousness, and region of beatitude. These regions signified the various stages in one's life when one has accepted grace. The regions of likeness correspond to the modes of participation. The region of nature corresponds to participation by creation, which is common to all, hence its presence in both the regions of likeness and unlikeness. The region of righteousness corresponds to participation by righteousness and the region of beatitude corresponds to participation by beatitude.

The third image, the deserts of desertion, ought to be read as an exploration or "close-up" of the region of righteousness. In both sets of images, Achard mentions leaving spiritual "Egypt" giving the sense that both the journey through the regions of likeness and through the deserts of desertion are akin to the Israelites 40 year journey in the desert towards the Promise Land, indeed, the biblical starting point for the deserts of desertion is Christ's 40 days in the desert. Within the deserts of desertion, Achard identifies seven deserts, each of which requires the pilgrim to desert something dear. As the pilgrim moves through the deserts, he deserts the world, his flesh, will, mind, and at

³⁷ Augustine, *Confessions*, vii, x.

one point, he even deserts union with God in favor of service to his neighbors. Within the regions of (un)likeness and the deserts of desertion, there is a sense of horizontal movement, either moving towards a far off land/Egypt or Jerusalem. This horizontal movement does seem to be slanted. Those in the regions of unlikeness are headed downward and those in the region of likeness are headed upwards, not just towards Jerusalem, but the heavenly Jerusalem. The deserts of desertion adds an element of interior movement. As one moves through the deserts, the pilgrim deserts exterior things first and progressively moves inward, marking an interiorization and a return to self.³⁸

This interiorization is also found in the final image: the triple interior cathedral. The interior cathedral is built by the Trinity in the souls of believers. Like the deserts of desertion, the interior cathedral corresponds to participation by righteousness. The exterior house is built of hewn stone, symbolic of detachment from the world and the building of virtues in the person. The middle house is that of cedar and represents delight in the virtues themselves in addition to the joy of possessing the virtues. The most interior house is that of gold, which is the house of contemplation. In this house, the mind contemplates God, seeing the divine reasons, even if only momentarily. Contemplation cannot be permanently sustained in this life, but it does give one a foretaste of beatitude. The house is built inwardly, but once it is completed, the house ascends to be joined with a corresponding angelic house. The interior cathedral contains both inward and upward movement.

These four images, each of which will be given detailed attention, convey Achard's primary focus on participation by righteousness. Each of the images treats

³⁸ This is prominent theme in Châtillon, *Théologie et Spiritualité*, chapter 9 (233-252).

participation by righteousness, and their various forms of movement describe a Christian life in which one becomes stronger in oneself as one moves forward and upwards. In his theology, Achard treats participation by creation as a given, while participation by beatitude is shrouded in mystery. For Achard, participation by righteousness can be known and requires human active cooperation, indeed, it is the Christian life and encompasses not only one's own increasing likeness but also one's responsibility to help others increase their likeness.

3: Chapter Divisions

Chapter 2: Theological Anthropology

Chapter 2 presents Achard of St. Victor's theological anthropology. While all of creation participates by existence, only spiritual creation participates by righteousness and beatitude. Spiritual creation is elevated above merely physical creation, for in addition to flesh, spiritual creation is endowed with a spirit composed of reason and will. Humans are created with the intended internal hierarchy of the flesh subordinated to the will, and the will subordinated to reason. This order holds within it the potential for loving, delighting in, and contemplating God. Without this order, all potential for loving, delighting in, and contemplating God is left unfulfilled. Achard's theological anthropology provides a vision of what humans could and should be. Christ's work of original righteousness will restore this order, but the work of actual righteousness actualize.

Chapter 3: Sin

In the individual person, sin distorts likeness to God and disorders interior order. For Achard, a disordered person is one in which the will is a slave to the flesh instead of

to reason. The disordered soul loves the things of the flesh instead of the reasonable things of God, and this is a situation in which any type of participation beyond participation by creation is impossible. The consequences of sin are rendered in terms of distorted relationships and self-delusion. Achard's theology of sin defines the problem that the rest of his theology addresses.

Chapter 4: Christ's First Advent: Original Righteousness

As established in Chapter 3, humanity is in a disordered state. Reason and will no longer work together, but the individual can know through reason that it is disordered, although one cannot will oneself to act in accordance with reason. Some intervention is necessary. This is the occasion for Christ's first advent, which includes Christ's first appearance in human form—from incarnation to ascension. This chapter will present the work of Christ's first advent, particularly what the Incarnation means for Christ's human nature (and thus all human natures), his work of redemption, the attainment of original righteousness, and the image of Christ's transfigurations.

Chapter 5: Pneumatological Advent: Actual Righteousness

After his ascension, Christ sends the Holy Spirit, with whom humans cooperate. I have termed this the pneumatological advent. Thus during the pneumatological advent humans cooperate with Christ to increase their actual righteousness, thus increasing their participation by righteousness. This chapter will consider Achard's images of spiritual progress, particularly human transfigurations, regions of likeness, and the deserts of desertion.

Chapter 6: Grace in the Group: Ecclesial Righteousness

Within Achard's theology there is a significant role for the Church to aid individuals in participation by righteousness, therefore I propose a category of righteousness that Achard does not articulate, but which seems to be latent in his work. The Christian life is a corporate life; it is a life inside the Church. This chapter teases out Achard's ecclesiology and sacramentatology and places it in relation to participation by righteousness and his images of participation by righteousness.

Chapter 7: The Triple Interior Cathedral

The triple interior cathedral is the subject of Achard's longest sermons (*Sermon 13*) and it adds an incredible amount of depth and detail to Achard's notion of spiritual progress and participation by righteousness. Due to the intricacy of the image, it is best examined as a single unit viewed in light of the other images and Achard's theology. Within the cathedral, participation by righteousness is expanded beyond the acquisition of virtue to the love of virtues themselves and contemplation. Virtue, delight, and contemplation are all experienced in the cathedral and provide glimpses into participation by beatitude.

Section 8: Christ's Second Advent- Participation by Beatitude.

This chapter will assemble Achard's vision of Christ's second coming and its effects for individuals, the Church, and the rest of creation in beatitude. Participation by beatitude is the consummation of the work initiated in participation by creation and developed in participation by righteousness. The region of beatitude, which corresponds with participation by beatitude, "consists in the full and thoroughly pleasant enjoyment of truth itself, *fully* understood and loved and embraced, [and] is much greater, worthier, and

closer to God than the previous two.”³⁹ Full understanding, love, and embrace of God require the whole person to be conformed to Christ; the interior cathedral must be in place for God to dwell in the believer and for the believer to dwell in God. Participation by beatitude is an enjoyment of truth itself, the fullness of all the attributes of the persons of the Trinity. Through beatitude, the individual gets as close to or as similar as possible to God in God’s fullness. Just as participation by creation has an Christological emphasis, and participation by righteousness has a pneumatological emphasis, participation by beatitude has a Trinitarian emphasis.

³⁹ Achard, 9.6 (Feiss, 69). “Regio beatitudinis, que consistit in plena ipsius veritatis plene intellectu et dilecte et apprehense jocundissima fruitione, predictis duabus multo major et dignior Deoque vicinior.”(Châtillon, 107). Italics mine.

Chapter 2: Theological Anthropology

1: Theological Anthropology

Everything that exists participates in God through the very fact that it exists at all. Humanity, as a bearer of the image of God, participates and mirrors God in a special way that goes beyond the basic form of participation common to all creation; humans can participate in ways besides by their existence. For Achard of St. Victor, participation in God entails the process of being conformed to God's attributes, culminating in unity with God in glory. Participation includes the development of virtue, and in some way taking part of God's way of understanding, loving, and enjoying. The more an individual participates in the attributes of God, the more an individual actualizes the potential built into his very being. When an individual directs himself toward an end other than increasing his divine likeness, he leaves his potential to be unfulfilled.

Achard's theological anthropology explores the way the individual human is ideally composed; this composition will be what the human nature is restored to by the grace of Christ. Considered metaphysically, Achard identifies a bipartite composition of interior substance and body; considered from a moral/ethical vantage point, Achard also describes a tripartite composition of reason, will, and flesh. Each of Achard's views provides insights into the basic structure and potentialities of a human and should be held together. Both conceptions of human composition presuppose that humans are created with a structure and capabilities that makes participation possible and that humans are limited by their structure and capacities. For example, a person cannot fly because a person does not have the capacity to fly, but a bird can fly because it has both the

capacity and structure to facilitate flight. The structure of a person can help facilitate the realization of a person's potential. To continue the example, a bird's wings enable it fly, but it is not until the bird actually flies that it fulfills its potential to fly; if the wings are broken, the potential to fly is left unfulfilled. In order for people to participate in God, human structure must be 1) properly ordered and 2) used. This chapter will address Achard's theological anthropology, including human structure and capacities; subsequent chapters will address the structure's disordering, reorder, and use.

2: Likeness to God

*"Then God said, 'Let us make humankind in our image, according to our likeness.'"*⁴⁰

Achard highlights Genesis 1:26 to describe the special relationship humanity has with God: "Achard's anthropology is based primarily on Scripture and theology. It finds its starting point in this verse of Genesis where it says that God made man in his image and likeness."⁴¹ The image of God in humanity is the source of humanity's distinctive form of participation by creation as opposed to the general and limited way that the rest of creation participates in God solely through existence. Humans, as compared to other creatures, have a unique structure and corresponding capacities; as Achard wrote in *Sermon 9: On the Solemnity of Saint Augustine*, "in the rational creature is an image much more noble and lofty than the image mentioned just now [the general image found in all creation]."⁴² He approaches the lofty image of God in humanity in two ways. First, in his metaphysical treatise *On the Distinction of Soul, Spirit, and Mind (De distinctione)*,

⁴⁰ Genesis 1:26, NRSV.

⁴¹ Châtillon, 155. "L'anthropologie d'Achard est fondée d'abord sur l'Écriture et la théologie. Elle trouve son point de départ dans ce verset de la Genèse où il est dit que Dieu fit l'homme à son image et à sa ressemblance." (Translation mine).

⁴² Achard, 9.4 (Feiss, 68). "Est etiam in rationali creatura quedam imago predicta imagine multo generosior et excelsior." (Châtillon, 106).

he examines the image of God through an investigation of substantial unity, functional plurality, and cognition. In his sermons, Achard takes a more pragmatic approach, describing the image of God in terms of the moral potentiality of reason. Each of these approaches describes human participation in God by creation.

2.1: *On the Distinction of Soul, Spirit, and Mind*: Similarity to God

The overarching questions of Achard's treatise are "What is man's structure?" and "What is its end?" In this short treatise Achard tries to answer these question by assessing humans through categories of substance, power, and essence, and distinctions between simple and multiple. These are categories normally reserves for metaphysical discussions about God, so the very use of the categories is an attempt to create a common vocabulary with which to talk about God and humans. The human person is presented as composed of a rational, non-corporeal "interior substance" and a body,⁴³ of which Achard focused his attention on the interior substance, giving little mention to the body. The heightened similarity of humans to God as opposed to other creations is found in its very substance. The interior substance is, "in and of itself a power essentially one, simple, and undivided."⁴⁴ It is both a power and a substance and "by itself can do whatever it is naturally capable of."⁴⁵ The interior substance is like God in so far as it possesses its power through itself: "it is, then, possessed of power by itself although not of itself. In the former respect it is like God."⁴⁶ The interior substance is like God in this respect because it is the image of God:

⁴³ Achard, *De Distinctione*, 1 (Feiss, 357).

⁴⁴ Achard, *De Dist.*, 1 (Feiss, 357). "se et in se potentia essentialiter est una, simplex et indivisa." (Morin, 252).

⁴⁵ Achard, *De Dist.* 1 (Feiss, 357). "ea potest quicquid naturaliter potest." (Morin, 252).

⁴⁶ Achard, *De Dist.* 1 (Feiss, 357). "Semetipsa itaque potens est, licet non a semetipsa. In illo similis est ipsa deo." (Morin, 252).

Insofar as it is not contradictory in God for him to be a substance although he is a power, or to be a power although he is a substance, so neither is it contradictory in *the thing made in his image*, which it bears by the very fact, that its natural potency is not a quality or a form, but its very essence, which is not something different from it.⁴⁷

In regard to the interior substance, its essence is its power and its power is its essence.

Like God, there is in an internal unity within the human interior substance.

The interior substance, when considered in its essence and power is simple, but when considered according to its functions, it is multiple. Its multiplicity in function is another way that the interior substance is like God: “The power is said to be one in many and many in one, or rather, one is said to be many and many are said to be one. So too in God, whose image this is, although power or will is simple and one with respect to substance, yet with respect to the many, which both underlie, each is multiple, with the result that many powers and wills are reckoned to exist there.”⁴⁸ The power and will of God are simple in essence; however, they act as the foundation for a multitude of ad extra functions. Thus from the functional perspective, the power and will of God can be understood as multiple. The same is true for the interior substance in a human.

The interior substance does not give itself being; its being is derived from God. This derivative being makes the interior substance subject to change, for it has already undergone the change from not being to being. The interior substance is subject to change and alteration, but the human essence cannot change (for then it would no longer

⁴⁷ Achard, *De Dist.* 2 (Feiss, 357-8). “in deo repugnans non est, esse substantiam cum sit potentia, vel potentiam cum sit substantia; sic nec in re ista ad ipsius imaginem facta, quam in hoc ipso gerit, quia naturalis eius potentia non qualitas est vel forma, sed ipsius essentia, quae aliud non est quam ipsa.” (Morin, 252) Italics mine.

⁴⁸ Achard, *De Dist.* 8 (Feiss, 358). “potentia una in multis dicatur, et multae in una; vel potius multae una, et una multae. Sic et in deo, cuius haec imago est, cum sit potentia sive voluntas secundum substantiam simplex et una, secundum multa tamen, quae utrique subsunt, utraque multiplicatur: ut multae ibi assignentur tam potentiae quam voluntates.” (Morin, 253)

be the interior substance). It is through the affections that alterations, producing variations, are introduced into the interior substance's form.⁴⁹ These variations are identified as parts: "These affections that occur in it are certain qualities by which the same essence or power is variously informed so that it is multiplied into various powers formally, although not essentially."⁵⁰ These formal distinctions create a plurality, in which one part is differentiated from another and cannot be identified as each the other.⁵¹ It is through this process that the will, reason, sense imagination, understanding, and memory are differentiated in the interior substance,⁵² each of which has different qualities, but are of the same essence.⁵³

The manner in which the distinctions of the interior substance are named is similar to Trinitarian terminology (with the caveat that, unlike the human interior substance, God does not change or experience alteration). The distinctions of the interior substance are named in reference to the movement that produced them: "the significance of the names looks more to the affections than to the essence, so that they are denied to each other because of the variety of affections rather than predicated of each other because of the identity of essence."⁵⁴ The terms "Father," "Son," and "Holy Spirit" each refer to a distinct person of the Trinity, but "to proceed from the Father" indicates multiple persons, namely the Son and the Spirit and "God" collectively refers to all

⁴⁹Achard, *De Dist.* 14 (Feiss, 360).

⁵⁰ Achard, *De Dist.* 16 (Feiss, 360). "Affectiones autem, quae in ipsa fiunt, qualitates quaedam sunt, quibus essentia vel potentia eadem varie informatur: ut, licet non essentialiter" (Morin, 253)

⁵¹ Achard, *De Dist.* 16 (Feiss, 360).

⁵² Achard, *De Dist.* 17 (Feiss, 360).

⁵³ Achard, *De Dist.* 18 (Feiss, 360).

⁵⁴ Achard, *De Dist.* 18 (Feiss, 360). "Unde et ipsorum potius in illas quam in hanc redundat significatio: ut propter illarum diversitatem magis ab invicem denegentur, quam ob huius identitatem ad invicem praedicentur." (Morin, 254).

three.⁵⁵ Therefore, there is a vocabulary that refers to individual distinctions, groups of distinctions, and to the whole. Just as the distinctions in the interior substance are one in essence, so the persons of the Trinity are all one essence. Achard is noting two similarities between the Trinity and humans: the unity of essence even when there are distinctions and the kind of vocabulary that denotes individual distinctions, combinations of distinctions, and the whole essence with all the distinctions.

The vocabulary for the functional distinctions of the interior substance follows the same pattern as Trinitarian language. The terms “reason” and “will” point to singular distinctions in the interior substance, while “mind” is a collective term for several powers.⁵⁶ The terms “soul” and “spirit” are virtually synonymous⁵⁷ and both refer to the whole collection of the distinctions, for “both designate indifferently an undifferentiated substance—namely, the incorporeal part of the human being...not by defining that part specifically in accord with one or the other of the powers into which it is divided, but absolutely.”⁵⁸

2.2: Recognizing Truth by Love and Understanding

Rational creatures can recognize truth—God—through understanding and affectivity, for the mind “has a natural capacity, both in understanding and in affectivity.”⁵⁹ The mind functions as the locus of understanding and affectivity.

Through knowledge, the individual’s understanding recognizes God, and through love,

⁵⁵ Achard, *De Dist.* 21 (Feiss, 362).

⁵⁶ Achard, *De Dist.* 21 (Feiss, 361).

⁵⁷ Achard, *De Dist.* 21 (Feiss, 361).

⁵⁸ Achard, *De Dist.* 22 (Feiss, 362). “Ambo enim indifferentem et indifferenter designant substantiam, partem videlicet hominis incorpoream...non eam determinando specialiter secundum aliquam vel aliquas earum, in quas distribuitur, potentiarum; sed absolute.” (Morin, 254-255).

⁵⁹ Achard, *De Dist.* 33 (Feiss, 364). “intellectu et affectu naturaliter capax.” (Morin, 256).

affectivity recognizes God.⁶⁰ Furthermore, affectivity and understanding participate in God; the mind “possesses the image of God in its power of knowing, and the likeness in its power of loving.”⁶¹ Because of the mind’s participation in God, the love of God can enter into the interior substance through the mind: “only the mind receives the love of God of itself and directly.”⁶² The affective function of the mind is to “pour out, as it can, [the love] it has received in accord with certain affections and effects”⁶³ to the other parts of the interior substance. Achard concretizes the diffusion of love in the interior substance through the illustration of oil being poured over a man’s head: “The power of love exists in the mind ‘like oil on the head,’ which runs down from the head ‘on to the beard,’ that is, from the mind to the spirit, as if from the beard to the ‘hem of the garment’: from the spirit it runs down into the soul by a kind of outpouring of itself.”⁶⁴ This illustration demonstrates the ordering of the mind, spirit, and soul. The mind is the inner most part of the interior substance, the spirit acts as an intermediary, and the soul is the outer most.⁶⁵

Achard does not detail the affective function(s) of the spirit and soul; instead, he focuses on their cognitive functions. Achard breaks down the cognitive process into three general steps- collecting sensory perceptions, assembling sensory perceptions into images, and understanding the meaning of the images. Each of these steps corresponds to

⁶⁰ Achard, *De Dist.* 33 (Feiss, 364).

⁶¹ Achard, *De Dist.* 33 (Feiss, 364). “*imaginem dei habens in potentia cognoscendi, similitudinem in potentia diligendi.*” (Morin, 256).

⁶² Achard, *De Dist.* 30 (Feiss, 363). “*Sola namque mens dilectionem dei secundum se et immediate suscipit*” (Morin, 256).

⁶³ Achard, *De Dist.* 30 (Feiss, 363). “*susceptam vero secundum quosdam affectus et effectus ad spiritum.*” (Morin, 256).

⁶⁴ Achard, *De Dist.* 31 (Feiss, 364). “*Virtus siquidem dilectionis est in mente, sicut unguentum in capite, quod a capite, id est, a mente in barbam descendit; quasi vero a barba in oram vestimenti, a spiritu in animam, secundum qualemcumque sui descendit profusionem.*” (Morin, 256)

⁶⁵ Achard, *De Dist.* 32 (Feiss, 364).

the function of one of the parts of the interior substance. One of the soul's distinctive features is its ability to extend itself throughout the body: "the soul is that which can spread itself out as far as it is in it, as it were downwardly and outwardly, through the instruments of the body toward the ultimate appearance of things, that is, to corporeal forms and properties."⁶⁶ Through its extension to the "instruments of the body," the soul can perceive and desire the corporeal world.⁶⁷ The term "sense" refers to the power of the soul to perceive the corporeal world.⁶⁸ For example, the soul can, through the body, look at something and perceive that it is red. "Sensory appetite" denotes either desire for or repulsion from an object perceived, therefore, a soul could delight in or loath the red object.⁶⁹ Due to the soul's close connection with the body, desirability is measured on how desirable an object is for the body.⁷⁰

The spirit receives the perceptions of the soul and forms them into images, thus its function is to imagine: "it belongs to the spirit to perceive the images of the things that the soul perceives, and the power it has by which it does this is called 'imagination.'"⁷¹ There is an immediate connection between the soul and the spirit, so as the soul perceives an object, the spirit simultaneously imagines it: "when the things are perceived the images too are said to be perceived on account of them [the sensory perceptions] and in them."⁷² Yet, the way in which the soul and spirit perceive objects is different: "the spirit

⁶⁶Achard, *De Dist.* 34 (Feiss, 364). "Anima vero est, quae per instrumenta corporis ad ultimas rerum species, ad corporales scilicet formas et proprietates sensu percipiendas et sensualitate concupiscendas." (Morin, 256).

⁶⁷ Achard, *De Dist.* 34 (Feiss, 364).

⁶⁸ Achard, *De Dist.* 36 (Feiss, 365).

⁶⁹ Achard, *De Dist.* 36-37 (Feiss, 365).

⁷⁰Achard, *De Dist.* 37 (Feiss, 365).

⁷¹ Achard, *De Dist.* 41 (Feiss, 366). "Spiritus siquidem est, rerum, quas anima percipit, imagines percipere. Unde et vis ipsius, qua hoc facit, imaginatio dicitur." (Morin, 257).

⁷² Achard, *De Dist.* 41 (Feiss, 366). "quando percipiuntur istae, propter eas et in eis asserantur percipi et illae." (Morin, 257).

does not perceive things the way the soul does, immediately in themselves, but only in images; these, however, it perceives in themselves immediately.”⁷³ While the soul perceives piecemeal perceptions immediately, the spirit “sees” the whole image mediated through the soul.

The images of the spirit are distinct from the senses of the soul, although they perceive the same object. The senses of the soul are based in material reality, whereas the images of the spirit are non-material: “the soul functions only with regard to matter while the spirit functions apart from matter. The soul functions only through the body, the spirit through itself. The soul works exteriorly, the spirit within. The soul does not perceive everything that the spirit perceives, whereas the spirit perceives whatever the soul perceives.”⁷⁴

All the information gathered by the soul is included in the spirit’s perception. The spirit is not absolutely dependent upon sensory perceptions to produce images; it can produce images apart from sensory perceptions of the soul. For example, although the soul has never perceived a unicorn, the spirit can easily imagine a unicorn. The soul can only sense something that is actually present, so a person cannot sense “blue” unless a blue object is present to his eyes, but a person can imagine a blue object regardless of whether or not a blue object is present.⁷⁵ Dreams⁷⁶ and ecstatic experiences⁷⁷ are

⁷³ Achard, *De Dist.* 42 (Feiss, 366). “Non enim, ut anima, sic et spiritus illas percipit immediate in semetipsis, sed in solis imaginibus suis.” (Morin, 257).

⁷⁴ Achard, *De Dist.* 45 (Feiss, 367). “Anima non agit nisi circa materiam, spiritus vero extra materiam: anima per corpus solum, spiritus per semetipsum: anima exterius, spiritus intus. Anima quoque non percipit quidquid spiritus, spiritus vero percipit quid quid anima.” (Morin, 258)

⁷⁵ Achard, *De Dist.* 47 (Feiss, 367).

⁷⁶ Achard, *De Dist.* 49 (Feiss, 368).

⁷⁷ Achard, *De Dist.* 50 (Feiss, 368).

instances when images are produced without sensory input and perception comes in the spirit.⁷⁸

Once an image has been perceived by the spirit, it has to be understood, which is done by the mind. Achard draws from the dreams of Pharaoh and Nebuchadnezzar to illustrate that the spirit sees an image and the mind understanding an image: “Pharaoh and Nebuchadnezzar are said to have seen whatever they saw in their dreams in the spirit, but Joseph and Daniel in their minds. The former saw those things according to sensible things, *while the latter understood their meaning*; they had neither bodily form nor an image like a bodily form.”⁷⁹ It is the function of the mind, as the image of God, to understand.

Understanding can come either with an image or without an image. For example, in the revelation to John the images were perceived in the spirit and understood in the mind: “that revelation was either totally, or for the most part, presented in images of bodily things, but he understood that the meaning those images bore belonged not to the spirit, but to the mind.”⁸⁰ The mind can understand something non-corporeal (and thus unimaginable) through its will and intellect (individual distinctions in the mind). Contemplation is a particular occurrence of the mind understanding truth in the absence of images: “intellect and will magnify the Lord, when the intellect, not only surpasses the things subject to senses and their images, but even leaves itself behind to some extent,

⁷⁸ Achard, *De Dist.* 52 (Feiss, 369).

⁷⁹ Achard, *De Dist.* 50 (Feiss, 368). “Hinc Pharaon et Nabuchodonosor, quae in somnis suis videntur, in spiritu vidisse dicuntur; Ioseph vero et Daniel, mente. Illi namque ea videntur secundum rerum sensibilibus imaginem; isti autem eorum intellexerunt significationes, nec formam corporalem, nec formae corporali similem habentes imaginem.” (Morin, 258). Italics mine.

⁸⁰ Achard, *De Dist.* 51 (Feiss, 368). “revelatio siquidem illa aut tota aut ex parte maxima secundum corporalium rerum imagines proposita est. Quod autem imagines illae quid significationis gererent intellexerit, hoc quidem non spiritus, sed mentis fuit.” (Morin, 258-259).

and reaches above itself to contemplate the immense and incomprehensible majesty of the deity.”⁸¹ Achard’s theory of cognition is cumulative and moves from the concrete sensible world of the soul’s perceptions to the immaterial contemplation of God in the mind.

2.3: Distinctions and their Trinitarian resemblance

The distinctions of the interior substance each have their unique functions while retaining substantial unity. While the mind participates in God uniquely, for “in God there is only the mind without any admixture of soul or spirit.”⁸² The three distinctions mirror the Trinity in their relationship to one another. The interrelationship of humanity’s interior substance distinctions is unique in creation for “only in a human being does such a connection occur. Nowhere else does it happen that all these three are found together in the same thing.”⁸³ The relationships of the distinctions follow the order of cognition and affection. Although they are not organized in space, for the purpose of clarity, it is helpful to explain their relations in terms of interior/exterior. The most exterior distinction is the soul for it is “nearest to the flesh, so as to be immediately united to and infused in it [the flesh].”⁸⁴ The mind is the most interior distinction of the interior substance. The spirit, acting as a bond, is in between the soul and the mind, but is closer to the soul than mind: “spirit is...connected to soul and to mind, by a kind of kinship the soul seems to have a greater affinity to spirit than to flesh, and spirit a greater affinity to

⁸¹ Achard, *De Dist.* 67 (Feiss, 372). “Intellectus autem et voluntas dominum magnificant, dum intellectus non modo sensibus subiecta eorumque imagines transgrediens, sed semetipsum quodam modo relinquens, et supra se attollens, dei maiestatem contemplatur inmensam, incomprehensibilem.” (Morin, 261).

⁸² Achard, *De Dist.* 58 (Feiss, 370). “In deo autem mens sola est, absque omni animae et spiritus admixtione.” (Morin, 260).

⁸³ Achard, *De Dist.* 61 (Feiss, 371). “In solo autem homine talis occurrit connexio. Nusquam enim alibi omnia haec tria simul invenire contingit.” (Morin, 260).

⁸⁴ Achard, *De Dist.* 61 (Feiss, 371). “Est autem anima in...carni proxima, utpote ei immediate unita atque infusa.” (Morin, 260).

soul than to mind.”⁸⁵ This affinity of the spirit for the soul seems to be due to how the soul’s sensory perception always feeds into the images of the spirit.

Just as the mind participates in God through understanding, the human spirit shares a likeness with the Holy Spirit. Perceptions in the spirit, such as dreams, prophecies, and ecstasies, are said to be of the Holy Spirit: “to whom rather than to the Spirit of God were we to attribute spiritual speech, divinely formed in the spirit, spiritually formed by the spiritual ministry of spirits, and perceived in the spirit by the spirit in a spiritual way?”⁸⁶ The Spirit of God can speak to the spirit of humanity because they share a similar nature: “this spirit [of man], which is in us and in which such a speech is formed and heard, is referred to the special nature of the Holy Spirit rather than of the Father or Son not simply because of sharing the same word, but on account of a likeness of nature.”⁸⁷ Both the spirit of man and the Spirit of God have a bonding function in the relation between the distinctions in man and in the Trinity, respectively. Achard wrote, “As that Spirit is a kind of connection between Father and the Son, so this spirit is not unreasonably thought to be a kind of bond between mind and soul.”⁸⁸ The human spirit resembles in the Holy Spirit by the shared function of bonding.

Achard of St. Victor’s *On the Distinction of the Soul, Spirit, and Mind* provides a metaphysical account of the distinctions and essential unity of humanity’s interior

⁸⁵ Achard, *De Dist.* 62 (Feiss, 371). “spiritus quoque animae et menti, cogtione tamen quadam anima ad spiritum, quam ad carnem, et spiritus ad animam, quam ad mentem, maiorem habere affinitatem percipitur.” (Morin, 260).

⁸⁶ Achard, *De Dist.* 53 (Feiss, 369). “Cui enim potius quam Spiritui dei attribuenda fuerat locutio spiritualis, divinitus in spiritu et spirituum spiritali spiritaliter formata ministerio, in spiritu a spiritu spiritali percepta modo?” (Morin, 259).

⁸⁷ Achard, *De Dist.* 54 (Feiss, 369). “Spiritus quippe, qui in nobis est, et in quo talis formatur et auditur locutio, non solum quidem propter eiusdem vocabuli communionem, sed ob aliquam proprietatis similitudinem, ad Spiritus sancti potius quam ad Patris et Filii refertur proprietatem.” (Morin, 259).

⁸⁸ Achard, *De Dist.* 54 (Feiss, 369). “Sicut enim ille Patris et Filii connexio quaedam est, ita inter mentem et animam non loci, sed gradu naturae médius, vinculum quoddam eorum non immerito censetur.” (Morin, 259).

substance. The individual both participates and mirrors the Trinity in a way unique to the human creature. By its very nature, the human mind participates in God by its reception of God's love and the ability to both love and understand. The human spirit participates in the Holy Spirit by its reception of "spiritual words" in dreams, prophecies, and ecstasies and the ability to bond the mind and the soul together, just as the Holy Spirit connects the Father and the Son. The human mirrors aspects of God in structure as well as participates in God. The human interior substance mirrors God in that it has a simple, united essence, while also having distinctions. The essence of humanity mirrors God's essence in its simplicity and that its essence is its power. The distinctions of the human interior substance mirror the divine distinctions in the language used to describe the distinctions singularly and collectively and that the distinctions are in terms of function and not essence. While Achard articulates the ways that humanity participates in and mirrors God, he also points out an important difference between God and humanity- the ability to change. God cannot change, but because humanity's existence is fundamentally derivative, change is also part of human nature. The inherent mutability of human nature led to the breakdown of further participation in God. Achard's sermons describe the nature of humanity using a different schema, but Achard's two schemes of theological anthropology are ultimately compatible.

3: Theological Anthropology according to the Sermons

Achard of St. Victor presents model of theological anthropology in his sermons. In style and content, Achard is consistently pragmatic in his sermons, his "exhortations are not in fact treated metaphysically or theologically. They were initially designed to provide listeners practical lessons related to the meaning of their condition and to conduct

their lives.”⁸⁹ He tends to preach using concepts, observable examples and references to familiar theological figures, particularly Augustine and Anselm of Canterbury. Essentially, his sermons demonstrate a deep pastoral concern for the understanding and spiritual growth of his hearers. Underlying Achard’s sermons is a concern for the applicability of his message to the daily life of believers and the increase of an individual’s participation in the life of God. This holds true for his theological anthropology as well. Instead of using the subtle distinctions found in his treatise, *On the Distinction*, Achard favored the more ethically applicable division of reason, will, and flesh. It is much easier for the average hearer to understand the difference between reasoning something and willing something than to distinguish the part of the interior substance that produces the image from the part which understands the images. Achard’s approach started from how a person understands his or her composition, placing an emphasis on individual action in the world. Achard’s metaphysical treatment conceptualized the human almost as a *passive recipient*, receiving love from God (which then flowed throughout the self) or collecting information from the external world (which was then processed interiorly), but his homilies conceptualized the individual as *active*, using his or her reason, will, and flesh to execute actions. This section will examine Achard’s theological anthropology as presented in his sermons and how it presents a different, although complementary, vision of the human person.

In *Sermon 9*, Achard confesses that he has a restless spirit, which caused him to neglect his duty to prepare an appropriate sermon for his audience, “I have not prepared

⁸⁹ Châtillon, 152. “Ces exhortations ne sont point en effet des traités de métaphysique ou de théologie. Elles ont d’abord pour objet de procurer à leurs auditeurs des enseignements d’ordre pratique, relatifs à la signification de leur état et à la conduite de leur vie.” (Translation mine).

as I should have, and I have not foreseen in a fitting way words of exhortation appropriate for your brotherhood...the cause of this lack of foresight is a peculiar curiosity and restlessness of my spirit.”⁹⁰ Achard used the term “spirit” in the generic sense to meaning the entirety of what he termed the interior substance in the metaphysical treatise. Since he was examining himself, in a fallen state, there was the presumption of sin in his self-description. This presumption helped identify reason and will as two parts of the spirit—“the will departs from reason.”⁹¹ Reason and will are in an antagonistic relationship, which will be explored further in chapter 3, but for now, it suffices merely to identify the two parts. The third part of the person is the flesh. Achard wrote, “According to the law and ordinance of nature the flesh should serve the spirit.”⁹² Consistently throughout his sermons, Achard classified the human person in terms of reason, will, and flesh.

3.1: Reason

Reason contains certain capabilities that other earthly creatures do not possess. In *Sermon 15: On Quadragesima*, Achard wrote, “this [reason] is the image of God in humanity, which joins it to God and to the angels through likeness, and separates it from the beasts through unlikeness.”⁹³ Reason, as the image of God, forges within humanity a connection with and a longing for God, “in that it can understand him from whom it

⁹⁰ Achard, 9.1, (Feiss, 65). “Non quidem ut oportuit me preparavi, non ut decuit sermonem exhortationis mihi previdi vestre fraternitati convenientem...Cujus improvidentie causa est precipua curiositas et inquietudo spiritus mei.” (Châtillon, 101)

⁹¹ Achard, 9.2 (Feiss, 65). “Voluntas namque a ratione recedit” (Châtillon, 103)

⁹² Achard, 9.2 (Feiss, 65). “Caro quippe, que secundum legem et ordinem nature deberet spiritui servire” (Châtillon, 103).

⁹³ Achard, 15.14 (Feiss, 316). “Imago quippe Dei in homine hec est, qua ei angelisque per similitudinem connectitur, quaque a bestiis per dissimilitudinem sejungitur.” (Châtillon, 214).

comes, loves him whom it understands, and embraces him whom it loves.”⁹⁴ Reason contains the potential to understand, love, and embrace God. In *Sermon 1: On the Birthday of the Lord*, Achard wrote, “The natural image consists in the potency or possibility of knowing, loving, and enjoying.”⁹⁵ “Reason” and “natural image” are interchangeable terms for Achard for both refer to the same potentiality.

The abilities to understand, love, and embrace are given to humanity for the purpose of implementation and enjoyment: “implementation so it may be just; enjoyment, so it may be blessed.”⁹⁶ Although it will be discussed in a more detailed manner in subsequent chapters, participation by righteousness is derived from Christ’s gracious reordering of humanity and humanity’s cooperation with Christ to develop and delight in the virtues. Implementation refers to humans actualizing their restored potential in what Achard will later term “actual righteousness.” The full enjoyment of the actualized potential of reason is participation by beatitude. The enjoyment of the blessed refers to participation by beatitude, when a person is pulled into a unity of glory with the Trinity. Participation by beatitude is perfect contemplation, which is pure enjoyment of being in God’s presence. Implementation and enjoyment both involve the actualization of the potentialities of a person’s reason, will, and flesh.

Reason, although the image of God, has its limitations while still in this life. There are ten issues that reason simply cannot access and they must be understood according to faith. The mysteries of the faith “are concealed, extremely well hidden

⁹⁴ Achard, 9.4 (Feiss, 68). “que est in omnibus, rationalis creatura habet in se quamdam imaginem, in eo quod potest intelligere eum a quo est, et intellectum amare, et amatum potest apprehendere.” (Châtillon, 106).

⁹⁵ Achard, 1.3 (Feiss, 100), “Naturalis consistit in potentia vel possibilitate cognoscendi Deum, et diligendi, et perfruendi.” (Châtillon, 29).

⁹⁶ Achard, 9.4 (Feiss, 68). “ad executionem ut sit justa, ad fruitionem ut sit beata.” (Châtillon, 106)

from our eyes; the sight of human mind is blind to them, so that your gaze can do little to nothing there.”⁹⁷ Hugh Feiss notes that these ten mysteries are “facets of the central mystery of the coexistence and loving union of the infinite and the finite, which is manifest in the doctrines of creation; incarnation and Eucharist; grace and freedom, predestination and judgment, and their interplay in the ontology and drama of good and evil.”⁹⁸ Jean Châtillon identifies the mind’s lack of ability to access these mysteries as “speculative impotence.”⁹⁹ These mysteries are known only to God’s knowledge and to those to whom God chooses to reveal the “hidden things of his wisdom.”¹⁰⁰ The only way to access any modicum of understanding of these mysteries is through faith, for “it is not safe to proceed in these things by one’s own cleverness, but the simplicity and humility of faith are to be preferred to it...in faith lies the first steps towards understanding.”¹⁰¹

When discussing the limitations of reason, Achard inserts an interesting section on the relationship between faith and reason:

Here [the ten mysteries] reason is totally ignorant of what reason cannot grasp. Faith sets out from reason’s failure; faith knows through grace that of which reason can have no experience. Here faith is as strong as reason is weak. Here where reason can do little or nothing, faith, doing more or everything, has all the more merit. Here reason willingly yields so that the merit of faith may increase. Reason is right not to envy faith because what faith merits, it merits not for itself but for reason; faith will pass away, while reason will remain and advance by the merit of faith. Faith is only for the way; reason will exist also in the homeland. Faith sows, but reason will reap. Reason will be rewarded for the merit of faith because reason itself cooperated in some way in the merit and merited something, or rather, much. The merit of reason is that it did not prefer itself to the simplicity

⁹⁷ Achard, 15.16 (Feiss, 319). “Abdita quippe sunt, et a nostris valde abscondita oculis; caligat ad ea acies mentis humane, ut aut nichil aut exiguum ibi tuus possit intuitus” (Châtillon, 216-217).

⁹⁸ Feiss, 296.

⁹⁹ Châtillon, 247.

¹⁰⁰ Achard, 15.16 (Feiss, 320). “occulta sapientie sue” (Châtillon, 217)

¹⁰¹ Achard, 15.16 (Feiss, 320). “Non est tutum in istis suo progredi ingenio, sed ei, licet subtili atque sublimi, preferenda est fidei ...In ea primus constituendus est ad intelligentiam gradus” (Châtillon, 217).

of faith; it did not try to precede, but to follow. If this is beyond reason's capacity, nevertheless reason does not oppose it. Reason does not rest upon its own power, but on the grace of God.¹⁰²

Reason, while still attached to earthly flesh is limited by what it can perceive and experience. This limitation has to be acknowledged and, in acknowledging it, reason has to yield to faith. While reason is weak, faith will take over for the present time, but reason will reassert itself when participating in God by beatitude.3.2: Will

Reason is the image of God, and the will is the likeness of God: "[The spirit] is the mountain of God, because in it lies the image and likeness of God: the image in reason, the likeness in the will."¹⁰³ For human potential to be actualized, reason and will must be in the correct order; the will is subordinated to reason, similar to the relationship between image and likeness, "the will is inferior to reason as a likeness is inferior to an image,"¹⁰⁴ creating a hierarchy within the spirit. The will is supposed to be under the guidance of reason and its function is to actualize the potentialities of reason through obedience: "the will's part is to follow reason, so that reason commands and will complies."¹⁰⁵ Together, reason and will, potentially participate in God by their shared

¹⁰² Achard, 15.29 (Feiss, 338-339). "Ratio hic totum ignorat, sed fides presumit quod ratio non capit. Ex rationis defectu proficit fides; novit fides per gratiam quod ratio per nullam scire potest experientiam. Quo autem hic ratio infirmior, eo fides fortior; quo ratio hic minus vel nichil operatur, eo fides plus vel totum operans amplius meretur. Libenter igitur hic ratio succumbat, ut fidei meritum accrescat. Non invidet merito fidei, quia quod fides meretur, non meretur sibi ipsi, sed potius rationi; fides enim evacuabitur, ratio permanebit et merito fidei promovebitur. Fides non nisi in via, ratio erit et in patria; fides seminat, sed ratio metet. Pro merito fidei ratio remunerabitur, quia et ipsa ad meritum quodammodo cooperatur et non nichil, immo multum meretur. Meritum enim rationis est quia se simplicitati non prefert fidei; non nititur precedere, sed sequi. Quod si nec hoc potest, non tamen contradicit; non innititur sue virtuti, sed gratie Dei." (Châtillon, 232-233).

¹⁰³ Achard, 15, 15.11 (Feiss, 312). "Is Dei mons est, quia in eo Dei consistit imago atque similitudo: imago in ratione, similitudo in voluntate" (Châtillon, 211).

¹⁰⁴ Achard, 15, 15.11 (Feiss, 312). "Voluntas autem inferior est ratione, ut similitudo imagine" (Châtillon, 211).

¹⁰⁵ Achard, 15, 15.11 (Feiss, 312). "Voluntatis quoque est rationem sequi, ut ratio imperet, voluntas obtemperet" (Châtillon, 211).

capacities. Reason can understand, love, and enjoy as can God; the will has the power to actualize potentiality.

Will is supposed to be under the guidance of reason, carrying out the dictates of reason. The ability to carry out commands is what makes the will distinctive. It is the locus of all choice and action, and as such is the location of both sin and righteousness. No sin is committed against the consent of the will and all righteousness is built upon the will agreeing with reason to cooperate with Christ; both of these aspects of the will are discussed in later chapters.

3.3: The Flesh/Body

The third part of the individual presented in the sermons is the flesh. Whereas the body was almost an afterthought in *De Distinctione*, Achard presents the flesh in a more complex manner in his sermons. The flesh is dear to individuals: “the flesh of humans is part of them; it is in them, and in a sense it is them, so that ‘people never hated their own flesh.’”¹⁰⁶ The flesh is an essential part of the human being and not inherently evil. In relation to reason and the will, the flesh is meant to complete its actualization process, as commanded by reason and conveyed by the will: “the flesh is also moved by the ministry of the will.”¹⁰⁷ Ideally, the flesh is treated like a horse or mule in that it aids one’s reason and will: “the flesh is like a beast on which the spirit sits; the spirit must provide for it lest it collapses on the way.”¹⁰⁸ A person must treat his or her flesh moderately—give it

¹⁰⁶ Achard, 15.9 (Feiss, 310). “caro autem hominis de ipso est, et in ipso est, et quodammodo ipse, unde et carnem suam nemo unquam odio habuit”(Châtillon, 209).

¹⁰⁷ Achard, 15.11 (Feiss, 312). “Sed et voluntatis ministerio movetur caro” (Châtillon, 211).

¹⁰⁸ Achard, 15.9 (Feiss, 310). “quasi jumentum spiritus cui insidet caro est sua; providere oportet ne deficiat in via” (Châtillon, 209).

enough food, sleep, and proper care. For the potentialities of reason to be actualized, the flesh has to be healthy enough to carry out reason's commands.

4: Original Order

Before sin, all the parts of an individual worked together harmoniously. Achard presents a poetic picture of prelapsarian man in *Sermon 7: On Septuagesima*:

Before sin the first human being was in Jerusalem, that is, in the vision of peace, in paradise, in the place of *delights*; this endured as long as the human mind was subject to its superior through *loving devotion* and humble obedience, the will was subject to *reason*, sensory activity to the will, the flesh to the senses, and the world to the flesh.¹⁰⁹

Humanity was in a state in which the ideal ordering that the two perspectives on theological anthropology come together. The mind is subject to God in love and understanding. Within the mind's subjugation to God, the will is subject to reason. The relationship between the mind, reason, and will is clear. Achard then explains how the will, spirit, soul, flesh and the world are related. The spirit and soul, through their functions in communicating sensory perceptions does not distract the will, but serve it. The soul rules the flesh and the flesh is not ruled by the world. Thus, there is a hierarchy which incorporates both of Achard's presentations of theological anthropology.

Through this properly ordered hierarchy, the individual can actualize and fulfill his potential to understand, love, and delight. This hierarchical structure, like all structures, helps facilitate the actualization of potential. Actualization does not happen automatically just because the structure is set, but grace, which will be discussed in a later chapter, must drive the actualization. The structure of the individual is created to be

¹⁰⁹ Achard, 7.2 (Feiss, 171). "Primus etenim homo ante peccatum fuit in Jerusalem, in visione pacis, in paradiso, in loco deliciarum, quamdiu mens hominis per piam devotionem humilemque obedientiam suo superiori subdita fuit, et voluntas rationi, et sensualitas voluntati, et caro sensualitati, et mundus carni." (Châtillon, 85) Italics mine.

a vehicle for grace, so that the grace can actualize the human potentiality to participate in God. In the Edenic state, man had grace, for “the image of God in humanity was twofold: from nature and from grace.”¹¹⁰ The image from nature (reason), held an individual’s potentiality, whereas the image from grace actualized the potential: “the image from grace consists in actual knowledge, love, and enjoyment.”¹¹¹ Châtillon succinctly summarizes Achard’s vision of humanity prior to the introduction of sin:

At the same time of existence, man received the gift of righteousness or grace. The brightness of the natural image and the image from grace, of the likeness according to nature and the likeness according to righteousness, shone simultaneously in him. He was thus able to move towards the blessed end to which he was intended. But before he arrived there, original justice had established in him an incomparable peace, made a triad of his being with God, with himself and with the universe before him.¹¹²

In the original state of humanity, when all the parts were aligned, the possibility of the individual moving to greater participation in God, through the regions of likeness, was open.

5: Regions of Likeness

Achard frequently employs geographic and spatial images to describe both participatory progress and regression. He has a macro-image of regions of likeness; it marks progressively increasing participation in the divine life by indicating three regions

¹¹⁰ Achard, 1.3 (Feiss, 99-100). “Imago Dei in homine erat gemina : naturalis et gratuita.” (Châtillon, 29).

¹¹¹ Achard, 1.3 (Feiss, 100). “Imago gratuita est consistens in ipsa cognitione, dilectione, fruitione.” (Châtillon, 29).

¹¹² Châtillon, 165-166. “En même temps que l'existence, l'homme a reçu le don de la justice ou de la grâce. L'éclat de l'image naturelle et celui de l'image gratuite, de la ressemblance selon la nature et de la ressemblance selon la justice, brillaient simultanément en lui. Il était ainsi en mesure de s'acheminer vers la fin bienheureuse à laquelle il était destiné. Mais avant même qu'il y parvînt, la justice originelle l'avait établi dans une paix incomparable, faite d'un triple accord de son être avec Dieu, avec lui-même et avec l'univers qui lui était soumis.” (Translation mine)

of likeness: nature, righteousness, and beatitude.¹¹³ The regions of likeness represent development in the intended Christian life, which is a life of participating in God. Theological anthropology and the modes of participation come together in the regions of likeness to give an outline of the progress of an individual's life in God. The regions of likeness have correspondence with the modes of participation presented in chapter 1; Achard "reported a threefold participation of the spiritual creation in its creator, according to creation, according to justice/righteousness, according to beatitude, and that this distinction corresponded in an exact manner to... the three regions of likeness according to nature, according to grace, and according to glory."¹¹⁴ Participation by creation corresponds to the region of likeness according to nature; participation by righteousness corresponds to the region according to grace (also called the region of righteousness); participation by beatitude corresponds to the region of glory (also called the region of beatitude or the blessed). The region a person is "in" is based on his mode(s) of participation in God.

The region of likeness according to nature finds its basis in the natural image of God (reason) found in humanity as described above. Achard made it clear that only rational human nature has the ability to participate in God through a natural likeness and image of God: "the rational creature has such an outstanding and excellent image of its Creator, no other nature inferior to it contains. This natural likeness is in each

¹¹³ Achard, 9.4 (Feiss, 67). "Tres regiones sunt dissimilitudinis : una nature, secunda culpe, tertia pene. Sunt et tres regiones similitudinis: prima nature, secunda justitie, tertia vite beate" (Châtillon, 105).

¹¹⁴ Châtillon, 156. "fait état d'une triple participation de la créature spirituelle à son créateur, selon la création, selon la justification et selon la béatification, et que cette distinction correspond d'une manière très exacte...les trois régions de la ressemblance selon la nature, selon la grâce et selon la gloire." (Translation mine).

individual.”¹¹⁵ The image of God is in every individual human as part of his essence, which can never be damaged to a point of destruction. Everyone who only participates in God by the mode of creation inhabits the region of likeness according to nature.

The region of righteousness is built upon the region of nature. When an individual progresses in the Christian life, he does not leave the previous region(s) behind, but builds upon them. Participation by creation can lead to participation by righteousness. A person is able to move from one region to the next when the mode of participation is fulfilled in a way that acts as a foundation for the next region. For example, in the region of nature, the structure that facilitates actualization must be maintained and natural potential has to be actualized; then, and only then, can a person progress to the region of righteousness. The region of righteousness finds resonance with the function of the will because they are both associated with the actualization of potentiality: “The region of righteousness consists in usefulness brought about by an act implementing the power of understanding, loving, and embracing.”¹¹⁶ The third and final region is that of beatitude, “which consists in the full and thoroughly pleasant enjoyment of truth itself, fully understood, loved, and embraced.”¹¹⁷ Here too the cumulative aspect of participation is evident. The mode of participation by righteousness, which began in the region of righteousness finds its fulfillment by the mode of participation by beatitude in the region of beatitude. Much more can and will be said later concerning these three

¹¹⁵ Achard, 9.4 (Feiss, 68). “sed ideo quia hec habet tam egregiam, tam excellentem sui creatoris imaginem, quam nulla natura alia se inferior continet. Hec similitudo naturalis est in singulis.” (Châtillon, 106).

¹¹⁶ Achard, 9.5 (Feiss, 68). “Regio vero justitie consistit in usu, actu potentie intelligendi et diligendi et apprehendendi ad executionem.” (Châtillon, 106).

¹¹⁷ Achard, 9.6 (Feiss, 69). “que consistit in plena ipsius veritatis plene intellectus et dilecte et apprehense jucundissima fruitione” (Châtillon, 107).

regions, but for now, it is appropriate to note that these concepts are part of the framework for much of the rest of Achard's theology:

The realities that this vocabulary aims to identify are central to Achard's anthropology and soteriology. These distinctions will, indeed, allow the orator to describe the stages of the spiritual history of man, to clarify the nature of sin of which Adam was guilty and that all his descendants bear the consequences, to define the conditions of their redemption and to solve the difficult problem of the relationship between nature and grace.¹¹⁸

Achard's theological anthropology serves as the foundation for his understanding of sin, Christology, grace, and the Christian life and it describes the modes of participation possible for a human. In his sermons and metaphysical treatises, Achard will return to this anthropology in its terminology, assumptions, and concepts.

6: Conclusion

Achard's theological anthropology is important to establish at the beginning of this theological reflection for two reasons: to understand sin and to understand reformation. As will be discussed in the next chapter, the result of sin is a distorted internal order, causing people to misunderstand God, neighbors, world, and self. The disordered structure stymies human potential, just as the bird with the broken wing cannot fly even though it was created to fly. When we turn our attention to the work of Christ and human cooperation with Christ, Achard's theological anthropology provides a description of what Christ is restoring and the internal structure that the development of virtue strengthens.

¹¹⁸ Châtillon, 159. "Les réalités que ce vocabulaire a pour objet de cerner sont au centre de l'anthropologie et de la soteriologie d'Achard. Ces distinctions vont en effet permettre à l'orateur de décrire les étapes de l'histoire spirituelle de l'homme, de préciser la nature du péché dont Adam s'est rendu coupable et dont tous ses descendants portent les conséquences, de définir les conditions de leur rédemption et de résoudre le difficile problème des rapports de la nature et de la grâce." (Translation mine).

Chapter 3: Sin

1: Introduction

An account of sin is an essential part of any theologian's system and Achard of St. Victor is no exception. The notion of sin as disorder leading to a privation of participation undergirds Achard's hamartiology, but it is the manner in which he chooses to explain sin's consequences that highlights his particularly pastoral theology. Sin has the effects of stunting human potential to participate in the attributes of God, distorting relationships, and disrupting peace. In order to convey these effects to his audience, Achard employs language and images related to structures and journeys. Achard uses structural images and language to explain the interior effects of sin while journeying language is used to explain the exterior effects of sin. Sin, under the rubric of these images, can be understood as structural disorder and journeying away from God.

2: The Fall as Disordered Relationships

The Christian tradition points to the Garden of Eden as the story of how sin entered the world. Though it is not a structural or wayfaring image in itself, Achard examines this narrative through the lens of disordered relationships which find their origin in interior structural disorder. The Garden of Eden narrative contains within it three illustrations of disordered relationships, which become paradigmatic for all disordered human relationships. The first is between humans and creation as demonstrated by the eating of the fruit of the tree of the knowledge of good and evil before the fruit of the tree of life. Achard stated there was a proper order for eating the fruit from the trees of life and of knowledge: “he [Adam] should have first eaten of the tree of life before he ate of the tree of knowledge of good and evil...He should first have reached out his hand to the tree of righteousness and virtue, so that afterwards he could safely approach the fullness of knowledge.”¹¹⁹ Achard inferred this command from the words of Ecclesiasticus: “Children, you have desired wisdom; observe the commandments, and God will bestow it on you.”¹²⁰ The fruit of the tree of life had two powers: firmness and immortality. Achard wrote, “Its [the tree of life’s] fruit has such efficacy that those using it are strengthened with everlasting firmness, and become immune to death and without experience of pain.”¹²¹ The fruit of the tree would have stabilized human structure, counteracting its inherent malleability. Additionally, it would have made humans immortal, which, for Achard, is suggested by God’s expulsion of Adam and Eve from the Garden of Eden: “these words [about the expulsion from the

¹¹⁹ Achard, 7.2 (Feiss, 172). “Prius etenim debuit comedere de ligno vite quam de ligno scientie boni et mali...Ante debuit porrigere manum ad lignum justitie et virtutis, ut postmodum securus accederet ad plenitudinem scientie.” (Châtillon, 85-86).

¹²⁰ Achard, 7.2 (Feiss, 172). “Fili, concupisti sapientiam; observa mandala, et Dominus praebebit eam tibi.” (Châtillon, 85).

¹²¹ Achard, 7.2 (Feiss, 173). “Cujus fructus talem habuit efficaciam ut, si quis eo uteretur, perpetua soliditate firmaretur, etiam a morte immunis et expers doloris efficeretur.” (Châtillon, 88)

Garden] make it very clear that if the man had eaten from the tree of life after his sin he would not have seen death.”¹²² Therefore, it would have been better for Adam and Eve to eat of the tree of life first because it would have made their still properly ordered structure permanent, so that they could fully actualize their potential, and made them immortal so they could fully enjoy their actualized potential. Humans needed to eat of the tree of life because their state “was such that without the benefit of that tree they would not live forever, and without eating from the tree they would not have reached the state where they no longer needed the nourishment of food.”¹²³

After eating of the fruit of the tree of life, stabilizing their structure and granting them immortality, Adam and Eve could *then* partake of the tree of knowledge, and “could safely approach the fullness of knowledge not for inflation, but for edification.”¹²⁴ Jean Châtillon writes:

In the order given by God, he [Adam] must first eat of the tree of life, which would have prevented his death, that is, the separation of soul and body, and he would have been spared any suffering and injury. Provided these privileges, he would be granted the virtue proper to the tree of life, he would have eaten the fruit of the tree of justice and virtue, which Scripture, in anticipation of the transgression, named the tree of knowledge of good and evil, but which was originally communicated to man as the fullness of knowledge.¹²⁵

¹²²Achard, 7.2 (Feiss, 173). “His verbis manifeste ostenditur quod si homo post peccatum de ligno vite comederet, mortem non videret.” (Châtillon, 88).

¹²³ Achard of St. Victor, S7.3 (Feiss, 173). “quod sine illius ligni beneficio in eternum non viveret, nec sine ejus edulio ad statum in quo ciborum alimento amplius non indigeret perveniret.” (Châtillon, 89).

¹²⁴ Achard of St. Victor, S7.2 (Feiss, 172). “securus accederet ad plenitudinem scientie, non ad inflationem, sed ad edificationem” (Châtillon, 86).

¹²⁵ Châtillon, 167. “Selon l'ordre donné par Dieu, il devait d'abord manger du fruit de l'arbre de vie qui lui aurait permis d'éviter la mort, c'est-à-dire la séparation de l'âme et du corps, et lui aurait épargné toute souffrance et toute blessure. Pourvu de ces privilèges, que devait lui conférer une vertu propre à l'arbre de vie, il aurait alors mangé du fruit de l'arbre de la justice et de la vertu auquel l'Écriture, en prévision de la transgression, a donné le nom d'arbre de la connaissance du bien et du mal, mais qui devait primitivement communiquer à l'homme la plénitude de la science.” Italics mine.

The eating of the fruit from the tree of the knowledge of good and evil is a concrete manifestation of the disordered relationship between humans and creation because they did not partake of creation in the proper order.

As a consequence of this act, humans and the world enter into an antagonistic relationship with each other. While the garden narrative specifically concerned nature, Achard tends to use the word “world” to indicate not only nature, but all that is created and external to man and beyond interpersonal relationships: “world” encompasses nature, unrighteousness communities, and the devil and his minions. It is a broad and slippery term, but it always is used to denote a relationship between humans and something that is both created and external to them; Jean Châtillon comments that “the word ‘world,’ regardless of the meaning we give it, always refers to a relationship between man and things, and therefore can have meaning only in reference to man, his mental schemas or the provisions of his heart. This means that any representation of the world is related to anthropology.”¹²⁶ The world is only mentioned in relationship to humanity’s internal condition; negatively, the world is always tempting or leading the will and/or flesh away from reason, and therefore stunting participation in God; positively, when the human person is glorified in mind, will, and body, the world too will be redeemed. In this way, the world is connected to and reflects the state of human creation, in its current mutability and future stability.

¹²⁶Châtillon, 240. “le mot monde, quel que soit le sens qu'on lui donne, renvoie toujours à un certain rapport entre l'homme et les choses, et qu'il ne peut donc avoir de signification qu'en référence à l'homme, à ses schémas mentaux ou aux dispositions de son cœur. C'est dire que toute représentation du monde est liée à une anthropologie.” My translation.

Secondly, the story of the Fall demonstrates the disordered relationship between individuals, specifically between Adam and Eve. Although Achard's understanding of gender relations is no longer appropriate in the modern world, his gendered hierarchy serves the larger idea of disordered interpersonal relationships. Achard understands women as subordinate to men in the created order, existing in order to help men:

“Woman is the image of man, and Eve was made to be Adam's help mate, not the serpent's. She is to help Adam against the serpent, not the serpent against Adam.”¹²⁷

Because Eve tempted Adam into disobedience, she is no longer helping, but hindering Adam, and thus disorder is introduced into their relationship. Achard said through disorder there is a switching of genders: “A kind of sex change even occurs: the male is changed into the female, and the female into the male.”¹²⁸ While many points about medieval gender relationships could (and should, in another venue) be made, the larger issue is that people do not relate to each other as they ought. Instead of living in a relationship where people aid and support each other in the pursuit of righteous participation, women and men lure each other away from God.

Lastly, Achard conveys the disordered relationship between humans and God. Adam and Eve knew that God had commanded them not to eat of the fruit of the tree of knowledge of good and evil, yet they knowingly chose to disobey. They favored the empty promises of the serpent over the commandments of God. This incident becomes paradigmatic for human willing. Humans hastily chose the promises of the world and

¹²⁷ Achard, 13.9 (Feiss, 218). “Mulier siquidem imago viri, et Eva facta est in adiutorium Adam, non in adiutorium serpentis. Juvet ergo Adam adversus serpentem, non serpentem adversus Adam.” (Châtillon, 143).

¹²⁸ Achard, 5.4 (Feiss, 144). “Et ita facta etiam mutatio sexuum: masculus enim in feminam et femina in masculum transmutatur.” (Châtillon, 71).

ignored or disobeyed divine precepts. The types of disorder that are represented in the story of the Fall all stem from Adam and Eve's willful disobedience. Therefore sin did not enter the human condition through the eating of the fruit, but through the *choice* to eat the fruit. Adam's will moved itself out of the proper order, misaligning the entire internal hierarchy. Adam's distorted ordering changed the structure of human nature, which was then passed, along with all of its consequences, onto his offspring.

3: Moral Disorder

Man had two images within him- the image from nature and the image from grace. The image from nature established likeness between humans and God in the potential to know, love, and embrace God, but the image from grace was the actualization of that potential.¹²⁹ The image from nature was damaged by sin, but it was not destroyed, "this image [from nature] was corrupted and deformed after sin and by sin, but not utterly effaced....the created image is never totally effaced because it is natural and substantial."¹³⁰ The image from grace, because it was a gift and not of the substance of the individual, was destroyed by sin, "this [the image from grace] was completely effaced by transgression."¹³¹ The person is still a human, but cannot function as a human should. Human individuals are wounded to such an extent that they are not able to actualize their potential for its intended end. To illustrate the state of the individual in sin, Achard recalls the man left for dead in the parable of the Good Samaritan: "we read that the man who fell in with robbers was despoiled and wounded: despoiled with respect to the image

¹²⁹ Achard, 1.3 (99-100).

¹³⁰ Achard, 1.3 (100). "Que imago post peccatum et per peccatum corrupta et deformata, sed non penitus deleta est...imago creationis ex toto deletur, quia naturalis et substantiata est." (Châtillon, 29).

¹³¹ Achard, 1.3 (100). "Que penitus per culpam est deleta." (Châtillon, 29).

from grace, wounded with respect to the image from nature.”¹³² This robbery affects the man’s ability, for “he was completely deprived of virtues, weakened in natural gifts.”¹³³ This illustration gestures towards a theme that Achard will develop more fully in his sermons on spiritual practices: virtue is the reestablishment of rectitude for it is the actualization of human potential for its divinely intended purpose. Virtue is a product of grace, not something that a person can do for himself or herself. Through the loss of the image from grace, humans are left without the possibility to be virtuous. Without virtue, humans cannot but be in a state of sin, “after sin... through his own fault he became unable not to sin.”¹³⁴

Without the image from grace, human potential cannot be actualized in a way that participates in God beyond creation. Persons are “like a little bird caught in a snare—the more it struggles to fly away the more is it held ensnared.”¹³⁵ While retaining original justice, the parts of the person were arranged in such a way as to produce actions that participated in God, but sin rearranged the structure, stripping the person of original justice and neutralizing latent potential. Châtillon writes, “This disobedience first and foremost deprived the culprit of the form of original justice, which had been bestowed on him upon creation.”¹³⁶ Humankind’s disability can be more fully understood if we return

¹³² Achard, 1.3 (100). “Hinc est quod homo ille qui incidit in latrones, exspoliatus et vulneratus fuisse legitur: exspoliatus quantum ad imaginem gratuitam, vulneratus quantum ad imaginem naturalem.” (Châtillon, 30).

¹³³ Achard, 1.3 (100). “virtutibus etenim penitus privatus est, in donis naturalibus est debilitatus.” (Châtillon, 30).

¹³⁴ Achard, 7.3 (173). “Post peccatum vero per culpam suam factus est impotens non peccare.” (Châtillon, 89).

¹³⁵ Achard, 3.2 (117). “veluti avicula que laqueo capitur, quanto magis nititur evolare, tanto magis tenetur et illasqueatur.” (Châtillon, 47).

¹³⁶ Châtillon, 167. “Cette désobéissance a pour premier et principal effet de priver le coupable de cette forme qu’était la justice originelle et dont il avait été gratifié lors de la création.” Translation mine.

to Achard's schemas of theological anthropology and examine how sin affects each part of the person.

4: Structural Damage

In the original moral/ethical structure of the person, reason was subordinated to God, the will subordinated to reason, the flesh subordinated to the will, and the external world subordinated to the flesh. Yet, through the movement of the will towards the flesh and the external world, the connection between reason and the will was ruptured.

Now [after sin], however, the flesh resists, goes against the spirit, and contradicts it; it plagues and disturbs the spirit by sensation and sensory inclination. The spirit itself is separated and divided in itself and from itself. The will departs from reason and contradicts it in many matters, and so we do not instantly choose all that we approve by reason. Sometimes the will is even at odds with itself. Sometimes we want something in part and in part do not.¹³⁷

The new order that emerged is one in which reason can still be (but does not have to be) subordinated to God and the will is subordinated to the flesh and the external world. This new structure affects the functioning of all the parts, limiting participation to participation by creation alone.

Reason is affected in that it is weakened to such an extent that it is impotent in controlling the will and actualizing its potential; it is damaged in its effectiveness, but it still retains its potential to understand, love, and embrace God. It is important to note that reason itself does not sin, for sin is a choice and thus resides in the will. In this way Achard preserves the image of God in humans while explaining how sin can still exist.

¹³⁷Achard, 9.2 (Feiss, 65-66). "Nunc per sensum, nunc per sensualitatem eum infestat et inquietat. Ipse etiam spiritus in se et a se est separatus et divisus. Voluntas namque a ratione recedit, eique in multis contradicit. Inde est quod non omne quod per rationem approbamus, statim per voluntatem eligimus. Nonnunquam etiam voluntas a voluntate disjungitur. Unde quandoque aliquid partim volumus et partim nolumus." (Châtillon, 103).

Achard sees the Law as a demonstration of reason's ability to recognize wrong and its inability to control the will:

During the period of natural law humanity was left to itself to be convinced of its ignorance of the truth. That is what happened; humanity confessed that the light of its eyes had failed. To prevent humanity from saying that the one who was to fulfill the Law was not wanting, but rather the one who gave it, 'the Law was given through Moses' to point out the way but not to provide help for walking in it. Humanity, laden with the weight of its own weakness, recognized its lack of strength and confessed not only to being sinful but also a violator of the law.¹³⁸

Through the Law, a person's reason can recognize his own failings. He becomes painfully aware of all the ways in which his relationships with God and his neighbors lack rectitude. The Law was limited to "rouse sleeping reason to delight in the precepts of God, not *to do* good."¹³⁹ While the Law has neither the purpose nor power to make people behave justly, it does move people to recognize that they are not acting justly and that they, by themselves, cannot act justly. It is the Law that moves people to recognize that they need outside assistance. While reason can recognize sin, Achard does not give any indication that reason can actualize the potential to understand, love, and embrace God at this point.

Just as reason retains its potential, the will always has the potential to act in a way that furthers a person's participation in God. The will actualizes itself in every action, but all of its actions are wrongly directed and therefore do not further a person's participation in God. Participation in God is dependent on the reason and will

¹³⁸ Achard, 6.3 (Feiss, 161). "Tempore igitur legis naturalis relictus est sibi homo, ut de ignorantia veritatis convinceretur. Et sic factum est, et confessus est quia defecit lumen oculorum suorum. Ne iterum diceret non deesse qui impleat, sed deesse qui jubeat, lex per Moysen data est que viam demonstraret sed ad ambulandum in ea non adjuvaret. Homo vero, proprie infirmitatis pondere pressus, sue virtutis defectum agnovit, esse non tantum peccatorem confessus est sed etiam legis prevaricatorem." (Châtillon, 76-77).

¹³⁹ Achard, 6.3 (Feiss, 162). "rationem prius sopitam excitare ut preceptis Dei delectetur, non ut bonum operetur." (Châtillon, 77). Italics mine

cooperating with each other and with Christ. While a person's structure is disordered, participation beyond the level of creation is stymied. The will has the function of choosing and the potential to choose rightly or wrongly, so the onus of the relationship between reason and the will is placed upon the will. Reason continually tries to command the will, but the will can *choose* to obey or to ignore it. This capacity is what made it possible for the first man to choose either to sin or not to sin. Achard describes the situation: "to make the difference between the two states clear, understand that before sin the human being could sin or not sin....After sin, however, through his own fault he became unable not to sin, even mortally."¹⁴⁰ While disordered, the will "approves nothing except what the flesh and blood reveal to it, when it relishes nothing but what the wisdom of the flesh, which is hostile to God, dictates to it."¹⁴¹

Finally, in this disordered state, the flesh has ascended to rule the will, strongly countering any and all attempts reason may make to regain control over the will. The desires of the flesh dictate a person's acts, thus fundamentally orienting a person towards the created, external world, instead of towards God. This reorientation strips the person of the ability to actualize any potential of reason, the will, or the flesh to participation in God beyond participation by nature. For Achard, this is the fundamental problem: everything that a person does is unjust (i.e. it lacks original order). Achard describes this state from a post-Incarnation perspective: "Humanity's works were bad, exceedingly bad—not the works of some, but of all—not some works, but all of them. Indeed, there

¹⁴⁰ Achard, 7.3 (Feiss, 173). "Ut autem inter hunc et illum statum manifesta differentia appareat, sciendum est quod primus homo ante peccatum peccare potuit et non peccare... Post peccatum vero per culpam suam factus est impotens non peccare, etiam mortaliter." (Châtillon, 89).

¹⁴¹ Achard, 13.8 (Feiss, 217). "cum nichil approbat nisi quod caro et sanguis sibi revelaverit, cum nil ei sapit nisi quod sibi dictaverit prudentia carnis, que est inimica Deo." (Châtillon, 142).

was no one to do good, there was not even one human being to do good or any good done by a human being.”¹⁴² Humankind, in regard to its ability to act justly, is powerless because it is disordered.

The new arrangement of the human interior created a “bad peace” among its members. After sin, the parts of the individual are still in relation with each other, but the relationship is no longer healthy:

At first a straightforward peace exists between them, but it is a bad peace, in fact the worst kind of peace; bad with respect to the flesh, worse with respect to the will, and the very worst with respect to the will and the flesh together. What is bad there is that the flesh runs away with the will; what is worse is that the will spontaneously agrees with the flesh; and the worst is the pact that comes from the attraction of the flesh and agreement of the will.¹⁴³

This is a form of peace because some of the parts of the person do work together, but their cooperation is bad, for their works do not increase participation in God, rather they inhibit further participation in God. As long as the hierarchy is disordered, a person cannot actualize his or her potential and the bad peace remains.

It is in his discussion of the bad peace that Achard gives the most vivid account of what it is like to wrestle with oneself:

Sometimes, however, reason comes to meet the will and berates it about this most foul peace. It charges it that it owes more to reason than to the flesh...It calls to mind the ancient, divinely instituted dispensation that the will must be in the power of reason and not in the power of the flesh, so as to be ruled not by the flesh but by reason.¹⁴⁴

¹⁴² Achard, 15.1 (Feiss, 299). “Opera tamen hominis mala erant, et mala valde, nec aliquorum sed omnium, nec aliqua sed omnia. Quippe non erat qui faceret bonum, non erat usque ad unum, vel homo qui bonum faceret, vel bonum quod ab homine fieret.” (Châtillon, 200).

¹⁴³ Achard, 13.8 (Feiss, 216-217). “In primis quidem inter eas est pax et sola pax, sed mala pax, immo pessima pax: pax mala secundum carnem, pax pejor secundum voluntatem, pax pessima secundum voluntatem pariter et carnem. Malum enim ibi est quod caro voluntatem trahit, pejus quod voluntas sponte carni consentit, pessimum fedus ipsum quod fit ex carnis attractu et voluntatis consensus.” (Châtillon, 142).

¹⁴⁴ Achard, 13. 9 (Feiss, 218). “Nonnunquam autem ratio voluntatem convenit, et de pace hac turpissima eam arguit. Obicit illi quia plus debet rationi quam carni, immo quia nichil debet carni contra rationem, immo nichil nisi secundum rationem.” (Châtillon, 143)

Despite all human efforts, this bad peace is maintained, for it is often only in hindsight that a person recognizes his unreasonable behavior: “the miseries of human beings, the wretched state of sinners! Alas, those who commit sin become slaves of sin! While they are acting they do not understand this, because they are delighting in the act; they understand it when they regret the act and try to escape.”¹⁴⁵

5: Cognitive Disorder

Achard shows a keen sensitivity to human psychology and cognition when he describes the multiple ways that people deceive themselves in regard to responsibility for their sins, making them ignorant of sin and its causes. Achard identifies ignorance as a cognitive consequence of sin. He writes that the “highest part of itself, the mind” is “bound by two ropes: ignorance and error. Because of ignorance it does not know the truth; by error it believes falsehood.”¹⁴⁶ Ignorance breeds error because the individual can be deceived by the desires of the flesh, others, and the world itself. The individual cannot understand the reality in which he lives, so the “lure of the flesh is produced by ignorance of oneself; wickedness of heart by ignorance of one’s neighbor; the insatiable desire of the world by ignorance of the same; and harmful security by ignorance of hell.”¹⁴⁷

¹⁴⁵ Achard, 13. 9 (Feiss, 218). “miseriis hominum, ne conditioni misere peccatorum! Ve, qui facit peccatum, servus peccati efficitur! Hoc non sentit, cum facit, quia in facto delectatur; sentit autem, cum de facto dolet et exire conatur.” (Châtillon, 143)

¹⁴⁶ Achard, 5.4 (144). “superiusest in ipsa, mentem videlicet, vinculis duobus, ignorantia et errore : ignorantia quia nescit veritatem, errore quia credit falsitatem.” (Châtillon, 71).

¹⁴⁷ Achard, 5.4 (145). “Carnis etenim illecebra producitur ex ignorantia propria, cordis autem malitia ex proximi ignorantia, insatiabilis autem mundi concupiscentia ex ejusdem ignorantia, mala autem securitas ex inferni ignorantia.” (Châtillon, 72).

Although Achard's theological anthropology of cognition is explicitly explained in his metaphysical treatise: in his sermons he delineates the damage to it caused by sin. One such case of cognitive ignorance producing error is found in *Sermon 14*'s litany of excuses that people make for sinning. People in the state of sin cannot rightly identify their responsibility for sin and instead locate multiple other sources of sin, for "people in their shame look in many ways for excuses for their sins, so that these will seem to be nothing, or small."¹⁴⁸ In *Sermon 14: On the Feast of All Saints*, I have identified "categorical scapegoats" for personal sin: God, neighbors, creation, and fate.

The first scapegoat for sin is God. Humans lodge five complaints against God. First, "to defend a person's wrong act they reproach and wrong God's right acting in the person. Why, they say, did God make humans this way, able to sin rather than making it unable to sin at all?"¹⁴⁹ Essentially, they are asking "If God did not want people to sin, why did God give humans free will?" This is erroneous logic because the presence of free will does not necessitate its improper use. People who blame God for giving humans free will seem to neglect the relationship between free will and reason as integral to the image of God in humans and without it, humans would lose the foundation of their participation in God.

While some blame God for the potential to sin, others place the blame on God's permissive will: "Why does God, who made humans so excellently as to make them in his own image and likeness allow it to fall into such a state of weakness—as *though into*

¹⁴⁸ Achard, 14.8 (Feiss, 270). "Multis autem modis, ad confusionem suam, sibi querunt homines excusationes in peccatis, ut videantur esse aut nulla, aut parva." (Châtillon, 181).

¹⁴⁹ Achard, 14.8 (Feiss, 270). "ut quis opera hominis defendat perversa, rectam Dei operationem in homine reprehendit atque pervertit. Cur, inquit, Deus hominem fecit talem, qui peccare posset, et non potius talem, qui peccare omnino non posset?" (Châtillon, 181).

the necessity of sinning—so that it is not without sin, and cannot be?”¹⁵⁰ The logic of this excuse falls apart through the conflation of permission and necessity, for permission or possibility does not equal necessity; God’s permission for someone to exercise his free will does not necessitate the exercising of the free will for evil; the person always has the potential to use his free will for good. Without divine permission to exercise a free will, it would not be possible for someone to participate in God beyond the level of participation by creation.

Some blame God’s foreknowledge: “others leave aside God’s acting and giving of consent, but bitterly attack his foresight. If I sin, they say God, whose foreknowledge underlies all things, foresees it. God’s foresight cannot be shaken; while it stands, I cannot fail to sin; is what I cannot avoid, then, going to be imputed to me, or even called sin?”¹⁵¹ This excuse fails to be logical because foresight and causality are not the same things. Achard responds to this challenge by writing that “neither foreknowledge, nor divine permission—any more than memory—is the cause of why something takes place in actuality.”¹⁵² Foreknowledge is not equivalent to causation.

The fourth argument blaming God is that since sin exists, it must be part of God’s plan. Therefore when someone sins he or she is just fulfilling God’s plan. The fifth is that if God did not give a person grace, then that person is not responsible for acting in a sinful manner:

¹⁵⁰ Achard, 14.8 (Feiss, 270-271). “Cur scilicet Deus hominem quem tam excellenter, utpote ad imaginem et similitudinem suam fecit, ad tantam infirmitatem et velut quamdam peccandi necessitatem cadere permiserit, ut sine peccato nec sit, nec esse possit?” (Châtillon, 181).

¹⁵¹ Achard, 14.8 (Feiss, 271). “Alius operationem Dei et permissionem relinquit, sed providentie Dei acius insistit. Si pecco, inquit, Deus, cujus prescientie omnia futura subsunt, idipsum previdit. Cassari autem providentia Dei non potest; ipsa autem stante in hac parte, non possum non peccare. Utquid ergo quod vitari non potest michi imputatur, vel potius utquid etiam peccatum nominatur?” (Châtillon, 181).

¹⁵² Achard, 14.8 (Feiss, 271). “Sed nec prescientie, nec permissionis etiam divine, veluti nec memorie aliquem est in rebus effectum habere.” (Châtillon, 182).

Others cast the fact that they offend back on God's plan and attributed it to grace and not to themselves. By God's great plan, they say, and by God's grace it happened that I fell into this disgraceful deed; otherwise I would not have fallen into it. God knew that it would do me good ; he wanted me to do evil so that good might come; he wanted sin to abound in me so that where trespass first abounded grace might afterward abound all the more. Only on this account did I fall; this was the cause of my sinning...God does not choose to give me grace, and for this reason alone I do not receive it. Since I do not receive grace, the result is that I neither will nor do good, nor do I guard against evil. No one can do these things without grace. If, then, any fault exists, it seems that it must be imputed to him and not to me. I would do my part, if grace did its part.”¹⁵³

Achard takes offence to the presumption of these complaints for they presume that each person a) deserves grace and b) that each person, who is without grace has not been offered grace. Rather he says that people are offered grace throughout their lives, but some chose to reject grace, making them unworthy to receive grace.¹⁵⁴

Each of these excuses ultimately leads back to the person's mind not being able to understand or identify God's wisdom and engagement with humans. Free will and grace are given to people so humans can act with God in their further participation in God. God's permission, foreknowledge, and plan create the conditions in which humans can flourish by actualizing potentialities rightly. Through these ignorant excuses sinners estrange themselves from God, relinquishing one source of hope and healing which is available to them; it is a grave error.

¹⁵³ Achard, 14.8-9 (Feiss, 271-272). “Alius in Dei dispensatione retorquet quod offendit, et id ipsum gratie, non sibi, attribuit. Magna, inquit, dispensatione Dei et gratia Dei mecum factum est etiam hoc ipsum quod in tam grave corruí flagitium ; alioquin non sic corruissem. Sed sciebat Deus id michi expedire ; ideo voluit a me fieri mala, ut veniant bona ; ideo voluit in me peccatum habundare, ut ubi habundavit prius delictum, post superhabundet gratia. Ob id solum corruí, hec michi fuit causa peccandi... Michi Deus non vult dare gratiam, et ob id solum non accipio gratiam; et quia gratiam non accipio, consequenter nec bonum volo vel facio, nec malum caveo ; non enim hec quisquam sine gratia potest. Si qua igitur culpa est, non michi, sed illi imputanda videtur; ego siquidem facerem quod meum est, si ilia faceret quod suum est.” (Châtillon, 182).

¹⁵⁴ Achard, 14.9 (Feiss, 273).

The second scapegoat for sin is blaming others, specifically, humankind's first parents, Adam and Eve. In blaming Adam, the distinctions between original sin and actual sin (one's own personal sin) are erased: "they give too much weight to Adam's case in order to lighten their own, as if it were certain that whatever is bad in them is from Adam and nothing is from them."¹⁵⁵ Due to original sin, humans are in a disordered condition which makes it impossible for humans not to sin. Yet, every sin that a person does is not original sin, but personal (actual) sin. Original sin changes the human condition, but any sin that an individual commits in that condition is personal sin. By erasing the distinctions between original sin and actual sin, all sin becomes Adam's sin and thus, the individual bears no responsibility, because, in a sense, his sin is not his at all; it is Adam's.

Others accept the distinctions between original and personal sin, but they blame Eve for her bad example. In this way, "Eve" represents all other people whom one might imitate: "Others put the blame, not on Adam, but as Adam did on Eve, and thereby transfer their guilt to someone else. They say: I saw it done by them, or they ordered or persuaded or even forced me to do it, and therefore I did it; for this reason, if there is an offense, it is theirs, not mine; or if it is mine, mine is light and theirs is great."¹⁵⁶ This excuse implies that the one who follows the bad example does not have a will of one's own, but is controlled by the bad example. Even in a disordered state, each person is responsible for his actions, for "no one ought to accept bad example, nor should one

¹⁵⁵ Achard, 14.9 (Feiss, 273). "illius causam supra modum aggravat, ut suam alleviet, quasi certe quicquid in ipso est mali, ex Adam sit, et ex ipso nichil." (Châtillon, 183).

¹⁵⁶ Achard, 14.9 (Feiss, 273-74). "Alius non in Adam, sed ut Adam in Evam, sic et ipse in quempiam alium suam transfundit culpam. Vidi, inquit, id ab illo fieri; vel ille michi precepit, vel persuasit, vel etiam coegit ut id facerem, ideoque id feci; quare, si offensa est, illius est, non mea; vel si mea est, mea est exigua, illius magna." (Châtillon, 183).

assent to or obey another, except for the sake of good.”¹⁵⁷ The excuse of following a poor example is weakened further when one considers the perfect example of Christ: “What excuse can or should it be that you see something done by a lying person, when you see in Truth himself that it is not to be done? That is where you see whatever you see truly.”

¹⁵⁸ Placing the blame on other people demonstrates a person’s ignorance towards her fellow man, one’s fails to see other as reflections of the image of God, opting to see them as agents of evil. This is problematic to one’s fuller participation in God because, as will be discussed in chapter 5 and 6, trusting and serving others is an essential element in participation by righteousness.

The third scapegoat is creation in the form of the devil, nature, and astrology. “Others, like Eve who blamed the snake, turn the blame for their having transgressed on to the devil.”¹⁵⁹ This excuse is just another form of blaming a bad example, for the devil “can advise, but he cannot apply force.”¹⁶⁰ The devil cannot compel anyone to will anything against his or her own will. The person’s will must consent to the suggestions of the devil and will to do that which is wrong. Achard references the Manicheans as an example of people who blame a bad nature as a non-personal force within the person acting for evil. They say, “I do not do evil in fact, I am free from sin.”¹⁶¹ The last form of creation that Achard identifies as a place of false blame is astrology. The astrologer

¹⁵⁷ Achard, 14.9 (Feiss, 274). “Exemplum autem mali a nemine debet sumi; nec, nisi ab bonum, alicui est adquiendum vel obediendum.” (Châtillon, 183).

¹⁵⁸ Achard, 14.9 (Feiss, 274). “Que enim excusatio potest aut debet esse quia id vides fieri ab homine mendace, cum id non esse faciendum in ipsa videas veritate? Ibi namque vides quicquid vere vides.” (Châtillon, 183).

¹⁵⁹ Achard, 14.10 (Feiss, 274). “Alius non in hominem, sive Adam, sive alium, sed, ut Eva in serpentem, sic et ipse quod delinquit in diabolum deflectit.” (Châtillon, 183).

¹⁶⁰ Achard, 14.10 (Feiss, 274). “monere potest, non necessitate inferred.” (Châtillon, 183).

¹⁶¹ Achard, 14.10 (Feiss, 274). “ego autem non facio, sed prorsus immuuis sum a peccato.” (Châtillon, 184).

says, “I was born under the star of Saturn, he says, and therefore I am greedy and sluggish, cool toward every good work; or under the star of Mars, and therefore I am impetuous, quick-tempered, and wrathful.”¹⁶² What all three of these excuses have in common is that they misperceive creation and, by extension, misperceive the creator. In regards to astrology, Achard wrote that “The astrologer, when he accuses the stars to excuse himself, condemns not so much the stars as the Maker of the stars.”¹⁶³ Through these three examples, human’s misperception of creation is evident.

The fourth and final scapegoat category is that of fate: “others introduce a necessity of sinning through a necessary sequence of causes that they call fate.”¹⁶⁴ Achard chooses to counter this argument through the example of suicide, “Someone by his own choice slew himself with poison, a rope, a leap, or a sword, or in some other way laid his hand against himself and snuffed out his own life.”¹⁶⁵ The choice to commit suicide is not something that is left up to fate, but it is an act of the will. Blaming events on fate is a negation of one’s own agency and responsibility. This excuse illustrates one’s ignorance of self, leading one to the error that one has no role to play in furthering one’s participation in God. In a later discussion of participation by righteousness, it will become clear that the each person plays a crucial role in furthering his or her own participation in God.

¹⁶² Achard, 14.10 (Feiss, 274-275). “Natus fui, ait, sub stella Saturni, ideo sum avarus et hebes, ad omne opus bonum frigidus; vel sub stella Martis, et ideo impetuosus, iracundus et furibundus.” (Châtillon, 184).

¹⁶³ Achard, 14.10 (Feiss, 274). “Mathematicus, dum, ut se excuset, stellas accusat, non tam stellas quam stellarum auctorem condempnat.” (Châtillon, 184).

¹⁶⁴ Achard, 14.10 (Feiss, 275). “Alius peccandi subintroducitur necessitatem per quamdam, quam fatum appellant, necessariam causarum connexionem.” (Châtillon, 184).

¹⁶⁵ Achard, 14.10 (Feiss, 275). “Aliquis seipsum aut veneno, aut laqueo, aut precipitio, aut ferro sponte peremit, vel quolibet modo aliter sibimet injecit manum et propriam extinxit vitam.” (Châtillon, 184).

Achard's list of rationales for sin demonstrates the way that cognition has been affected by sin. A person mistakenly places the onus of sin on God, others, creation, and fate and by doing so, obscures the role that his own will plays in sin. Through this misplacement, the person cognitively alienates himself from the all potential resources of participation and correction.

Examining sin from the dual perspective of Achard's two theological anthropologies, makes it clear that sin leaves humans in a state in which they cannot but act unjustly and cannot but perceive mistakenly. Both reveal humankind's utter impotence to act in its best interest, and participate in God by more than just creation. The irony of the situation is that sin is a wound which humans obviously and continuously self-inflict. Left on their own, humans do not even recognize the gravity of their injuries and are unaware of the mortal danger they are in. Achard likens the human situation to a war. Each person is "forgetful of himself, he is not attentive to the war being waged against him inside and out. Instead the wretched spirit feels secure in the midst of war, and so its enemy finds himself naked and unarmed."¹⁶⁶ Achard's theological anthropologies expose human's interior war, while an examination of the role of the devil and evil spirits expose the exterior war.

6: The Regions of Unlikeness

A disordered interior structure, cognitive misperception, and self-delusion produce another consequence of sin: journeying away from God. At the end of Chapter 2, we examined Achard's vision of human participatory progress in the image of the

¹⁶⁶ Achard, 9.1 (Feiss, 65). "sui oblitus, non attendit bellum quod intus et foris contra se geritur; sed miser, in bello securus, ab hoste nudus et inermis reperitur." (Châtillon, 103).

regions of likeness. Indeed, if the first man “would have acted in obedience to God’s command, he would have gone directly [from the first region] to the second and third regions of likeness, those of righteousness and beatitude.”¹⁶⁷ Yet, humanity’s parents did not retain their structure and they now travel through another land, one for the disordered.

Just as there are three regions of likeness there are three regions of unlikeness: “the first is of nature, the second of guilt, the third of punishment.”¹⁶⁸ The first region of likeness and unlikeness are actually the same: nature. Achard wrote, “to this region of likeness is opposed a region of unlikeness of the same kind; that is, on the level of nature.”¹⁶⁹ Humans do bear some likeness to God, for “every creature is similar to its origin insofar as it exists, is included in some species, and contributes something useful to the good of totality.”¹⁷⁰ Despite various likenesses, “everything that exists is much more unlike him [God] from whom it comes than similar to him; nothing, however closely it approaches him through likeness, can be his equal in all things.”¹⁷¹ Humans are both like and unlike God; it is up to the individual to choose to pursue likeness or unlikeness. Ironically, the promise of the devil, which tempted Adam into the first sin, was that by partaking of the fruit he would be like God, but “in making this promise he [the devil] was acting deceitfully, for no one comes to the likeness of God and the fullness of

¹⁶⁷ Châtillon, 167. “Ainsi, dans l’obéissance au précepte divin, il serait passé directement de la justice à la béatitude, de la seconde région de la ressemblance à la troisième.” Translation mine.

¹⁶⁸ Achard, 9.4 (Feiss, 67). “una nature, secunda culpe, tertia pene.” (Châtillon, 105).

¹⁶⁹ Achard, 9.4 (Feiss, 68). “Huic vero regioni similitudinis opposita est regio dissimilitudinis ejusdem generis, id est naturalis.” (Châtillon, 106).

¹⁷⁰ Achard, 9.4 (Feiss, 67-68). “Similis est quidem omnis creatura sue origini in eo quod est, in eo quod aliqua specie clauditur, in eo quod bono universitatis aliquid utilitatis confert.” (Châtillon, 105).

¹⁷¹ Achard, 9.4 (Feiss, 68). “Omne quippe quod est, multo dissimilius est ei a quo est, quam sit simile; nec aliquid, quantumcumque ei accedat per similitudinem, potest ei per omnia adequari.” (Châtillon, 106).

knowledge through pride and transgression of the divine decree.”¹⁷² The choice to pursue likeness through disobedience reorients humankind towards the regions of unlikeness.

The second region of unlikeness is that of guilt or fault. Achard wrote that guilt follows sin and sinners must confess guilt because “they are undeserving of grace and glory in that they did not do good.”¹⁷³ He draws parallels between the region of guilt and the far away country of the prodigal son: “this is that distant region in which the prodigal son squandered his substance with prostitutes by wanton living. This region, where pigs are fed, is slimy and full of manure.”¹⁷⁴ This reference to Luke 15 is enlightening, for in many ways it is a retelling of the story of the Adam’s choice. The prodigal son demands from his father *his* portion of the father’s goods.¹⁷⁵ Adam, similarly, desired to take possession of the likeness to God, as if it was something he was entitled to and not something graciously given. God had ordained a structure and granted humans potential that would have allowed humans to increase in divine likeness, but Adam wanted to obtain that end through his own manner, in his own time. For both the prodigal son and Adam, their own desires determine their audacious actions and are deliberate choices against established order. In the parable, the son then chooses to journey to a far off region where he wastes his ill-begotten inheritance on prostitutes. He is acting unreasonably, becoming a slave to his flesh. Adam both physically and spiritually enters into a foreign land as God expels him from the Garden and he enters the region of guilt.

¹⁷² Achard, 3.2 (Feiss, 113). “promittendo decepit: non enim ad Dei similitudinem et scientie plenitudinem venit per superbiam et divini decreti transgressionem.” (Châtillon, 46).

¹⁷³ Achard, 14.5 (Feiss, 266). “reatum quia indignus est gratia et gloria eo quod non fecit bona.” (Châtillon, 177).

¹⁷⁴ Achard, 9.5 (Feiss, 69). “Hec est regio illa longinqua, in qua filius prodigus, luxuriose vivendo, cum meretricibus dissipaverat substantiam suam. In hac regione pascuntur porci, que est lutosa et fece plena.” (Châtillon, 106-107).

¹⁷⁵ Luke 15:12

Because of his disobedience, Adam made himself the servant of his flesh and “bestial.” Achard wrote that sinful man becomes a beast, “by sinning humans became ‘like a senseless beast,’ and worse yet, ‘become like them’ by crossing the line into a kind of bestiality.”¹⁷⁶ The prodigal son wasted away his inheritance on wanton living until he was reduced to eating the scraps of the pigs, making him no better than an unclean animal. The pairing of the stories of Adam and the prodigal son reveal the region of guilt to be one characterized by haste, wasted potential, and disobedience.

While human beings are in the region of guilt, exterior forces take advantage of their disorder, further hindering participation in God. There are unclean spirits who deceive people, exploiting the human race’s disordered structure. Achard states that these unclean spirits “do not enter into battle against us for an insignificant reason, but for our eternal inheritance. This they cannot acquire for themselves, but they can take it away from us, whom they wish to have as sharers in their misery.”¹⁷⁷ They have the expressed mission of drawing people away from God, explicitly preventing people from participating in God. They present an alternative, false order antithetical to God’s intended order: “The order of the world, ‘in rioting and drunkenness, in debauchery and impurity, in strife and envy,’ and other such things, is not order, but simply confusion and disorder; the equality of the world is inequality.”¹⁷⁸ Vice is presented as virtue and virtue as vice. The temptations of the world are celebrated as goods all in an attempt to harm humans further. The world “with its delights, tries to soften human firmness and to

¹⁷⁶ Achard, 5.4 (Feiss, 144). “peccando vero comparalus est jumentis et, quod deterius est, similis factus est illis, in quamdam bestialitatem transeundo.” (Châtillon, 70).

¹⁷⁷ Achard, 9.2 (Feiss, 66). “Nec pro parva re contra nos bella ineunt, sed pro eterna hereditate, non ut sibi eam adquirant, sed ut eam nobis auferant quos desiderant sue miserie habere consortes.” (Châtillon, 103).

¹⁷⁸ Achard, 13.23 (Feiss, 235). “ordo mundi, in commessalationibus et ebrietatibus, in cubilibus et impudiciis, in contentione et emulatione, et in ceteris consimilibus, non est ordo, sed sola confusio et inordinatio; mundi equalitas est inequalitas.” (Châtillon, 155).

weaken the strength of its [the world's] adversaries.”¹⁷⁹ Although evil spirits or the world cannot force a person to sin, they can tempt and distract people away from pursuing participation. Thus a new environment is created, a kind of anti-Eden. Instead of an environment in which the human race can flourish and the temptations of the devil could be resisted, this new environment draws the human race further away from sources of order and participation.

Despite the aggressive posture that the world takes against the human race, humans are blissfully unaware. They are oblivious to their own internal disorder and to the external forces exploiting their weaknesses. Instead, “the spirit neglects its own salvation and wanders about unarmed and naked in the midst of its enemies.”¹⁸⁰ Achard decries the human race’s lack of attention and action:

It should be totally intent on calling everything back with the help of God to the order of the first creation, on mortifying its members which are upon the earth, and on crucifying the flesh with its evil inclinations and desires, so that the subdued flesh might serve the spirit, and the world itself, which was made for humans, might also work for humanity’s good according to God’s original plan. Thus might all the flaming arrows of the evil enemy be extinguished.¹⁸¹

Humans ignore their best interests, and wander about in the midst of their enemies, moving further and further away from God in the regions of unlikeness by guilt.

The third region of unlikeness that of punishment follows the region of guilt. The region of unlikeness by punishment is hell. It is what awaits those who dwelt in the

¹⁷⁹ Achard, 2.2 (Feiss, 151). “delectationibus suis rigorem hominis emollire conatur, adversis fortitudinem debilitare.” (Châtillon, 38).

¹⁸⁰ Achard, 9.2 (Feiss, 66). “propriam salutem negligens, inermis et nudus inter medium hostium vagatur.” (Châtillon, 103).

¹⁸¹ Achard, 9.2 (Feiss, 66). “Cujus tota intentio esse deberet ut omnia, gratia Dei adjutus, ad prime conditionis ordinem revocaret, ut sua membra que sunt super terram mortificaret et carnem cum vitiis et concupiscentiis crucifigeret, ut caro subjecta spiritui deserviret, et ut ipse mundus, qui propter hominem factus est, secundum primam Dei institutionem homini cooperaretur in bonum, quo modo omnia tela ignea hostis nequissimi extinguerent.” (Châtillon, 103-104).

region of unlikeness by guilt during their lifetimes. Achard saw their punishment as fitting for they are “deserving of punishment and wrath because they did evil”¹⁸² and “by sinning, humans were made a slave of sin, and by the just judgment of God, handed over to the power of the devil.”¹⁸³ Achard rejected the idea that the devil had any of claim over the human race, for his trickery would not be rewarded with rights, “for his part, the devil had no claim over humans because he had seduced humans; on the contrary, if he had had any such right, he would have justly lost it on account of the injury he did to God by seducing his servant, and for the treachery perpetrated against humans.”¹⁸⁴ Rather God used the devil as an instrument of punishment. Thus, the human race “was turned over to the power of the cruel tyrant, to the hand of the torturer, who like a ferocious tyrant began to savage and violently oppress humanity, hurling it down from one evil to another, and dragging it from one death to another.”¹⁸⁵ Humans are enslaved by their own disordered structure. They are both perpetrators and victims of disorder. Left to themselves, their telos is the region of unlikeness by punishment.

7: Conclusion: Babylon, Jerusalem, and Hope

Sin leaves humanity disordered, deluded, and dispossessed. Humans are disordered within themselves and in the relationships with God, neighbor, and creation. They cannot judge the world or themselves correctly, and thus delude themselves into not

¹⁸² Achard, 14.5 (Feiss, 266). “dignus est pena et ira eo quod fecit mala.” (Châtillon, 177).

¹⁸³ Achard, 3.2 (Feiss, 113). “Sic ergo homo peccando factus est servus peccati, et justo Dei iudicio traditus est in potestatem diaboli.” (Châtillon, 46).

¹⁸⁴ Achard, 3.2 (Feiss, 113). “Qui tamen, quantum ad se attinet, nullum jus habuit in hominem, ipsum seducendo; immo, si quod prius habuisset, merito illud amisisset pro injuria quam fecit Deo, ejus servum seducendo, et pro fraude homini illata.” (Châtillon, 46).

¹⁸⁵ Achard, 3.2 (Feiss, 114). “traditus est in potestatem tyranni sevissimi, in manum tortoris, qui tamquam tyrannus truculentus cepit sevire et hominem violenter opprimere, de malo in malum precipitando, de morte in mortem trahendo.” (Châtillon, 46).

accepting responsibility for sin. They are dispossessed, wandering in the regions of unlikeness, obviously driven even further away from their intended home. Their state causes them to be deprived of any resources that could help them move towards the regions of likeness. Achard summarized the situation through the use of the cities of Jerusalem and Babylon:

Before sin the first human being was in Jerusalem, that is, in the vision of peace, in paradise, in the place of delights; this endured as long as the human mind was subject to its superior through loving devotion and humble obedience, the will was subject to reason, sensory activity to the will, the flesh to the senses, and the world to the flesh.¹⁸⁶

And:

Therefore, the man was cast from the light of knowledge into the darkness of ignorance, from righteousness into iniquity, from peace into confusion, from the mountain of contemplation into the valley of tears, from liberty into slavery, from Jerusalem into Babylon. For very little, almost for nothing—for the enjoyment of one piece of fruit—he lost many great goods and found a multitude of evils.¹⁸⁷

Here, the cities of Jerusalem and Babylon act as symbols of peace and unrest, respectively. Babylon is the destination for those who travel through the regions of unlikeness, while Jerusalem is the final location for travelers through the regions of likeness. Humanity longs for Jerusalem: “in this life affectivity and understanding, or will and reason, would wish, if they could, to see the condition and situation of the true land of promise, the heavenly Jerusalem.”¹⁸⁸

¹⁸⁶ Achard, 7.2 (Feiss, 171). “Primus etenim homo ante peccatum fuit in Jerusalem, in visione pacis, in paradiso, in loco deliciarum, quamdiu mens hominis per piam devotionem humilemque obedientiam suo superiori subdita fuit, et voluntas rationi, et sensualitas voluntati, et caro sensualitati, et mundus carni.” (Châtillon, 85)

¹⁸⁷ Achard, 7.2 (Feiss, 172). “Itaque ejectus est homo de luce cognitionis ad tenebras ignorantie, de justitia ad iniquitatem, de pace ad confusionem, de monte contemplationis in vallem plorationis, de libertate in servitutem, de Jerusalem in Babylonem. Pro minimo tamen et fere pro nichilo tot et tanta bona perdidit, et mala tam multiplicia invenit, videlicet pro unius pomi fruitione.” (Châtillon, 85)

¹⁸⁸ Achard, 8.2 (Feiss, 180-181). “Jam enim in hac vita affectus et intellectus, sive voluntas et ratio, statum et situm terre vere promissionis, et supernam Jerusalem” (Châtillon, 94)

It is through the image of Jerusalem that Achard introduces Christ, humanity's hope. In six sermons Achard makes the Jesus-Jerusalem connection and in all six sermons Christ leads sinners to Jerusalem or prepares Jerusalem for sinners.¹⁸⁹ It is Christ alone who can rescue the human race, who can restructure their interior and who can guide them out of the regions of unlikeness and through the regions of likeness. Achard does not leave his audience wallowing in images of sin, unrest, and disorders, but firmly counters those images with the hope of Christ. No longer does his audience have to live as shackled slaves being carried off to Babylon. They can be led by Christ to Jerusalem, the heavenly city of peace.

¹⁸⁹ Sermons 5, 6, 7, 8, 11, and 15.

Chapter 4: Christ's First Advent: Original Righteousness

1: Introduction

Human participation in God is the underlying driving force of Achard of St. Victor's theology. Achard's theological anthropology accounts for humans' ability to participate in God by creation and their potential to participate in God by righteousness and beatitude. Sin distorts and stymies human potential, preventing humans from participating beyond the mode of creation and stripping humans of any resources to help themselves. It is into this state the Christ intervenes on behalf of humanity, but without the cooperation of humanity. Achard's Christology is intriguing because he eschews esoteric speculation in favor of practical applications for the lives of believers. Achard operates on the principle that there are aspects that are knowable about Christ and aspects that are beyond the grasp of reason, which must be believed by faith. Achard accounts the "mechanics"¹⁹⁰ of the Incarnation as unknowable in this life, and thus he does not concern himself with questions of *how* the Incarnation occurred, but rather *why* the Incarnation occurred. The shunting of unknowable questions into the realm of divine mystery¹⁹¹ allows Achard to present his Christology in terms of what Christ does for humanity. Instead of looking backwards to examine Christ before he was incarnate or how the Incarnation took place, Achard's Christology looks forward towards the beatific

¹⁹⁰ Achard, 15.24 (Feiss, 332). "What intellect could grasp his way, by which he became a way for us, even feebly—that is, how he comes from the bosom of the Father into the bosom of his mother? How was flesh conceived of Spirit, a human being of God. How from the closed womb of the Virgin did he appear in the world 'like a bridegroom coming out of his wedding chamber' but with no doorway?" "Viam autem ejus, qua nobis via factus est, quis vel tenuiter capiat intellectus? Quomodo scilicet de sinu Patris in sinum venerit matris? Quomodo de Spiritu concepta est caro, de Deo homo? Quomodo de utero Virginis clauso apparuit in mundo tamquam sponsus procedens de thalamo suo, sed sine ostio? (Châtillon, 227-228). Italics Châtillon's.

¹⁹¹ In *Sermon 15*, Achard lists 10 divine mysteries of faith, one of which is the incarnation. See sections 15.17-15.33.

union of the faithful and Christ. Therefore, Achard limits his Christological discussion, presenting Christ's person and work in a piecemeal fashion, but always in relation to increased human participation in God. This chapter will present Achard's Christology, despite its occasional unanswered questions and logical missteps, as the foundation of further human participation in God by righteousness and beatitude.

2: Christ Coming into the Flesh: The Incarnation

Achard's Christology is most clearly articulated in *Sermon 3: On the Coming of the Lord*. Achard starts the sermon with the words of Revelation, "Come, Lord Jesus," admonishing all those who do not long for the day of Christ's return.¹⁹² The second coming is the long awaited completion of the work that began in the first coming, the incarnation. Achard describes three times and ways that Christ comes to humans in order to work on their behalf, each advent progressively building upon the preceding advent(s).

Bountiful in mercy, he came first *into* flesh, having become a human being; he is going to come a second time at the end of time, not into flesh but *in* flesh. Between the first coming into flesh and the second in flesh, he comes invisibly *in* the Spirit *into* our spirit. He came first *into* flesh, to dwell among us; then he comes *in* the Spirit *into* our spirit, to dwell *in* us; finally, he will come in flesh to dwell *among* us and *in* us. He came first to act on our behalf, even without us; then he comes in the Spirit, to work in us, but not without us; at last, he will come to reward the works he did on our behalf and without us as well as those he did in us, but not without us.¹⁹³

¹⁹² Achard, 3.1 (Feiss, 111).

¹⁹³ Achard, 3.1 (Feiss, 112). "Copiosus igitur in misericordia, prius venit in carnem factus homo; secundo in fine seculorum est venturus, non in carnem, sed in carne; et inter primum adventum in carnem et secundum in carne, venit in spiritu invisibiliter in spiritum nostrum. Prius venit in carnem, ut habitaret inter nos; deinde venit in spiritu in spiritum nostrum, ut habitet in nobis; tandem veniet in carne, ut habitet inter nos et in nobis. Prius venit ut operaretur pro nobis, et sine nobis; deinde in spiritu in spiritum nostrum, ut operetur in nobis, non sine nobis; postremo veniet ut remuneret opera que fecit pro nobis, et sine nobis, et ea que fecit in nobis, non sine nobis. (Châtillon, 43-44). Italics mine.

The first is the Incarnation which Achard describes as *into the flesh* and as a work “on our behalf, but without us.” Christ’s second coming is pneumatological, that is through a joining of his and human spirit, described as coming “*in the Spirit, into our spirit*” and as a time of cooperative work between humans and Christ. This pneumatological advent will be the focus of chapters 6 and 7. Lastly, Christ comes *in flesh* in order to reward both modes of work and has a distinctly eschatological character, which will be addressed in chapter 8. To put Christ’s comings in terms of participation, the Christological and pneumatological advents are the foundation and development, respectively, of participation by righteousness and the final advent is participation by beatitude.

2.1: Trinitarian action and the Incarnation

In order to understand how humans can participate in God, it is essential to establish the Trinitarian actions within the incarnation. Achard describes the first coming, the Incarnation, as when Christ came “*into the flesh, to dwell among us,*”¹⁹⁴ but how does Christ’s actions involve the other members of the Trinity? If one is to affirm that the eternal Word, the second person of the Trinity, became united to a human mind and body, one must also account for the roles of the other persons of the Trinity-their roles in the Incarnation and why the Father and the Holy Spirit are not incarnate. Jean Châtillon provides a concise lineage of the relevant debate about the roles of the members of the Trinity in the Incarnation and why it was fitting for the Son to be united with human nature and flesh.

¹⁹⁴ Achard of St. Victor, “Sermon 3: On the Coming of the Lord,” 3.1, (Feiss, 111). “Prius venit in carnem, ut habitaret inter nos” (Châtillon, 43). Italics mine.

[The role of the Trinity in the Incarnation is] a theological problem that the Christian tradition has often addressed and that had been raised again towards the end of the eleventh century by Roscelin. The positions of the famous nominalist are fairly well known... To this argument [Roscelin's] Anselm responded by vigorously reaffirming the traditional doctrine of the distinction between the persons in the real unity of their common essence. He then recalled that the three persons could not all assume human nature because such a doctrine would be inconsistent with the teaching of the Church that the Incarnation was conducted by the person of the Word... [This question] was taken up by theologians of the twelfth century and it reappears in *De Sacramentis*, in which Hugh of St. Victor addresses it in a slightly different way. After starting, in effect, with why it was necessary that the Son, rather than the Father or the Holy Spirit, assumed the human nature, Hugh wonders how the second person of the Trinity could alone be united with the human nature, while being consistent with the teaching of the Church which says that all transactions that occur outside the divine essence must be assigned simultaneously to the three persons and that the Incarnation should therefore be also the common work of the Father, Son, and the Holy Spirit.¹⁹⁵

Achard's response to the questions echoes both Anselm and Hugh's answers. In *Sermon 1: On the Birthday of the Lord*, Achard stresses the unbreakable unity between the three persons of the Trinity: "we find there no composition of parts, no diversity of forms, no variation of accidents, and therefore the highest unity exists where there is no diversity of natures or wills."¹⁹⁶ There is no room for any form of tritheism within Achard's system, for the persons of the Trinity are only distinct in regard to their relationships with each

¹⁹⁵ Châtillon, *Théologie Spirituelle et Métaphysique dans L'oeuvre oratoire d'Achard de Saint-Victor*, Paris, Vrin, 1969: 186-187. "mais d'un problème théologique que la tradition chrétienne avait souvent abordé et qui avait été soulevé à nouveau, vers la fin du xi siècle, par Roscelin. Les positions de ce célèbre nominaliste sont assez bien connues... A cette argumentation Anselme avait répondu en réaffirmant d'abord vigoureusement la doctrine traditionnelle de la distinction des personnes dans l'unité réelle de leur commune essence. Il avait rappelé ensuite que les trois personnes ne pouvaient assumer ensemble la nature humaine, car une telle doctrine aurait été en contradiction avec l'enseignement de l'Eglise selon lequel l'incarnation a été réalisée en la personne du Verbe... avait été reprise par les théologiens du xii siècle. Ainsi reparait-elle notamment dans le *De sacramentis* de Hugues de Saint-Victor qui l'aborde d'une manière un peu différente. Après avoir indiqué, en effet, les raisons pour lesquelles il convenait que le Fils plutôt que le Père ou l'Esprit-Saint assumât la nature humaine, Hugues se demande surtout comment la seconde personne de la Trinité a pu être seule unie à la nature humaine, alors que l'enseignement le plus constant de l'Eglise affirme que toutes les opérations dont le terme est extérieur à l'essence divine doivent être attribuées simultanément aux trois personnes et que l'Incarnation doit être par conséquent, elle aussi, l'oeuvre commune du Père, du Fils et de l'Esprit-Saint." Translation mine.

¹⁹⁶ Achard, 1.1 (Feiss, 98). "Ibi enim nulla partium est compositio, nulla formarum diversitas, nulla accidentium variatio, ideoque summa unitas ubi nulla naturarum, nulla diversitas voluntatum est." (Châtillon, 25).

other.¹⁹⁷ While only the Son was united with human nature, all three are present through the same grace: “we must be aware that wherever the Son is by the inpouring of grace and the bestowal of gifts, there the Father and Holy Spirit are by the same inpouring of grace and bestowal of gifts.”¹⁹⁸ There is a unity that exists between the members of the Trinity that is greater than any other type of unity; therefore the unity that the Son has with humanity through the Incarnation neither breaks nor negates the unity of the Son with the Father and the Spirit. The Son is united to a human mind and flesh through the action of the whole Trinity. “Neither the Father nor the Holy Spirit is incarnate,” Achard explains, “although the whole Trinity brought about the Incarnation. The Father united flesh not with himself but with the Son, and so too the Holy Spirit joined the same flesh not to himself but to the Word. Three [persons] worked as one, producing not three things, but one.”¹⁹⁹ This action that united the human nature with divine nature and person is an action of the entire Trinity. While there is a physical unity between the Son and the human nature, there is a greater unity of divine essence that makes the other two persons of the Trinity present, even if not incarnated.

The Father and Holy Spirit are present in the Incarnation through their unity with the person of the Son. The Incarnation is the start of the process that will increase human participation in God by righteousness and beatitude, which culminates in human union with the Trinity, so it is important to account for the Trinity’s presence and action at

¹⁹⁷ Achard, 1.1 (Feiss, 98).

¹⁹⁸ Achard, 1.2 (Feiss, 98). “Sciendum itaque est quod ubicumque Filius est per gratie infusionem et donorum largitionem, ibi Pater et Spiritus sanctus per eandem gratie infusionem et donorum largitionem.” (Châtillon, 25-26).

¹⁹⁹ Achard, 1.2 (Feiss, 98-99). “non enim Pater vel Spiritus sanctus est incarnatus, quam tamen incarnationem tota Trinitas operata est. Pater enim univit carnem non sibi, sed Filio ; sic et Spiritus sanctus eandem carnem non sibi, sed Verbo connexit Tres enim operati sunt in uno, non tria, sed unum.” (Châtillon, 25)

every stage. The Trinity is, in some way, extending itself, reaching out to humanity in order to pull humanity into the Trinitarian life. As the participation process, the work is more strongly attributed to one of the persons of the Trinity, but at all points of the process, all the members of the Trinity are present and active.

2.2: Scriptural Titles of Son and Word

Along with Trinitarian justifications, there is also a scriptural basis for the Son being the only person of the Trinity to become incarnate. Achard wrote, “according to what is specifically said of [the Son] in the Sacred Scriptures, it seems that neither the Father nor the Holy Spirit is as *idoneus* to carry out and complete these things.”²⁰⁰ *Idoneus* can be translated as “qualified,” but in this context it is more appropriate to translate it as “proper” or “fit.” The Son, because of his relationship with the other two members of the Trinity, is the most fitting to come *into the flesh*. Through a series of rhetorical questions, Achard identifies scriptural titles to describe the Trinitarian person who became incarnate. Two that emphasize Christ laying the foundation for human participation are “Son” and “Word.” In his exegesis of the title of “Son,” Achard continues the theme of Trinitarian relationship, but he teases out the title in terms of the rights afforded a son, namely inheritance. The second person is the Son by nature, but through him, humanity becomes adoptive children. Achard asks who is as fitting “to lead the children of adoption to their inheritance as the Son whose inheritance it is, without whose consent strangers could not justly be led in even by the Father himself or the Holy

²⁰⁰ Achard, 1.2 (Feiss, 99). “Secundum ea enim que in sacris paginis specialiter de eo dicuntur, videtur quod ad hec exequenda et peragenda nec Pater, nec Spiritus sanctus esset tam idoneus.” (Châtillon, 28)

Spirit.”²⁰¹ There is an overlap between the Trinitarian relationship of Father and Son and the cultural rights granted to biological sons. According to custom and law, a son is entitled, by birth, to his father’s possessions. As the Son, Christ can offer familial relationship to otherwise estranged humans. Christ’s extension of his Sonship to others is important within Achard’s theology because it acts as the foundation of all other human relationships with God and neighbor. The theme of relationships receives increased attention in Achard’s sermons as his discussion turns human cooperation in participating in God through righteousness and beatitude. Relationships are an integral part of participating by righteousness and beatitude, a point which will receive further attention in chapters 6 and 7. Without Christ’s extension of Sonship, humans would remain estranged from each other and from God and would only participate in God by creation.

Within Sonship is the idea of inheritance. When inheritance placed in the larger context of Achard’s theology and spatial images, a helpful point emerges. The idea of Sonship and inheritance ought to lead the mind to the parable of the Prodigal son. Achard explicitly references the prodigal son in his discussion of the second region of unlikeness (*Sermon 9*), that of punishment and guilt, which is placed in contrast with the second region of likeness, that of grace and participation by righteousness. When the prodigal son and Trinitarian Son are held in contrast to each other, then the second person of the Trinity becomes the anti-prodigal son. Instead of breaking family ties and squandering his inheritance, the Trinitarian Son extends the family bond, inviting more people to share the inheritance. There is an analogous relationship between the prodigal

²⁰¹ Achard, 1.3 (Feiss, 99). “quis tam idoneus ad filios adoptionis introducendos in hereditatem, quam ipse Filius cujus est hereditas, sine cujus consensu alieni introduc recte non possent, etiam ab ipso Patre vel Spiritu sancto.” (Châtillon, 28).

son/Trinitarian Son and the region of punishment-guilt/region of grace and participation by righteousness; the prodigal son went into the region of unlikeness, but the Trinitarian Son will lead people into the region of likeness.

The next title is Word, which harkens back to Achard's theological anthropology and participation by creation. Instead of associating the Word with wisdom or creation, Achard treats it literally, as language. He then casts two of effects of sin, misunderstanding and ignorance, as human infirmities that are characterized by the absence of words.²⁰² "Humanity was deaf, and therefore also mute; deaf with respect to understanding the truth, mute with respect to its confession. Hence, it was fitting that the Word of God came to open the ears of the deaf to understand the truth and to open the mouth of the mute to confession of the truth."²⁰³ This focus on the sensory and the intellectual aspects of language connects to Achard's emphasis on the person as one who bears the image of God via reason and as one who receives and processes sensory information from the world. As noted in chapters 2 and 3, sin distorts a person's reason and ability to judge worldly sensory information. Humans are deaf because they can no longer hear God. This leads to being mute because they are ignorant of their own sensual and willful distortions and therefore cannot make proper confession. Achard's treatment of "Word" thus addresses the results of sin from the vantage point of his theological anthropology, in which words ought to penetrate the mind through the sense of hearing, teaching the mind truth, and then words ought to pour out of the mouth, confessing the

²⁰² This may be a play on Anselm's metaphor of blindness to describe sin found in *De Conceptu Virginali*, 5.

²⁰³ Achard, 1.3 (Feiss, 100). "Homo surdus erat, ideo consequenter et mutus: surdus ad veritatis intelligentiam, mutus ad veritatis confessionem. Unde convenienter venit Verbum Dei, ut aures surdi aperiret ad veritatis intelligentiam, et os muti reseraret ad veritatis confessionem." (Châtillon, 30).

learned truth. Instead, the ears are closed off, and because they cannot hear the truth, humans cannot speak the truth. Therefore, the Word coming *into the flesh* corrects the fallen condition.

The titles of Son and Word are significant because they draw attention to the person of Christ, but also to the work of Christ on behalf of humanity. As Word, Christ heals the internal cognitive effects of sin, allowing the healed one to understand oneself and the world in a new, and more accurate, way. As Trinitarian Son, Christ establishes relationships amongst humans, an important aspect of participation by righteousness, and adopts humanity into the Trinitarian “family,” foreshadowing participation by beatitude. The scriptural titles Achard chooses to highlight reinforce his focus on Christology in light of the reestablishment of the human ability to participate by righteousness, for the effects of Christ as “Son” and “Word” are part of the content of righteousness.

3: Christ’s Human Nature

The second person of the Trinity became incarnate, uniting the divine nature to a human nature in a divine person.²⁰⁴ The divine nature was not altered or compromised in any way, but the same cannot be said of the human nature. This section treats the effects of the Incarnation on Christ’s human nature because Achard’s theology of participation by

²⁰⁴ Achard’s position on how the two natures are united is unclear. Franklin Harkins argues that Achard’s Christology fits within the subsistence theory model. See Franklin Harkins, “Homo Assumptus at St. Victor: Reconsidering the Relationship between Victorine Christology and Peter Lombard’s First Opinion” *The Thomist* 72 (2008): 595-624. But Richard Cross, in “Homo Assumptus in the Theology of Hugh of St. Victor: Some Historical and Theological Revisions,” *The Journal of Theological Studies*, 65.1 (April, 2014), 62–77, and Jean Châtillon, in *Théologie Spiritualité et Métaphysique dans L’œuvre Oratoire D’Achard de Saint-Victor*, Paris, Vrin, 1969: 183-216 and “Achard de Saint Victor et les controverses christologiques de XII siècle”, *Mélanges offerts au R.P. Ferdinand Cavallera, doyen de la faculté de Théologie de Toulouse à l’occasion de la quarantième année de son professeur, Toulouse, Bibliothèque de l’Institut Catholique*, 1948: 317-337, argue that Achard holds the *homo assumptus* position. While both authors make strong arguments, neither is so compelling as to definitively categorize Achard’s position.

righteousness and beatitude are dependent upon Christ's nature and what Christ does as human. First, I will present how the Incarnation affects Christ's human nature itself in terms of Christ's knowledge and virtue. I will then move to Christ's salvific actions, which are dependent upon his knowledge, virtue, and divinity, that work for humanity, but without humanity's cooperation.

3.1: Christ's knowledge²⁰⁵

For Achard, Christ had to have the fullness of divine knowledge because, as a member of the Trinity, he would possess the fullness of knowledge in his divine nature and the fullness of divine knowledge will play a necessary role in Christ's ability to act meritoriously and salvifically on behalf of humanity. To support the position that Christ had complete divine knowledge, Achard draws from the authority of the Church and Scripture, particularly Colossians 2:9 ("in him all the fullness of divinity dwells bodily") to which he refers in sermons 1, 4, 5, 14, and 15. In *Sermon 4*, Achard emphasizes that by grace Christ's human nature shares in all the positive attributes of the divine nature.

²⁰⁵ This was a hotly debated question during the twelfth century, notably in regards to Christ's knowledge and virtue. Marcia Colish provides a helpful survey of positions into which Achard can be situated in her book, *Peter Lombard*, from which this survey is indebted. Augustine maintained that Christ's knowledge did not develop over time, but Christ's mind had perfect knowledge from its first moment of being. According to Colish, the twelfth century controversy over Christ's knowledge was sparked by Walter of Mortagne who reasserted Bede's position that Christ's knowledge could develop over time just as Christ physically developed (Colish, 439). To say that Christ had the fullness of knowledge from the very beginning of his life seemed to contradict the idea that Christ was like all other humans in everything except sin. The fullness of knowledge compromises the fullness of humanity. The Laon masters reacted vigorously against Walter, asserting that "while the human Christ knew as much as the Word knew, His mode of knowing was different; the human Christ knew by an infusion of grace, not by nature" (Colish, 440). The Abelardians took another reactionary position, conceding that "the human Christ could contemplate the divine essence" but "could not do so, during his lifetime, in an exhaustive manner" (Colish, 440). In this position, Christ has a more human psychology and the utter unknowability of God is affirmed. Hugh of St. Victor aligned himself more closely to the masters of Laon, but instead of drawing a distinction between wisdom itself and acquired wisdom. "The Word is wisdom; the human Christ possesses wisdom" (Colish, 440). Hugh stresses that Christ acquires divine knowledge through participation in Wisdom, so "this participated knowledge is not identical with the knowledge enjoyed eternally by the Word" (Colish, 440).

He writes, “whatever is said of God positively—for example, that God is ‘wise’, ‘good’, and the like—is said of the humanity as well”²⁰⁶ and, “when he [Paul] says ‘all’ he includes everything in God, like power, wisdom, and goodness.”²⁰⁷ In Achard’s mind, to attack the human Christ’s possession of all the positive attributes of God is to question his divinity. In *Sermon 4*, he articulates the logical inconsistency of the claim that Christ only had partially divine power, but the same could be said for all wisdom and goodness as well: “now if the assumed humanity did not have as much power as the Word, how would it be true that all power had been given to him. Or if he does not possess omnipotence, how is he omnipotent? And if he is not omnipotent, how is he God?”²⁰⁸ Likewise, if Christ does not have the fullness of divine knowledge, he cannot be said to be omniscient. If Christ lacks omniscience, then is he really the second person of the Trinity incarnate? For Achard, Christ’s knowledge act as a verifying markers of the reality of the incarnation.

Sermon 1 contains a strikingly similar exegesis of Colossians 2:9,²⁰⁹ but Achard elaborates on Christ’s knowledge, which gives insight to how the union with the divine nature affected Christ’s human nature. He affirms the absolute unity of the human mind

²⁰⁶ Achard, 4.5 (Feiss, 132). “Quicquid enim de Deo dicitur positive, et de homine, ut sapiens, bonus et similia.” (Châtillon, 60)

²⁰⁷ Achard, 4.5 (Feiss, 132). “Cum dicit *omnis* comprehendit omnia que in Deo sunt, ut potentiam, sapientiam, bonitatem.” (Châtillon, 60)

²⁰⁸ Achard, 4.5 (Feiss, 132). “si enim tantam potentiam homo assumptus non haberet quantum Verbum, quomodo verum esset omnem potestatem sibi datam fuisse? Vel si non habet omnipotentiam, quomodo est omnipotens? Et si non est omnipotens, quomodo est Deus?” (Châtillon, 60)

²⁰⁹ Achard, 1.5 (Feiss, 103). “The meaning of this: ‘all’ is aimed at those who say that the assumed humanity has all knowledge but not omnipotence; ‘fullness’ is aimed at those who say that he does not have as much power, or wisdom, or goodness as the Word himself has; and, lest someone explain all this in reference to the Word and not in reference to the assumed humanity, he adds ‘bodily’, that is, in the assumed humanity, which is a body.” “Dicens : omnem, arguit eos qui dicunt hominem assumptum omnem scientiam sed non omnipotentiam habere; plenitudinem dicit contra eos qui dicunt nec tantam potentiam, nec sapientiam vel bonitatem habere quantum habet ipsum Verbum; et ne quis hoc totum de Verbo et non de homine assumpto exponat, subjungit : corporaliter, id est in homine assumpto, qui est corpus.” (Châtillon, 32-33)

with the Word and participation in the Word's wisdom, so "from the very moment of his conception he enjoyed in every way the contemplation of the divinity in his mind, which was personally united and immediately conjoined to the godhead, and in some fashion absorbed by the glory of the Lord."²¹⁰ In this union of divine and human natures, the divine nature overwhelms the human mind, flooding it with divine wisdom. In the union, Christ's human mind "became one spirit, one person, one God, possessing all of the same power, wisdom and goodness by grace that the Word has and had from eternity by nature... The divinity bestowed itself on him to be shared completely and fully; it reserved nothing for itself."²¹¹ While the mind is absorbed by the glory of the Lord, the divine nature allows the mind to participate in all possible divine attributes, including divine knowledge.

The contrast of Achard's position with that of his teacher, Hugh of St. Victor, the importance of Christ's full knowledge for Achard's vision of participation. Jean Châtillon notes the striking similarity between Hugh and Achard's treatment of Christ's knowledge, but notices a slight, but significant difference.²¹² In his *De sapientia animae Christi*, Hugh writes that the mind of Christ has by grace what God has by nature.²¹³ Achard sometimes substitutes the "mind" for "assumed human."²¹⁴ In *Sermon 5*, Achard

²¹⁰ Achard, 1.5 (Feiss, 102). "vero statim a sua conceptione omnimoda fruebatur divinitatis contemplatione secundum mentem, que deitati personaliter erat unita et immediate conjuncta, et quodammodo a gloria Domini absorpta." (Châtillon, 31-32).

²¹¹ Achard, 1.5 (Feiss, 102). "unus spiritus, una persona, unus Deus est effecta, omnimodam habens eandem potentiam, sapientiam, bonitatem per gratiam, quam et Verbum habet vel habuit ab eterno per naturam... totam enim et secundum plenitudinem se prebuit illi divinitas ad participandum, nichilque sibi reservavit quod homini assumpto non dederit." (Châtillon, 32).

²¹² Châtillon, *Théologie Spirituelle et Métaphysique*: 202

²¹³ Hugh of St. Victor, *De sapientia*, P.L., CLXXVI, 855 A. "animam Christi omnia habere per gratiam quae Deus habet per naturam."

²¹⁴ In *Sermon 1*, Achard mentions the mind, not the assumed nature. I have included a longer quote for the sake of subject clarity. "Christus vero statim a sua conceptio omnimoda fruebatur divinitatis contemplatio secundum mentem, que deitati personaliter erat unita et immediate conjuncta, et quodammodo a Gloria

wrote, “the humanity assumed has by grace no less than the assuming Word has by nature.”²¹⁵ Châtillon posits that by “substituting the expression ‘homo assumptus’ for the word ‘anima’ Achard wanted to emphasize the full participation of the humanity of Christ, both his soul and in his body, in the fullness of the Godhead. He wanted to emphasize at the same time the concrete reality of the assumed man while defending his divinity with the same vigor.”²¹⁶ The totality Christ’s humanity participates in the divine attributes. The language of totality will reappear when Achard describe human participation in divine beatitude thus the way his divinity acts upon Christ’s humanity is acted upon foreshadows, in some way, the way other human natures will be divinely acted upon.

3.2: Christ’s virtue

Along with the fullness of knowledge comes the fullness of virtue. According to Achard’s theological anthropology, in a perfectly ordered human, the mind commands, but the will executes those commands. Therefore, Christ’s perfect mind commands his will, which executed those commands; the fullness of knowledge predicates the fullness of virtues. Drawing on Isaiah 7, Achard describes Christ’s food as butter and honey, which represent the testimony of a good conscience and divine contemplation²¹⁷, respectively, that is to say perfect virtue and full knowledge. The two form a pair, but

Domini absorta. Cui ineffabiliter adherens, unus spiritus, una persona, unus Deus est effecta, omnimodam habens eandem potentiam, sapientiam, bonitatem per gratiam, quam et Verbum habet vel habuit ab eterno per naturam.” (Châtillon, 31-32)

²¹⁵ Achard, 5.1 (Feiss, 140). “Non enim minus habet homo assumptus per gratiam quam Verbum assumns per naturam.” (Châtillon, 67).

²¹⁶ Châtillon, *Théologie Spiritualité et Metaphysique*: 202. “En substituent l’expression *homo assumptus* au mot *anima*, Achard veut souligner la participation totale de l’humanité de Christ, dans son âme et dans son corps, à la plénitude de la divinité. Il veut insister en même temps sur la réalité concrète de l’homme assume qu’il va défendre avec la même vigueur que sa divinité.” My translation.

²¹⁷ Achard, 1.5 (Feiss, 102).

Achard emphasizes Christ's virtue, writing that Christ "from his conception...had every kind of innocence and perfect righteousness."²¹⁸ Innocence and righteousness are distinct for Achard, the former denoting the absence of evil, while the latter signifies the acquisition of all good.²¹⁹ So, not only was Christ born sinless, but also, he did not lack in any sort of virtue. Christ was not born morally neutral, like a blank slate, but was born fully formed of virtue because he was full of knowledge.

Christ's perfect knowledge shapes the kind of virtue that Christ had. To the axiom that Christ is like us in all things but sin, Achard adds a few more distinctions. "He bore all our infirmities except sin and *certain others, such as ignorance and difficulty in doing good, which are not sin, but which his perfection did not allow him to possess.*"²²⁰ Christ never struggled with an ethical dilemma or experienced moral ambiguity.²²¹ Furthermore, Achard notes that there are a few virtues that Christ cannot possess because they inherently include either evil or the lack of righteousness, namely penitence and faith. Penitence is only necessary for those who possess some sort of evil, and faith is for those who are not already contemplating divinity. Because Christ's mind was absorbed in the glory of divinity, he had no need to ever do penance, for he never did anything that required penance, and he did not need faith, because he was full of divine knowledge.

²¹⁸ Achard, 3.3 (Feiss, 116). "ab ipsa sua conceptione omnimodam habuit innocentiam consummatamque justitiam." (Châtillon, 48)

²¹⁹ Achard, 3.3 (Feiss, 116).

²²⁰ Achard, 3.3 (Feiss, 116-117). "suscepit omnes infirmitates nostras, preter peccatum, et preter quasdam infirmitates que non sunt peccata, quas sua perfectio se habere non permisit." (Châtillon, 49-50). Italics mine.

²²¹ Achard seems to be following Hugh of St. Victor on this points. According to Colish, "Hugh says that Christ was morally unlike prelapsarian man, in that He possessed no vices and experienced no inordinate inclinations or temptations." (Colish, *Peter Lombard*, 446).

While critics could suggest that this kind of “absorption by glory” and union compromises Christ’s human nature, Achard seems to see it as a fulfillment of human nature. It is not inconsistent with Achard’s theological anthropology that the human mind could contemplate divinity, indeed, the mind united by grace in contemplation of God is participation by beatitude, which Achard envisioned as possible for all people. Similarly, humans have the potential, through the aid of grace, to have all the virtues. The unity of the divine and human natures in Christ does not destroy or compromise the human nature to a point of dissimilarity; rather, the unity foreshadows human nature in beatitude.

3.3: The Brightness and Brightening of Christ’s Divine and Human Natures

One of Achard’s distinctive collections of terms has to do with the idea of “brightness” (*candidata*). He uses the terms “brightness,” “brightening,” and “brightened” to describe the transmission of likeness; it is shorthand for participation. Achard will use the idea of brightness/brightening in multiple sermons to describe how divine likeness illuminates all. A simple overview of brightening, each part of which will receive greater detail throughout the next 5 chapters, will help us become familiarized with an otherwise odd term: Christ’s divine nature brightened Christ’s human nature and flesh, which in turn brighten all human nature and flesh individually and as the Church. When one considers the brightness in terms of light, the concept seems unintelligible. A turned on light may be bright and have the quality of brightness and may make the room itself bright, but the brightness of the room is non-transferrable; the room next door will not become bright. But if we consider brightness as warmth, for indeed what sources of light in the twelfth century would be without warmth, then Achard’s idea of brightness

makes more sense. Consider the warmth of a fire. The fire itself is warm and it warms the surrounding air; that warmed air then mediates warmth to more air. The warmth is most intense at the fire and gradually lessens as one moves away from the flame. The same is true for divine likeness. The brightness is most bright in the divine nature of Christ because it is brightness itself. The divine brightness brightens Christ's human nature, which starts the process of people becoming bright and mediating brightness to others. The brightness lessens—no human nature is as bright as Christ's human nature in this life—but it does continue. The brightness does not continually lessen through time, that is to say, people in the 21st century are not less bright than people in the 12th century. Rather through grace, Christ establishes a kind of baseline brightness in all people, which is then intensified through the life of faith. Again, all these forms of brightness and brightening will be given further attention in subsequent chapters. At this point, let us turn our attention to Christ's brightening of his human nature and flesh. In *Sermon 13*, Achard used the language of brightness and brightening to describe the relationship between Christ's divine and human natures. This brightening of human nature was threefold: Christ's particular subsisting human mind, his particular flesh, and human nature in general. For our purposes in this chapter, we will attend to the first two forms of brightening and treat the third in chapter 5.

The brightening of Christ's mind gives hints to Achard's ambiguous understanding of the hypostatic union. "The mind of Christ is not brightened by becoming bright after being dark; it was never dark, there or elsewhere. Before it began to exist there it was nowhere else, because it was nothing before that. From the moment it began to exist it could not be dark, because it immediately inhered perfectly and

personally to the Word himself.”²²² The hypostatic union allows for Christ’s mind to be brightened, that is to say, to have the fullness of divine knowledge. Since Christ’s mind came into existence united to the Word, it was brightened with perfect knowledge and the union precluded Christ’s mind from either commanding the will to go against the Good or being tempted by the will or flesh, thus he could only act in a perfectly virtuous manner. The first form of brightening through the hypostatic union provides an illustration of why Christ had perfect knowledge and virtue.

Not only Christ’s mind, but his whole self was brightened by the hypostatic union, which includes Christ’s flesh. Christ’s body was the same as all other human’s—subject to pain, suffering, and death. Achard presents Christ’s fleshly fragility as a form of darkness that needed to be brightened: “the brightness of glory was there with respect to his mind, the darkness of pain was there with respect to his flesh, in such a way that the flesh did not then share in this brightness, nor did the mind ever share in the darkness; there never was any pain in the mind of Christ, and as long as there was pain in the flesh of Christ, glory was not yet there.”²²³ Christ could feel pain and could actually die in his flesh, but his mind, perfectly bright, did not share in the darkness of the flesh and thus did not participate in the pain of the flesh. The flesh was made bright through Christ his resurrection. In the resurrection the brightening of Christ’s flesh was made complete because it was no longer susceptible to pain and death.

²²² Achard, 13.12 (Feiss, 223). “Mens igitur Christi non sic est candidata, quod ipsa de nigra facta sit candida; ipsa enim nigra nunquam fuit, sive ibi, sive alibi. Ante enim quam ibi esset, alibi nusquam fuit, quia ante nichil fuit; ibi autem, ex quo fuit, nigra esse non potuit, quia ipsi Verbo statim perfecte et personaliter inhesit.” (Châtillon, 147)

²²³ Achard, 13.13 (Feiss, 224). “candor glorie secundum mentem, nigredo pene secundum carnem, ita quod nec caro communicavit tunc huic candori, nec mens unquam huic nigredini, nec in mente enim Christi aliquando fuit pena, et in carne Christi, quamdiu fuit pena, nondum fuit ibi gloria.” (Châtillon, 147)

With the image of brightness and brightening, Achard conveys a sense that the divine nature radiates, forming and elevating that which it illuminates. Christ's divine nature brightens his human nature, but this does not ontologically change his human nature. Christ's mind is perfected, but it is still a human mind. The risen Christ's flesh no longer endures suffering, but it is still human flesh. Divine brightening perfects Christ's human nature, making it bright and radiant.

4: Christ's Work on Behalf of Humanity without the Cooperation of Humanity

In *Sermon 3: On the Coming of the Lord*, which contains the three ways Christ comes to humans (into flesh, in the Spirit into our spirit, in the flesh), Achard articulates the specific purposes of the first advent: "he first come into flesh in order to give for us the price of our redemption, and to liberate us from the yoke of sin and wretched slavery to the devil"²²⁴ and "he came first to bestow on us original righteousness, which consists of participation in the merits of Christ."²²⁵ Notice that Achard distinguishes the first advent by its mode and purpose. We have already discussed the mode, namely the Incarnation and Christ's possession of human nature, therefore let us turn our attention to the purpose. Each of Christ's actions in each of the advents contribute to the overarching goal of increasing human participation by righteous and beatitude in way specific to that advent. The purpose of the first advent was to liberate humanity from the bondage of the devil through paying the price of redemption and to confer original righteousness, which establishes the foundation for increasing human participation.

²²⁴ Achard, 3.1 (Feiss, 113). "Prius venit in carnem, ut pretium redemptionis nostre pro nobis daret et de iugo peccati et misera servitute diaboli liberaret." (Châtillon, 45).

²²⁵ Achard, 3.1 (Feiss, 112). "Prius venit ut nobis conferret iustitiam originalem, que consistit in meritorum Christi participatione" (Châtillon, 44).

4.1: The Price of Redemption

Achard utilizes elements of the ransom theory and Anselm's *Cur Deus Homo* to describe why and how Christ paid the price of redemption. Achard introduces elements of the ransom theory at the end of section 1 of *Sermon 3* and continues it through the middle of section 2:

He first came into flesh in order to give for us the price of redemption and to liberate us from the yoke of sin and wretched slavery to the devil...The first parent sold himself for nothing since he received only an apple in return for his servitude. The devil promised many things, saying 'You will be like gods, knowing good and evil on the day you eat' of the tree of knowledge of good and evil, but in making this promise he was acting deceitfully, for no one comes to the likeness of God and the fullness of knowledge through pride and transgression of a divine decree, but through humility and observance of God's precepts. Thus, by sinning humanity was made a slave of sin and, by the just judgment of God, handed over to the power of the devil.²²⁶

The issue, as presented here, is not that Adam wanted to be like God, but that instead of approaching divine likeness and knowledge through humility and obedience, he hastily took the route offered by the devil. By following the precepts of the devil, humanity became enslaved to the devil.

As we recall from the previous discussion of sin, Achard thinks that the world is a hostile place filled with the treacherous spirits intent upon deceiving people and of robbing them of their eternal inheritance.²²⁷ Achard vividly describes the consequence of sin as being "turned over to the power of the cruel tyrant, to the hand of the torturer, who

²²⁶ Achard, 3.1-3.2 (Feiss, 113). "Prius venit in carnem, ut pretium redemptionis nostre pro nobis daret et de iugo peccati et misera servitute diaboli liberaret...Primus namque parens gratis se vendidit, quia non nisi pomum pro sua servitute accepit. Diabolus quidem plura promisit, dicens: Eritis sicut dii, scientes bonum et malum, quacumque die comedere de ligno scientie boni et mali. Sed promittendo decepit: non enim ad Dei similitudinem et scientie plenitudinem venit per superbiam et divini decreti transgressionem, sed per humilitatem et preceptorum Dei observantiam. Sic ergo homo peccando factus est servus peccati, et justo Dei iudicio traditus est in potestatem diaboli. (Châtillon, 45)

²²⁷ Achard, 9.2

like a ferocious tyrant began to savage and violently oppress humanity, hurling down from one evil to another, and dragging it from one death to another.”²²⁸ The devil is described as “strong and armed” and as guarding his castle,²²⁹ conveying the sense that humanity is serving an eternal sentence in a maximum security prison. Even when humanity tries to resist, humanity “fell even more foully than usual, like a little bird caught in snare—the more it struggles to fly away the more it is held ensnared.”²³⁰ This language not only communicates the gravity of sin, but also a sense of humanity being utterly trapped. Achard’s language of hopeless confinement (slavery, ensnarement, captivity) articulates the feeling one has when one futilely struggles against sin. While the devil has no claim over humanity and he unjustly attacks humanity,²³¹ the fact that humanity is punished is just according to God’s just judgments.²³²

Achard claims that humanity “had nothing to give for the redemption of its soul” identifying humanity as the party that needed to pay the price. Because humanity sinned against God and not the devil, “the price was to be paid to God and not to the devil, to the judge, not to the torturer.”²³³ Once Achard identifies God as the recipient of the price of

²²⁸ Achard, 3.2 (Feiss, 114). “traditus est in potestatem tyranni sevissimi, in manum tortoris, qui tamquam tyrannus truculentus cepit seivire et hominem violenter opprimere, de malo in malum precipitando, de morte in mortem trahendo.” (Châtillon, 46)

²²⁹ Achard 3.2 (Feiss, 114). “dum fortis ille armatus” (Châtillon, 46)

²³⁰ Achard, 3.2 (Feiss, 114). “turpius solito cecidit, veluti avicula que laqueo capitur, quanto magis nititur evolare, tanto magis tenetur et illa queatur.” (Châtillon, 47)

²³¹ Achard, 3.2 (Feiss 113-114). “For his part, the devil had no claim over humanity because he had seduced humanity; on the contrary, if he had had any such rights, he would have justly lost it on account of the injury he did to God by seducing his servants, and for the treachery perpetrated against humanity.” “Qui tamen, quantum ad se attinet, nullum jus habuit in hominem, ipsum seducendo; immo, si quod prius habuisset, merito illud amisisset pro injuria quam fecit Deo, ejus servum seducendo, et pro fraude homini illata.” (Châtillon, 46)

²³² Achard, 3.2 (Feiss 113-114). “Thus, but sinning humanity was made a slave of sin, and, by the just judgment of God, handed over to the power of the devil” and “it was by the permission, or rather by the judgment and sentence of God that humanity, on account of its fault, was turned over to the power of the cruel tyrant.”

²³³ Achard, 3.2 (Feiss, 114).

redemption, he does not mention the devil again. While Achard continues to liken sin to slavery, there is a distinct shift. The tension is no longer between humanity and the devil, but between God and humanity. The problem is not torture and punishment, but an unpaid debt.

Once Achard switches from a presentation of the problem to a discussion of the solution, the importance of Christ's perfect humanity, full of knowledge and virtue, becomes evident. Humanity needs to pay the price of redemption, but humanity does not have the resources to do so. The price of redemption consists of two parts: perfectly loving God and neighbor and some additional satisfactory sacrifice. To clarify the need for satisfaction, Achard reimagines the situation in a very human context: "if anyone owed *me* money and then so offended me that I put him in prison, it would not be enough to redeem himself for him to give the money already owed; he would have to look for another means of paying."²³⁴ Giving what is owed is not enough; there is another fee for not doing what was right in the first place.

Wondering why the prophets could not pay the price, Achard wrote "even if one of them had possessed perfect justice so as to covet nothing at all, and loved God with his whole heart, his whole soul, and his whole mind, and his neighbor as himself, all this was not enough for the price of redemption."²³⁵ Perfect love is the content of the initial debt, but that is only the first half of the price of redemption. This is an all-consuming love

²³⁴ Achard, 3.2 (Feiss, 115). "Si quis deberet michi nummum, deinde adeo me offenderet ut eum in carcerem mitterem, ad se redimendum non sufficeret sibi dare nummum prius debitum, unde oportet aliud querere pretium." (Châtillon, 48)

²³⁵ Achard, 3.2 (Feiss, 114-115). "Quamvis etiam aliquis eorum perfectam habuisset justitiam ut nil omnino concupisceret, Deum ex toto corde, et tota anima, et tota mente, et proximum sicut seipsum diligeret, hoc totum tamen non sufficeret ad redemptionis pretium." (Châtillon, 47)

which leaves humanity without the ability to pay the second half of the price of redemption—the satisfactory fee. Even a perfect human cannot pay the full price of redemption, so another person was necessary, one who could pay both parts. So, in God’s gracious mercy, the Word became flesh. As previously discussed, Christ’s humanity had the fullness of knowledge and virtue which allowed him to covet nothing and to love God with his whole heart, mind, and soul and his neighbor as himself, thus he was paid the initial debt. It is important to note that the debt is love, as if between God and humans, the “currency” is love, so Christ’s payment establishes a foundation of love upon which he will build. Achard wrote, “He was the one capable of paying the debt of the first man and placating the wrath of God. This he did by handing himself over as a human being for humanity’s sake, one who was just for the unjust.”²³⁶ While it may be tempting to read Christ’s “handing himself over as a human” as pointing to Christ’s passion, that would be premature. The paragraph from which this text is excerpted is about the incarnation, so Christ’s handing over of himself starts in the incarnation; the second person of the Trinity taking flesh pays the debt for humanity.

To pay the satisfactory fee, Christ had to do more than become incarnate. Achard wrote, “It was still necessary that the one who paid the debt add above and beyond it the price of redemption...But since he had already given his righteousness to satisfy the debt, what would he pay as the price of human redemption?”²³⁷ It is at this point that the sinlessness of Christ becomes doubly important. Of course his sinlessness was necessary

²³⁶ Achard, 3.3 (Feiss, 116). “Sicque idoneus qui primi hominis <debitum> solveret et iram Dei placaret; quod et fecit, se hominem pro homine, justum pro injusto reddendo.” (Châtillon, 49)

²³⁷ Achard, 3.3 (Feiss, 116). “Adhuc autem necesse fuit ut qui solvit debitum superadderet redemptionis pretium...Sed cum jam pro debito solvendo suam justitiam dederit, quid pro pretio redemptionis humane daret.” (Châtillon, 49)

so he could love God and neighbor perfectly, but it also means that Christ had something more that he could give: his life. For all other humans, the consequence of sin is suffering and unavoidable death, but for Christ, since he was sinless, he did not have to undergo suffering and death. Thus, he has something with which to pay the price of satisfaction. Motivated by love alone, “in order to redeem us, in his humanity, in which was the fullness of divinity, he freely gave himself—his passion, his death, all the merits he earned by undergoing these things—to us as the price of our redemption.”²³⁸ Christ suffered, died, and earned merits in his human nature. All of Christ’s salvific works were done in his human nature, which was perfected by his divine nature, but still, Christ’s full human nature is indispensable for his payment of the price of redemption and is the specific work of the first advent.

4.2: Original Righteousness

The second purpose of Christ’s first advent was to bestow “original righteousness,” a term Achard uses in *Sermon 1* and *Sermon 3* defining it as participation in Christ’s merits.²³⁹ Christ’s payment of the price of redemption is rather remote from the lives of normal Christians; it is an event that can seem foreign and distant. The bestowal of original righteousness bridges the historical gap, intimately connecting individuals with Christ and his work. Although Achard does not categorize the effects of original righteousness, I contend that they ought to be categorized into two groups: salvific and sanctifying. This division allows Achard’s emphasis on participation by

²³⁸ Achard, 3.3 (Feiss, 117). “Sicque semetipsum secundum suam humanitatem, in qua erat plenitudo divinitatis, suam passionem, suam mortem, omnia merita sua que hec sustinendo promeruit, pro pretio redemptionis nostre ad nos redimendos nobis gratis concessit.” (Châtillon, 50)

²³⁹ Achard, 1.6 (Feiss, 105) and 3.1 (Feiss, 112).

righteousness, rendered in terms of sanctification, to emerge more clearly while retaining the continuity with Christ's salvific actions.

Achard connects Christ's payment of the price of redemption with original righteousness through the idea that Christ's payment earned merit, which is then partaken of in the bestowal of original righteousness. In *Sermon 1* Achard wrote, "he did nothing he should not have done and did all he should have done; he loved God and his neighbor perfectly. In all this he merited much."²⁴⁰ The merits that Christ earns through his perfect love are shared with humanity (bestowal of original righteousness), which "destroyed all evil merits and conferred good merits sufficient for salvation for infants and those with no opportunity to act, and completed what is lacking in the merits of those with opportunity to act."²⁴¹ It is through participation in his merits that Christ supplements and completes a person's own merits, "so that what would have been done to him on account of them if he had need might be done to" the faithful. This application of Christ's merits are salvific because they create the opportunity for members of the Church to be treated as Christ is treated, that is, united with the Trinity.

As just noted, Christ completes human merit, but before a person receives original righteousness, a person cannot merit anything. The second category of the effects of original righteousness—the sanctifying effects—address this implied problem. Christ's sanctifying merits reorder a person, granting them the *ability* to earn merit. Achard wrote: "first through the grace called *operans*, *vel preveniens*, which works in us but

²⁴⁰ Achard, 1.6 (Feiss, 104). "Nichil enim quod non debuit fecit, et omne quod debuit fecit, Deum et proximum perfectissime diligens. In quibus omnibus multa meruit" (Châtillon, 34).

²⁴¹ Achard, 1.6, (Feiss, 104). "omnia mala merita evacuarent, et bona merita ad salutem sufficientia conferrent, ut parvulis et his qui non habent tempus operandi, et ad implenda ea que desunt meritis eorum qui habent tempus operandi." (Châtillon, 34).

without us, the will is healed, liberated, and given capacity to act rightly.”²⁴² As discussed in chapter 3, sin disorders the will, making it follow the commands of the flesh instead of reason and from this disorder, all the subsequent effects of sin stem. The terms “healed” and “liberated” help to convey the nuanced meaning of original righteousness when considered from two aspects. First, original righteousness is *liberating*, but it does not guarantee freedom. The bond between the will and the flesh is broken, allowing, but not forcing, the will to reorient itself towards reason. Secondly, original righteousness heals, but it does not erase the lingering effects of illness. For example, a person who has fought a deadly illness, when healed, still may endure residual effects of the illness.

Concerning the residual effect of sin, Jean Châtillon writes,

The Christian, even justified, continues to suffer from the “inconveniences of sin” that is the infirmity and ignorance which Achard had mentioned in his sermon. No doubt he is no longer subject to “the necessity of sin” which was one of the most dramatic consequences of original sin, but he still feels in his flesh the law of this *fomes peccati*, that is to say lust, at least in part, as a legacy of the “original corruption.”²⁴³

This “legacy” is what distinguishes those who have received original righteousness and humanity’s first parents, for, as Hugh Feiss points out, original righteousness does not indicate the restoration of an Edenic state. Rather, it is a sanctifying grace given to humanity apart from any human initiative, making humanity sharers in Christ’s merits

²⁴² Achard, 3.1 (Feiss, 112). “Prius namque per gratiam, que operatur in nobis, sine nobis, que dicitur gratia operans, vel preveniens, sanatur voluntas, et liberatur, et potens bene operari efficitur.” (Châtillon, 44-45)

²⁴³ Châtillon, *Théologie Spirituelle*: 232. “Le chrétien, même justifié, continue à souffrir des “incommodités du péché” que sont l’infirmité et l’ignorance et dont Achard avait fait mention dans son *Sermon I*. Sans doute n’est-il plus soumis à “cette nécessité de pécher” qui était une des conséquences les plus dramatiques de la faute originelle, mais il continue à ressentir en lui la loi de la chair, cette *fomes peccati*, c’est-à-dire cette concupiscence qui était, pour une part au moins, un héritage de ‘la corruption originelle’” Translation mine.

and restoring the capacity to act rightly.²⁴⁴ While humanity's first parents were not originally plagued by sin, but became so by their own choices, Christians, even those with restored original righteousness, still are subject to some of the consequences of sin.

Christ's sanctifying merit changes a person, making him or her able to act righteously, even with the scars of sin. Whereas a person could only participate in God by creation before the bestowal of Christ's merits, a person can participate in God through righteousness with Christ's merits. This is a decisive transition point in the life of faith. It moves the individual to a new place, with a new status. Achard asks rhetorically, "what is this gracing of us in Christ if not a mode of participation in us of the grace of Christ and because of Christ? This participation of grace in us is our justification; our justification is our reformation."²⁴⁵ Achard used the term justification to describe the process of sanctification, categorizing the effects of Christ's work on humanity's behalf, but also asserting their indivisibility. Those whom Christ justifies, he sanctifies.

4.3: Christ as Exemplar

Through the bestowal of original righteousness, Christ shares his merits, creating the necessary conditions for human sanctification and salvation, but a question lingers: What is the content of a sanctified life? Humanity may have the capacity to act rightly, but how do people know how to act? Christ does not abandon people in the state of moral

²⁴⁴ Hugh Feiss, "Introduction to Sermon 3: On the Coming of the Lord.," in *Achard of St. Victor: Works*. Trans. Hugh Feiss. Cistercian Publications: Kalamazoo, Michigan, 2001: 108, footnote 1.

²⁴⁵ Achard, 13.14 (Feiss, 226). *Que autem est hec in Christo nostra gratificatio, nisi quedam gratie Christi et propter Christum in nobis participatio? Hec vero in nobis gratie participatio nostra est justificatio; nostra autem justificatio nostra est reformatio.*" (Châtillon, 149)

quandary, but leaves his life as an exemplar of a sanctified life. In *Sermon 12: On the Transfiguration of the Lord*, Achard identifies nine transfigurations of Christ, in each of which Christ is the perfect exemplar. Christ also prefigures the glory that will come to all of those who participate in him. This illustrates an essential principle in Achard's theology: Christ's actions in his literal body are a precursor to his actions in the ecclesial body of Christ. For Achard, ecclesiology is an extension of Christology, an idea that will be developed in subsequent chapters, but it is necessary to highlight it at this point in order to appreciate Achard's exegesis of the Transfiguration.

The "transfiguration" usually refers to Christ's revelation of divinity to three of the apostles on the mountain, but Achard interprets the event through the lens of Christ's actions for humanity without humanity's cooperation. This interpretative move allows Achard to identify eight other instances as "transfigurations:" the incarnation, Christ's association with humanity, the transfiguration on the mountain, revelation of himself in the elements of the Eucharist, the passion, the resurrection, his appearance to the disciples, his ascension, and Pentecost. Each of Christ's transfigurations has a specific pedagogical purpose.

The first transfiguration is the Incarnation itself. Achard contrasts opposites to demonstrate the radical descent that Christ undertook in becoming incarnate. "The eternal became temporal; the immense became small; the Creator, a creature; God, man; the maker, what was made."²⁴⁶ The Incarnation exemplifies the sanctified life in Christ's willingness to participate in temporal life for the sake of others. Yet, in order to avoid

²⁴⁶ Achard, 12.2 (Feiss, 192). "eternus factus est temporalis, immensus parvus, creator creatura, Deus homo, qui fecit hoc quod factum est." (Châtillon, 124)

the idea that God somehow changed in the Incarnation, Achard quickly follows his contrasting pairs with a clarifying statement: “We should note very carefully that the Lord is not said to be transfigured in such a way that he laid aside or emptied his previous divine form, or in some way changed it, when he accepted the form of a slave.”²⁴⁷ Christ’s kenotic act is not an act self-destruction, but is an act of participation. Achard concludes his account of the first transfiguration with the affirmation that God assumed human form for our sake, indicating that the Incarnation, the participating in the community of humanity, has a purpose: the betterment of another, namely humanity. Human imitation of elements of Christ’s incarnation will become the basis of Achard’s ecclesial ethics.

The second transfiguration is Christ’s communion with people. It is noteworthy that fellowship with others is its own transfiguration. Theoretically, Christ did not have to associate with other humans, but he did, and the content of that interaction is essential in Achard’s mind: “He lived as if he were weak and sinful, eating and drinking with sinners so that he was called a drunkard. This is called the transfiguration of association; by it he had compassion for the weak, and adapted himself to them.”²⁴⁸ The second transfiguration emphasizes Christ’s full human nature, but also his social interactions. He dines *with* sinners and he adapts himself *to them*. Through these social interactions, Christ displays how to be a member of a community. Through simple acts of community, Christ initiates the reformation process in others; it allowed Christ to “draw

²⁴⁷ Achard, 12.2 (Feiss, 192). “Diligentius notandum est quod non ideo modo dicitur transfiguratus Dominus, quod quasi priorem formam deitatis deposuerit, vel evacuaverit, vel aliquo modo mutaverit, quando scilicet formam servi accepit.” (Châtillon, 124) Italics mine.

²⁴⁸ Achard, 12.2 (Feiss, 192). “Sic conversatus est ac si esset infirmus et peccator, cum peccatoribus manducans et bibens, unde potator vini appellatus est. Hec transfiguratio dicitur contemperationis, qua infirmis compatiens et condescendens.” (Châtillon, 124)

them to himself and impress his form upon them.”²⁴⁹ Christ pulls people to himself through his compassionate association in order to transform them. This is the pattern of the Christian life—to become one with others, and it is the direct outcome of the Incarnation.

The third transfiguration is what people think of as “the Transfiguration.” Christ’s divine nature was revealed to Peter, James, and John in radiant, albeit partial, glory. The third transfiguration has a two-fold effect. First, “the Lord lets us know what we should hope, what we should desire, and to what we should direct our minds.”²⁵⁰ The first effect invites the disciples to redirect their minds. If we recall, one of the aspects of sin is the mind turned away from God and towards a world-oriented will. Second, it presents a vision of the future beatific life: “This transfiguration of the Lord prefigured not only the glory he was to have after the resurrection but the future glory of all the saints as well. Hence, in order to indicate this twofold glory of the head and of his members ahead of time, ‘his face shone like the sun and his clothes became white as snow.’”²⁵¹ The futures of the saints are wrapped up, like a cloak around a body, with the future of Christ, so that the otherwise disparate destinations of individuals become united in and through Christ. Achard presents the Christian life as increasing participation in the divine life, ending with participation by beatitude, which the third transfigurations announces. Beatitude is the telos of the sanctified life.

²⁴⁹ Achard, 12.2 (Feiss, 192). “eos ad se traheret et formam suam illis imprimeret.” (Châtillon, 124)

²⁵⁰ Achard, 12.1 (Feiss, 191). “Dominus, quid sperare, quid desiderare, quo animi intentionem dirigere debeamus, insinuate.” (Châtillon, 122)

²⁵¹ Achard, 12.1 (Feiss, 191). “Hec etenim Domini transfiguratio non solum gloriam quam ipse habiturus erat post resurrectionem suam, sed omnium sanctorum futuram gloriam prefiguravit. Unde, propter hanc geminam capitis et membrorum gloriam presignandam, *facies ejus resplenduit ut sol et vestimenta ejus facta sunt alba sicut nix.*” (Châtillon 122). Italics Châtillon’s.

The fourth transfiguration, the Eucharistic transfiguration, continues the themes of association and future hope. The last supper declaration of “this is my body, take it and eat” reveals Christ not only to the disciples, but also to the faithful in Achard’s audience. Christ continues to associate with the weak through his quotidian advent. Sacraments and their effects will be discussed in a later chapters, Christ offers himself for humanity without the aid of humanity, teaching recipients through the experience of Eucharist.

Christ’s passion and harrowing of hell is the fifth transfiguration, or rather, as Achard notes, it is a disfiguration. In others sermons, Achard emphasizes the salvific effects of Christ’s passion, but he shifts to exemplary function in *Sermon 12*: “Christ died not only as the price of redemption, but also as a model, so that we might follow in his footsteps, and as an inducement to inspire us to do so.”²⁵² Achard includes Christ’s three day descent into hell as part of the fifth transfiguration, writing “he descended into the underworld to liberate,”²⁵³ echoing the liberating descent of the Incarnation. The Incarnation and the harrowing of Hell demonstrate Christ’s acts of “lowering” himself for the sake of others; the faithful will be called to imitate Christ’s intentional descent, which will be discussed in the follow chapter. Achard identifies compassion as the motivation for Christ’s descent into Hell: “Only the virtue of compassion, without passion, was in Christ during those three days, just as it always is in God.”²⁵⁴ Given that the transfigurations are meant to exemplify the sanctified life, Achard emphasizes more

²⁵²Achard, 3.3 (Feiss, 118). “Christus enim non solum mortuus est propter redemptionis pretium, sed etiam propter exemplum ut sequamur vestigia ejus, et propter incitamentum.” (Châtillon, 51)

²⁵³ Achard, 12.3 (Feiss, 193). “liberandos descendit ad inferos.” (Châtillon, 125)

²⁵⁴ Achard, 12.3 (Feiss, 193). “Et ideo sola virtus compassionis sine passione fuit in Christo in illo triduo, sicut semper est in Deo.” (Châtillon, 125)

strongly the fraternal compassion, which the faithful can replicate, than the utterly unique satisfactory action of Christ.

The sixth transfiguration is the resurrection. In the resurrection, Christ transfigures his body from “passion to impassibility, from death to immortality,”²⁵⁵ presenting an asymmetry between the fifth and sixth transfigurations. Christ’s body, as fully human, was subject to the corruption and change that plague creation before the resurrection, but in the resurrection, Christ’s body was transformed; it was no longer subject to the malleability that marked creation. This corresponds to Achard’s notion of the brightness of the Christ’s human nature brightening his human flesh. The vision of hope presented on the mountain finds the start of its actualization in the resurrection; the body of Christ was resurrected first, preparing a way for the saints to be clothed in immortality.

Christ’s final three transfigurations all occur after the resurrection and are described in terms of their effects on the disciples’ minds, hearts, and spirit, again presenting what Christ does independently for the sake of humanity. These final three transfigurations prepare the disciples to cooperate with Christ in the process of sanctification. The seventh transfiguration “was that of the appearances in which he showed himself to his disciples.”²⁵⁶ Although his body was united to perfection, Christ presented himself in mortal form “so that they would recognize him, and believe that he had truly risen.”²⁵⁷ Once the mind believed in the risen Christ, it was prepared to witness

²⁵⁵ Achard, 12.4 (Feiss, 193). “de passione in impassibilitatem, de morte in immortalitatem.” (Châtillon, 126)

²⁵⁶ Achard, 12.4 (Feiss, 194). “fuit apparitionis qua post resurrectionem se suis discipulis ostendit.” (Châtillon, 126)

²⁵⁷ Achard, 12.4 (Feiss, 194). “hoc ut eum agnoscerent, et vere surrexisse crederent.” (Châtillon, 126)

Christ's ascension. Achard's discussion of the ascension focuses almost exclusively on its impact on the disciples: "Although it is not set down explicitly in writing, we should believe that in the ascension when, as the apostles were watching, 'he was raised into heaven and cloud received him,' he revealed the form of his glory and majesty so that by doing so he could rouse the hearts of the disciples to follow him."²⁵⁸ Love and discipleship are the culmination of Christ exemplary life. Throughout the first eight transfiguration, Achard shifts his focus from what Christ exemplifies in himself to how Christ in his person elicits virtue from others, blurring the lines between exemplar and direct actor.

The transition from exemplar to actor is complete in, Pentecost, the ninth transfiguration. In *Sermon 3*, Achard wrote that between the first and second comings of Christ, "he comes invisibly in the Spirit into our spirit,"²⁵⁹ and in *Sermon 12* he describes Pentecost as "when the Holy Spirit descended upon them in tongues of fire and filled them with charity and love."²⁶⁰ Christ's final act for humanity without humanity is the sending of the Holy Spirit into the spirits of the disciples. Once the Holy Spirit is joined with human spirits, human can start to cooperate with Christ.

5: Conclusion

In the Incarnation, the Trinity initiated the increase of human participation by righteousness and beatitude. The increase of human participation is a process, the broad steps of which correspond to Christ's advents. In the first advent Christ works for the

²⁵⁸ Achard, 12.4 (Feiss, 194). Italics mine. "nam etsi scriptum non sit, tamen credendum quod in ipsa ascensione, quando, videntibus apostolis, in celum elevatus est et nubes suscepit eum, formam ostendisse glorie et majestatis, ut ex hoc ipso corda discipulorum ad se sequendum provocaret." (Châtillon, 126) Italics mine.

²⁵⁹ Achard, 3.1 (Feiss, 111). "venit in spiritu invisibiliter in spiritum nostrum" (Châtillon, 43)

²⁶⁰ Achard, 12.4 (Feiss, 194). "quando Spiritus sanctus in linguis igneis super eos descendit, replens eos caritate et dilectione." (Châtillon, 126)

benefit of humanity, but without the cooperation of humanity, laying the foundation for human participation by righteousness and beatitude. Since Achard's focus is on the increase of human participation, his Christology only addresses matters that are immediately related to the goal of participation. Therefore he limits his discussion to the effects of the union of the two natures, rather than trying to articulate how the two natures were united. Achard takes the position that the unity of the second person of the Trinity with a human nature had an immediate and substantial effect on Christ's particular human nature, granting it all the attributes of the divine that a human nature could possibly receive. Christ's fullness of knowledge and virtue allowed him to pay the price of redemption and share his salvific and sanctifying merit, thus laying the foundation for humans to join Christ in his sanctifying work. Once people have the renewed capacity to work with Christ, they still need to know the content of a sanctified life. In another act of laying a foundation, Achard identifies nine "transfigurations" in Christ's life that serve as an exemplar for Christians to imitate. The first advent accomplishes specific task that are necessary for human to participate in God by righteousness and beatitude; Christ lays the foundation that enables Christians to cooperate with his Spirit, preparing Christians for the sending of the Holy Spirit.

Chapter 5- Pneumatological Advent: Actual Righteousness

1: Introduction

Achard distinguishes steps in Christ's work on behalf of humanity for increased participation by righteousness, the first of which is Christ's first advent. As discussed in the previous chapter, during his first advent Christ enabled humans to act righteously and completes human efforts with his own merit. The next stage, the actual increase of human participation, is a work that Christ does with the cooperation of humanity during, what I term, Christ's pneumatological advent. There is continuity between Christ's work on behalf of humanity *without* humanity's cooperation and Christ's work on behalf of humanity *with* humanity's cooperation, which correspond to Christ's first advent and his coming in the Spirit, respectively.

Bountiful in mercy, he came first *into* flesh, having become a human being; he is going to come a second time at the end of time, not into flesh but *in* flesh. Between the first coming into flesh and the second in flesh, he comes invisibly *in* the Spirit *into* our spirit. He came first *into* flesh, to dwell among us; then he comes *in* the Spirit *into* our spirit, to dwell *in* us; finally, he will come in flesh to dwell *among* us and *in* us. He came first to act on our behalf, even without us; then he comes in the Spirit, to work in us, but not without us; at last, he will come to reward the works he did on our behalf and without us as well as those he did in us, but not without us.²⁶¹

The work that Christ started during his earthly life is continued by the work of his Spirit in Christ's pneumatological advent, making human cooperation with Christ the distinguishing feature of the pneumatological advent. One could easily, and possibly ought to, read Achard's theology as starting with the principle that humans can work with Christ in order to participate by righteousness in the divine life and all other parts of Achard's theology are formulated with this in mind. Said another way, Achard starts

²⁶¹ Achard, 3.1 (Feiss, 112). "Copiosus igitur in misericordia, prius venit in carnem factus homo; secundo in fine seculorum est venturus, non in carnem, sed in carne; et inter primum adventum in carnem et secundum in carne, venit in spiritu invisibiliter in spiritum nostrum. Prius venit in carnem, ut habitaret inter nos; deinde venit in spiritu in spiritum nostrum, ut habitet in nobis; tandem veniet in carne, ut habitet inter nos et in nobis. Prius venit ut operaretur pro nobis, et sine nobis; deinde in spiritu in spiritum nostrum, ut operetur in nobis, non sine nobis; postremo veniet ut remuneret opera que fecit pro nobis, et sine nobis, et ea que fecit in nobis, non sine nobis. (Châtillon, 43-44). Italics mine.

with this idea that humans, with Christ's initiative, assistance, and leadership, can become virtuous. Achard describes what Christ does for humanity that will bolster humanity's righteousness and secure a life united with the Trinity. As discussed in chapter 2, Achard's theological anthropology addressed the way the human being is composed so that one might know and love God and neighbor rightly. Sin is conceived of as a loss of the ability to act rightly. Virtue, participation in the divine attributes, is Achard's passion and is the ultimate concern of his theology. All of Achard's sermons presume human cooperation with Christ for the increase of participation by righteousness; many of his sermons include biblical images exegeted as programs of imitating Christ and accumulating virtue. This chapter engages Achard's notion of humans working with Christ in his pneumatological advent through an examination of the Abbey of St. Victor as a center of ethical formation, Achard's conception of actual righteousness, and two of his homiletical images.

2: Ethics at the Abbey of St. Victor²⁶²

Achard's focus on human cooperation with Christ should not come as a surprise considering the Abbey of St. Victor's reputation for offering moral formation along with the liberal arts.²⁶³ From its founding in 1108,²⁶⁴ the Abbey of St. Victor included ethical formation as part of its educational program. After teaching rhetoric at the school of Notre Dame in Paris, William of Champeaux moved to a hermitage on the south side of

²⁶² For this section, I am deeply indebted to C. Stephen Jaeger's *The Envy of Angels*. In many ways, this short section serves as a summary of chapter 9 of Jaeger's magnificent work.

²⁶³ Achard gives preference to the language of merit, virtue, and righteousness, but terms such as ethics and sanctification are equally apt for describing Achard's theology.

²⁶⁴ This date is disputed. Constant J. Mews posits the date of Easter 1111 as the founding date of the Abbey of St. Victor. See Constant J. Mews, "William of Champeaux, the Foundation of Saint Victor (Easter, 1111) and the Evolution of Abelard's Early Career", *Arts du langage et théologie aux confins des XI^e et XII^e siècles*, ed. I. Roisier-Catach. Turnhout: Brepols Publishers: 2011 (83-104).

the Seine and established the Abbey of St. Victor, a small community of canons regular and a school, which grew into one of the most illustrious schools of the twelfth century. One of the distinctive features of the education offered at St. Victor was the inclusion of formation in the virtues in the curriculum. C. Stephen Jaeger writes, students sought “*bonum sapientiae* and *scientia cum caritate* from William. His *doctrina et studium* erase[d] vice, inculcate[d] virtue, and arm[ed] the mind against the attacks of this life.”²⁶⁵ In a letter to William, Hildebert of Lavardin wrote that while at Notre Dame, “you [William] merely gathered knowledge from philosophers; you did not bring forth in yourself [the] beauty of conduct.”²⁶⁶ Now at St. Victor, “you begin to draw out from it the pattern of good behavior like honey from the comb”²⁶⁷ and “to administer the material of virtue, even to the one who will not put it to good use.”²⁶⁸

William was not alone in his commitment to the inculcation of virtue. Hugh of St. Victor, the school’s most renowned master and possibly Achard’s teacher, also incorporated the beauty of good conduct in his teaching and in his example. Lawrence of Westminster testifies to Hugh’s love of virtue as the reason he was drawn to study at St. Victor: “with all possible dispatch I chose that excellent and unique doctor, and I embraced his teaching with supreme diligence, since the moral excellence of his life decorates his learning, and the saintliness of this teacher illuminates his polished doctrine with beauty of manners.”²⁶⁹ Godfrey of St. Victor entered St. Victor after having already received a decade of liberal arts education because he was attracted to the ethical

²⁶⁵ C. Stephen Jaeger, *The Envy of Angels*, University of Pennsylvania Press: Philadelphia, 1994: 245. Also see Jaeger’s “Humanism and Ethics at the School of St. Victor in the early Twelfth Century” *Mediaeval Studies*, Vol. 55 (1993): 51-79.

²⁶⁶ Jaeger, 245.

²⁶⁷ Jaeger, 245.

²⁶⁸ Jaeger, 245.

²⁶⁹ Jaeger, 246.

teachings of the Abbey. Jaeger writes, “The life of canons regular drew him because it is a ‘faultless’ norm learned from the ‘great examples’ of the fathers. They are men ‘instructed in the salutary ways of the sacred rule, equal in manner of living, dressing, eating, and gesturing.’”²⁷⁰ Godfrey entered St. Victor to change his life by learning a new way of living. His education was much more than anything that one could simply learn from a book, for at St. Victor, “ethics removed all childish emotions and impulses from his mind...he learned to govern his tongue...his mind was strengthened and his vagrant body restrained to a fixed measure.”²⁷¹ Godfrey entered the Abbey sometime between 1155 and 1160,²⁷² which corresponds with Achard of St. Victor’s tenure as abbot, indicating Achard’s likely continuation of the tradition of cultivating virtue that William of Champeaux initiated.

3: Actual Righteousness and the Will

In Achard of St. Victor’s theology, participation in God by righteousness does not end with the bestowal of original righteousness, but builds upon and continues the work of Christ’s first advent in two ways: the sending of the Holy Spirit and the joining of the human will to Christ’s will in common purpose. To describe the increase of human participation by righteousness and the work of Christ’s pneumatological advent, Achard paired the term “original righteousness” with “actual righteousness.” Original righteousness denotes Christ’s actions for humans without human cooperation, specifically the reordering of human nature that creates the possibility for humans to start to cooperate with Christ. Actual righteousness, in simplest terms, indicates human

²⁷⁰ Jaeger, 246.

²⁷¹ Jaeger, 246.

²⁷² Jaeger, 246.

cooperation with Christ in the increase in human participation by righteousness. In *Sermon 3: On the Coming of the Lord* Achard articulated the relationship between original and actual righteousness: “he first came into flesh to confer this original righteousness on us; then he comes in Spirit into our spirit to add a certain actual righteousness, which the grace of Christ effects in us, but not without us.”²⁷³ The Holy Spirit continues the work of Christ’s first advent, working in and with humanity, giving actual righteousness a distinctively pneumatological character.

In addition to the active role of the Holy Spirit, actual righteousness involves the free choice of the will to cooperate with Christ. Jean Châtillon, in describing actual righteousness, writes, “Effective restoration [actual righteousness] requires both the intervention of justifying grace and the support of the free will.”²⁷⁴ Marking the transition from *operans-preveniens gratia* to *subsequens-cooperans gratia*,²⁷⁵ from original righteousness to actual righteousness, Achard wrote, “After the will has been healed, free choice begins to act with grace.”²⁷⁶ Once the will freely chooses to cooperate with Christ, “the will does one and the same thing grace does,”²⁷⁷ the alignment of the individual’s will with grace suggests that actual righteousness originates in the will. As discussed in Chapter 3, sin also originates in the will, therefore actual righteousness counteracts sin, replacing allegiance to the world with allegiance to Christ. Achard’s

²⁷³ Achard, 3.1 (Feiss, 112). “Ut hanc, inquam, justitiam originalem conferret nobis, prius venit in carnem; deinde in spiritu in spiritum nostrum, ut quamdam actualem justitiam superaddat, quam in nobis, non sine nobis, operatur gratia Christi.” (Châtillon, 44)

²⁷⁴ Châtillon, 233. “restauration effective requiert à la fois l’intervention de la grâce justifiante et le concours du libre arbitre.” Translation mine.

²⁷⁵ Achard contrasts these terms in *Sermon 3*, 3.1 (Châtillon, 45). I have chosen to leave the terms in their Latin forms as to not confuse or conflate them with later Reformation usage.

²⁷⁶ Achard, 3.1 (Feiss, 112). “Deinde sanata voluntate libertas arbitrii incipit operari cum gratia.” (Châtillon, 45)

²⁷⁷ Achard, 3.1 (Feiss, 113). “non aliud voluntas, aliud gratia, sed unum et idem quod gratia” (Châtillon, 45)

inclusion of the will in his account of actual righteousness connects his theological anthropology to his Christology and pneumatology. Humans were originally structured in such a way as to be able to participate in God by righteousness and beatitude, but sin disordered humanity. Christ's first advent reordered humanity and the pneumatological advent actualizes human potential to participate by righteousness.

The will's cooperation with grace also suggests that actual righteousness is a certain kind of union with Christ. In *Sermon 1*, Achard identifies three ways that Christ is united with the Father, his human nature, and the saints: "The Father and the Son are one, not in person, but in nature; the humanity assumed and the assuming Word are one, not in nature, but in person. Likewise, any of the saints who clings to God by faith and love is one with God, not in nature or in person, but in righteousness and glory."²⁷⁸

Actual righteousness is a unity of the will with Christ which produces a union of righteousness and glory with God. Achard's continuum of unity is similar to his forms of brightness mentioned in the previous chapter. As we recall, Christ's divine nature is brightness itself, which brightens Christ's human nature, conferring upon Christ's human nature the fullness of divine knowledge and virtue. What was not discussed in the previous chapter was Christ's third brightening, that of all human nature:

The brightening in Christ's humanity is threefold. In one respect, our common nature has been brightened in Christ; in another, it is his special nature, that is, his one humanity. Since his humanity consists of both his mind and his flesh, there is one brightening with respect to his mind, and another with respect to his flesh. Our common nature has been brightened in him, in that what was dark has become bright. Before this common nature existed in him, it was dark in everyone else because of the rust and stains of sins. However, grace brought it about that

²⁷⁸ Achard, 1.5 (Feiss, 103-104). "Pater enim et Filius unum sunt, non in persona, sed in natura; homo assumptus et Verbum assumens unum sunt, non in natura, sed in persona; et quilibet sanctorum Deo adherens per fidem et dilectionem unum est cum Deo, non in natura vel in persona, sed in iustitia vel gloria." (Châtillon, 33)

this nature, which was dark in others, became bright in him as soon as it began to exist there.²⁷⁹

And:

In Christ's members, brightness is in accord with grace, not nature, not in accord with the fullness of grace in the head, but in accord with the mode of participation in that fullness. The members do not possess their brightness as the humanity of their head possesses it directly from the divinity, but through the mediation of the head and by participating in his fullness.²⁸⁰

These two quotes make it clear that the brightness of Christ's human nature radiates, mediating the brightness of his divine nature to the human nature of all the members of the Church. Issues of ecclesiology will be address in a later chapter, but for the purposes of this chapter, let us direct our attention to human participation in Christ's brightness. Christ's mind and flesh are brightened, that is, they are given the fullness of divine knowledge and virtue and are not subject to death, respectively. Therefore, for human nature to be brightened by participation in Christ means that human nature will, in some mediated fashion, share in the fullness of Christ's knowledge, virtue, and immortality and that is why the saints are one in God in righteousness and glory. That is to say, the whole person will be similar to, or united in some respects, to Christ's human nature and flesh through participation in Christ. Actual righteousness is the progressively increasing, righteous union with God.

4: Images of Righteousness

²⁷⁹ Achard, 13.12 (Feiss, 223). "Tres autem juxta humanitatem in Christo sunt candidature. Aliter enim candidata est in Christo natura nostra communis, aliter natura specialis, id est humanitas ejus singularis, et cum ejus humanitas consistat in duobus, id est in mente et carne ipsius, alia est ibi candidatio secundum ejus mentem, et alia secundum ejus carnem. Communis nostra natura sic est in eo candidata, quod de nigra facta est candida. Antequam enim in eo esset hec communis natura, in omnibus aliis rubigine et sordibus peccatorum fuerat nigra. Factum est autem ex gratia, ut hec sic in aliis nigra, in eo statim candida fieret ex quo ibi esse inciperet, ut in eo nunquam sic esset nigra, sed semper candida." (Châtillon, 146)

²⁸⁰ Achard, 13.14 (Feiss, 226). "In membris vero Christi candor non est secundum naturam, sed secundum gratiam, nec ut in capite secundum gratie plenitudinem, sed secundum aliquam plenitudinis illius participationem. Non enim membra candorem suum habent, ut humanitas capitis, immediate ab ipsa divinitate, sed mediante sui capitis humanitate et participando illius plenitudine." (Châtillon, 148).

Achard's sermons are filled with images, most of which illustrate human cooperation with Christ by imitating his example and/or following the lead of the Holy Spirit. The illustrations of righteousness are too numerous to present and many have overlapping content. Therefore I will present two of Achard's images which represent his understanding of participation by righteousness as progressive and continually increasing throughout the life of the Christian: the series of human transfigurations and the deserts of desertion. During Christ's first advent, he freed and healed human nature, and earned and offered his merit, for the benefit for human beings, but the example that he left to be imitated connects Christ's life, death, and resurrection to the lives of individual Christians. Because Christ was fully divine and shared the fullness of divine wisdom and virtue with his human nature, his human nature is the exemplar of human nature. It is through following Christ's example, with the aid of the Holy Spirit, that people develop virtue and participate by righteousness in God. The series of human transfigurations and the deserts of desertion both illustrate how Christ is imitated.

4.1: Human Transfigurations

As was previously explained, Christ went through a series of transfigurations, which was initiated in the Incarnation and culminated in the Holy Spirit's decent into the hearts of the disciples on Pentecost. The descent of the Holy Spirit *into* the disciples is Christ coming *in spirit into our spirit*,²⁸¹ and is the transition point between Christ's transfigurations and the transfigurations of each believer, between Christ's first advent and the pneumatological advent. Achard uses the image of transfiguration to refer to progressive acts of participation by righteousness that lead to beatitude: "In order to be

²⁸¹ Achard, 3.1 (Feiss, 112)

able to reach this glorious transfiguration, we must start with little things so that we can proceed step by step to greater ones.”²⁸² Therefore, each transfiguration builds upon the previous, marking an increase in participation. Achard listed fifteen human transfigurations, nine that imitate Christ’s transfigurations and six that are transfigurations particular to believers. The series of human transfigurations does not proceed in the same order as Christ’s transfigurations: Christ’s transfigurations follow the pattern of descent-ascent-descent, but humans follow the pattern of ascent-descent-ascent. I propose that the human transfigurations ought to be divided into three sets of five: the transfigurations of theosis, the transfigurations of kenosis, and the transfigurations of beatitude. These divisions make the repetition and imitation of Christ’s transfigurations clearer.

The purpose of the series of human transfigurations is to illustrate how an individual becomes united in righteousness to Christ and to mark out stages of participation by righteousness. Although not in the same order, humans retrace and imitate Christ’s transfigurations, progressively developing virtues. The first transfiguration is penance and confession, which Achard explicitly compares to Christ’s passion: “the first transfiguration of the human being is that of penances, which is similar to the transfiguration of the Lord’s passion.”²⁸³ Just as the Christ underwent his passion, dying on the cross to redeem humans from their sinful state, so too humans must “die” to sin. Achard identified three deaths in this transfiguration, “we die to sin, the world, and

²⁸² Achard, 12.5 (Feiss, 195). “Ut autem ad hanc tam gloriosam transfigurationem pervenire valeamus, a minoribus est nobis incipiendum, ut gradatim ad majora progrediamur.” (Châtillon, 126)

²⁸³ Achard, 12.5 (Feiss, 195). “Est igitur prima hominis transfiguratio penitentiae, quae similis est transfigurationi dominicae passionis.” (Châtillon, 126)

to our own will;”²⁸⁴ each of these deaths mimics aspects of Christ’s passion. Christ died because of humanity’s sin, now humans confess their sin; in his passion, Christ rejected the expectations of the world, now humans are also called to reject the values of the world; at Gethsemane Christ submitted his will to the Father’s, now humans are called to surrender their wills to others and to God. The ideas of confession, rejection of the world, and obedience are all embedded in the first transfiguration and start the Christian’s imitation of Christ’s transfigurations.

Prior to the second transfiguration, a person may have acted justly out of fear of punishment, but in the second transfiguration, one’s motives are transformed, as Achard wrote, “someone does good not out of fear of punishment but out of love of righteousness.”²⁸⁵ Achard referred to this progression when he wrote that “one formerly afraid of hell, who offered as a sacrifice for sin a broken spirit and a contrite and humble heart [first transfiguration], is now sure of forgiveness and offers a sacrifice of righteousness out of desire for a heavenly home [second transfiguration].”²⁸⁶ Achard drew a parallel between this second human transfiguration and Christ’s transfiguration that occurred in the resurrection. Christ’s resurrection transfiguration was from death to immortality,²⁸⁷ indicating that death is marked by fear and that eternal life is associated with love, an important theme for Achard’s conception of righteousness and beatitude. In the second transfiguration, fear of eternal punishment gives way to hope of eternal life, a hope born from Christ’s resurrection.

²⁸⁴ Achard, 12.5 (Feiss, 195). “Hac enim moritur quis peccato, mundo, proprie voluntati.” (Châtillon, 126).

²⁸⁵ Achard, 12.5 (Feiss, 195). “cum quis bonum agit, non timore pene, sed amore justitie.” (Châtillon, 126)

²⁸⁶ Achard, 12.5 (Feiss, 195). “Qui prius timens gehennam, obtulit sacrificium pro peccato, spiritum contribulatum et cor contritum et humiliatum, nunc securus de indulgentia offert sacrificium justitie ex desiderio patrie.” (Châtillon, 126-127).

²⁸⁷ Achard, 12.4 (Feiss, 193).

The third transfiguration is that of hidden renewal. The first and second transfigurations indicate inchoate righteousness which still needs to mature and take hold within the person. In order for someone to nurture the seeds of righteousness, he should hide them away from the world. Achard, ever vigilant against the spirits of the world, warned that “it is not helpful, indeed it is dangerous if, as soon as someone is renewed interiorly though the grace of God, this renewal is detailed outwardly and in public, in the midst of the demons’ plots. This is like carrying an open treasure chest in the sight of robbers.”²⁸⁸ Righteousness, especially as manifested in virtues,²⁸⁹ needs to be protected while it is still taking hold of the person. The person has been re-structured, but the person is still subject to instability and sin can wheedle its way back into the person’s structure, causing chaos if the person does not protect himself or herself. This transfiguration mimics Christ’s post-resurrection public appearance in that it is done slowly and cautiously.²⁹⁰

Once righteousness has found firm grounding within the person, the mind can undergo the fourth transfiguration of meditation. Achard continued Hugh’s notion of meditation as theological thinking²⁹¹ in the development of virtue and knowledge.²⁹² Through meditation the person advances “more and more and from day to day—from glory to glory, from knowledge to knowledge—and walking from strength to strength.”²⁹³ Achard wrote that someone “begins to meditate on the works of God, not

²⁸⁸ Achard, 12.4 (Feiss, 195). “Non enim expedit, immo periculosum est statim ex quo aliquis innovatus est interius per gratiam Dei, ipsam innovationem exterius in publico propalare, et inter insidias demonum velut ante conspectum latronum thesaurum apertum portare.” (Châtillon, 127)

²⁸⁹ Achard, 12.5 (Feiss, 195).

²⁹⁰ Achard, 12.5 (Feiss, 196).

²⁹¹ Coolman, 164.

²⁹² Coolman, 164.

²⁹³ Achard, 12.5 (Feiss, 196). “Et sic de die in diem, de claritate in claritatem, de cognitione in cognitionem magis magisque proficiendo et de oirtute in virlutem ambulando.” (Châtillon, 127)

just those of the first creation, but especially those of our restoration, on the sacraments of both testaments, the precepts and promises, the glory of the saints, and the punishment of the wicked.”²⁹⁴ The uplifting of the mind in meditations connects the fifth transfiguration to “the transfiguration of the Lord’s ascension.”²⁹⁵

After meditation comes the fifth transfiguration of contemplation. Contemplation is to meditation as beatitude is to righteousness, as the former is the fullness and complete integration of the latter: “The fifth transfiguration occurs through contemplation, when someone advances so far through mediation as no longer to contemplate the works of God, or God in his works, but in so far as possible with the eye of the mind, to see God within, and in some way to abide with Christ in the bosom of the Father.”²⁹⁶

Contemplation marks a transition from seeing the works of God apart from God to seeing God. Instead of being surrounded by the works of the God, one is surrounded and embraced by God. A new intimacy and immediacy emerges between a person and God. Achard associated this transfiguration with Christ’s transfiguration at Pentecost.²⁹⁷ In both instances, a new connection is forged between the person and God, dwelling within each other; at Pentecost the Holy Spirit enters “into our spirit” and in the fifth human transfiguration the individual dwells within God.

The human transfigurations have come full circle, for we recall the transfigurations of the person were initiated by the Holy Spirit’s descent. Through these

²⁹⁴ Achard, 12.5 (Feiss, 196). “mente innovatus, incipit in operibus Dei meditari, nee solum prime creationis sed maxime nostre restaurationis, in sacramentis utriusque testamenti, preceptis, promissis, de gloria sanctorum, de pena malorum.” (Châtillon, 127).

²⁹⁵ Achard, 12.5 (Feiss, 196). “transfigurationem dominice ascensionis emulatur.” (Châtillon, 127).

²⁹⁶ Achard 12.6 (Feiss, 196). “Quinta fit per contemplationem, cum quis per meditationem tantum profecerit, ut jam non opera Dei vel Deum in operibus suis contemplatur, sed ipsum in seipso, quantum possibile est, oculo mentis intuetur, et quodammodo cum Christo in sinu Patris commoratur.” (Châtillon, 127).

²⁹⁷ Achard, 12.6 (Feiss, 196).

first five transfigurations, the person has been transformed from newly repentant sinner to dwelling in God's bosom. This first set of five transfigurations increases the likenesses between the person and Christ. The person's will is cooperating more and more with Christ, changing and stabilizing the person's nature. While Christ had to descend into human nature, the Christian must ascend, in some manner, to Christ; the person undergoes a form of theosis. Now that a person's nature has become as Christ-like as possible while still in the flesh, a person must continue to imitate Christ, which starts the next set of five transfigurations, transfigurations of kenosis, which mirror Christ incarnation and earthly ministry.

Transfiguration six is a person's willing descent from contemplation to earthly action. The giving up of divine contemplation echoes Christ's incarnation,²⁹⁸ as described in Philippians 2's "Christ Hymn" (Philippians 2:5-9).²⁹⁹ Achard's description of the sixth transfiguration is at one time both vague and specific: "someone descending from the heights of contemplation to humble action in some way comes with Christ from the bosom of the Father into the world."³⁰⁰ He was unclear about the way that a person can descend from the Father like Christ (which make sense since he was similarly unclear about how a person can be in the Father's bosom), but Achard was very clear that one must undergo a form of kenosis, giving up contemplative union with God for some other purpose. Achard framed this kenosis in the terms of biblical figures, "one who was Israel becomes Jacob, passing from Rachel to Leah, from Mary to Martha."³⁰¹ Hugh Feiss

²⁹⁸ Achard, 12.6 (Feiss, 197).

²⁹⁹ Achard demonstrates a preference for this scripture passage, referencing it 14 times across six sermons. For a complete list, please refer to the scripture index (Appendix ?).

³⁰⁰ Achard, 12.6 (Feiss, 196). "cum quis de altitudine contemplationis descendit ad humilitatis actionem, quodammodo et ipse de sinu Patris cum Christo veniens in mundum." (Châtillon, 127).

³⁰¹ Achard, 12.6 (Feiss, 196-197). "Qui prius erat Israel efficitur Jacob, transiens de Rachel in Liam, de Maria ad Martham." (Châtillon, 127)

notes that these parings are allusions to the movement from contemplation to action and that Richard of St. Victor elaborates on the allegorical significance of Jacob, Leah, and Rachel in *Benjamin major*.³⁰²

The purpose of this kenotic descent becomes evident in transfiguration seven, that of association. It was because of God's love for the human race that the Word became incarnate, so the seventh transfiguration is a similarly agapic movement towards others. It is "when someone moved by the Lord's example feels compassion for the poor and associates with them."³⁰³ Achard weaves together verses from 1 and 2 Corinthians,³⁰⁴ recalling Paul's conviction that Christ "'became all things to all people,' so that, as far as possible for them, 'all may be saved.'"³⁰⁵ Those who undergo the seventh transfiguration also do all they can to aid others in salvation, even temporarily abandoning the contemplation of God. The sixth and the seventh transfiguration are two aspects of one movement—what one is leaving and what one going towards—just as the Incarnation is has two aspects, (1) the leaving of a place of dignity (2) by taking up flesh. Achard divided these two aspects into two transfigurations for Christ, noting that Christ associated with humankind through the taking up of flesh,³⁰⁶ emphasizing the movement towards the other.

Just as Christ incorporated both action and contemplation into his earthly life, so must every Christian. Transfiguration eight is the resumption of contemplation as

³⁰² Feiss, footnote 10 on 197.

³⁰³ Achard, 12.6 (Feiss, 127). "cum quis, exemplo Domini infirmis compatiens, se illis temperat." (Châtillon, 128).

³⁰⁴ 2 Cor. 11:29 and 1 Cor. 11:22

³⁰⁵ Achard, 12.6 (Feiss, 197). "*Quis infirmatur, et ego non infirmor! Omnia omnibus factus sum, ut, quantum in se est, omnes salvos faciat.*" (Châtillon, 128).

³⁰⁶ Achard, 12.6 (Feiss, 197).

modeled by Christ in his transfiguration on the mountain. Now the Christian who undergoes this transfiguration resumes contemplation in a different way than in transfiguration five. In this transfiguration, one is accompanied by fellow disciples- Peter, John, and James, each of whom represent virtues that have been strengthened in the person. Achard wrote, “Those who want to climb the mountain of contemplation should have Peter in their company through recognition of the truth, James through the supplanting of vices, and John through removal of all presumption and trust in God’s grace alone.”³⁰⁷ The companionship of the disciples indicates that one has taken confident refuge in God’s grace³⁰⁸ and notes the importance of the community. Transfigurations 1-5 have individualistic undertones (one person cooperating with God), while other people are mentioned (the apostles, Jacob, Leah, Rachel, Mary, Martha, Paul, Peter, James, and John) in reference to transfigurations 6-10. Although many of the figures are presented allegorically, still, the presence of other figures denotes a shift towards communal concern and community development. As one progresses through the transfigurations, community emerges alongside the person, both as a source of strength and as a purpose for doing good.

The contemplation-action paradigm of Christ earthly ministry finds its culmination in the last supper, which is represented in the ninth transfiguration. The ninth transfiguration occurs when one’s life is so perfect as to be a good example for others (as we recall, Achard identified being a good example for others to follow as one of Christ’s functions). This good example becomes “bread and sweet food for the

³⁰⁷ Achard, 12.6 (Feiss, 197). “Qui igitur vult ascendere montem contemplationis, habeat Petrum in comitatu suo per veritatis agnitionem, Jacobum per vitiorum supplantationem, Johannem per totius presumptionis remotionem et in solius Dei gratia confidentiam.” (Châtillon, 128).

³⁰⁸ Achard, 12.6 (Feiss, 197). “ad Dei gratiam confidens confugiat.” (Châtillon, 128).

nourishment of the less perfect.”³⁰⁹ Elsewhere Achard mentioned that Christ’s food is butter and honey, which represent the fullness of virtue and contemplation,³¹⁰ connecting the ideas of physical and spiritual nourishment with virtue and contemplation. Although Achard did not mention bread and wine specifically in this passage, the offering of Eucharistic elements reverberates strongly throughout the passage. If the pattern of imitating Christ’s transfiguration holds, this human transfiguration ought to mimic Christ’s fourth transfiguration, his Eucharistic transfiguration, and Achard closes this section by saying “this transfiguration corresponds to that which is called ‘sacramental.’”³¹¹

Christ’s passion was already imitated in the transfiguration of theosis, so Achard moved from the last supper to Christ’s death. The tenth transfiguration is the physical transformation of the body at death: “The tenth occurs in the body of each person who dies...Notice how a dying person’s facial expression is obliterated, the face grows pale, the eyes roll, all the member grow rigid, the whole outward form is changed, so that such persons can hardly be recognized even by those who have known them.”³¹² This is a fitting end of the kenotic transfigurations, for just as abandoning contemplation of God was the start, death marks the start of another kind of abandonment.

The last set of five transfigurations I term the transfigurations of beatitude, for they each take place after death and at the end of time or at least, outside of time. The eleventh transfiguration is the separation of the soul from the body, when it enters a new

³⁰⁹ Achard, 12.6 (Feiss, 198). “se panem et cibum suavissimum ad refectionem minus perfectorum prebet.” (Châtillon, 128).

³¹⁰ Achard, 1.1 and 1.6.

³¹¹ Achard, 12.6 (Feiss, 198). “Hec transfiguratio illi que dicitur sacramentalis congruit.” (Châtillon, 128).

³¹² Achard, 12.7 (Feiss, 198). “Decima fit in corpore cujuslibet morientis...Videte quomodo facies tunc exterminetur, vultus pallescat, oculi in modum vertantur rotarum, omnia membra rigescant, tota superficies adeo mutetur, quod ipsa persona vix etiam a notis agnoscat.” (Châtillon, 128).

stage of being: “As it passes from this sensible and visible world into some other spiritual region where everything it sees is new and initially unfamiliar, it is struck with wonder at the novelty.”³¹³ In this state, there is a movement from plurality to unity, “from the plurality of ideas and duties into which it had been divided while still dwelling in the flesh, it returns to a kind of simplicity of its essence, being wondrously changed.”³¹⁴ The terms “plurality” and “simplicity” are usually words that Achard reserves for discussion of the Trinity, which will be discussed in a later chapter, but this eleventh transfiguration conveys a sense of moving towards the united and simple life of the Trinity.

The twelfth transfiguration is the common resurrection of all souls, at which point God judges the righteous and the wicked. At this time, new bodies will be united to the resurrected souls in order to be either rewarded or judged eternally, specifically “the wicked will arise in this way to be immortal and capable of suffering. They will live always, suffer always, and for them time will exist forever.”³¹⁵ The saints, on the other hand, undergo spiritual glorification in the thirteenth transfiguration. The bodies of the saints “will put on incorruptibility.”³¹⁶ Achard wrote that “Christ himself ‘will reform the body of our humility, that it may be conformed to the body of his glory.’”³¹⁷ This bodily transfiguration brings the saints into bodily beatitude, experiencing the fullness of the body’s potential. Achard uses sensory descriptions, underscoring the bodily aspect of

³¹³ Achard, 12.7 (Feiss, 198). “de hoc mundo sensibili et visibili transiens in quamdam aliam spiritualem regionem, ubi omnia nova et prius incognita videt, et ex ipsius novitatis admiratione stupet.” (Châtillon, 128).

³¹⁴ Achard, 12.7 (Feiss, 198). “ex quadam pluralitate sensuum et officiorum, per que divisus adhuc in carne degens fuerat, ad quamdam essentiae sue simplicitatem rediens, miro modo variatur.” (Châtillon, 128)

³¹⁵ Achard, 12.7 (Feiss, 198). “Mali vero sic resurgent, ut sint immortales et passibiles. Semper enim vivent, ut semper patiantur, eritque tempus eorum in secula.” (Châtillon, 128).

³¹⁶ Achard, 12.8 (Feiss, 199). “induet incorruptionem” (Châtillon, 129).

³¹⁷ Achard, 12.8 (Feiss, 199). “etiam ipse Christus reformabit corpus humilitatis nostre, configuratum corpori claritatis sue.” (Châtillon, 129).

this transfiguration. The body of the just “will *shine* like the sun in the kingdom of their Father”; when they are going to *hear* that most pleasant and desirable sentence, full of every joy: ‘Come, blessed of my Father, receive the kingdom prepared for you from the beginning of the world.’³¹⁸ The words that fill their ears convey that this bodily beatitude was always intended for creation, for it has been part of God’s plan from the beginning of the world. Beatitude does not end with the body, but continues to the spirit. The fourteenth transfiguration is the transformation of the spirits of the saints. Although the souls of the saints are continually rejoicing, they find the fullness of their potential when they are reunited with their bodies. This reunion brings “the fullness of joy, perfect and complete.”³¹⁹

The fifteenth transfiguration is that of the whole universe. As discussed in chapter 3, the corruption of the world is tied to the corruption of humankind, so it is fitting that the redemption of the world would also be tied to the redemption of the human race. Just as humans reach their full potential, so does the world. The restored world will be “freed from its bondage to decay for the revelation of the children of God.”³²⁰ Achard presented the healed world through the eyes of the saints: “saints will see all things, not only in themselves, as they see them now in part, but much more surpassing by and sublimely in God;”³²¹ the saints will see into the very mind of God, into “his eternal

³¹⁸ Achard, 12.8 (Feiss, 199). “quando etiam in corporibus suis iusti sicut sol in regno fulgebunt Patris sui; quando audietur illam vocem tam jocundam, tam desiderabilem, omni gaudio plenam : Venite benedicti *Patris mei, percipite regnum quod vobis paratum ab origine mundi.*” (Châtillon, 129). Italics mine.

³¹⁹ Achard, 12.8 (Feiss, 199). “plenum gaudium, perfectum et consummatum.” (Châtillon, 129).

³²⁰ Achard, 12.8 (Feiss, 199). “liberabitur a servitute corruptionis, in revelationem filiorum Dei.” (Châtillon, 129).

³²¹ Achard, 12.8 (Feiss, 199). “Tunc videbunt sancti omnia non solum in semetipsis, prout modo ex parte vident, sed multo excellentius et multo sublimius in Deo.” (Châtillon, 129).

reason, which constituted the archetypal world that exists in the mind of God before it appears in this sensible and visible world.”³²² The world will be as it is in God’s mind.

The transfigurations illustrate how the exemplar of Christ inspires individual believers, linking Achard’s Christology with the personal transformation of people of faith. Christians are to imitate Christ and through this imitation, a unity of righteousness is forged between Christians and Christ. The transfigurations mark the individual’s increase in participation by righteousness from confession to the final, beatific transfiguration of the whole self and all of creation, providing the broadest view of participation by righteousness and beatitude.

The series of transfigurations is a macro-image of righteousness, depicting the whole span life of participation from the first confession to final glory; to add detail, Achard also preached sermons with micro-images of righteousness which explore righteousness while still in the body, the righteousness discussed in transfigurations one through ten. To describe righteousness in this life, Achard often used images of journeying or pilgrimage. In *Sermon 9* Achard introduces the regions of likeness and unlikeness, which were touched upon in chapters 2 and 3 and *Sermon 15* is structured around the image of desert of desertion. These two images should be seen as one. The deserts of desertion is the region of likeness by righteousness; the deserts of desertion narrow the scope of inquiry to the practical aspects of the Christian life, while retaining the horizon of beatitude.

4.2: Regions of Likeness

³²² Achard, 12.8 (Feiss, 199). “in suis rationibus eternis, videlicet mundum archetipum qui in mente Dei erat antequam in hunc mundum sensibilem et visibilem prodiret.” (Châtillon, 129).

As discussed in Chapters 2 and 3, Achard likens an individual's life to a pilgrim journeying through various regions, each of which corresponds to a type of (un)likeness with God. All pilgrims start in the region of nature, which is participating in God by creation. *Sermon 9*, which presents the regions of (un)likeness, gives detailed descriptions of the regions of unlikeness, but the regions of likeness are relatively undeveloped. If a person is unredeemed he wanders aimlessly through the regions of guilt and punishment, which are regions of unlikeness; if a person is redeemed he purposefully progresses through the regions of righteousness and beatitude, the regions of likeness, which correspond to participation in God by righteousness and beatitude, respectively. *Sermon 15: On Quadragesima*, which explores seven deserts of desertion, can serve as a "close-up" of the region of righteousness and corresponds to human transfigurations one through six. The scripture verse of the sermon is Matthew 4:1, "Jesus was led by the Spirit into the desert." It refers to Jesus' 40 day period of exile in the desert, but Achard links this verse to the incarnation: "Jesus was led into this desert when God came to humanity."³²³ This desert is human nature, which abandoned God through sin, prompting God to withdraw his grace from humanity. According to Hugh Feiss, "this does not mean that there is a time when God stops loving a sinful human being, only that God cannot make his home in a person whose heart is closed to God."³²⁴ After God left the human race, "grace was withdrawn, [and] guilt increased and abounded all the more."³²⁵ The mention of guilt is a reference to the regions of unlikeness, for the region of unlikeness according to guilt is the region that one enters

³²³ Achard, 15.1 (Feiss, 298). "In hoc desertum ductus est Jesus cum Deus venit ad hominem." (Châtillon, 200).

³²⁴ Feiss, 292.

³²⁵ Achard, 15.1 (Feiss, 299). "Subtracta gratia, accrevit et superhabundavit culpa" (Châtillon, 200).

upon sinning. God did not leave humanity to wither and waste away. Rather, Christ enters the human desert in order to show humanity how to walk into and through the deserts of likeness.

4.3: Deserts of Desertion

Achard's *Sermon 15: On Quadragesima* contains the image of a pilgrim traveling through deserts of desertions, which roughly corresponds with transfigurations one through six; Achard was *not* presenting a new program of spiritual discipline and development, but one that covers the same terrain as the transfigurations. In contrast to the relatively optimistic tone of the series of transfigurations, which neglects to detail *how* the transfigurations occur, the series of deserts describes how difficult it is for a person to participate by righteousness. Every desert is a new struggle against the lingering effects of sin, discussed in connection with the bestowal of original righteousness.

The seven deserts are both Christological and pneumatological. Through the Incarnation, Christ entered the region of nature in order to lead people into the regions of likeness: "He was led by his Spirit into our desert, indeed into the desert which we are, where he left us an example *so that we may follow in his steps and be led after him and through him into the desert*—not by the flesh but by the Spirit, and not by our spirit or any other one, but by his alone."³²⁶ They are Christological in the sense that Christ journeyed through this desert first, blazing a path for Christians to follow. Hugh Feiss writes that, "The passage through the seven deserts will restore... [Divine] likeness to

³²⁶ Achard, 15.2 (Feiss, 301). "A suo Spiritu ductus, in desertum nostrum, immo in nos desertum, in quo et nobis reliquit exemplum ut sequamur vestigia ejus, nosque post eum et per eum in desertum ducamur, non a carne, sed a spiritu, nec a spiritu quidem nostro vel quolibet alio, sed solum a suo." (Châtillon, 202). Italics mine.

every part of our nature, until finally we take on the mind of Christ, and join him in leaving the Father for the sake of fallen humanity.”³²⁷ By journeying through the deserts, the pilgrim is conformed to Christ by imitation, increasing the pilgrim’s unity with Christ; the deserts of desertion depict the accumulation of actual righteousness.

Conformity to Christ can only occur through the lead of the Holy Spirit.

Whereas the series of transfigurations only mentions the Holy Spirit in the transfiguration of Pentecost, the Holy Spirit is present in each of the deserts of desertion. From the opening sentence, Achard presented the guiding role of the Holy Spirit: “Jesus was led by the Spirit into the desert.”³²⁸ The Holy Spirit led Christ into the human desert and acts as a guide and a support as humans travel along the path that Christ made through the deserts of desertion. Achard divided the desert into seven sub-deserts to help pilgrims mark their journey,³²⁹ and assigned each sub-desert a gift of the Holy Spirit.^{330 331} Within Achard’s work, the seven spirits indicate that the work of the Holy Spirit, which while always being singular and united, may be divided in name in order to communicate how

³²⁷ Feiss, 292.

³²⁸ Matthew 4:1.

³²⁹ Achard, 15.3 (Feiss, 303). “So they [those moving through the desert] may recognize where there is a desert they have already crossed, one they are still in, and one perhaps they have not yet reached.” “ut agnoscat six sitv desertum aliquod quod jam transient, et in quo” adhuc sit, et in quod forte nondum pervenerit” (Châtillon, 203).

³³⁰ Achard, 15.3 (Feiss, 303). “as there are seven good spirits of God, so are there seven deserts, spiritual as well as good, into one of which each of the seven spirits leads.” “Ut namque Dei sunt septem spiritus boni, sic et deserta septem, et ipsa quoque spiritualia et bona, in que septem illi deducunt spiritus in singula singuli.” (Châtillon, 203).

³³¹ In the introduction to *Sermon 15*, Feiss writes that these spirits of God will later be called the seven gifts of the Holy Spirit and are representative of a Victorine way of thinking about sin and grace (Feiss, 293). The seven gifts of the Holy Spirit will be set in opposition to the seven deadly sins by later theologians. Richard Newhauser has done extensive work on the development of the seven deadly sins and its connection with sacraments and individualization piety. For further reading, see Newhauser’s *The Seven Deadly Sins: For Communities to Individuals* and *Sin in Medieval and Modern Culture: The Tradition of the Seven Deadly Sins*.

the Holy Spirit ministers to the various struggles a Christian faces during his journey through the region of righteousness.

Entrance into the first desert of desertion “occurs when a bad desertion, the desertion of good, is deserted, so that those who used to steal themselves away from God steal no longer, and those who used to desert God now desert their desertion of God.”³³² Achard connects the region of guilt found in *Sermon 9* and the “bad desertion” of *Sermon 15* through the image of Egypt, lending support to the idea that the deserts of *Sermon 15* parallel the regions of *Sermon 9*. In *Sermon 9*, he wrote that sinners are carried off to “a far country, a region of unlikeness, the region of Egypt,”³³³ and in *Sermon 15* he writes of those leaving the desert of desertion that they escape “from Pharaoh’s power by spiritually leaving the Egypt of the spirit.”³³⁴ Just as the Ancient Hebrews were lead out of Egypt and into a new desert by God, so too, each Christian is led out of spiritual Egypt and into the desert of desertion by God. The movement from the region of guilt into the deserts of desertion is the result of the work of Christ’s first advent. They leave,

Not by their own strength, but by the mighty hand of God. He and no other snatches his vessel [humans] away from the powerful, armed man [the devil], vessels at first of wrath and now of mercy. He and no other ‘frees captives,’ ‘brings out the bound in strength,’ ‘gives life to the dead, and calls things that are not as those that are.’ He rescues people ‘from the power of darkness’ and transfers them from the kingdom of the devil ‘into the kingdom of his beloved Son,’ calling them into ‘his own marvelous light’ from the palpable darkness of Egypt.³³⁵

³³² Achard, 15.4 (Feiss, 303). “desertum bonum cum deseritur ipsa desertio mala, id est desertio boni, ut qui prius furabatur seipsum Deo jam non fureiur, qui prius deserebat Deum jam deserat deserere Deum” (Châtillon, 203).

³³³ Achard, 9.3 (Feiss, 67). “in longinquam regionem, in regionem dissimilitudinis, in regionem Egyptiorum” (Châtillon, 105).

³³⁴ Achard, 15.4 (Feiss, 304). “exit Pharaonis, spiritualem Spiritualité Egyptum egrediens” (Châtillon, 204).

³³⁵ Achard, 15.4 (Feiss, 304). “non autem in virtute sua, sed in manu Dei valida. Ipse enim, ipse est et non alius, qui forti armato eripit vasa sua, prius vasa ire, nunc vasa misericordie; ipse est et non alius qui solvit compeditos, qui educit vinctos in fortitudine, qui mortuos vivificat, et vocat ea que non sunt tamquam ea que sunt; ipse eruit hominem a potestate tenebrarum et transfert a regno diaboli in regnum Filii dilectionis

The language of liberation recalls the work of Christ's first advent and the movement from the kingdom of Egypt to the kingdom of the Son echoes the idea of being in a new state as a result of the bestowal of original righteousness. Christ's first advent placed the pilgrim in the first desert of desertion, where the Holy Spirit starts to lead the pilgrim.

In the first desert, the Holy Spirit gives the pilgrim the gift of the spirit of fear. Achard noted that when people start on their pilgrimage of righteousness, it is out of fear of eternal punishment, but this fear is eventually transformed: "This fear is the starting point [of abandoning mortal sin], but it is perfected in the chaste fear that lasts forever, and that consists in the perfect love that casts out the initial fear; it is however necessary at the beginning."³³⁶ Châtillon notes that this understanding of fear was common among Achard and his contemporaries.

Following the theologians of his time, who themselves were inspired by Augustine, Achard distinguished between initial fear (*timor initialis*) and chaste fear (*timor castus*). The first inspired by the fear of divine punishment, but that presupposes faith and therefore cannot be anything but a movement of grace, and is the first supernatural call to conversion that the sinful soul hears inside of itself. However, it must soon give way to chaste fear, this time inspired by the love of God and imbued with charity, which leads the sinner to renounce evil for more disinterested reasons.³³⁷

sue, vocans eum in admirabile lumen suum a palpabilibus tenebris Egypti, ut qui fuit in diabolo tenebre, lux sit in Domino." (Châtillon, 204).

³³⁶ Achard, 15.7 (Feiss, 307). "Is siquidem timor inchoat, sed castus consummat, permanens in seculum seculi et in caritate consistens perfecta, que foras initialem illum timorem mittit, imprimis dumtaxat necessarium." (Châtillon, 207).

³³⁷ Châtillon, 236-237. "A la suite des théologiens de son temps, qui s'inspiraient eux-mêmes de saint Augustin, Achard distingue ici la crainte initiale (*timor initialis*) de la crainte chaste (*timor castus*). La première inspirée par la terreur des châtiments divins, mais qui suppose déjà la foi et ne peut donc être autre chose qu'un mouvement de la grâce, constitue ce premier appel surnaturel à la conversion que l'âme pécheresse entend au-dedans d'elle-même. Elle doit cependant bientôt faire place à la crainte chaste, inspirée cette fois par l'amour de Dieu et pénétrée de charité, qui conduit le pécheur à renoncer au mal pour des motifs plus désintéressés." Translation mine.

There are two types of fear operating: initial fear and chaste fear. Initial fear is fear of divine punishment, which gives way to chaste fear when one believes that potential punishment also indicates that there is potential glory. In the first desert faith, indicated by belief in an afterlife, produces both fear and hope. For Achard, the spirit of fear and the gift of faith are part of the same gift: “The first spirit of God, the spirit of fear, lead into the first desert, so that people desert mortal sin at least. The fear that brings this about is not of temporal punishment but of an eternal punishment, not yet felt but only believed in. Faith does not arise from humanity; it is ‘the gift of God.’”³³⁸ Only through the aid of the Holy Spirit, can a person have faith and “once sin has been rejected, faith introduces the fear of hell which then induces hope of glory and love of righteousness.”³³⁹ Future glory acts as a motive for people to “pursue what is lawful with more eagerness and less anxiety.”³⁴⁰

In the first desert, faith leads to desire for heaven and righteousness; in the second desert, the spirit of godliness elevates one’s desire for righteousness into an “affection for God.”³⁴¹ The love of God becomes like fire, “having been nurtured long and devotedly on the altar of the heart, progresses to the point that it can easily burn up these things [desires of the world] like so much perishable stuff, doing away with the love of temporal things by its own power.”³⁴² In the second desert, similar to the first transfiguration, the

³³⁸ Achard, 15.7 (Feiss, 307). “Sicque in desertum hoc primum, videlicet ut mortale saltem deseratur peccatum, primus Dei spiritus, id est spiritus inducit timoris. Timor namque qui id efficit non est de pena temporalis, sed eterna, que nondum sentitur, sed solum creditur. Fides autem non ex homine, sed Dei donum est.” (Châtillon, 207).

³³⁹ Achard, 15.7 (Feiss, 307-308). “que post timorem gehenne, dimisso peccato, spem quoque inducit glorie, sed et amorem justitie” (Châtillon, 207-208).

³⁴⁰ Achard, 15.7 (Feiss, 308). “eo jam avidior quo et securior sectatur licita” (Châtillon, 208).

³⁴¹ Achard, 15.8 (Feiss, 308). “Deum affectionis” (Châtillon, 208).

³⁴² Achard, 15.8 (Feiss, 308). “diutius diligentiusque nutritus, eo usque proficit ut ista facile tamquam corruptibiliores quasdam consumat materias, rerum scilicet temporalium amorem vi sua evacuat.” (Châtillon, 208).

desire for the things of the world no longer has sway over the person, freeing his mind, will, and flesh to be in right relation with each other. Jean Châtillon notes “renunciation of the world will therefore be to allow the ‘form of Christ’ to replace the ‘shape of the world.’”³⁴³ The new form to which Châtillon points emphasizes the idea that as the pilgrim travels through the deserts, he becomes conformed to Christ. While one’s desires were directed towards the world, the person was distorted; when one loves Christ, one starts to take the form of Christ.

Once the pilgrim has rejected the external world, he must turn to himself in order to control the flesh. Unlike the promises of the world that have to be totally abandoned, the flesh is part of the person. While still in this life, one has to remain in the susceptible body. A pilgrim has to keep the flesh healthy enough that it can execute the commands of the mind through the power of the will, but the flesh must also be tempered because it can easily harbor lust under the guise of necessity.³⁴⁴ In the third desert, God gives the pilgrim the gift of the spirit of knowledge, so the pilgrim can discern the difference between caring for the flesh and indulging its desires. The pilgrim “no longer think[s] according to the flesh on account of the flesh; they are not wickedly unaware of its alluring deceits and its deceitful allurements, and they know that nothing hinders spiritual knowledge as much as the enticements of the flesh.”³⁴⁵ A new relationship with one’s flesh emerges; people “care for it, but do not carry out its desires; they do not eliminate the exercise of the five senses, but as far as possible their pleasures.”³⁴⁶ What is

³⁴³ Châtillon, 238. “Le renoncement du monde aura donc pour objet de permettre à la « forme du Christ » de se substituer à la « forme du monde ».” My translation.

³⁴⁴ Achard, 15.9 (Feiss, 310).

³⁴⁵ Achard, 15.10 (Feiss, 311). “eo quod de carne jam non sapit secundum carnem, male blandientes illius non ignorans fallacias et fallacias blanditias, et quia nichil eque ut carnalis illecebra scientiam impedit spiritalem.” (Châtillon, 210-211)

³⁴⁶ Achard, 15.10 (Feiss, 311). “Curam ejus facit, sed non perficit in desideriiis; quinque sensuum subtrahit

abandoned in the third desert is the excessively sensual aspects of the senses and the flesh; it is moderation of the flesh, not a complete negation of it.

By the gifts of the spirit in the first three deserts, the will has become stronger and correctly oriented towards God; it “is upright, sound, and spiritual. It is not perverse because it has deserted the head of perversity, the devil; it is not vain because it has deserted the domain of vanities, the world; it is not carnal because it has deserted the flesh, or rather, fleshiness.”³⁴⁷ Despite its newly developed strength, the pilgrim must relinquishing his good will:

In order to be spiritual, they should immediately desert their wills in favor of their brother’s or sister’s will; not simply in matters that charm or harm, but also in those that are permissible and agreeable as well as in those that give aid or assistance; not only in favors of a superior person’s will, but also for an equal’s, or even an inferior’s; not only lesser good for greater, but also equal for equal, and sometimes even greater for lesser—doing this will not be a lesser good but a greater.³⁴⁸

The abandonment of one’s good will for another’s good will prevents the pilgrim from misjudging oneself through pride. The gift of the spirit of fortitude strengthens the will to divide itself and turn against itself so that the pilgrim can abandon a good will,³⁴⁹

ei non exercitia, sed, quantum fieri potest, oblectamenta” (Châtillon, 211).

³⁴⁷Achard, 15.11 (Feiss, 313). “voluntas recta est, solida est, spiritualis est. Non est perversa, quia perversitatis caput deseruit diabolum ; non est vana, quia et vanitatum regionem deseruit mundum ; non est carnalis, quia et ipsam deseruit carnem, vel potius carnalitatem” (Châtillon, 212).

³⁴⁸ Achard, 15.12 (Feiss, 315). “Deserenda profecto ei est, ut sit spiritualis, pro fratris sui voluntate voluntas sua ; nec solum in his que placent vel nocent, sed et in his que licent et libent, sed et in his quoque que juvant et adjuvant ; nec solum pro voluntate maioris, sed et pro voluntate parvis, sed et pro voluntate minoris; nec solum minus bona pro magis bona, sed et eque bona pro eque bona, sed et magis etiam bona nonnunquam pro minus bona; nec hoc erit minus bonum, sed magis bonum” (Châtillon, 213).

³⁴⁹ Achard, 15.13 (Feiss, 316). “The will divides itself both from itself and through itself—that is, voluntarily—not by its own strength, but by the strength of God for whom nothing is impossible.” “Ipsa namque dividit se, et a se, et per se, id est voluntarie, non autem virtute sua, sed Dei fortitudine cui nichil impossibile.” (Châtillon, 214).

mimicking, albeit for the purpose of righteousness, the divided will in the regions of unlikeness, where the will is divided between one's reason and flesh.³⁵⁰

The desertion of the self continues in the fifth desert with the abandonment of reason. In a pseudo-lament, Achard assessed the situation of the pilgrim in desert five, identifying two points of anxiety when abandoning reason: repeating the mistakes of Adam and losing the image of God. Achard gave voice to the objections of deserting one's reason knowing full well that it must be deserted. The hesitant objector recalls Adam's going "out from itself" into the regions of unlikeness mentioned in *Sermon 9*;³⁵¹ humans have a history of abandoning reason with dire consequences.

When the will itself has been cast off along with the flesh, what part of humanity still remains to humanity? Only reason. This portion of the self remains to it. Will it not be allowed to retain at least this? Is it of great moment if humanity keeps for itself a corner where it can stand? How can it have less than this in its possession? What will humanity have if it loses even this? If humanity is not allowed to stay here, where will it go outside of itself? Where will it regain itself? Where will it stay? Once in Adam humanity went out from itself, but to its detriment. The example makes us afraid that if it goes out once again something worse will happen to it.³⁵²

Along with the division of the will against itself in the previous desert, the desertion of reason is a righteous reenactment of the fall. In the deserts of desertion the pilgrim acts as the first parents should have, choosing the guidance of the Holy Spirit instead of the devil.

³⁵⁰ Achard, 9.1

³⁵¹ 9.1; 9.4.

³⁵² Achard, 15.14 (Feiss, 316). "Voluntate vero ipsa cum carne jam abjecta, quid adhuc homini superest de homine? Ratio sola. Hec ei de se portio residua. Hanc saltern retinere numquid non licebit? An magnum est, si vel angulum sibi retineat ubi consistat? Quid minus ei esse potest de possessione sua? Quid habiturus est si et hoc amiserit? Si nec hic ei manere conceditur, quo extra se ibit? Quo se recipiet? Ubi manebit? Olim in Adam exierat homo a seipso, sed malo suo. Terret exemplum, ne si denuo exeat detenus ei aliquid contingat." (Châtillon, 214).

Achard's second point of hesitation about deserting reason was based on the reason's role of connecting humans to God:

The beauty and dignity, and also the usability of this part, allure and detain it, preventing it from leaving this part of itself. This is the image of God in humanity, which joins it to God and to the angels through likeness, and separates it from the beast through unlikeness. This is a unique mirror for seeing God, insofar as he can be seen face to face. How, then, will it not be unreasonable to desert reason?³⁵³

Reason connects humans with God. It is through the mind, which contains reason, that the love of God is poured into a person and then diffused throughout the members of the body. It is through the mind that a person has potential to know, love, and enjoy God. It is reason that gives humans a likeness to angels and distinction from mere beasts. If this is deserted then is that angelic likeness also deserted? Do knowledge, love, and enjoyment of God become impossible? Its desertion seems to leave the pilgrim in a hopeless place.

Achard countered these two objections by stating the whole person, reason included, must be offered as a sacrifice to God, who "seeks you, alone and most of all; not a part, but all. He does not require just any sort of sacrifice from you and in you; he requires a holocaust."³⁵⁴ Châtillon writes,

But it remains to man... to move from original justice to actual justice, that is to say, get the depths of himself, whose energy cannot produce fruit as long as it faces the resistance of a rebellious nature, be informed by grace. Previous sacrifices have allowed [grace's] to enter through the lower power [flesh] and this

³⁵³ Achard, 15.14 (Feiss, 316). "Alliciunt quoque eum ac detinent, ne vel ab hac sui exeat parte, partis ipsius decor et decus, sed et usus. Imago quippe Dei in homine hec est, qua ei angelisque per similitudinem connectitur, quaque a bestiis per dissimilitudinem sejungitur. Hoc speculum singulare videndi Deum, quousque facie ad faciem videri possit. Proinde rationem deserere quomodo erit non irrationabile?" (Châtillon, 214).

³⁵⁴ Achard, 15.15 (Feiss, 318). "Te a te querit, vel solum, vel potissimum; nec partem, sed totum. A te et in te non quaecumque exigit sacrificium, sed holocaustum" (Châtillon, 215).

will of man to be justified. So that grace can effectively inform reason, reason must also submit to its [grace] influence by abandoning itself.”³⁵⁵

It is only through total desertion that the vestiges of tainted humanity can be purged.

Reason, albeit the image of God, is still human and therefore corrupt: “Your reason is human reason; it is a part of your humanity; it is not pristine, but corrupted by vice. If you live by it, you are human, and you live in a human fashion. This does not help you.”³⁵⁶ The deserts of desertion result in the pilgrim having the mind of Christ, and that requires the letting go of human reason. From this perspective, when one deserts the image of God for God’s self, the abandonment is not the sacrifice of a good for an equal good, but a lesser good for a greater (greatest!) good. By renouncing one’s reason, the last remaining part of the self, the pilgrim radically trusts in God’s presence and provision and through this trust, deeper knowledge of God is born. Achard wrote:

[God] accepts on earth and will give back in heaven; he accepts the humble and will give back the exalted; he accepts a diminished portion and will give back the full amount; he accepts the empty and will give back the full; he accepts the broken and will give back the full; he accepts the ignorant and will give them back contemplating God face to face; he accepts the wretched and will render them blessed, transforming the temporal into the eternal, humanity into God.³⁵⁷

Achard noted that in surrendering the self, one does not lose that which connects one with God, but actually releases the self from human brokenness and undergoes deification.

³⁵⁵ Châtillon, 249. “Mais il reste à l’homme... à passer de la justice originelle à la justice actuelle, c’est-à-dire à se laisser informer jusqu’au plus profond de lui-même par la grâce dont le dynamisme ne peut produire de fruits aussi longtemps qu’elle se heurte aux résistances d’une nature encore rebelle. Les renoncements précédents ont permis à la grâce de pénétrer les puissances inférieures et la volonté de l’homme justifié.” Translation mine.

³⁵⁶ Achard, 15.15 (Feiss, 318). “Ratio quippe tua humana est ratio; pars hominis est, nec nunc integra, sed ex vitio corrupta. Si secundum eam ambulas, homo es, et secundum hominem ambulas. Non hoc tibi expedit” (Châtillon, 216).

³⁵⁷ Achard, 15.33 (Feiss, 343). “Accipit in terra, et restituet in celo; accipit humilem, et restituet sublimem; accipit diminutum, et restituet perfectum; accipit vacuum, et restituet plenum; accipit fractum, et restituet integrum; accipit ignorantem, et restituet facie ad faciem Deum contemplantem; accipit corruptum, et reddet incorruptibilem; accipit miserum, et reddet beatum, temporalem transferens in eternum, hominem in Deum.” (Châtillon, 237)

The Holy Spirit aids the pilgrim in this desert with the spirit of counsel, allowing the pilgrim to be guided by the wisdom of another instead of his own counsel.

Desert five is a decisive point in the pilgrimage. In the fifth desert all the aspects of the corrupted humanity have been addressed, starting exteriorly and moving progressively inward. The first two deserts allowed the pilgrim to separate himself from the world and start to turn to a careful analysis of the self. In the third desert the flesh was tamed; the fourth found that the will must to be subordinated to another's will as a safeguard against pride. Now in the fifth desert, reason itself, the highest part of the person, is recognized as faulty, so it too has to be abandoned. Jean Châtillon writes:

This increase is significant. It shows us how, in the thought of Achard, the spiritual life is characterized by a return of the man to the very center, combined with a rejection of all that is vain and illusory and everything which prevents it from fully participating in the life and attributes of the God-Man. Notions of desertion and desert join those of purification. But the purpose of all these sacrifices is to put an end to internal disorder in which the sinner is both victim and accomplice. It is to be a reasonable return to its internal unity and restore the hierarchical order.³⁵⁸

Grace abounds and contemplation ensues that “they no longer live in themselves, but Christ lives in them when they follow God’s will and reason, receiving these into themselves, deserting not just their own flesh but also their wills and reason, that they retain nothing of themselves for themselves; hence, when they completely desert themselves, God’s will and reason dwell in them completely. ‘They are joined to God’

³⁵⁸ Châtillon , 235. “Cette progression est significative. Elle nous montre bien à quel point, dans la pensée d'Achard, la vie spirituelle est caractérisée par un retour de l'homme au centre de lui-même, associé à un refus de tout ce qui est vain ou illusoire et de tout ce qui l'empêche de participer pleinement à l'être, à la vie et aux attributs de l'Homme-Dieu. Les notions de désertion et de désert rejoignent ainsi celle de purification. Mais le but de tous ces renoncements est aussi de mettre un terme au désordre intérieur don't le pécheur est à la fois la victime et le complice. Il s'agit de restituer à l'être raisonnable son unité intérieure et de restaurer cet ordre hiérarchique.” My translation.

and so are ‘one spirit’ with him.”³⁵⁹ Having been filled with God’s reason and will, the pilgrim is now in the sixth desert, that of contemplation.

In the sixth desert the pilgrim is led by the spirit of understanding, for in contemplation, the reason of God replaces the reason of the pilgrim. In this state, the pilgrim is consumed by God, and “they experience in themselves ‘the beauty of God’s house and the great sweetness he hides there for those who fear him and cling to him.’”³⁶⁰ Those who arrive at the sixth desert become consumed by God, and “they feel distaste for everything that draws them back from this; they cut off all occupations that can interfere with their inward course. Human dealings become irritating to them.”³⁶¹ The desertion of neighbor strikes the reader as antithetical to Achard’s previous advice to rely on another’s will and judgment and to work for the good of others.³⁶² Châtillon offers insight into why Achard advocated the turn away from fraternal community; he proposes that Achard “knows, perhaps from experience, that service to others may be ambiguous. In it, people can find selfish satisfactions. They may also seek an excuse not to completely abandon themselves and the world, or not release an externality which continues to exert on him [is] all the more dangerous [b] it is accepted and suffered worse

³⁵⁹ Achard, 15.34 (Feiss, 344). “adheret Deo et sic cum eo unus est spiritus” (Châtillon, 237).

³⁶⁰ Achard, 15.34 (Feiss, 345). “Experitur in se quis sit decor domus Dei et quanta dulcedo quam ibi abscondit timentibus se et coherentibus sibi.” (Châtillon, 238).

³⁶¹ Achard, 15.34 (Feiss, 345). “Omnia itaque fastidit, que hinc retrahunt; abscondit omnes occupationes que cursum ipsius ad interiora impedire possunt. Molesta proinde fit ei conversatio humana” (Châtillon, 238).

³⁶² Achard, 10.2 (Feiss, 77). “To cultivate the part that is still on earth all of us work eagerly and carefully insofar as we are able, in ourselves and in others.”

in the name of brotherly love.”³⁶³ Yet, while the pilgrim has physically left his neighbors, he “prays for them without ceasing.”³⁶⁴

Unburdened by the cares of the community, the pilgrim becomes enraptured by the contemplation of God, which affects the pilgrim’s cognition and affection. In the sixth desert the cognitive and affective functions of the mind as described in Chapter 2 experience their perfection and actualization, “as far as is possible while still in their frail flesh.”³⁶⁵ First, let us examine cognition. In the flesh, the person perceives the world through the spirit and soul, which is through sensory perceptions and the processing of those perceptions into images. Only on rare occasions, such as prophecies or visions, does a person know something apart from the spirit and soul. But in the state of contemplation, the mind can perceive creation as it really is, as from God’s perspective, effectively bypassing sensory information. Achard wrote “what they had seen in the world earlier they now see more sublimely and truly in God; the temporal things they had first perceived below themselves by sensation they now contemplate above themselves as eternal by their intellect.”³⁶⁶ Their vision is transformed. They are no longer blind, but consider “earthly things with a heavenly eye”³⁶⁷ and perceive “the lowest thing according to their own loftiness, in a lofty, not lowly way.”³⁶⁸ The world, which had up to this time

³⁶³ Châtillon, 271. “peut-être par expérience, ce que le service du prochain peut avoir d'équivoque. L'homme peut y trouver des satisfactions égoïstes. Il peut également y chercher un prétexte à ne pas renoncer complètement à lui-même et au monde, ou à ne pas se dégager d'une extériorité qui continue à exercer sur lui un empire d'autant plus dangereux qu'il est accepté et subi au nom de la charité fraternelle.” My translation.

³⁶⁴ Achard, 15.34 (Feiss, 346). “sine intermissione orat pro eo” (Châtillon, 239)

³⁶⁵ Achard, 15.35 (Feiss, 346). “quantum possibile est in carne adhuc fragili.” (Châtillon, 239).

³⁶⁶ Achard, 15.35 (Feiss, 347). “Que ante viderat in mundo nunc eo sublimius quo et verius videt in Deo ; que prius sub se sensu perceperat temporalia, jam supra se intellectu contemplatur eterna.” (Châtillon, 239-240)

³⁶⁷ Achard, 15.35 (Feiss, 347). “terrena quoque non terreno sed celesti considerans oculo” (Châtillon, 240)

³⁶⁸ Achard, 15.35 (Feiss, 347). “secundum altitudinem suam ima etiam, non imo, sed alto percipiens modo” (Châtillon, 240).

had the power to trick the senses, is now seen by the pilgrim to be in “great darkness.”³⁶⁹ Reality, as it truly is, is revealed to the pilgrim’s mind. In *Sermon 14*, Achard also discussed the heights of contemplation as “when it [the mind] is hidden in the hidden recesses of the divine countenance, when, following Paul, it is caught up in the third heaven.”³⁷⁰ A brief look at Paul’s experience sheds light on the cognitive effect of rapturous contemplation. According to 2 Corinthians 12:2-4,³⁷¹ while caught up in the third heaven, Paul heard things that cannot be repeated for they are truly ineffable, literally not able to be expressed through the body. It is “purely *intellectualiter*,”³⁷² which refers to mental activities that lie beyond the ordinary use of reason, a higher, mystical insight in which the distinction between knowledge and love scarcely applies.”³⁷³ Châtillon refers to contemplation as “*excessus mentis*,” “that is to say as a breach of the mind, of which Achard does not tell us the exact nature, but it is a ‘way out’, i.e. a shift of consciousness beyond the limits within which the mind is normally locked.”³⁷⁴ Both “*intellectualiter*” and “*excessus mentis*” denote a change in the way the mind understands, yet the cognition brought about through contemplation “does not seem to go beyond seizure of eternal reasons of things. Nothing leads us to believe that,

³⁶⁹ Achard, 15.35 (Feiss, 347). “quantis tenebris” (Châtillon, 240)

³⁷⁰ Achard, 14.22 (Feiss, 288). “cum in abscondito faciei divine absconditur, cum, Paulum consequens, in tertium celum rapitur.” (Châtillon, 194)

³⁷¹ “I know a person in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know; God knows. And I know that such a person—whether in the body or out of the body I do not know; God knows— was caught up into Paradise and heard things that are not to be told, that no mortal is permitted to repeat.” (NRSV)

³⁷² Achard, 14.22 (Feiss, 289). “nonnisi intellectualiter” (Châtillon, 194). Hugh Feiss notes, “*intellectualiter* is another technical term in the mystical theology of Richard of Saint Victor and Thomas Gallus (Feiss, 289. Footnote 35).

³⁷³ Feiss, 289. Footnote 35.

³⁷⁴ Châtillon, 272. “c'est-à-dire comme un dépassement de l'esprit dont Achard ne nous dit pas la nature exacte, mais qui consiste en une « sortie », c'est-à-dire un passage de la conscience au-delà des limites à l'intérieur desquelles elle est normalement enfermée.” My translation.

according to Achard, the human mind, even transfigured by grace, can access the contemplation of the divine essence or the Trinity.”³⁷⁵

In seeing the world as it truly is, the inhabitants of the sixth desert also see their neighbors still suffering in the snares of the world: “They see without obstruction, as though from a high mountain, how great the affliction that has depressed and oppressed their brothers and sisters in Egypt, as they have served the Pharaoh.”³⁷⁶ While understanding is increased, but still limited in the sixth desert, love does not seem to be limited. Indeed, “within this spiritual experience, charity somehow goes above and beyond the contemplation of which it cannot be separated. Perfect charity led indeed to the spiritual intoxication, it allowed him [the pilgrim] to taste the sweetness of God.”³⁷⁷ With great knowledge comes greater love and the pilgrims “cannot be unmoved by compassion, because, after being brought into the cellar of wine by the spouse, they are inebriated with love so that they want everyone to be as they are.”³⁷⁸ If this state is a foretaste of post-life beatitude, the inhabiting of God or, rather, God inhabiting the person, then an aspect of love is its tendency to reach outward, to extend itself. In Chapter 2, we saw that love comes from God and enters the mind of each person and then flows down and through the spirit and soul. Here, love is moving from those in whom

³⁷⁵ Châtillon, 273. “ne semble pas aller au-delà d'une saisie des raisons éternelles des choses. Rien ne nous permet de penser que, selon Achard, l'esprit humain, même transfiguré par la grâce, puisse accéder à la contemplation de l'essence divine ou de la Trinité.” My translation.

³⁷⁶ Achard, 15.35 (Feiss, 347). “Videt libere, quasi ab eminenti monte, fratres sui, qui sunt in Egypto, quanta depressi et oppressi sunt afflictione, servientes Pharaoni” (Châtillon, 240).

³⁷⁷ Châtillon, 273. “On remarquera cependant qu'au sein même de cette expérience spirituelle la charité va en quelque sorte plus haut et plus loin que la contemplation dont on ne peut la séparer. La charité parfaite a conduit en effet

le spirituel à l'ivresse spirituelle ; elle lui a permis de goûter la douceur de Dieu” (Châtillon, 273)

³⁷⁸ Achard, 15.35 (Feiss, 347). “Non potest non affici compassione, quia, introductus a sponso in cellam vinariam, inebriatus est caritate, unde et omnes vellet esse tanquam seipsum.” (Châtillon, 240)

God dwells to those who are still dwelling in the world. Love cannot but find objects and seeks to incorporate them into itself.

In desert seven, the pilgrim, his mind moved by love, remembers the greatest act of love: the incarnation. Achard wrote, “there comes to their minds the spiritual divine example of the Only-begotten one, who ‘although he was in the form of God,’ equal to God the Father, ‘thought it not robbery’ but nature ‘to be equal to God,’ and nevertheless was found in the human condition among humans and for humans.”³⁷⁹ Pilgrims “too are drawn from heaven to earth by a strong-though light bond, because they are full of love.”³⁸⁰ Love draws the dwellers of desert six to abandon their own beatitude for the sake of those who are still slaves in the Egypt of the world, demonstrating the extent to which pilgrims has taken the form of Christ through the forming of grace. They are drawn by love to imitate Christ and to undergo kenosis, as we saw in transfiguration six. This movement calls to mind Achard’s note in *Sermon 9* that “if beatitude could be possessed without righteousness, those who are already blessed would chose to be just rather than blessed, if given the choice, because through righteousness God’s will is fulfilled in us and through beatitude our will is fulfilled in God.”³⁸¹ Since God’s will is reigning in the pilgrim, the pilgrim willingly leaves union with God for the sake of righteousness, not his own righteousness, but the righteousness of the other. Achard

³⁷⁹ Achard, 15.35 (Feiss, 347). “Venit et illi in mentem spirituale illud ipsius Unigeniti exemplum divinum, qui cum in forma Dei esset, Deo Patri equalis, non arbitratus est rapinam se equalem esse Deo, sed naturam, et tamen exinanivit seipsum, formam servi accipiens, et habitu inventus ut homo, inter homines et propter homines.” (Châtillon, 240)

³⁸⁰ Achard, 15.35 (Feiss, 348). “His igitur quasi quibusdam funiculis fortibus, sed tamen levibus, quia caritate plenis, et ipse a celo in terram attrahitur, et volens, et nolens.” (Châtillon, 240)

³⁸¹ Achard, 9.6 (Feiss, 69). “Tamen si beatitudo posset haberi sine justitia, illi qui jam beati sunt magis eligerent justii esse quam beati, posito alterutro, quoniam per justitiam voluntas Dei impletur in nobis, per beatitudinem voluntas nostra impletur in Deo” (Châtillon, 107).

described this movement by combining the language of Philippians, 1 Corinthians, and Song of Songs:

They would be willing, because it is much more pleasing, to rest within, among the caresses of the spouse whose inner sweetness they have experienced, were it not that the love of Christ, their spouse, urges them on, and his example stirs them up to go out, following their spouse. To this is added the bond of brotherly love and the example of the companions of the spouse. And so they too go out, following the spouse wherever he goes, and with him and with his companion Paul, they became all things to all people in order to win them over.³⁸²

The pilgrim follows Christ, relinquishing beatitude for righteousness, and returns to the world: “Those who inside were in some way God with God, in the form of God, take up humanity again outside with humanity and for humanity, reassuming for them the form of a slave. Those who first deserted their neighbor for God, now also, in some way, desert God for their neighbor.”³⁸³

In exploring these seven deserts of righteousness one is struck by its contrast with the first seven transfigurations. While they address many of the same issues that constitute overcoming human frailty, cooperating with Christ, and increasing in righteousness, the two are strikingly different in tone and application. The series of transfigurations present a broad and hopeful agenda, glossing over the difficulties of living, while the deserts grapple with some of the challenges of working with grace. The final section of *On Quadragesima* mentions that those who have gone through the deserts and dwell now in the seventh are virtuous, but “they also suffered and perhaps still suffer

³⁸² Achard, 15.35 (Feiss, 348). “Libentius enim, quia et multo suavius, inter amplexus sponsi, internam ejus expertus dulcedinem, intus requiesceret, nisi quia, ut exeat, sponsum sequens, ipsa eum Christi, id est sponsi, urget caritas et provocat exemplum, adjuncto pariter et caritatis fraterne vinculo et ipsius sponsi sodalium exemplo. Exit itaque et ipse, sponsum sequens quocumque ierit, et, cum eo et ejus sodali Paulo, omnibus omnia factus ut eosa lucrifaciat” (Châtillon, 240)

³⁸³ Achard, 15.35 (Feiss, 348). “Qui intus erat quodammodo cum Deo Deus, in forma Dei, foris fit cum hominibus et pro hominibus homo, reassumpta pro eis forma servi; qui prius proximum deseruerat propter Deum, nunc et Deum secundum aliquid deserit propter proximum.” (Châtillon, 240-241)

some nights in their weaknesses and various tribulations.”³⁸⁴ Achard was clear that while one is still in the flesh, he is never immune from temptation; sin will always attempt to lure the flesh and re-shackle the will.

The two series intersect in their seventh stages, for the seventh desert replicates the seventh transfiguration, that of association. The thematic overlap and shared number draw the reader’s attention the significance of association. This theme will be addressed in the next chapter, but for now, it is safe to draw the conclusion that serving and associating with others for their good, in a sense working for the common good, is the culmination of the life of righteousness and is participating in Christ’s paradigm of favoring service over status.

5: Conclusion

Actual righteousness is the driving force of Achard’s theology. His theological anthropology, hamartiology, and Christology are presented in a way that presume that human ability to cooperate with Christ. The work of Christ’s first advent is continued in the pneumatological advent when humans freely and willingly cooperate with the Holy Spirit in the imitation of Christ, connecting humans to Christ’s ministry, death, and resurrection and conforming human natures to Christ. Nearly all of Achard’s sermons contain images illustrating actual righteousness, including the series of transfigurations and deserts of desertion. Christ provides the example or blazes the path which humans imitate or follow with the aid of the Holy Spirit. The Christian life, while initiated, supported, and completed by God, requires human effort. Achard’s program are not part

³⁸⁴ Achard, 15.38 (Feiss, 350). “nocte passus est, et adhuc fortasse patitur aliquas in infirmitatibus suis et tribulationibus variis.” (Châtillon, 242).

of the rarified realm of mysticism, but practical guides for all people of faith. His images show a sensitivity to the various ways human are drawn away from God and subject to self-deception, requiring a deliberate and systematic transfiguration or desertion of the self. Achard's presented a strenuous spirituality, rigorously encompassing the entire person and relying on the gifts of the Holy Spirit.

Chapter 6: Grace in the Group: Ecclesial Righteousness

1: Introduction

Achard's emphasis on Christ's work on behalf of individuals (both with and without human cooperation) coupled with his multiple images of spiritual programs that focus on cooperation with and conformity to Christ leaves the impression that the Christian life consists of a relationship between God and the individual person. This impression is only reinforced by Achard's categorization of righteousness as either original or actual, with actual righteousness originating in the individual's will. Yet, throughout his sermons Achard makes subtle references to the role of the ecclesial community aiding the individual. Caroline Walker Bynum points out in *Docere Verbo et Exemplo* that the canonical reforms of the twelfth century, in which Achard participated, augmented the form and focus of monastic life; rather than structuring life around the performance of liturgy on the behalf of the community, the reforming efforts acknowledged the individual, not as individual, but as part of the community. Bynum writes,

Those men and women who were caught up in the new movements of the late eleventh and twelfth centuries added the duty to serve one's fellowman, through charitable acts and preaching, to the duty to love and worship God. They tried to divorce their institutions from feudal wealth and power, to live not merely without private property, but also in corporate austerity. They changed the routine of their lives to allow more room for private prayer and individual spiritual growth. At the risk of some simplification, the religious revival of the twelfth century might therefore be characterized by the phrases: service of others, poverty, and interior spirituality.³⁸⁵

³⁸⁵ Caroline Walker Bynum. *Docere Verbo et Exemplo: An Aspect of Twelfth-Century Spirituality*. Scholars Press, Missoula, MT, 1979: 2

While Bynum speaks in generalities about canons regular, her description is apt for Achard of St. Victor. As discussed in the previous chapters, he advocated detachment from worldly aspirations and values, such as wealth, and took great pains to detail multiple programs of interior spiritual progress. This chapter seeks to explore the third aspect, service of others. I contend that for Achard, service of others is best approached as the ways the ecclesial community aids the individual in his or her spiritual progress. Because the community contributes to an individual's righteousness, I propose the acts of Church ought to be thought of a form of righteousness, namely, *ecclesial righteousness*.

2: Images of the Church

In Achard's sermons, love and service of neighbor has an ecclesial tone, taking the form of preaching, ecclesiastical discipline, and the celebration of the sacraments and feasts. Two of Achard's sermons contain particularly rich images of the church. The first, *Sermon 2: [First] Sermon for the Dedication [of a Church]* describes the Church as a tent, the meaning of which corresponds to some of Achard's architectural images of spiritual progress. The second, *Sermon 14: On the Feast of All Saints* articulates the various ways that others in the Church instruct, inspire, and aid other members.

2.1: The Church as Tent

In *Sermon 2*, Achard wrote that,

He pitched his tent in the sun and like a bridegroom will he proceed 'from his bridal chamber.' This visible sun has splendor and heat, so that in itself it shines and warms; it illumines the world with the rays of its brightness and fills it with warmth. Hence it is not without justification that we take the sun to stand for spiritual people, who shine in themselves and illumine others, who are ardent in themselves and inflame others.³⁸⁶

³⁸⁶ Achard, 2.1 (Feiss, 149). "In sole posuit tabernaculum suum, et ipse tanquam sponsus procedet

Christ set up his tent in the saintly suns, that is to say, the Church is among the saints. These shining suns do not take their brightness from themselves, but from “another sun... which is much more sublime than these, brighter and more ardent, who is the true ‘sun of righteousness,’ ‘the splendor of glory,’ ‘the brightness of eternal light,’ ‘the light that illumines every person coming into this world,’ who in his very nature and essence possesses splendor and warmth.”³⁸⁷ Christ himself brightens people, turning them into radiant suns, then Christ pitches his tent, his Church, in those same suns. The idea that Christ forms people into dwelling places and then he inhabits those people reoccurs in Achard’s work; it will appear again in the next chapter dedicated to the building of the triple interior cathedral.

Achard made the most of the tent image, offering three type of people that use tents, each of which reflect a characteristic of the Church: “a tent is for travelers, for those making a journey, for workers and soldiers. As long as we are in the present life, we are like ‘pilgrims and strangers.’”³⁸⁸ First, a tent is for travelers. Mobility is a dominant motif in Achard’s programs of spiritual progress, as seen in the regions of likeness and the deserts of desertion; this motif is carried through to the community.

Achard envisioned a nomadic community;

This tent of which we speak is mobile, because as long as ‘the corrupting body weighs down the soul,’ human beings never remain in the same state but are always advancing and declining: advancing, when they raise their heart by

de thalamo suo. Sol iste visibilis splendorem habet et calorem, unde et in se lucet et calet, et radii claritatis sue mundum illuminat et calore replet. Unde non immerito per solem intelliguntur viri spiritualis, qui in se lucent et alios illuminant, qui in se ardent et alios inflammant.” (Châtillon, 37).

³⁸⁷ Achard, 2.1 (Feiss, 149). “Est et alius sol istis multo sublimior, clarior atque ardentior, qui est verus *sol justitie, splendor glorie, candor lucis eterne, lux vera que illuminat omnem hominem venientem in hunc mundum*, qui in sui natura et essentia habet splendorem et calorem.” (Châtillon, 37).

³⁸⁸ Achard, 2.2 (Feiss, 150). “Tabernaculum est viantium, iter agentium, laborantium et militantium. Quamdiu enim sumus in vita presenti, sumus quasi peregrini et advene.” (Châtillon, 38).

walking from strength to strength until they see the God of gods in Zion; declining, when by divine dispensation they are abandoned for the moment so that they may know themselves. But even then the grace of God works for their good.³⁸⁹

The earthly Church is made of pilgrims who are inheritably itinerant, progressing and regressing, but ultimately moving towards the region of beatitude. As people journey individually, they are surrounded by fellow pilgrims. The similarity between the individual and the communal movement reflects the tessellated relationship between individuals and the community—whatever happens on a small scale in the individual occurs on a larger scale within the community.

The comparison of the Church to a tent is particularly apt in light of Achard's use of regions of likeness and the deserts of desertion. Achard connected these images through allusions to Egypt, so three images enrich each other. As discussed in the previous chapter, the regions of likeness and deserts of desertion both discuss the trappings of the world in terms of "Egypt," evoking the Hebrew's escape from Egypt and journey through the desert to the Promised Land. Near the end of *Sermon 2*, Achard wrote that the tent will become a temple, which will be discussed shortly, and that the dedication of this temple will be celebrated like the exodus from Egypt.³⁹⁰ The regions of likeness, deserts of desertion, and the church as a tent for travelers all address the same reality of spiritual progress, but from different vantage points. While the regions of likeness and deserts of desertion focus on the individual, the image of the tent as for travelers adds a communal dimension to the previous images.

³⁸⁹ Achard, 2.3 (Feiss, 152). "Hoc tabernaculum, de quo loquimur, est mobile, quia quamdiu corpus quod corrumpitur aggravat animam, homo nunquam in eodem statu perseverat, sed semper est in profectu vel defectu: in profectu, quando ponit ascensiones in corde suo, ambulando de virtute in virtutem donec videatur Deus deorum in Sion; in defectu est, quando divina dispensatione deseritur ad tempus, ut seipsum agnoscat. Sed et <tunc> Dei gratia cooperatur ei in bonum." (Châtillon, 39).

³⁹⁰ Achard, 2.4 (Feiss, 153).

The layering of images also allows for the pneumatological formation and emphasis found in the deserts of desertion to be applied the Church. Just as the individual is strengthened and led by the Holy Spirit, so is the Church. The Holy Spirit leads pilgrims into the desert and into the region of righteous likeness, equipping pilgrims to cooperate with Christ's work, therefore we can say that the Holy Spirit brings people together, forming a community of pilgrims who cooperate with Christ. When the Holy Spirit grants gifts to individuals, the Spirit is granting gifts to the community because the individual is part of the community.

Second, the tent is for workers. As discussed in previous chapters, Christians cooperate with God, aligning their wills with Christ's and co-working with Christ and the Holy Spirit to develop actual righteousness. In multiple sermons Achard included the ideas of the being co-workers with Christ: *Sermon 15*, section 22 references 1 Corinthians 3:9,³⁹¹ *Sermon 13*, section 5 tells hearers that "we must be God's co-workers,"³⁹² and in *Sermon 3* and *Sermon 11*, Achard described that it is only through the human will working with God that any human action is good.³⁹³

The individual members of the Church are co-workers with Christ. The communal co-working with Christ is different from an individual co-working. When a person acquire actual righteousness, his or her participation in God is increased, but when a community co-works with Christ, it cooperates with Christ for the increase of participation in others. This is an aspect of what I term *ecclesial righteousness*. Within this tent, the saints are called to work for the benefit of others, to "build up others through

³⁹¹ For we are God's servants, working together; you are God's field, God's building; Therefore we ought to support such people, so that we may become co-workers with the truth. NRSV

³⁹² Achard, 13.5 (Feiss, 213). "Cooperatoros namque Dei esse debemus." (Châtillon, 139).

³⁹³ Achard, 3.1 and 11.3

the manifestation of their virtues.”³⁹⁴ Virtues developed in those in the tent are to be demonstrated to others in order to strengthen the entire community for “every spiritual good given to people in the present pertains to this tent.”³⁹⁵ The spiritual good and virtues are not for exclusive benefit for those who have them, but are to act as beacons of light for those still battling the crushing waves of the world.

Third, the tent is for soldiers. Regardless of a person’s or community’s maturity, the armies of the world are always lurking, planning surprise attacks. Achard cautioned his audience against the various ways that the armies of the world divide, deceive, and destroy the faithful. His rhetoric depicts an epic cosmic battle between God and “a multitude of demons.”³⁹⁶ God chooses to counter these vicious minions in and through the members of the church,

In this tent God fights for us, in us, and through us; his is the war we are waging and sustaining; to his army alone are we to attribute every victory. War is waged against us on many fronts...To strengthen the hands of our enemies against us a multitude of demons is present with the host of all the vices. All of these, united in a single great charge, armed with every sort of deceit and trickery, rise up against us to take us captive. They draw us into a lake without water containing a deathless worm and unquenchable fire.³⁹⁷

Achard’s description of Christ’s response to the spiritual violence highlighted the leading role of Christ in the battle, but also the Church’s role in cooperating with Christ,

So that we will not succumb to these minions, but rather resist valiantly, let us not presume on our own powers, but rather let us have recourse to divine help. The soldier of Christ will say to his king and commander [Christ]: ‘Bring out your

³⁹⁴ Achard, 2.1 (Feiss, 150). “edificare per suarum virtutum manifestationem.” (Châtillon, 38)

³⁹⁵ Achard, 2.3 (Feiss, 152). “Omne bonum spirituale, quod in presenti datur homini, ad hoc tabernaculum pertinent.” (Châtillon, 40). Italics mine.

³⁹⁶ Achard, 2.2 (Feiss, 151).

³⁹⁷ Achard, 2.2 (Feiss, 150-151). “In quo tabernaculo Deus militat nobis, et in nobis, et per nos; ipsius enim est bellum quod gerimus, quod sustinemus, et militia cui soli ascribenda est omnis victoria. Multiplex quippe bellum contra nos geritur...Et ut manus inimicorum confortentur contra nos, adest multitudo demonum cum exercitu omnium vitiorum; hii omnes, cum magno impetu unanimes, omni fraude et dolo armati, insurgunt contra nos ut nos captivent, et ad stagnum in quo non est aqua trahant, sed vermis immortalis et ignis inextinguibilis.” (Châtillon, 38)

spear against those who persecute me; take hold of arms and shield, and rise up to help me.’ After the triumph of victory is attained, let the soldiers say with one voice and heart: “Not to us, Lord, not to us, but to your name give glory.” You have accomplished all our deeds for us, O Lord.³⁹⁸

It is only through God’s mercy and strength that the enemies are warded off, reemphasizing, but in a military metaphor, the Church as co-worker. Grace operates in and through the community defending the community from the world. It is Christ’s sword and shield that arm the soldiers of Christ, but the Church herself resists evil valiantly. This double aspect of defending and preserving the Church emphasizes that the origin of grace and victory is Christ, while not diminishing the cooperative role of the members of the community in resisting the enemy and crying out to Christ.

The Church is will not always be a tent; it will eventually become a temple. Achard provided a glimpse of heaven when he writes that, “just as in the present all the saints are one tent, and each of the faithful exists as both body and soul, so in the future the totality of the faithful will be one temple of God, and each of the saints will be the temple of God, not only as soul and mind, but even as body.”³⁹⁹ Throughout Achard’s work creation is becoming increasingly unified and stable. Individuals are progressively conformed to Christ through grace and the uniting effort of the Church; this effort stabilizes the individual’s internal structure. The Church transitions from being a

³⁹⁸ Achard, 2.2 (Feiss, 151). “Ut igitur his satellitibus non succumbamus, immo viriliter resistamus, de virtutibus nostris non presumamus, sed ad divinum adjutorium confugiamus. Dicat ergo miles Christi regi suo, imperatori suo: *Effunde frameam tuam adversus eos qui persequuntur me; apprehende arma et scutum, et exurge in adjutorium michi*. Et victorie posito triumpho, dicat ore, dicat corde: *Non nobis, Domine, non nobis, sed nomini tuo da gloriam*; omnia enim opera nostra operatus es nobis, Domine.” (Châtillon, 38-39).

³⁹⁹ Achard, 2.4 (Feiss, 153). “Sicut in presenti omnes sancti sunt unum tabernaculum, et unusquisque fidelium secundum corpus et secundum animam est, ita in futuro universitas fidelium unum erit templum Dei, et unusquisque sanctorum erit templum Dei, non solum secundum animam vel mentem, sed etiam secundum corpus.” (Châtillon, 40-41).

nomadic, temporary tent to a sturdy, holy temple when the saints all cling to the Trinity in a unity of glory and love.

2.2: Church as Virgin

In *Sermon 14* Achard used the image of the virgin bride to describe the Church. The image of the virgin appears in Achard's explanation of the feast of the virgins during a sermon celebrating All Saints Day. As Hugh Feiss notes in his introduction, it is unclear if Achard is referencing the Church or the Virgin Mary; I contend he is referencing both.⁴⁰⁰ In his section on the feast of the virgins, Achard conflated the Church and the Virgin Mary, resulting in a somewhat convoluted exploration of virgins and virginity, ecclesiology, and baptism. I present the full first paragraph in order to loosen Achard's theological knot:

It is enough to speak about one virgin, since what will be said to one pertains to all. All are represented in and to this one. Although she is one, she is the mother of all, and through this unity she contains everyone in her womb and nourishes everyone at her breast. This is your mother too, who conceived you not of man but solely of God, 'the one who willingly begot' you in her 'by the word of his truth.' You 'were born not of the will of the flesh, but of God,' through this your spiritual mother. You are reborn in her 'of water and the Holy Spirit': from water on account of your mother, from the Holy Spirit on account of your Father. Water is, as it were, a kind of seed of this mother; it is clean and cleaning; the Holy Spirit is, as it were, a kind of seed of God, fertile and fertilizing. This mother of yours is the bride of the Lamb, the bride of the Virgin's Son who is himself a virgin, so that his virgin bride—of a virgin groom—is virgin and bride. His spouse comes from his side, and the virginity of his bride comes from his own virginity. This is she whom the Apostle promised "to present as a chaste virgin to Christ."⁴⁰¹

⁴⁰⁰ Feiss, *Achard of St. Victor: Works*, 147.

⁴⁰¹ Achard, 14.2 (Feiss, 261-262). "Sufficit tamen de una loqui virgine, verum ita ut que de una dicuntur convenient omnibus: omnes enim in hac una et ad hanc referuntur omnes. Quamvis enim una sit, mater tamen est omnium, et per ipsam unitatem omnes in suo continet gremio, et omnes in sinu fovet suo. Hec est et vestra mater, que vos non ex homine sed ex solo concepit Deo qui *voluntarie genuit* vos in ea *verbo veritalis* sue. *Neque enim ex voluntate carnis, sed ex Deo* per matrem hanc vestram spiritualem estis *nati*, renati in ea *ex aqua et Spiritu sancto*: ex aqua propter matrem, ex Spiritu sancto propter Patrem. Aqua enim velut semen quoddam hujus matris est, mundum et mundans; Spiritus sanctus velut semen quoddam Dei

Phrases such as “virgin bride” and the reference of the spouse coming from side of the groom are traditional ways to portray the Church, but the incarnational language found in middle of the paragraph seems to be a clear reference to the Virgin Mary. I suggest that this is a rather astute move on Achard’s part, connecting the formation of the Church to the Incarnation and childbirth. According to Achard’s Christology, Christ was homoousios with both his Father, God, and mother, Mary; he is fully divine and human. So too is the Church, albeit in a different way. It is fully human, frail and struggling mightily, but also divine as it is formed by the Holy Spirit. The Church is united to God, through both spiritual birth and marriage. The spiritual birth points towards baptism and marriage avers to the union of beatitude.

I will return to the image of the ecclesial bride in the final chapter, but here is the appropriate place to explore baptism. Baptism has been lurking in the background of the last two chapters because it is only through baptism that original righteousness is bestowed upon a person and actual righteousness can commence. In *Sermon 3*, Achard wrote, “we obtain this original righteousness when we are reborn in water and the spirit; through them we are made unworthy of death and worthy of everlasting life, just as through our first birth.”⁴⁰² Achard connected baptism to original righteousness in a similar way in *Sermon I*⁴⁰³ and *Sermon II*⁴⁰⁴ as well. In baptism, Christ confers upon the

est, fecundum et fecundans. Hec mater vestra sponsa est Agni, sponsa filii virginis, qui et ipse virgo, ut sponsa ejus virgo, immo ex sponso virgine, virgo est et sponsa; ut enim de latere ejus sponsa ejus, et sic ex virginitate ipsius virginitas est sponse ejus. Hec est quam despondit Apostolus *virginem castam exhibere Christo*.” (Châtillon, 173-174).

⁴⁰² Achard, 3.1 (Feiss, 112)

⁴⁰³ Achard, 1.6

⁴⁰⁴ Achard, 11.3

recipient his merits. As previously discussed, this realigns the recipient's nature, hence Achard's designation of baptism as the "sacrament of regeneration."⁴⁰⁵

The waters of baptism are joined with the waters of birth: "You 'were born not of the will of the flesh, but of God,' through this your spiritual mother. You are reborn in her 'of water and the Holy Spirit': from water on account of your mother, from the Holy Spirit on account of your Father." Baptism is cast in the same language as Christ's incarnation and birth, indicating that there is a likeness between Christ's assumption of human nature and baptism; similar to Christ's taking his own particular human nature in the incarnation, he joins himself through his merits to the human nature of the recipient of baptism. The baptismal union mimics, in a lesser way, the hypostatic union. Conceiving of baptism in light of the hypostatic unions adds nuance to Achard's notion of spiritual progress. Christ's divine nature instantly bestowed upon his human nature as many of the divine attributes as possibly, but for human persons, through baptism, Christ starts to incrementally and slowly conform human natures to him, progressively developing virtues and participating in God.

Baptism marks the beginning of a life of participation by righteousness; this is a life spent as part of the ecclesial community. Baptism is a sacrament of the Church and as such, an individual's life of righteousness is circumscribed by the life of the Church. The reception of Christ's merits, original righteousness, is mediated by the Church and the earning of one's cooperative merits, actual righteousness, is done through the aid of more mature members of the Church. There is no time that an individual is without his or

⁴⁰⁵ Achard, 11.3 (Feiss, 89). "sacramento regenerationis." (Châtillon, 119).

her community, or at least the community's influence; the Church and its saints always have, always are, and always will be present to the individual, physically or spiritually.

The Church as a community of increasingly righteous individuals reflects Christ's own righteousness. The Church and its members are said to be "virgin" and to take their virginity from the groom, who is Christ. Achard wrote, "Just as this virgin has a universal significance, so too does her virginity...Her universal virginity is chastity, the purity of heart without which no one sees God."⁴⁰⁶ Achard quickly transitioned from talking about the virgin to speaking of the bride from the *Song of Songs*, suggesting that they are the same subject. The bride is said to be bright because of her chastity and purity, but this brightness comes from her bridegroom: "The bride has her brightness, not from herself, but from her spouse; the brightness of the bride is nothing else than a kind of participation in the brightness of the spouse, and so it is not simply brightness but rather a kind of brightening. What the bridegroom has by nature, the spouse only obtain through grace."⁴⁰⁷ The Church has her moral purity because of her union with Christ. Achard's metaphor of brightness that was discussed in the previous two chapters in reference to Christ's human nature and Christ's impact on all human natures, reappears here, but in reference to the Church.

In Christ's members, brightness is in accord with grace, not nature, not in accord with the fullness of grace in the head, but in accord with a mode of participation in that fullness. The members do not possess their brightness as the humanity of their head possesses it directly from the divinity, but through the mediation of the humanity of the head and by participating in his fullness. 'From the fullness' of the head we who are his members 'have all received' not from the fullness of

⁴⁰⁶ Achard, 14.2 (Feiss, 262). "Ut autem generalis est hec virgo, ita et generalis quedam est ejus virginitas...Generalis enim virginitas ejus castitas est, sanctimonia videlicet sine qua nemo videbit Deum." (Châtillon, 174).

⁴⁰⁷ Achard, 14.3 (Feiss, 263). "Sponsa vero candorem quem habet, non a seipsa, sed a sponso habet; candor siquidem sponse non aliud est nisi quedam candoris sponsi participatio, et ideo non simpliciter candor est, sed potius quedam candidatio: quod enim sponsus habet per naturam, hoc sponsa nonnisi per solam obtinet gratiam." (Châtillon, 175).

nature which belongs to the divinity alone, but from the fullness of grace which belongs only to the humanity of Christ.⁴⁰⁸

The church is the body of Christ and each of the members participate in the fullness of grace present in Christ's humanity through their membership in the body.

The moral purity of the Church is, as it is for individual's actual righteousness, about will and choice. The bride clings to the bridegroom, preferring him to all other: "The perfectly chaste bride avoids not only whatever may separate her completely from her spouse, but even whatever may put her a slight distance away from him."⁴⁰⁹ The Church, while participating in Christ, is still human and therefore, has to willingly cling to Christ and to be vigilant against any and all temptations.

Through union with the bridegroom the virgin gives birth to other virgins, reinforcing the confluence of baptismal and birthing waters: "Those who becomes children, immediately, and by that very fact, become virgins... This virgin is unable to have and to bear children unless they are like herself."⁴¹⁰ The Church bears her children in the waters of baptism, through which, due to the bestowal of original righteousness, they become virgins too, full of purity of heart. The Church bears and rears more virgin, perpetuating and encircling the community.

3: Ecclesial Righteousness: The Sacraments of Confession and Eucharist

⁴⁰⁸ Achard, 13.14 (Feiss, 226). "In membris vero Christi candor non est secundum naturam, sed secundum gratiam, nec ut in capite secundum gratie plenitudinem, sed secundum aliquam plenitudinis illius participationem. Non enim membra candorem suum habent, ut humanitas capitis, immediate ab ipsa divinitate, sed mediante sui capitis humanitate et participando illius plenitudine. *De plenitudine* enim capitis, qui illius membra sumus, *omnes accepimus*; non de plenitudine nature, que est solius divinitatis, sed de plenitudine gratie, que est solius Christi humanitatis." (Châtillon, 148).

⁴⁰⁹ Achard, 14.3 (Feiss, 263-264). "Ad perfectam tamen sponse pertinet castitatem cavere sibi, non solum ne prorsus a sponso separetur, sed ne ad modicum quidem elongetur." (Châtillon, 175).

⁴¹⁰ Achard, 14.2 (Feiss, 262). "Si autem filius fiat, continuo, immo in hoc ipso, fiet et virgo... Nescit enim virgo hec filios habere vel gignere, nisi sibi consimiles, id est virgines." (Châtillon, 174).

Baptism is connected with original righteousness because in baptism the merits of Christ are conferred upon the baptismal recipient, but there are also other sacraments that are associated with those actively cooperating with Christ in their joint effort to increase actual righteousness. Achard did not mention all the sacraments, but he does include discussions of confession and Eucharist. Like baptism, making confession and celebrating the Eucharist are communal actions. Because of the mediation of the Church, confession and Eucharist should also be understood as forms of *ecclesial righteousness*.

3.1: Confession

In the previous chapter, penance and confession were mentioned in connection with the first human transfiguration. In the human transfigurations, penance and confession are likened to Christ's passion because in confession, one dies to sin, the will, and one's own self. In *Sermon 14*, Achard described who should make confession, what is to be confessed, and in what manner confession is to be made. Jean Châtillon notes that Achard is in line with his contemporaries who were attempting to systematize confession⁴¹¹ and Alexander Murray posits that after the millennium, confession was becoming more interiorized with an emphasis on contrition.⁴¹² Achard's account of confession is in keeping with their historical context.

⁴¹¹ Châtillon, *Théologie*, 237. The entire question of the practice of confession before the Fourth Lateran Council issued a canon requiring annual confession in 1215 is contentious. The question and partial answers go beyond the scope of this work, but for an excellent historiographical review of major pieces of scholarship see Alexander Murray, "Confession before 1215," *Transactions of the Royal Historical Society*, Vol. 3 (1993): 51-81. In addition to his historiographical review, Murray also notes the mid- twelfth century Parisian antecedents to Lateran IV. Achard may have directly or indirectly been a part of the theological milieu that gave rise to more detailed and systematic confession.

⁴¹² Alexander Murray, "Confession before 1215," *Transactions of the Royal Historical Society*, Vol. 3 (1993): 51-61.

The bestowal of original righteousness does not make one incapable of sinning, but makes virtue possible. People, even after baptism, still sin and need some form of recourse. Achard wrote that confession “is needed most by those who have not preserved the brightness they have received in baptism, but have soiled their garments...the only remedy that remains for them is to repent and confess.”⁴¹³ In theory, there are some who would not need to confess, but in practicality, all must make confession. When one makes confession, he not only displays contrition over his own failings, but also confesses God’s goodness and fairness.⁴¹⁴

Confession must be made in a particular manner that falls into two categories: the type of confession that is made and the quality of the confession itself. The first of these is itself sub-divided into three types: confession of the heart, confession of the mouth, and confession in deed.⁴¹⁵ Confession of the heart is another way of indicating contrition and the recognition that one has not only not done what one ought to have done, but that one has done what one should not have done. It requires a high degree of introspection and commitment of the will for, “in confession of the heart are two things: sorrow regarding the past and a resolution for the future.”⁴¹⁶ Confession of the heart is a “hidden accusation” made before God.

Confession of the mouth highlights role of the Church in the sacrament of confession because it must be made to a priest, “Christ’s vicar.”⁴¹⁷ The insistence on

⁴¹³ Achard, 14.4 (Feiss, 264). “Illis autem potissimum...parte opus est, qui candorem quem perceperant in baptismate non servaverunt, sed vestimenta sua coinquinaverunt...solum eis superest remedium, peniteant et confiteantur.” (Châtillon, 176).

⁴¹⁴ Achard, 14.4 (Feiss, 265).

⁴¹⁵ Achard, 14.5 (Feiss, 267).

⁴¹⁶ Achard, 14.5 (Feiss, 268). “In confessione cordis sint duo: dolor de preterito, et propositum de futuro.” (Châtillon, 179).

⁴¹⁷ Achard, 14.5 (Feiss, 267).

making confession orally marks an important point in the historical development of confession. Hugh Feiss writes in a footnote that “the distinction between confession to God and to his representative was bound up with the controversy regarding the necessity of oral confession that occurred during Achard’s lifetime. For Abelard and his disciples, confession of the heart (=contrition) was crucial; oral confession, although obligatory in principle, was not necessary for remission of sins. The Victorines opposed this vigorously.”⁴¹⁸ It is only in and through the Church that a person can make confession to a priest, thus cleansing his soiled baptismal garments. For Achard, full confession cannot be made outside the Church apart from clergy; this serves as a subtle, but profound rebuke of Abelard and his followers. Oral confession is the “rejection of the deed and the promise of satisfaction,”⁴¹⁹ which builds upon the sorrow and resolution of the heart’s confession. The internal renunciation and resolution becomes externally manifest through oral confession. In the movement from interior to exterior the importance of the community is implied. The penitent becomes accountable to fulfill his resolution through the promise of satisfaction he makes. Confession finds its completion in confession in deed, which is the fulfillment of the resolution and promise of satisfaction. Achard wrote that a person “performs what the priest, Christ’s vicar, has imposed for what was committed”⁴²⁰ and does not repeat his prior sins. Through this satisfaction, one’s sin is dismissed. Note that satisfaction is prescribed by the priest, reinforcing the integral role that the Church plays.

⁴¹⁸ Feiss, *Works*, 267. See his footnote 20 for the full listing of Victorine insistence on oral confession.

⁴¹⁹ Achard, 14.5 (Feiss, 268). “reprehensio facti, et sponsio satisfaciendi” (Châtillon, 179).

⁴²⁰ Achard, 14.5 (Feiss, 268). “exsequatur quod sibi a sacerdote, vicario Christi, pro commisso injunctum.” (Châtillon, 179).

The quality of confession is just as, if not more, important as the manner of confession. For confession to be made perfectly, it must be voluntary, bare, and pure. It is reasonable to presume that all three characteristics should be present in each of the manners of confession, yet Achard mentioned explicitly how an imperfect confession may be caused by a person's pride when there is a human audience. Achard's treatment of the quality of confession acts as a kind of commentary on the sections of the *Rule of St. Augustine* and reveals his own sensitivity to human psychology and group dynamics. First, confession must be voluntary. Sin resides in the will (see chapter 3), so confession must be made willingly. Considering that the content of confession includes a rejection of the offence and a resolution to not repeat it, an unwilling confession would be meaningless. In his concise account of voluntary confession, Achard spends the majority of his discussion counseling his audience to willingly accept correction from others; if someone else brings a fault to light, "let them not object, or resist, or give way to impatience and then erupt in anger, but rather let them turn within and in the end become contrite so that they bear with it calmly and are even thankful that another person has given them a wholesome reminder regarding what they may negligently have let slip from their mind."⁴²¹ Achard knew that people may not appreciate their faults being exposed by another, but reacting with resistance or anger only compounds the issue. Rather, sin coming to light, regardless of who exposed it, gives the sinner the opportunity to move his will and to willingly make confession. The *Rule* devotes an entire chapter to the proper way to correct a neighbor. According to the *Rule*, the neighbor has a

⁴²¹ Achard, 14.6 (Feiss, 269). "non contradicat, non resistat, non ad impatientiam et per impatientiam prorumpat ad iram, sed magis, in se reversus vel tandem compunctus, equanimiter ferat, sed gratum habeat quod alter ei salubriter commemorat quod ei forte a mente negligenter exciderit." (Châtillon, 180).

responsibly to admonish his or her neighbor: “Nor ought you to think it wrong when you make known such faults; for truly you would not be blameless yourselves if, by your silence, you permitted your sister to be lost, whom you might have corrected by discovering her fault.”⁴²² While the *Rule* addresses the issue from the perspective of the neighbor, Achard took the perspective of the person being admonished, encouraging him to accept it willingly, for “this too will be counted as a voluntary confession on their part.”⁴²³

What one voluntarily confesses should also be bare- that is an honest accounting of offenses. As discussed in the chapter on sin, humans have a profound ability to delude themselves into not recognizing the gravity of their faults; Achard, keenly aware of this ability, anticipated penitents minimizing their sins. He wrote, “let them not palliate their depravity and shroud it in circumstances that make it seem minor; let them tell it the way it happened and leave out nothing regarding either the measure or the manner.”⁴²⁴ Both the *Rule* and Achard compare sin to a wound that needs to be exposed in order to be healed. In a similar vein to the discussion of confession being voluntary, the *Rule* takes perspective of the neighbor called to aid the penitent stating, “for if one of your sisters had a wound in her body which she would willingly keep secret fearing an operation, would it not be cruelty in you to conceal it, and an act of charity to make it known?”⁴²⁵ Achard declared, “Let them leave nothing of their consciences uncommunicated to the

⁴²² Hugh of St. Victor, *Explanation of Rule of St. Augustine*, Chapter VII (57-58). Hardpress.net, Kindle Edition.

⁴²³ Achard, 14.6 (Feiss, 269). “hoc quoque pro voluntaria ei reputetur confessione.” (Châtillon, 180).

⁴²⁴ Achard, 14.7 (Feiss, 269). “Turpitudinem suam non palliet et involvat quibusdam circumstantiis, ut minor videatur. Rem prout gesta est exponat et nichil subtrahat, sive de mensura, sive de modo.” (Châtillon, 180).

⁴²⁵ Hugh of St. Victor, *Explanation of the Rule*, Chapter VII (page 58).

other, so that they pour out all the poison and open the whole wound.”⁴²⁶ Faults must be exposed, in all their detail, in order to be healed. Absolute honesty is required in confession. There is no point hiding any disreputable detail because God already sees it.

The desire to obfuscate one’s role in sin or the sin itself is really about how one presents oneself to one’s neighbors. Here too, Achard noted the social dimension of such a bare confession: “It cannot be hidden from humans either, though for the present one is more embarrassed before their eyes than before those of the angels of God himself, ‘Nothing is covered that will not be revealed, nothing concealed that will not become known.’”⁴²⁷ The shame that one will feel in front of one’s neighbors looms large in the present, but it is nothing compared to that before the judgment of the angels and God. As detailed in chapter 3, Achard lists seventeen ways that people try to place blame for sin on something other than their own bad wills. He summarizes the list thusly:

So, let confession be bare of every cloak of excuse. Let those who confess remove their guilt by humbly accusing themselves, not stubbornly increase it by excusing themselves in the ways just mentioned, saying that it is, through God’s acting, through God’s consent, through God’s foresight or foreknowledge, through provident grace, through lack of grace, through our first parents, through another person, through the devil, through union with another nature, through a constellation, or through a fatal sequence of causes, through chance, through circumstances, through the matter of the sin, through the weakness of the flesh, through ignorance of the mind, through habit, or through any necessity whatever.⁴²⁸

⁴²⁶ Achard, 14.7 (Feiss, 269). “Nichil relinquit conscientie sue quod non communicet aliene, ut virus totum effundat, vulnus totum aperiat.” (Châtillon, 180).

⁴²⁷ Achard, 14.7 (Feiss, 269). “Nichil operum quod non reveletur, neque absconditum quod non sciatur.” (Châtillon, 180).

⁴²⁸ Achard, 14.11 (Feiss, 277). “Nuda igitur sit confessio ab omni pallio excusationis. Qui confitetur, reatum a se depellat, humiliter se accusando. Non augeat contumaciter, se predictis excusando modis, per Dei scilicet operationem, sive per Dei permissionem, sive per Dei providentiam vel prescientiam, sive per gratiam dispensantem, sive per gratiam deficientem, sive per parentem primum, sive per hominem alium, sive per diabolum, sive per alterius nature admixtionem, sive per constellationem, sive per fatalem causarum connexionem, sive per casum, sive per occasionem, sive per peccandi materiam, sive per infirmitatem carnis, sive per ignorantiam mentis, sive per consuetudinem, sive per quamcumque necessitatem.” (Châtillon, 185).

This list demonstrates Achard's acute awareness of the ways that sin distorts human reason. Twisted human reason and a will that is more concerned with avoiding earthly judgment than divine judgment gives added support to the abandonment of one's will and reasons as found in his programs of spiritual progress, particularly the deserts of desertion. One must trust his neighbor, someone else with a good will, to help him fully accuse himself now so that God will excuse his faults later.

Finally, confession must be pure: "That confession be voluntary and bare is not enough, if it is not pure as well...Some confess voluntarily and plainly, but impurely; their minds and consciences are impure."⁴²⁹ The purity of confession addresses one's motives in making the confession itself. Whereas the bare quality of perfect confession is concerned with honestly recounting one's faults, despite the probable shame that one might feel, the purity of confession focuses on those who manipulate confession for social gain. Achard wrote:

Some mention their sins in public confession in front of many people so that others will not want to speak up. Some do so in private confession before one or several people so these will not be able to speak. Some confess not to be humbled, but rather to be esteemed—that is, so those to whom they confess may say to themselves or to others, 'How great are these people, how little is their offense, and yet how minutely they detect and how strictly they reject such a trifle!'⁴³⁰

Some, taking undue pride in the trivial offences they confess, will make oral confession in order to impress others with their piety. Others will make confession impurely

⁴²⁹ Achard, 14.12 (Feiss, 277). "Non sufficit autem ut sit confessio voluntaria et nuda, nisi sit et munda...Sunt qui confitentur et voluntarie et nude, sed immunde; immunda siquidem est eorum et mens et conscientia." (Châtillon, 186).

⁴³⁰ Achard, 14.12 (Feiss, 277-278). "Quidam in confessione publica coram multis peccata sua dicunt, ne alii dicere velint. Quidam in confessione privata coram singulis vel paucis, ne illi dicere possint. Quidam non ut ipsi humiliantur, sed potius ut magnificentur, ut illi scilicet quibus confitentur dicant, sive apud seipsos, sive apud alios: Quanti sunt hi, quam parum offendunt, et id tamen tantillum, quam subtiliter deprehendunt et quam districte reprehendunt." (Châtillon, 186).

because they think that by doing so, they will either alleviate present misfortune or ward off future disaster: “Some think that they have fallen into poverty, or illness, or some other physical trouble because of what they have done, and so they confess only so that they may escape these things; others confess only so that they may not fall into them.”⁴³¹ These reasons for making confession boil down to hypocrisy. These are all dishonest reasons for confession because they are directed at an end other than the removal of sin. Achard gave five pure reasons to make confession, each of which heals the wound of sin: “There are five good reasons: someone confesses to avoid the punishment of eternal damnation, or to take away the present torment of the person’s own conscience, or out of a love for inner and spiritual purity, or from zeal for stricter personal righteousness, or for the sake of humility and self-abnegation.”⁴³² If an honest confession is made voluntarily with pure intentions, then it is a perfect confession. Through the sacrament of the confession, a person cleanses his baptismal garment and can be “appropriately dressed” to come to the Eucharistic table.

3.2: The Eucharist

In *Sermon 4: On the Resurrection* Achard stated that Christ has multiple types of bodies: sacramental, natural, and spiritual. Each of these bodies is a mode of participation in the divine and it is through his discussion of bodies that Achard’s Eucharistic theology starts to take shape. Before one can partake in any of Christ’s

⁴³¹ Achard, 14.12 (Feiss, 278). “Quidam, quia paupertatem vel infirmitatem, seu quodlibet aliud carnis incommodum se pro commissis incidisse putant, ideo confitentur ob id solum ut ab his exeant. Quidam vero ob id solum ne hec incidant.” (Châtillon, 186).

⁴³² Achard, 14.13 (Feiss, 278). “alie vero quinque bone sunt cum quis confitetur ut penam vitet dampnationis eterne, vel ut presentem etiam amoveat cruciatum proprie conscientie, vel ex amore quodam interioris et spiritualis munditie, vel ex quodam zelo districtioris in seipsum justitie, vel causa humilitatis et proprie abjectionis.” (Châtillon, 186).

bodies, he must be worthy of approaching the altar. Achard drew upon Paul's exhortation to "Purge out the old yeast"⁴³³ as a way to describe ridding oneself of sin and to create parallelism between those approaching the altar and the body of Christ on the altar. Once the bad yeast is purged, water is added to create dough: "Dough is flour bound together by a sprinkling of water. Those made one by the water of saving grace are new dough; as members of Christ, vivified by his spirit, they walk in newness of spirit."⁴³⁴ One is made into dough through the addition of baptismal water. This dough is unleavened, "pure and unspoiled"⁴³⁵ just as one is when he receives original righteousness. Achard did not want people to think that original righteousness was the end of Christian life but exhorted his audience to cooperate with Christ, so too he encourages people to not settle for being unleavened bread, but let the bread proof: "You should not stop there, however, but advance from good to better, until you are new dough, that is one in love of God and neighbor...thus you will at last be able to feast upon the paschal lamb."⁴³⁶ In his image of bread Achard reiterated the necessity of water (baptism) and leavening (rising, from good to better, from original righteousness to actual righteousness). This indicates the proper ordering of the sacraments: baptism precedes the Eucharist, and that Eucharist is exclusively for members of the Church.

Once the person is made worthy, he can approach the altar and Christ's sacramental body, the bread and wine, the body and blood of Christ. In the Eucharist, "we receive the

⁴³³ Achard, 4.3 (Feiss, 129). 1 Cor. 5:7.

⁴³⁴ Achard, 4.3 (Feiss, 130). "Conspersio enim dicitur farina aspersione aque conglutinata. Sunt igitur nova conspersio qui, aqua gratie salutaris unum effecti, in novitate spiritus ambulant, tamquam membra Christi spiritu ejus vivificati." (Châtillon, 58).

⁴³⁵ Achard, 4.3 (Feiss, 130). "puri et sinceri" (Châtillon, 58).

⁴³⁶ Achard, 4.3 (Feiss, 130). "Sed ibi non est subsistendum, sed de bono in melius proficiscendum. Donec **sitis novaconsperio**, id est unum in dilectione Dei et proximi... Sic denique poteritis epulari agnum paschalem." (Châtillon, 58-59).

body to gain immortality for the body, and the blood in order to have beatitude for the spirit. Similarly, the body of Christ is received so that ‘the body of our humility’ may be configured to ‘the body of his glory’; we receive his blood so that our spirit may be conformed to the spirit of Christ.”⁴³⁷ The Eucharist points towards the future glory of participation by beatitude and contributes to the increase of the person’s conformity to Christ. Christ’s sacramental body not only points towards future beatitude, but acts as a gateway to Christ’s other bodies.⁴³⁸ Christ’s natural body refers to his human flesh, taken from Mary, and by participating in Christ’s natural body the faithful are granted the grace that is in it. While Achard did not elaborate on the grace found in Christ’s flesh, because of Achard’s description of the flesh as coming from Mary and containing grace, I suggest that flesh here should be thought of his whole human nature. With this understanding, the grace of the natural body is Christ’s human nature which brightens human nature. The Eucharist also allows recipients to partake in Christ’s spiritual body which consists of his powerful and intellectual bodies. Achard described the powerful body as “all the modes of participation in the divine power” and the intellectual body is all the modes of participation in the wisdom of God. These are rather cryptic descriptions, yet Achard referred to the divine intellect and power in his description of what Christ’s divine nature bestows upon Christ’s human nature, therefore I propose that the intellectual and powerful bodies refer to Christ’s divine knowledge and perfect virtue, respectively. With this understanding of Christ’s natural, intellectual, and powerful bodies, the Eucharist

⁴³⁷ Achard, 4.2 (Feiss, 128). “corpus propter corporis immortalitatem consequendam, sanguis vero propter spiritus beatitudinem habendam. Item corpus Christi sumitur ut *corpus humilitatis nostre* configuretur *corpori claritatis sue*, sanguinem vero sumimus ut spiritus noster spiritui Christi conformetur.” (Châtillon, 57).

⁴³⁸ Achard, 4.2 (Feiss, 127).

acts as a microcosm of Christology and the relationship between Christ and humans, all of which occurs within the Church.

4: Individual Responsibility within the Community

By administering the sacraments, the Church as a community cooperates with Christ to increase community members' participation in God by righteousness, in acts of what I have designated *ecclesial righteousness*, yet individuals within the Church are also called to cooperate with Christ for the benefit of others. The individual's responsibility to other is illustrated in the sixth and seventh deserts of desertion. In the sixth desert, the pilgrim has been raised into the mind of God, "laying aside the form of the slave, and, being free, assumes the form of God."⁴³⁹ The pilgrim sees the world as God sees it, including the miserable suffering of humans. Through the union with God he is so moved with love that he wants all people to partake in the sweetness of love. The pilgrim's conformation to Christ changes the way he interacts with the world and others. His love for neighbor is patterned off Christ's love for the world, starting with abandoning the sweetness of unity in favor of service to others. "In conformity to God, imitating him and referring everything to him,"⁴⁴⁰ they return to the Egypt of the world, "not only for their neighbor, but also as it were for God, they desert God."⁴⁴¹ The progress of the individual is not an end in and of itself, but is for the purpose of loving God and neighbor more fully. Loving God and loving one's neighbor are distinguishable, but inseparable, creating a paradox in which as one ascends to God in contemplation, one simultaneously descends to the

⁴³⁹ Achard, 15.35 (Feiss, 346). "deponit formam servi et liber assumit formam Dei." (Châtillon, 239)

⁴⁴⁰ Achard, 15.36 (Feiss, 348-349). "secundum Deum, imitans ipsum et totum referens ad ipsum." (Châtillon, 241).

⁴⁴¹ Achard, 15.36 (Feiss, 349). "non modo propter proximum, sed quasi propter Deum, ipsum deserit Deum." (Châtillon, 241)

neighbor in compassion; service of others is an integral part of conformity to Christ. Pilgrims from desert seven serve those in the earlier deserts; all are moving towards the promise land, the region of beatitude. The inclusion of service as part of spiritual maturity helps to continue the Church and speaks to the reciprocity that is found in the community. One receives aid when he is in the beginning deserts, equipping him to give aid when he is in the later deserts. Beginning pilgrims, in addition to working with the Holy Spirit, can look to those ahead of them for help and guidance. Mature pilgrims aid others through preaching and by being good examples.

4.1: Preaching

Carolyn Walker Bynum has done much work on the canons regular of the twelfth century, especially on what differentiates them from other reform movements. In *Jesus as Mother*, she posits that the real difference between the canons regular and the other monastic movements is the self-conception of the canons.⁴⁴² Specifically, “canonical authors see canons as teachers and learners, whereas monastic authors see monks only as learners. What distinguishes regular canons from monks is the canon’s sense of a responsibility to edify his fellow men both by what he says and by what he does.”⁴⁴³ Bynum identifies Hugh and Richard of St. Victor as proponents of this self-conception⁴⁴⁴ and Châtillon points to Richard specifically as emphasizing the role of preaching in.⁴⁴⁵

⁴⁴² For an excellent review of the historiography of the various attempts to determine the distinguishing differences between the canons regular and other monastic movements, see Bynum, *Jesus as Mother* 21-36.

⁴⁴³ Walker, *Jesus as Mother*. University of California Press, Los Angeles, 1982: 36

⁴⁴⁴ Walker, *Jesus as Mother*, 36.

⁴⁴⁵ Jean Châtillon, “Contemplation, action et predication d’après un sermon inedit de Richard de saint-Victor en l’honneur de saint Gregoire-le-Grande,” *L’homme devant dieu*, Melanges offert au Pere de Lubac, Théologie 5-58 (Paris: Aubier 1963-64).

Hugh Feiss notes that the school of St. Victor promoted the art of preaching as a form of pastoral care and responsibility,

We know St. Victor was an important school that educated clerics, both extern students and members of the community of St. Victor. One of the primary aims of such an education was to enhance not just the virtue (*disciplina virtutis*) of the clergy, but also the quality of pastoral care they provided, in particular their preaching (*doctrina veritatis*). By their way of life (*exemplo*) and in their teaching and preaching (*verbo*) the canons of St. Victor aimed to be models of pastoral care. Their preaching, which was not confined to the cloister of St. Victor, was itself an example for other preachers.⁴⁴⁶

Feiss goes on to detail the integration of sermons in the daily routines of the Victorines.

Sermons could be heard in not only the chapter room, but also the refectory and a treasure trove of sermons was collected in the abbey's library.

In *Sermons 2* and *14*, Achard commented on the service of the preacher. The preacher must have some knowledge of the Truth, that is, Christ. An audience acknowledges the legitimacy of a preacher by the content of his sermons: “all things in their preaching are in harmony with Truth—that is, matter, form, and cause—so that they preach only the truth, in accord with the truth, and for the truth.”⁴⁴⁷ If the preacher's words align with the Word, then the community can trust the preacher to edify them. These Truth-formed preachers are “those who have been so enlightened by truth and so rooted in truth [that they] are capable of enlightening and building up others; to enlighten them through teaching, to build them up to love truth; to enlighten them through teaching, to build them up through exhortation. Both pertain to preaching.”⁴⁴⁸ Preaching is a form

⁴⁴⁶ Hugh Feiss, “Preaching by Word and Example.” *From Knowledge to Beatitude*. University of Notre Dame Press, 2013: 155.

⁴⁴⁷ Achard, 14.16 (Feiss, 282). “omnia in predicatione veritati consonant, id est et materia, et forma, et causa, ut non predicet videlicet nisi veritatem, et secundum veritatem, et propter veritatem.” (Châtillon, 189).

⁴⁴⁸ Achard, 14.15 (Feiss, 281). “Qui autem adeo illuminatus est a veritate et adeo fundatus in veritate, idoneus profecto est alios etiam illuminare et edificare: illuminare ad veritatis cognitionem, edificare ad

of teaching that builds up the righteousness of the audience. The interpersonal, intimate nature of preaching started with the ministry of Christ and continues through the preaching of the Church. Much like the eternal Sun, who is brightness itself, illuminates other suns, who also shine forth, preachers continue to illuminate all who hear and listen.

The language of enlightening recalls the saints in whom God pitches his tent. Achard continued to connect preachers to the tent imagery from *Sermon 2* through the use of militaristic language: “In the ministry of preaching, the apostles of truth must be fully involved in the fight against the adversaries of truth.”⁴⁴⁹ The connection between preaching and the characteristics of the tent expresses the integral role that preaching plays in the Church. Because preaching’s source is the Truth and the communal destination, preaching is a concrete expression of a person cooperating with Christ for the benefit of the community. As Feiss notes, “preaching is an expression of compassion to which the contemplation of divine love leads, and the heart of preaching is Christ, who is Truth incarnate.”⁴⁵⁰

Achard also recognized the vulnerable position of preachers. By leaving the warmth and sweetness of contemplating God for the sake of those still entangled in the world, preachers are exposing themselves to the world. They are on the front lines of the battle, leading the armies of the Lord and in the act of reaching out: preachers “contract something of the dirt and dust of common human life on the soles of their feet.”⁴⁵¹ Christ does not send preachers out without any sort of aid, but “provides for them in himself a

veritatis dilectionem; illuminare per eruditionem, edificare per exhortationem. Utraque vero pertinet ad predicationem.” (Châtillon, 188)

⁴⁴⁹ Achard, 14.16 (Feiss, 282). “Apostolum autem veritatis in ministerio predicationis necesse est habundantius adversus veritatis adversarios pugnare.” (Châtillon, 189).

⁴⁵⁰ Feiss, “Preaching by Word and Example” (169).

⁴⁵¹ Achard, 14.16 (Feiss, 282). “ac nonnichil etiam sordis et pulveris ex communi hominum conversatione vel in pedibus solis contrahere.” (Châtillon, 189).

kind of inner baptism and spiritual bath to counter the dirt and toil so that they are cleansed of the dirt and refreshed from their toil.”⁴⁵² Christ remains united with preachers, once again exposing himself to the “dirt and dust” but for the sake of the refreshment and strength of the preachers.

In *Sermon 14: On the Feast of All Saints*, Achard included a bit of self-flection concerning his own responsibility as preaching: “I *must not* turn away from you to who I am now speaking in order that those I want to meet may meet me more quickly.”⁴⁵³ Through the emphasis of his own speech, Achard was demonstrating how an individual works for the betterment of the community. Immediately following Achard’s declaration of commitment, he added a rationale for why this ascent must be communal:

‘You are citizens with the saints and members of God’s household’ sharers with the saints in the light, sanctified by God in the very Holy of Holies ‘whom God the Father sanctified and sent into the world.’ In the world he sanctified himself on your behalf, so that you might be holy in him as he himself is holy, although not to the same measure. Among you then, and those similar to you, who are called to be saints, I will attempt to go on and explain the festival of all the saints in accordance with certain distinctions among the virtues.⁴⁵⁴

These few sentences encapsulate much of Achard’s theology. Christ “sanctified himself” that is, his divine nature brightened his human nature, “so that you might be holy *in* him.” The unity of human nature allows Christ’s holiness to spread to all human natures. This holiness incorporates people into God’s household, making them saints, or rather saints-

⁴⁵² Achard, 14.16 (Feiss, 282). “ei interius apud se baptisma quoddam et balneum providet spirituale contra sordem et laborem, ut purgetur a sorde et ut relevetur a labore.” (Châtillon, 189).

⁴⁵³ Achard, 14.1 (Feiss, 260). “Et ut michi citius occurrant quos volo, nec a vobis ipsis, quibus nunc loquor, oportet divertere.” (Châtillon, 172).

⁴⁵⁴ Achard, 14.1 (Feiss, 260). “Vos enim *cives estis sanctorum et domestici Dei*, consortes *sanctorum in lumine*, a Deo sanctificati in ipso sanctorum Sancto *quem Deus Pater sanctificavit et misit in mundum*, qui et ipse in mundo seipsum pro vobis sanctificavit, ut et vos in ipso essetis sancti sicut et ipse, licet non quantum ipse sanctus est. In vobis itaque, ceterisque vestris similibus, *vocatis Sanctis*, prosequi conabor et exponere juxta distinctiones quasdam virtutum festivitatem sanctorum omnium.” (Châtillon, 172).

in-progress. The saints are those who radiate the divine light and shine in other people. Currently, the audience are not saints, but they share in the saintly light. Preaching is one act that helps people become saintly. These members are called to become saints and as such are to be “sanctified and sent out into the world.” There is a pattern of sending and shining that is initiated by Christ and repeated in all the members of God’s household. During the sermon for the Feast of All Saints, people are being illuminated and prepared to be sent to and shine upon others.

Achard ended his preparation on an encouraging note: the feast is celebrated “not by you, but in you.”⁴⁵⁵ The feast is celebrated inwardly first and then outwardly through the enactment of virtue. Pilgrim people are not expected to all have the virtues, but can recognize that virtues are starting to be formed.

Let each of you, then, recognize in yourself, in accordance with the virtue in which you excel and the grace you feel is most effective in you, which part of the solemnity is most suitable for you, or the part to which you are best suited, which part you discern in yourself, or rather in which you may discern yourself. I consider them blessed who celebrate even one part of such a great festival in themselves.⁴⁵⁶

This is a sermon for people who are *in via*. They are on their way, being illuminated and warmed by the saints and by Achard’s preached words.

4.2: Being an Example

“*Docere verbo et exemplo*” is a common phrase applied to the twelfth century canon regulars. Caroline Walker Bynum’s often referenced work by the same name points to the ways that canon regulars thought of themselves as both teachers and learners

⁴⁵⁵ Achard, 14.1 (Feiss, 260). “non modo a vobis, sed in vobis.” (Châtillon, 172).

⁴⁵⁶ Achard, 14.1 (Feiss, 260-261). “Recognoscat autem unusquisque vestrum apud semetipsum, secundum virtutem in qua excellit et gratiam quam in se efficacius sentit, que pars sollempnitatis ipsi sive cui ipse parti magis congruat, quamque in se vel in qua se potius reperiatur. Beatum iudico qui partem vel unam sollempnitatis tante festivat in se.” (Châtillon, 173).

and the mode of education was word and example. Yet many canons did not see themselves as preachers and treated preaching as something separate from other forms of *docere verbo*. In determining the relationship between words and example, Walker Bynum notes,

The separation of the theme *docere verbo et exemplo* from the task of preaching meant that there was no need to give any priority to speech, no reason to see example as merely a guarantee against hypocrisy. Twelfth-century canons spoke of conduct as an independent agents of education and treated it as equal to words in effectiveness. This was true whether or not the author tended to link work and example in his discussions and whether or not he sometimes spoke of conduct as authenticating some speech.⁴⁵⁷

Speech was not validated by a person's behavior. Indeed, when Achard's discussed the validity of preaching he does not mention a preacher's lifestyle; there is no sense of "practice what you preach." Rather, preaching was authenticated by the content of the sermon, while the role of example treated separately.

Bynum's work on Hugh and Odo of St. Victor on the topic of example situates and clarifies Achard's understanding of being an example. In her analysis of Hugh of St. Victor's treatise *De institutione*, Walker identifies the exalted and independent role of examples. Learning is divided into two stages- *scientia* and *disciplina*—both of which require good examples.

He [Hugh] sees example as more significant than doctrine in the learning process that is the major topic of discussion in the *De insitutione*. To Hugh, example is crucial in both stages of the process of learning virtue, whereas the teaching of word is relevant only to *scientia*. Verbal teaching, whether written or oral, teaches what virtue is (*scientia*); but at the second stage of the novice's progress, there is little place for verbal teaching. The teaching of example, however, whether biblical or living, not only shows what the good is (*scientia*) but also helps refrom man in the likeness of God (*disciplina*)⁴⁵⁸

⁴⁵⁷Bynum, *Docere Verbo et Exemplo*, 77.

⁴⁵⁸ Bynum, *Docere*, 78.

Words can teach what the good is, but they cannot make someone good. Through *disciplina*, which is expressed in action, the soul is reformed.

Instead of emphasizing interior reformation, Odo of St. Victor's letters to "R" stress the role of one's word and works on others. Odo's view of the world as aggressive and hostile to the canons is similar to that of Achard's. There are always going to be enemies waiting to attack. In Odo's letters, a good example provides a strong defense against detractors and edifies other witnesses.

It is necessary, dearest brother, that you and all our brothers who reside outside in cells [*obedientias*], partly from the vow of your profession and partly from love of religion, guard carefully your words and works. For the eyes of certain detractors frequently look at you viciously and maliciously; diligently they observe you but not because of love; they consider your words not to imitate but to ruin them; they listen to your words not for the sake of edification but rather for the sake of detraction...For they say: See what monks are, what canons regular are; see how greedy they are, how proud...Therefore it is necessary that we carefully keep watch over our lives, and as much as we are able, for the love of God, show ourselves blameless before men in words and deeds...If we consider our name and habit, it is not fitting to be called a regular canon and be deformed in unlawful words and deeds.⁴⁵⁹

While this passage mentions that both the words and deeds of canons regular are under scrutiny, Odo uplifts imitation as the proper reason that canons ought to pay attention deeds. A good example can be a pleasing testament before God, but for the sake of others, a good example should inspire imitation, similar to the way that Christ acts as an example for imitation. A person's actions ought to be an exemplar of virtue for others. Bynum writes that good works for Odo "'instruct' and 'are displayed' before men; they 'are imitated' within and outside the cloister; they 'inform.'"⁴⁶⁰ According to Bynum's analysis, Hugh also uses the language of presentation ("shown" and "set out") for

⁴⁵⁹ Odo, *Letters*, Letter 2, *PL* 196, cols. 1406-8. As quotes in Bynum, *Docere*, 45.

⁴⁶⁰ Bynum, *Docere*, 81-82.

conduct, tying together the concepts of edification and imitation.⁴⁶¹ Good conduct demonstrates not only the knowledge of the virtue but also how virtue is actually practiced in a concrete way. Conduct takes the idea of virtue and makes it manifest, showing a person's will and flesh how to act. To present it in another way, words can instruct the mind, but a good example educates holistically. Hugh offers the image of a stamp to describe how a good example impresses upon witness:

Why do you think, brothers, that we are instructed to imitate the life and conduct of good men, unless so that through imitation of them we may be re-formed to the likeness of a new life? In fact in them the form of the likeness of God is clear and therefore when we are imprinted by these things through imitation, we are always shaped in the image of the same similitude...For the figure which is raised in the seal, when imprinted appears concave in the impression in the wax, and that which appears sculptured inwards in the seal is shown to be shaped convexly in the wax. Therefore what else is indicated for us in this, except that we, who desire to be reformed through example of the good as if by a certain seal which is very well sculptured out, discover in them certain lofty vestiges of works like projections and certain humble ones like depressions. Indeed the works of the saint which vary much in the estimation of men pertain not to dignity but to utility---those works lie in their conduct as if pressed inward. However when such things are done which allure human minds into admiration of them, they appear as if certain sculptures standing out in themselves. Therefore what in them projects, in ought to be impressed within; and what in them is depressed, is to be erected in us, because we when we take their deeds for imitation ought of make the lofty things hidden and the humble ones manifest.”⁴⁶²

A good example makes an impression. Just as the raised part of a stamp molds the soft wax in its image, virtue protrudes from a good example, imprinting itself on others.

Virtue, in a way, passes person to person through example.

While Hugh and Odo present example as a form of pedagogy that teaches others virtues, Achard stressed the affective aspect of exemplars. Good conduct has an

⁴⁶¹ Bynum, *Docere*, 82.

⁴⁶² Hugh of St. Victor, *De institutione*, chap. 7, cols. 932D-33C. As quoted in Bynum, *Docere*, 83.

emotional draw. If we return to Achard's discussion of the illuminating sun with our attention turned towards the language of warmth and fire, the affective aspects of good example emerge:

It is not without justification that we take the sun to stand for spiritual people, who shine in themselves and illumine others, who are *ardent in themselves and inflame others*. In themselves they shine by the splendor of their knowledge, and they are *ardent with the fire of love*. They illumine others by the word of preaching and *inflame them by the example of the good lives*.⁴⁶³

Achard drew clear distinctions between the intellectual and the affective aspects of formation, highlighting the two paths. Achard used the terms "*illuminant*," "*splendor*" and "*cognitionis*" to describe the intellectual impact of the preached word. Through preaching people can know, in some way, God and how to comport themselves. But knowledge does not automatically lead to righteousness. A person can know the right thing to do and still not do it. This is where examples take over for words. An example does not impress upon one's reason as it does one's will. Examples induce the will towards virtue. Achard used the language of fire to describe examples—"ardent", "*inflammant*", and "*dilectionis*." An example leads to delight and love, which is a different kind of knowing than found in reason. Love inspires rather than strictly instructs. The difference between the two kinds of knowledge is reflected in the difference between light and fire. On the one hand, physical light reveals reality but it does not necessarily change reality. For example, when one turns on a light in a room, one can see the room more clearly, but nothing actually changes in the room. Fire, on the other hand, consumes. When fire enters a room, everything it touches is changed. The

⁴⁶³ Achard, 2.1 (Feiss, 149). "Unde non immerito per solem intelliguntur viri spirituales, qui in se lucent et alios illuminant, qui in se ardent et alios inflammant. In se lucent per splendorem cognitionis, et ardent igne dilectionis; alios illuminant verbo predicationis, et inflammant exemplo bone conversationis." (Châtillon, 38).

remnants of a fire may retain some characteristic features, but they do not function as before. Similarly, the example of Christ drew people to him, changing the way that they understood and interacted with the world. Those people who are conformed to Christ see creation as God sees creation; they love creation as God loves creation. One participates in God through the inducement of Christ's loving example and this participation changes the person. Nothing is left untouched.

There is another rich parallel between light/fire and reason/love. There can be light without fire, but all fire emits light. The same is true for reason and love. Reason can exist without the love of God, but the love of God is never without reason. In this way, an example explicitly communicates virtue and excites the will to imitate it, but communicates to one's reason as well. When a person embodies a virtue, the underpinning logic becomes clearer. Love lifts rational knowledge. Achard made a similar point in his description of the fifth desert. As previously discussed, reason has limits and, at some point, a love-infused faith takes over for reason and carries it until it has been joined with God's reason. Achard's dual distinction also recalls his theological anthropology. Humans have the capacity to know and to love God, and recognize God through understanding and affection. Therefore, preaching and examples are two pedagogical modes, addressing different, but complementary parts of the human being. They work in tandem.

5: Conclusion

No one comes to God by himself. Over the course of the last three chapters, Achard's vision of a life of participation by righteousness has come into focus. All humans participate in God by nature and, in and by themselves, they can never participate in any higher way. Human participation by righteousness was initiated by God's

gracious act of incarnation, which became the paradigm for both individual and ecclesial righteousness. Christ, through his life and death of perfect obedience, earned grace which he extends to all. Grace is bestowed on individual through baptism, an act of ecclesial cooperation with Christ. The result Achard termed original righteousness. This realigns the will, enabling people to start cooperating with Christ and to increase actual righteousness. While one is cooperating with Christ, becoming increasingly conformed to Christ, he is aided by the community. As an ecclesial community, the Church offers individuals the sacraments of confession and the Eucharist, which remove sin and conform one to Christ, respectively.

Strengthened by the Church and cooperating with Christ, one becomes more and more like Christ, imitating Christ's actions including his incarnation, albeit always in a lesser fashion. Moved as Christ was by love for those still toiling away in their spiritual Egypt, mature Christians serve the community through preaching and providing a good example. By doing so, they reciprocate the aid they that received and perpetuate the Church. Participation by righteousness is communal. The communal unity of purpose found in participation by righteousness ushers in the unity of participation by beatitude.

Chapter 7- The Triple Interior Cathedral

1: Introduction

Over the last three chapters we have explored the life of righteousness around three foci: Christ, the individual, and the ecclesial community. This exploration has included a myriad of images, each adding new dimension and depth to Achard's theology. It should come as no surprise that Achard has, what I would consider, a master image. *Sermon 13: [Second] Sermon for the Dedication of a Church* is entirely about the construction of what Achard calls a house, but I think it is more appropriate to call it a church or cathedral. In his description of the building—the workers, material, process, and design—Achard incorporates his theology of human participation in the divine by both nature and righteousness. Because of the intricate, detail driven description, yet broad scope of the cathedral image, I have dedicated this entire chapter to this one sermon in order to give it appropriate attention, drawing connections to other images and points of theology previously discussed and highlighting enriching details only found within the cathedral's walls.

According to Hugh Feiss, the sermon was given on June 5 in connection with the liturgy for the feast of the dedication of the church, possibly to an audience of Victorine abbots or a general chapter.⁴⁶⁴ Achard chose this occasion to draw a parallel between the outward visible church and the interior cathedral, which ought to be constructed in the soul of each believer. Despite that day's feast, Achard was pointed in his critique of dedicating a building, external or internal, before it is finished being constructed, a caution that may have been especially apt for reform-minded canons regular. The start of

⁴⁶⁴ Feiss, *Works*, 201.

the sermon is a soft admonishment to not focus on the end product at the cost of overlooking the present duties and challenges: “This is still the time to build this [the house of God] in us, rather than to dedicate it. What is not completely built cannot be dedicated yet.”⁴⁶⁵ There is much work to do and no one in the audience should think that he has constructed so great an interior dwelling that it is time to dedicate it. For a great distance separates the building the cathedral and its dedication:

In place, a great distance separates this house which is to be built on earth but dedicated in heaven. In time, a great distance separates what is to be built in this life but dedicated in the next, built in time, but dedicated in eternity. In kinds of reality there is also a great distance: building must take place now in reality, but the dedication for the time being only takes place in hope; the building is in power, the dedication will be in beatitude; the building is done by grace through righteousness, the dedication will be done by righteousness through glory. Building is merit, dedication will be the reward. In the kinds of persons who do the building and dedication there is a great distance: humanity cooperates with God in the building, but only God will be doing the dedicating.⁴⁶⁶

From the beginning of the sermon, Achard was clear about the limitations in this life in building the interior house; building happens in this life, but it will not be dedicated until the next. To draw parallels with some of the other images we have examined, building happens in the regions of nature and righteousness, in the desert, and the first seven transfigurations. One builds through participation by nature and participation by righteousness, but one is dedicated by participation by beatitude.

2: Building Model

⁴⁶⁵ Achard, 13.1 (Feiss, 207). “quia tempus adhuc est eam in nobis edificandi, non autem dedicandi. Dedicari enim nondum potest quod perfecte edificatum non est.” (Châtillon, 134)

⁴⁶⁶ Achard, 13. 1 (Feiss, 207-208). “In loco tam multum distat quod edificanda est domus hec in terris, sed dedicanda in celis. In tempore tam multum, quod edificanda est in hac vita, sed dedicanda erit in alia: edificanda in tempore, sed dedicanda in eternitate. In qualitate rerum tam multum, quod edificatio nunc debet esse in ipsa re, dedicatio autem interim esse non potest, nisi in sola spe: edificatio est in virtute, dedicatio erit in beatitudine; edificatio ex gratia fit per justitiam, dedicatio ex justitia fiet per gloriam; edificatio meritum est, dedicatio premium erit. In qualitate personarum edificantium et dedicantium tam multum distat, quod homo cooperatur Deo in edificatione, sed solus Deus operabitur in dedicatione.” (Châtillon, 134).

Through the construction of one's interior cathedral, one becomes a dwelling place for God, so Achard took his cues from Solomon, the Biblical figure who also built a place for God to dwell in. To Achard's mind, Solomon and the first temple in Jerusalem are the examples *par excellence* for builders and architecture, so Christians ought to be like Solomon himself and the interior cathedral should resemble his temple. He wrote,

The house of God cannot be built at random and in a disorderly fashion by anyone for just anything, or in any way whatever. Consideration must be given to the workers, the material, and the way of working. In regard to the house of God we must pay attention to by whom, of what, and in what way it is to be built. Perhaps it is to be built by people such as Solomon was, who built God's house, and of the kind of materials Solomon used, and in the way in which Solomon built it, so that what is spiritually in our case corresponds to what was done materially in Solomon's case.⁴⁶⁷

The example of Solomon acts as a template for Achard and dictates the imagery of the sermon, but Achard does make adjustments to the 1 Kings' image in order to adapt it to his Christology. The house has an explicitly Christological interpretation: "As the one person of Christ subsists in three essences, that is, of the flesh, the spirit, and divinity, the first house pertains in a sense to his flesh because of the power exercised through the flesh; the second pertains to his spirit because of the spiritual anointing; and the third to his divinity because of divine contemplation."⁴⁶⁸ As the cathedral is being constructed, the person is being conformed to Christ's flesh, spirit, and divinity.

⁴⁶⁷ Achard, 13.6 (Feiss, 213). "Non autem passim et confuse domus Dei edificari potest, a qualibuscumque, vel de qualibuscumque, vel qualitercumque. Ideo consideratio habenda est de opificibus, et de materia operis, et de modo operandi. Attendendum est circa domum Dei, et a qualibus, et de qualibus, et qualiter ipsa debeat edificari. Edificanda forsitan est a talibus quous fuit Salomon, qui domum Dei edificavit, et de talibus de qualibus Salomon edificavit, et taliter qualiter Salomon edificavit, ut que apud nos geruntur Spiritualitér, illis respondeant que apud Salomonem gesta sunt materialiter." (Châtillon, 139-140).

⁴⁶⁸ Achard, 13.34 (Feiss, 251). "Secundum id tamen quod una Christi persona in tribus consistit essentiis, id est carnis, spiritus et divinitatis, ad carnem ipsius quodammodo pertinet domus prima propter virtutem que exercetur per carnem, ad spiritum ipsius secunda propter spirituales unctionem, ad divinitatem ipsius tertia propter divinam contemplationem." (Châtillon, 167-168).

2.1: People of Peace

According to 1 Chronicles 22.9, the name Solomon means “peace.” Those who wish to build an interior temple must also be people of peace. In the discussion of people of peace Achard used the example of Solomon to introduce Christ as both the ultimate builder and man of peace: “in this respect [peace] those who wish to imitate Solomon in building the house of God should be similar to Solomon. Such assuredly was he who came from the bosom of the Father to build the house of God in us.”⁴⁶⁹ By connecting Solomon to Christ, Achard subtly, but meaningfully shifted the Solomon paradigm. First, when one becomes a person of peace, he is not really imitating Solomon, but Christ. Christ is the real exemplar, as discussed previously. Second, the idea of an individual building the temple is replaced by the idea that Christ is the actual builder of the house of God in each person. This is a gesture towards the work of Christ’s first advent. Since the interior cathedral is about the life of participation by righteousness, it is consistent with Achard’s rendering of Christ’s first advent and notion of original righteousness that Christ would be the lead builder of the interior cathedral.

While humans are not the lead builders on this construction project, they can cooperate with Christ: “It belongs to the children of God to build the house of God with the Son of God. They are not children of God unless they are peacemakers. Let them be peacemakers so they can build the house of God.”⁴⁷⁰ Here again, Achard was alluding to

⁴⁶⁹ Achard, 13.6 (Feiss, 213). “In hac igitur parte similes sint Salomoni qui Salomonem imitari volunt in edificatione domus Dei. Talis profecto fuit ille qui a sinu Patris venit ad nos ut domum Dei edificaret in nobis.” (Châtillon, 140).

⁴⁷⁰ Achard, 13.7 (Feiss, 215). “Filiorum Dei est cum Filio Dei edificare domum Dei. Non sunt autem filii Dei, nisi sint pacifici. Sint ergo pacifici, ut edificare possint domum Dei.” (Châtillon, 141).

righteousness, namely actual righteousness and the pneumatological advent enabling them to be co-workers with Christ.

Sermon 13 contains an extended discourse on various types of peace that recall Achard's theological anthropology and hamartiology. Within humans there can be a good or bad peace, which refers to the internal ordering of the mind, will, and flesh. A bad peace is the distorted order of a person who is a slave to sin, that is, when the will ignores reason and "acquiesces in everything to flesh and blood, when it approves nothing except what flesh and blood reveal to it, when it relishes nothing but the wisdom of flesh, which is hostile to God, dictates to it."⁴⁷¹ This is a form of peace because the will does not attempt to struggle against the flesh in any way; it is devoid of conflict, albeit to the person's own detriment. Bad peace is an inversion of real, good peace, disrupting the very order of creation: "O perverse peace, confused, disordered peace, confusing and perverting the order of things, subordinating the mind and exalting the flesh, trampling the image of God and putting a beast on the throne! O peace that does not make peace, but attacks nature and upsets all humanity!"⁴⁷² As discussed in chapter 3, disorder, bad peace, assaults all of creation.

Good peace, on the other hand, is the correct ordering of mind, will, and flesh and has a positive effect not only on the individual, but on one's relationship with God and neighbor. It is the kind of peace that is found in the initial transfigurations and deserts,

⁴⁷¹ Achard, 13.8 (Feiss, 217). "adquiescit carni et sanguini, cum nichil approbat nisi quod caro et sanguis sibi revelaverit, cum nil ei sapit nisi quod sibi dictaverit prudentia carnis, que est inimica Deo." (Châtillon, 142).

⁴⁷² Achard, 13.8 (Feiss, 217). "O pax perversa, pax confusa, pax inordinata, rerum ordinem confundens atque pervertens, mentem supponens et carnem superponens, imaginem Dei conculcans et bestiam in throno collocans! O pax non pacificans, sed naturam impugnans et hominem totum conturbans!" (Châtillon, 142).

where one severs oneself from the things of the world. Good peace is born out of struggle and it is never perfect. The opening attack in the war for good peace is launched by reason when it “comes to meet the will and berates it about this most foul [bad] peace.”⁴⁷³ The movement of reason to confront and chastise the will is enabled by grace, but the will has to freely respond to the arguments of reason and choose to disobey the flesh. The peace between one’s reason and will results in a war with the flesh. While in the body, “the more this peace [between reason and will] grows, the more the struggle decreases,”⁴⁷⁴ yet “however much the struggle decreases, it is not completely eliminated as long as the ‘corruptible body weighs down the soul.’”⁴⁷⁵

Despite its imperfection, good peace transcends the individual’s interior and affects one’s relationship with God and neighbor. Christ’s grace and peace create the necessary conditions for one to develop an internal good peace, and his first and pneumatological advents are the foundation for peace with God and neighbor, respectively: “Because Christ is God and man, the peace that he calls his own is to be understood as peace between God and humanity; the peace he left us is to be understood as the peace of human beings with each other.”⁴⁷⁶ By paying the price for sin and bestowing original righteousness, Christ reconciles humanity to God in his first advent. The pneumatological advent includes the granting of the gifts of the Spirit, and as described in the sixth and seventh deserts of desertion, an increased, overwhelming love

⁴⁷³ Achard, 13.9 (Feiss, 217). “voluntatem convenit, et de pace hac turpissima eam arguit.” (Châtillon, 143).

⁴⁷⁴ Achard, 13.9 (Feiss, 219). “Quanto plus pax ista crescit, tanto amplius pugna illa decrescit.” (Châtillon, 143).

⁴⁷⁵ Achard, 13.9 (Feiss, 219). “Quantumcumque autem pugna minuatur, non tamen, dum *corpus quod corrumpitur aggravate animam*, funditus adnichilatur. (Châtillon, 143-144).

⁴⁷⁶ Achard, 13.7 (Feiss, 215). “Quia enim Christus Deus est et homo, pax ilia, quam dicit suam esse, pax intelligenda est Dei et hominis; pax autem illa, quam relinquit nobis, pax intelligenda est hominis ad hominem.” (Châtillon, 141).

for neighbor. Through the exhortation to be peaceful like Solomon, Achard reminded his audience of both the mercy that they have received and their responsibility to work with Christ to increase their righteousness and the righteousness of their neighbors.

2.2: Blueprint and building materials

Once Achard had established that Christ is the builder and what kind of people can build with him, he turned his attention to the specifics of Solomon's temple, using it as a kind of spiritual blueprint:

If we consult the narrative about these things and ask about the kind of material and the way of building, it answers that there were three kinds of materials: hewn stone, cedar wood, and the finest gold. There is described this manner of building: first Solomon built the house of hewn stone; next, he overlaid the whole interior of the house with boards of cedar and in this way it is as if he built wooden walls within the stone walls, a wooden house within a stone house. Thirdly, he covered everything inside with the finest gold; everywhere he used golden nails to attach gold plates to the cedar wood. We may say that he made golden walls within cedar walls, a golden house within a cedar house. Thus he made, as it were, one house in three and three in one.⁴⁷⁷

Achard was referring to the narrative of 1 Kings 6, which describes the building of the temple, but he fails to explicitly say that in Solomon's temple only two parts were covered with cedar and then pure gold: the Holy of Holies and the hekhal (palace or sanctuary). These were the two most holy places in the structure and, it was in the Holy of Holies that the Ark of the Covenant and the divine presence dwelled. Momentarily the shape of the interior cathedral will be addressed, but it is important to note that it is a perfect square, just as the Holy of Holies and hekhal were. No other part of Solomon's

⁴⁷⁷ Achard, 13.10 (Feiss, 220). "Historia autem super his consulta et de materie modique qualitate interrogata, in materia hujusmodi tres respondet ibi fuisse species, lapides videlicet quadratos, ligna cedrina et aurum mundissimum. Edificandi autem hunc ibi describit modum: Primo edificavit Salomon domum de lapidibus quadratis; secundo domum totam texit ab interiori lignis cedrinis, et sic edificavit quasi parietes ligneos intra parietes lapideos, et quasi domum ligneam intra lapideam; tertio autem ab intimo omnia cooperuit auro mundissimo, ubique lignis cedrinis laminas aureas affigens clavis aureis. Et ita fecit velut parietes aureos intra cedrinos, et velut domum auream intra cedrinam. Sic itaque fecit tanquam domum unam in tribus, et tanquam in una tres." (Châtillon, 144).

temple was a perfect square; Achard is replicating the most sacred parts of Solomon's temple.

Achard assigned the building materials of hewn stone, cedar, and gold into three houses. The outer most house is made of hewn stones and is associated with the Father, power, and love. The middle house is made of cedar and is associated with the Son, anointing, and delight. The most interior house is gold and associated with the Holy Spirit, goodness, wisdom, and contemplation.⁴⁷⁸ Achard made a significant addition to the architecture of Solomon's structure: columns. He noted that columns are found in building for three reasons: "In some they are made to keep buildings steady and solid; in others, so that they will be charming and pleasant, in others, so that they will be open and bright. For this reason, columns are sometimes used in building instead of walls so that the interior parts will be bathed in stronger light."⁴⁷⁹ The three-fold functionality of columns signals a kind of progression that occurs in the building of the interior cathedral. Each house's columns are paired with the architectural purposes of columns, indicating something about the role of that house in the life of righteous participation:

In the house of power the columns are for the sake of solidity; in the house of anointing they are for the sake of delight; in the house of wisdom, for the sake of light. Power builds for itself a solid house; anointing builds for itself a delightful house; wisdom builds for itself a well-lighted house. Power makes solid; anointing delights; wisdom enlightens.⁴⁸⁰

⁴⁷⁸ Hugh Feiss notes, "The appropriation of power, wisdom, and goodness to the Father, Son, and Holy Spirit was a feature of the thinking of Abelard and Peter Lombard. William of Saint Thierry was very critical of Abelard's use of the theory of appropriations, and instrumental in the condemnation of that use at Sens in 1140. Robert of Melun, who had close connections with Saint Victor, defended this traditional practice, and Richard of Saint Victor uses it often and defends it in his *De tribus appropriatis*," 203.

⁴⁷⁹ Achard, 13.5 (Feiss, 211). "alibi enim fiunt ut edificia firma sint et solida, alibi ut amena sint et jocunda, alibi ut patula sint et luminosa. Hac siquidem consideratione nonnunquam in edificiis loco parietum columpne ponuntur ut interiora queque ampliori lumine perfundantur." (Châtillon, 138).

⁴⁸⁰ Achard, 13.5 (Feiss, 211-212). "In domo namque virtutis columpne sunt ad soliditatem, in domo unctionis ad jocunditatem, in domo sapientie ad illuminationem. Virtus edificat sibi domum solidam,

The house of power has columns of power that strengthen the individual. As will be explored more fully shortly, the house of power represents the development of virtues, which are a spiritual strength, adding stability to the proper internal order. The idea of strength is reflected in the building material itself—hewn stones. In the house of anointing, the person delights in the virtues in and of themselves, marking a new relationship between the person and virtues; no longer is the person trying to acquire virtues, but delights in them as virtues. The virtues are charming and pleasant. In terms of the grander scope of Achard's theology, those who are in the stage of building the house of anointing correspond to those members of the community who could be acting as examples to others. In them, the virtues themselves become attractive and delightful to those around them. Columns also allow more light to penetrate the building. Given Achard's frequent employment of light metaphors (the saint as illuminated by the sun, Christ's brightness/brightening), the light filling the houses, in particular the house of wisdom, is likely of divine origin. The gold plating of the house of wisdom would reflect the divine light, bouncing it around the structure in an endless, self-perpetuating illumination. This house of radiant gold is fittingly associated with contemplation; the endless illumination within this house points towards the eternal contemplation of beatitude.

Each of the houses has seven columns hewn out of power, anointing, and wisdom, respectively,⁴⁸¹ so the houses themselves are built out of distinctive attributes of the

unctio edificat sibi domum jocundam, sapientia edificat sibi domum lumnosam. Virtus enim solidat, unctio jocundat, sapientia illuminat." (Châtillon, 138).

⁴⁸¹ Achard, 13.4 (Feiss, 210).

persons of the Trinity. As the houses are built, adding more columns of attributes, the individual is formed and shares in those attributes:

Not only do power, anointing, and wisdom erect columns in their own houses, they also, as it were, hew the columns out of themselves. The columns in their houses are modes of participation in themselves. Every mode is, so to speak, hewn out of the fullness of the things in which it participates. Powers are columns in the house of power. Likewise, certain spiritual anointings and certain delights are columns in the house of anointing. In the house of wisdom or contemplation, the columns are of the same kind; that is, kinds of contemplation. Indeed, the virtues, anointings and kinds of contemplation of creatures are nothing else than modes of participation and, as it were, forms of emanation from the divine power, anointing, and wisdom.⁴⁸²

As the houses are internally built, the individual participates in the attributes of divine power, anointing, and wisdom. The formation of the house is the formation of the person. Let us now turn our attention to the individual houses themselves.

3: House of Stone

Achard continues to mine the text concerning Solomon's temple as he describes the construction of the first house, the house of hewn stone. The house of hewn stone occupies nearly 50% of the text of *Sermon 13*, which is the most space Achard dedicates to any one part of an image in any of the 15 sermons. The hewn stone house concerns the initial development of virtues within a believer, and as such recounts the Fall, Christ's first advent, and the pneumatological advent, albeit in different terminology. The

⁴⁸² Achard, 13.4 (Feiss, 211). "Nec solum in domibus suis virtus, unctio et sapientia columnas erigunt, sed et ibidem velut de semet ipsis columnas excidunt. Columnae siquidem in domibus earum quaedam sunt participationes ipsarum; quolibet vero participationes quasi quaedam sunt de ipsa plenitudine rerum quae participantur excisiones. In domo virtutis columnae quoque sunt virtutes. In domo unctionis columnae nichilominus sunt spirituales quaedam unctiones, quaedam delectationes. In domo sapientie sive contemplationis, etiam columnae sunt ejusdem generis, id est contemplationes. Creaturarum vero virtutes, unctiones et contemplationes nil aliud sunt nisi participationes et velut quaedam emanationes virtutis divinae, et unctionis, et sapientie." (Châtillon, 137-138).

quarrying, hewing, and placing of the stones all signify aspects of the life of increasing participation by righteousness.

3.1: Salvation history as the Relationship between Form and Material

Achard extends the metaphor of hewn stones back onto the Creation and Fall narrative in order to connect the house of hewn stone to salvation history. The Creation and Fall are described in terms of form and matter: “The material is the good of human nature, the form is the gift of divine grace. However good human nature may be, it is crude and unformed material if it is not formed by *supervenient* grace.”⁴⁸³ Matter is human nature, and the form is the gift of grace; grace is a somewhat broad term for Achard, but, I propose that here the gift of grace should be interpreted as participation in divine attributes, which in humans, in this house, are called virtues. Of the creation Achard wrote,

Before Christ came into the world, material and form were separated widely from each other. Material was below on earth, form was above in heaven; material was in human beings, form existed only in God by nature and in angels by grace; material, insofar as it was earthly, heavy, and weighty, could not ascend into heaven to form, and so form had to descend to earth to material in order to impress itself on material. In this ways it conformed material to itself, and this material it had conformed to itself it drew to heaven after itself and to itself. Once, form had come as grace to material, and had informed it graciously with its own imprint.⁴⁸⁴

With the interpretation of form as divine attributes, which is derived from the statement that God had form by nature and the angels had it by grace and is consistent with

⁴⁸³ Achard, 13.15 (Feiss, 226-227). “Materia est bonum humane nature, forma est donum divine gratie. Quantumcumque enim bona sit hominis natura, rudis tamen est et informis materia, nisi formetur ex superveniente gratia.” (Châtillon, 149).

⁴⁸⁴ Achard, 13.15 (Feiss, 227). “antequam Christus veniret in mundum, materia et forma longe a se erant divise. Materia deorsum erat in terra, forma sursum erat in celo; materia erat in hominibus, forma non erat nisi in Deo per naturam et in angelis per gratiam; materia, utpote terrena, gravis et ponderosa, non potuit in celum ascendere ad formam, et ideo oportuit ut forma in terram descenderet ad materiam, ut se imprimeret materie, et sic materiam formaret secundum se, et formatam secundum se in celum traheret post se et ad se. Olim autem forma gratis ad materiam venerat et eam sui impressione gratis informaverat.” (Châtillon, 149).

Achard's theology of participation, it becomes clear that, for Achard, humans were always intended to share in the divine attributes, that is, to have virtues, and had actually participated in them at one point. The shared divine attributes give the material the shape of the form, but also attracts the material to the form itself, therefore there is not only a likeness between material and form, but the form ascends and the formed material follows behind, also ascending. Human nature participated in the divine attributes, through which it was led towards heaven, and drawn to divine nature.

This relationship between form and material did not last, due to material's refusal of form: "Ungrateful material despised the form of grace, rejected grace, and willingly deformed itself contrary to the will of the form. Therefore, there was nothing in it on the basis of which it could require the coming of form; rather, there were grounds why form rightly would not come to it after that."⁴⁸⁵ In two short sentences, Achard rendered humanity's fall and its pitiless state that necessitated divine intervention in the incarnation. Material's rejection of form is human nature's rejection of virtues. Because of this absence of virtue/form, God could have rightly abandoned humanity.

But God did not leave material to its self-imposed formlessness. Nothing that humanity did or possessed moved God to resend form, but God's own attributes, the form itself, caused form to return to material in the incarnation. Achard teased out the relationship between righteousness and kindness in regards to the Incarnation to explain what God was moved to re-impress God's form into human nature.

Although form was righteousness, it was not without kindness; in fact, not only was it not devoid of kindness, it was full of kindness; in fact, form was complete

⁴⁸⁵ Achard, 13.15 (Feiss, 227). "materia vero ingrata gratie formam contempsit, gratiam abiecit, et seipsam contra forme voluntatem voluntarie deformavit. Non erat ergo in ea unde adventum forme exigere posset, sed potius cur ad eam forma deinceps merito non veniret." (Châtillon, 149).

kindness, for in God kindness and righteousness are the same. So kindness overcame righteousness; or rather, because righteousness was kindness, in a sense it overcame itself.⁴⁸⁶

The addition of kindness to righteousness tempers the idea of righteousness proper ordering with goodness and tenderness. Love and order go together and, in fact, are the same thing in God. As Achard built his hewn stone house, kindness-righteousness and loving order increase in humans through various expression of virtues. The re-impression of the form is kindness and righteousness itself, so to be impressed by kindness and righteous is to be made kind and righteous. Achard recounts Christ's first advent in terms of form and material:

It did not "in its anger shut up its mercies," but as one forgetful of the previous injury and unmindful of the earlier rebuff at length it descended to material even lower than before, impressed itself on it more sharply, and formed, or rather, reformed it after itself. Form wished to be for a time with material in the region of material, so that afterward material might be with form eternally in the region of form.⁴⁸⁷

At this point, the interpretation of form as the divine attributes might sound a little forced, but when one reads this in light of the Christology discussed previously the interpretation seems less strange. In the union of the divine and human natures in the divine person, the divine attributes were bestowed upon the human nature as much as possible. Christ's human nature is the first material to be impressed, to be formed, by form. Christ's first advent is cast as form dwelling in the region of material so that material could then dwell

⁴⁸⁶ Achard, 13.15 (Feiss 227-228). "Forma vero, etsi iustitia erat, non tamen absque pietate erat; nec solum ipsa quidem non erat absque pietate, sed et ipsa plena erat pietate, immo ipsa formab erat pietas plena; idem enim apud Deum est pietas et iustitia. Vicit ergo pietas iustitiam; immo iustitia, quia ipsa pietas erat, quodammodo vicit semetipsam." (Châtillon, 149-150).

⁴⁸⁷ Achard, 13.15 (Feiss, 228). "Non enim continuit *in ira sua misericordias suas*, sed tanquam oblita prioris injurie et pristinae immemor repulse, denuo ad materiam inferius quam ante descendit, et se ei artius impressit, et eam secundum se formavit, immo reformavit. Voluit quoque forma ad tempus esse cum materia in regione materie, ut esset postmodum materia in eternum cum forma in regione ipsius forme." (Châtillon, 150).

in the region of form. This bears strong resemblance to the regions of likeness, but they do not correspond to each other precisely. The region of likeness by nature refers to the image of God, distorted, but not destroyed, in humans, whereas the region of material is about human nature broadly. The region of form and the region of beatitude do seem to be referring to the same reality—post-earthly life eternal union with God.

By casting salvation history through the Incarnation in terms of form and matter, Achard connected the broad scope of history with his present day task of building the interior cathedral. The building of the cathedral is the form returning to matter. It allows individuals and those in the Church cooperate with Christ in his construction project.

3.2: Initial Sourcing of Stone

Before stones can be placed in the exterior house, they have to be quarried and hewn. Similar to the process described in deserts one through five, the stones of human nature have to be quarried out of the world, shaped, and smoothed, to make the stones suitable for the church. Achard returned to the Solomon narrative, specifically to the idea of Lebanon, to describe the sourcing of the exterior house's stones. For Achard, Lebanon was a rich reference. Its name means "brightening" by its name and denotes conformity to a certain form.⁴⁸⁸ Previously, the only kind of form mentioned was the form of grace, but with Lebanon, Achard introduced the form of the world: "The form of the world, which 'is in the power of the evil one,' is formlessness and deformity."⁴⁸⁹ The form of the world is the Lebanon of the world and the form of grace is the Lebanon of Christ;

The two Lebanons are two forms of brightening: the brightening of the truth and the brightening of vanity, the Lebanon of Christ and the Lebanon of the

⁴⁸⁸ Achard, 13.11 (Feiss, 221).

⁴⁸⁹ Achard, 13.23 (Feiss, 234). "Forma siquidem mundi, qui *in maligno posuius est*, informitas et deformitas." (Châtillon, 154-155).

world...The Lebanon of Christ has true brightness, the Lebanon of the World has shaded brightness. The brightening of Christ lies mainly within and still remains hidden; the brightening of the world is wholly external and shows on the surface. The world is like wall painted white on the outside, but completely dirty and unclean inside. The brightening of Christ lies in spiritual and true goods; the brightening of the world in carnal and false goods. Hence, the brightening of Christ feasts and enlightens spiritual eyes, the brightening of the world deceives, destroys and blinds carnal eyes.⁴⁹⁰

As discussed in previous chapters, brightness was a metaphor that Achard uses to explain how one person imparts attributes of itself to another, such as how Christ's divine nature gave his human nature all the divine attributes that the human nature could bear. In this context, the brightness of Christ and the world impart their forms upon the material of human nature. Mimicking goodness and purity, the lower Lebanon, the world, shallowly imitates that of the upper Lebanon, Christ. It is only through Christ's extrication of human nature from the lower Lebanon that it can be ushered into upper Lebanon.

Achard described the movement from lower to upper Lebanon via a verse from *Song of Songs*, "the groom says to the bride in the *Song of Songs*: 'Come from Lebanon, my bride; come from Lebanon, and you will be crowned.'⁴⁹¹ Christ, as groom, calls out to human nature to leave the false brightness in favor of the true brightness: "the first call is from Lebanon to Lebanon; from brightening to brightening, from the illusory to the true; from outside to inside; from the carnal to the spiritual; from the Lebanon of the

⁴⁹⁰ Achard, 13.11 (Feiss, 222). "duo Libani due sunt candidature: candidatio veritatis et candidatio vanitatis, Libanus Christi et Libanus mundi...Libanus Christi verum habet candorem, Libanus mundi umbratilibus habet candorem. Candidatio Christi intus magis latet et adhuc in occulto manet, candidatio mundi exterior tota est et in superficie apparet. Est enim mundus velut paries a foris dealbatus, sed ab intus totus lutosus et immundus. Candidatio Christi est in bonis spiritualibus et veris, candidatio mundi in bonis carnalibus et falsis. Proinde candidatio Christi oculos spirituales pascit et illuminat, candidatio mundi oculos carnales eludit, elidit et excecatur." (Châtillon, 145-146).

⁴⁹¹ Achard, 13.11 (Feiss, 222). "ad sponsam a sponso dicitur in Canticis canticorum: *Veni de Libano, sponsa, veni de Libano, coronaberis.*" (Châtillon, 146)

world to that of Christ.”⁴⁹² Achard noted both the necessity and difficulty of extracting stones: “So that the stones may be formed on the higher Lebanon, they must first must be extracted from the lower Lebanon; so that they may be formed in the love of God, they must first be dug from the love of the world. To entice and extract them from there is very difficult.”⁴⁹³ Whereas Achard addressed the movement from the world to Christ in the entry to the desert of desertion and the movement from the region of unlikeness by guilt to the region of likeness by righteousness, in this sermon Achard details the role that others play in helping extract human nature from the quarry of lower Lebanon.

To shape the stones, the leadership of the abbey uses axes and hammers. While Achard mentions the prior, subprior, and curcator as agents of discipline, he saves most of his advice for his fellow abbots, his own office. Abbots use the axe and hammer on those under their care, but more importantly, they must use them on themselves, “lest when they preach to others they themselves be rejected.”⁴⁹⁴ As discussed in the previous chapter, Achard was emphatic about the role of word and example in the formation of less mature members of the community. As the head of the community, the abbot has to set the example for all the other members, and be of such a quality that he acts as the measurement for all other members:

They must be an example to their flock and mold those committed to them more by their life than by their words, more by deed than by speech. Let them carry with them in their bodies the dying Jesus by putting to death their members that are on the earth, so that each of them can say what the Apostle said: “Be imitators of me as I am of Jesus Christ.” Their task is to bear in themselves the measuring

⁴⁹² Achard, 13.11 (Feiss, 222). “Prima vocatio est a Libano ad Libanum, a candidature ad candidaturem, a phantastica ad veram, ab exteriori ad interiorem, a carnali ad spiritualem, ab ilia mundi ad illam Christi.” (Châtillon, 146).

⁴⁹³ Achard, 13.23 (Feiss, 235). “Ut ergo formentur lapides in Libano superiore, extrahendi primo sunt a Libano inferiore; ut formentur in caritate Dei, eruendi prius sunt ab amore seculi.” (Châtillon, 155).

⁴⁹⁴ Achard, 13.26 (Feiss, 239). “ne cum aliis predicaverint, ipsi reprobi efficiantur.” (Châtillon, 158).

rod according to which the stones are to be hewn by the Cornerstone himself and to direct others regularly according to that same rule.⁴⁹⁵

An abbot's conduct make the rule of the community come alive and through his actions the other brothers learn how to live and are hewn by Christ. The abbot bears responsibility for everyone in his abbey and he will be either judged or rewarded twice for the example he sets.

As such, the abbot and the other abbey leadership need to use the axe and hammer in an appropriate manner. In general, the axe is used for more detailed refinements. It is used to emphasize the foulness of sin, to correct pardonable matters, to prevent the miseries of this life, to aid those frightened of the loss of things or earthly friends, and to express the terror of the purgatorial life.⁴⁹⁶ The hammer is used for graver, more important issues. It is used to impart the harshness of eternal punishment, to correct deadly matters, to present the miseries of eternal life (for the damned), to aid those frightened of personal loss, and to express the terror of eternal fire. Through the use of the axe and hammer, stones are loosened from the quarry of lower Lebanon. But the axe and hammer are not to be put away just yet! Once a stone has been extracted, it needs to be refined and smoothed in preparation for placement. The axe shaves off smaller vices, little by little; it molds the person's attachments and thoughts.⁴⁹⁷ The hammer is used immediately to cleave larger vices from the person; bad habits and wrong deeds are split

⁴⁹⁵ Achard, 13.26 (Feiss, 239). "Formae debent esse gregis sui, et sibi commissos informare magis vita quam lingua, opere quam sermone. Circumferant ergo mortificationem Jesu in corporibus suis, mortificantes *membra sua que sunt super terram*, ut dicere possint singuli quod ait Apostolus: *Imitatores mei estote, sicut ei ego Jesu Christi*. Ipsorum est regulam, juxta etiam quam lapides quadrandi sunt ab ipso lapide angulari, in seipsis suscipere, et sic secundum eam alios regulariter dirigere." (Châtillon, 158-159).

⁴⁹⁶ Achard, 13.24 (Feiss, 236-237).

⁴⁹⁷ Achard, 13.24 (Feiss, 237).

from the person.⁴⁹⁸ Through the careful and considered use of axe and hammer, stones are called from the lower Lebanon to the upper Lebanon.

After the stones of human nature have been quarried out of the lower Lebanon and shaped, they are called again: “The second call is from a Lebanon beyond Lebanon; that is from brightening to brightness itself, from the brightening of Christ to the brightness of God, even from the brightening of his humanity to the brightness of Christ’s own divinity.”⁴⁹⁹ The brightness of Christ’s divinity is that which imparted divine attributes to humanity, that is to say, filled Christ’s humanity with all possible virtues. Once human nature has rejected the form of the world, it must take the form of Christ, the form of grace. This is not unlike the deserts of desertion and the transfigurations; human nature must continue to be formed

3.3: Actual Righteousness/Formed Squares

Once the stones are hewn, they are used to construct the interior houses. The placement of the stones into the outer house is the building of virtues within the person. In contrast to the pneumatological emphasis of the deserts of desertion, in which the pilgrim was strengthened in virtue by the gifts of Holy Spirit, Achard assigned construction roles to each of the members of the Trinity.

The hand of God, the artisan, put some of those thus formed in the upper part of the structure of his spiritual house; other he puts below some he puts inside, others outside; some to the right, others to the left, depending on how each is shaped and fitted to the others, and on what the overall design of the house requires. All of them, wherever they are placed, he firmly joins together in unity

⁴⁹⁸ Achard, 13.24 (Feiss, 237).

⁴⁹⁹ Achard, 13.11 (Feiss, 222-223). “Secunda vocatio est a Libano super Libanum, id est a candidature ad ipsum candorem, a candidature Christi ad candorem Dei, immo a candidature humanitatis Christi ad candorem divinitatis ipsius Christi.” (Châtillon, 146).

with spiritual mortar, the mortar of the Holy Spirit, the cement of perfect love....the Son of God is the mason, the cement is the Holy Spirit.⁵⁰⁰

Christ's role as mason echoes his work of reordering human nature in the bestowal of original righteousness. Human nature is restructured but continues to be unstable, capable of slipping back into disorder. Achard's designation of the Holy Spirit as mortar explains how the soul becomes stable in its right structure. Through the cooperation with the Holy Spirit and the gifts of the Holy Spirit, the soul holds its shape, just as mortar holds stones in place.

The Trinity places the hewn stones of human nature into layers of squares, each layer and each side associated with the life of participation by righteousness and the acquisition of virtues. Each layer of squares is in some way attached to the previous layer, conveying the progressive and interrelated relationship of the virtues. These squares are located in four places: Christ's divinity, Christ's humanity, the angels, and in humans, so that what is being constructed in human nature is already in Christ's humanity and divinity, and the angels. The first square is Christ's: "Christ is our form—as the Apostle formed by him shows, Christ becomes a spiritual square for us—according to the apostle's word, Christ 'became for us wisdom from God, and righteousness, and sanctification, and redemption.'"⁵⁰¹ Achard noted that this is not a temporal ordering, but one of dignity.⁵⁰² Each side of this square is part of Christ's actions during his first and

⁵⁰⁰ Achard, 13.27 (Feiss, 240-241). "Manus siquidem artificis Dei eos sic formatos in structura sue domus spiritualis, alios locat superiores, alios inferiores, alios interiores, alios exteriores, alios a dextris, alios a sinistris, singulos pro sua et aliorum competentia, et prout totius sue domus expetit congruentia. Universos autem ubicumque dispositos firmiter in unum compaginat cemento spirituali, cemento Spiritus sancti, glutino videlicet perfecte caritatis...Ipse Dei Filius, hic est cementarius; cementum Spiritus sanctus." (Châtillon, 159-160).

⁵⁰¹ Achard, 13.17 (Feiss, 229). "Christus forma nostra est, qui, ut ostendit Apostolus ab eo formatus, spiritualis quadratura nobis est factus: Christus namque, juxta verbum Apostoli, *factus est sapientia nobis a Deo, et justitia, et sanctificatio, et redemptio*." (Châtillon, 150-151).

⁵⁰² Achard, 13.17 (Feiss, 229).

pneumatological advents; Christ “became redemption for us when he gave himself as the price for us; he became sanctification for us in the remission of sins; righteousness, in the bestowal of gifts; wisdom, through contemplation in a kind of a present reward for our merits, which merits are themselves his gifts.”⁵⁰³

Achard connects the Christological square to the sacraments: “He became redemption for us through the sacrament of his passion and death, sanctification through the sacrament of baptism, righteousness through the sacrament of confirmation, wisdom through the sacrament of the altar.”⁵⁰⁴ The placement of this square indicates the primacy of the Church as the connection between Christ and the individual. In this square, it is through the sacraments that one actually accesses the work of Christ, receiving the grace extended by Christ.

The connection of the work of Christ to the sacraments also adds some further details to Achard’s sacramentology, specifically to the sacrament of the Eucharist. Elsewhere, Achard mused about the possible effects of the Eucharist,⁵⁰⁵ but here he is more decisive. The Eucharist allows recipients to participate in the wisdom: “It is this sacrament that is the object of the prophet’s invitation: ‘Come to him and be enlightened;’ that is, ‘Taste, and see how sweet the Lord is.’ Come to taste, and so be enlightened to see! In tasting is the savor of an inner sweetness: in sight is the splendor

⁵⁰³ Achard, 13.17 (Feiss, 229). “Redemptio factus est nobis cum seipsum pretium dedit pro nobis, sanctificatio factus est nobis in remissione peccatorum, justitia in collatione donorum, sapientia per contemplationem in quadam presenti remuneratione meritorum, que merita nostra ipsius sunt dona.” (Châtillon, 151).

⁵⁰⁴ Achard, 13.17 (Feiss, 230). “Redemptio nobis factus est per sacramentum sue passionis et mortis, sanctificatio per sacramentum baptismatis, justitia per sacramentum confirmationis, sapientia per sacramentum altaris.” (Châtillon, 151).

⁵⁰⁵ See sermon 4.2

of knowledge. Wisdom consists of these two things: it is savory knowledge.”⁵⁰⁶ The Eucharist makes the recipients participate in wisdom.

Wisdom itself is the next square, as the book of Wisdom divides wisdom into soberness, wisdom, righteousness, and virtue.⁵⁰⁷ The meaning of this square is plumbed through two other sets of four: virtue and utility. Achard recast Wisdom as the cardinal virtues: “temperance, he here calls soberness; prudence, he calls wisdom; righteousness he called by its own name; and fortitude he indicates with the word virtue.”⁵⁰⁸ These four virtues offer an integrated vision of cognition and willing, bringing together Achard’s two-sided theological anthropologies. “By prudence we distinguish good from evil, by temperance we reject evil, but righteousness we choose good, and by fortitude we execute and maintain the good.”⁵⁰⁹ In this square, reason and will are both functioning as they should. The mind can accurately understand the world around and then reason can command the will to choose accordingly, which the will dutifully executes.

Wisdom is also explained in terms of its utility. Achard connected the square of wisdom to the list of beatitudes given during the Sermon on the Plain:

Elsewhere Wisdom presents to us this same square and its utility, say that in the flesh: ‘Blessed are you poor, because the kingdom of heaven is yours. Blessed are you who are hungry now, because you will have your fill. Blessed are you

⁵⁰⁶ Achard, 13.17 (Feiss, 230). “Ad hoc enim sacramentum respicit illa invitatio prophetica: *Accedite ad eum, et illuminamini*, id est: *Gustate, et videte quoniam suavis est Dominus*. Accedite ad gustum, et sic illuminamini ad visum. In gustu est sapor dulcedinis interne, in visu est splendor scientie. In his duobus consistit sapientia, id est sapida scientia.” (Châtillon, 151).

⁵⁰⁷ Achard, 13.18 (Feiss, 230).

⁵⁰⁸ Achard, 13.18 (Feiss, 230). “temperantiam enim hic nominat sobrietatem, prudentiam vero sapientiam, iustitiam suo, fortitudinem virtutis designat vocabulo.” (Châtillon, 152)

⁵⁰⁹ Achard, 13.18 (Feiss, 230-231). “Per prudentiam bonum a malo discernitur, per temperantiam malum respuitur, per iustitiam bonum eligitur, per fortitudinem bonum impletur et tenetur.” (Châtillon, 152).

who weep now, because you will laugh. Blessed will you be, when people hate you and ostracize you,’ and so forth ‘on account of the Son of man.’⁵¹⁰

The utility of Wisdom is then connected to the virtues of Wisdom: “Poverty pertains to temperance, thirst to righteousness, weeping to prudence, and bearing persecution to fortitude.”⁵¹¹ Poverty is an expression of temperance because it speaks to rejecting the lie of the world that monetary luxuries have any lasting value. Rather the heart of the person “is not set on them, but exercises restraint.”⁵¹² Thirst is paired with righteousness because of the biblical imperative, “blessed are those who hunger and thirst for righteousness,”⁵¹³ but there is also sense that righteousness is never complete, never full in in this life and so one must long for righteousness. Indeed, fulfillment of righteousness is beatitude, which will only be fully found in the heavenly courts. Persecution is a logical pairing with fortitude, for one must endure the mockery and harshness of others for the sake of the gospel. The association between weeping and prudence may strike modern readers as odd, but in Achard’s mind, nothing could make more sense: “What is more prudent in this life than to weep continuously on account of the abundance of this life’s evil and that lack of this life’s goods.”⁵¹⁴ When one’s mind has been restructured, one cannot but help see the disorder that permeates creation. To fall so far away from God’s intended plan can only move one to tears. These squares that explore the meaning of Wisdom, really are adding meaning to the Eucharist, for it is only through the

⁵¹⁰ Achard, 13.19 (Feiss, 231). “Eamdem hanc quadraturam et utilitatem ipsius quadrature alibi nobis proponit eadem sapientia, sic loquens in carne: *Beati pauperes, quia vestrum est regnum Dei. Beati qui nunc esuritis, quia saturabimini. Beati qui nunc fletis, quia ridebitis. Beati eritis, cum vos oderint homines, et separaverint, et cetera, propter Filium hominis.*” (Châtillon, 152).

⁵¹¹ Achard, 13.19 (Feiss, 231). “Paupertas ad temperantiam, sitis ad justitiam, fletus ad prudentiam, tolerantia persecutionis ad fortitudinem pertinet.” (Châtillon, 152).

⁵¹² Achard, 13.19 (Feiss, 231). “non tamen cor apponitur, sed ab eis temperatur.” (Châtillon 152)

⁵¹³ Achard, 13.19 (Feiss, 231). “*Beati qui esuriunt ei sitiunt justitiam.*” (Châtillon, 152).

⁵¹⁴ Achard, 13.19 (Feiss, 231). “Quid etiam prudentius est in hac vita quam hominem jugiter flere, et pro malorum hujus vite habundantia, et pro bonorum vite alterius carentia.” (Châtillon, 152)

Eucharist the one participates in Wisdom. Therefore, it is by taking the Eucharist that a person develops the virtues of temperance, prudence, righteousness, and fortitude.

Achard turned from the gospel of Luke to the gospel of Matthew to add another square of conformity to Christ. According to Matthew 11:29, Christ invites his followers to “learn from me, because am meek and humble of heart”⁵¹⁵ and Matthew 11:30 states the Christ’s yoke is easy and his burden is light, which correspond to love of God and love of neighbor, respectively. From this, Achard said that people are conformed to Christ in four ways: in gentleness, humility, love of God and love of neighbor. Gentleness is joined to love of God and humility pertain to the love of neighbor.

These two [love of God and neighbor] are joined to the preceding [a gentle and humble heart] because they follow from them in some way. ‘The love of God is poured forth in our hearts by the Holy Spirit’, that is, by the Spirit of God, who is given us. Upon whom does God say ‘my spirit rests; if not upon the humble? Notice that the love of God derives from humility; love of neighbor—especially of one’s enemy, which is more perfect—proceeds from patience, that is, from gentleness.’⁵¹⁶

The love of God and neighbor have their own squares. Achard invokes the words of Deuteronomy 6:5, which exhort people to love God with all their hearts, minds, souls, and strength, but he pairs each of the aspects of the self with a manner of loving. To love God with all one heart is to love fervently. In light of other comments about the heart, to love God fervently indicates loving God with a zealous humility. It is a love that burns with longing and seeking, trusting that God draws the faithful through the deserts and has a vision and plan for the house being built. The idea of zealous humility sums up the

⁵¹⁵ Achard, 13.20 (Feiss, 231).

⁵¹⁶ Achard, 13.20 (Feiss, 232). “Ideo autem duo hec subjuncta sunt duobus premissis, quia hec quodammodo sequuntur ex illis: *Caritas* siquidem *Dei* diffunditur *in cordibus nostris per Spiritum sanctum*, id est per Spiritum Dei, *qui datur nobis*. Super quem autem, ait Deus, requiescat spiritus meus, nisi super humilem? Ecce caritas Dei ex humilitate. Caritas quoque proximi et maxime inimici, que perfectior est, ex patientia procedit, id est ex mansuetudine.” (Châtillon, 152).

human side of co-working with God. Zeal recognizes the effort, passion, and commitment that one must have. Humility is the recognition that works of love are God's initiative: "Only in the love of God is the square proposed and imposed as something we must receive."⁵¹⁷ One cannot will oneself to love God, but must receive this love from God through the Holy Spirit. One's radical dependency upon God's grace must never be forgotten; regardless of the quality or quantity of one's fervent efforts, God's grace always initiates and leads; it is always greater than the work of a person.

To love God with one's mind is to love God wisely. Achard already addressed the restructured mind, so loving God with all one's mind is the actualizing the potential of the restructured mind in love. Although he did not explicitly give the content of loving God with one's mind in this sermon, it is not a great leap of logic to posit that it would include the cognitive recognition of God as God, the source of all being, goodness, and beauty and of oneself as a creature created in God's image. It would also indicate that the reason has command of the will and flesh and would use them to love God.

In this sermon he connects the soul to life itself and perseverance: "with all our soul, which means life—that is, perseveringly....with all our soul that is indefatigably."⁵¹⁸ He added that loving God indefatigably occurs when love "is not ended or interrupted."⁵¹⁹ Loving God cannot be done sporadically or at one's convenience. It does not wane or balk when confronted by the challenges of life. As witnessed in the seven deserts, each desert presents its own set of obstacles, whether it be

⁵¹⁷ Achard, 13.21 (Feiss, 232). "In sola etiam dilectione Dei quadratura proponitur et suscipienda nobis imponitur." (Châtillon, 153).

⁵¹⁸ Achard, 13.21 (Feiss, 232). "*ex tota anima* que vitam significat, id est perseveranter...*Ex tota anima*, id est indeficienter." (Châtillon, 153).

⁵¹⁹ Achard, 13.21 (Feiss, 232). "non finitur aut interrumpitur." (Châtillon, 153).

humbling one's will or giving up contemplation of God for the service of other, yet throughout it, God's grace and the love of God empower the pilgrim to undergo the uncomfortable. Love of God does not grow weak or tired, but grows stronger, which ties into loving God with all one's strength.

"Strength" is connected to loving God completely: "With all our strength, that is sufficiently.... It is sufficient when none of the things pertaining to it is neglected or omitted."⁵²⁰ Strength is the ability to search out the hidden places in the self that might resist the reception of the love of God. The transfigurations and the deserts compliment the idea of this kind of strength for they provide a systematic approach of exposing the self and one's interactions with others to the love of God and letting the love of God penetrate every aspect of the person and his relationships. While Achard provided four distinctions, the distinctions bleed into each other, blurring the boundaries, but illustrating the all-encompassing nature of love and grace. It cannot be compartmentalized, but demands a holistic conformation.

Loving one's neighbor is the final side of this square and it too has four sides. Achard backtracked for a moment and posits the criteria for loving one's neighbor as love for one's self ("you shall love your neighbor as yourself") and then rhetorically asks "Why and how does God teach you to love your neighbor as yourself if you have not yet been taught to love yourself? Where then does he [God] teach you this, if not where he teaches you to love God?"⁵²¹ To love God *is* to love oneself. If it is true that if "one does

⁵²⁰ Achard, 13.21 (Feiss, 232). "*ex tota virtute*, id est sufficienter...sufficiens est cum de his que ad eam spectant nichil negligitur aut pretermittitur." (Châtillon, 153).

⁵²¹ Achard, 13.21 (Feiss, 233). "Cur Deus vel qualiter te docet diligere proximum sicut teipsum, si necdum doctus es diligere teipsum? Ubi ergo hoc te docuit, nisi ubi te Deum diligere docuit?" (Châtillon, 153).

not love God, one hates oneself,”⁵²² then conversely, if one does love God then one loves oneself. In loving God in the proposed fourfold manner, one loves oneself in the same fourfold manner. Note that a person love herself through loving God, not apart from or distinct from loving God. If this is how one loves oneself, then it is also the way that one loves one’s neighbor. In loving one’s neighbor with all one’s heart, mind, soul, and strength, one tries to encourage the neighbor’s fourfold love of God. Achard added a more practical and explicit square for loving one’s neighbor drawn from Paul’s first letter to the Thessalonians, “Correct the restless, encourage the fainthearted, support the weak, be patient towards all.”⁵²³ Thus, gentleness of heart in the form of patience reappears as a quality in loving one’s neighbor (and loving oneself).

The next square is that of the saints: “whoever accepts squares of this kind will come through them to that superior square, so as to be able ‘to comprehend all the saints what is the breadth and length and height and depth’: how great is the breadth—the breadth of God—in love, how great the length in eternity, how great the height in power, and how great the depth in wisdom.”⁵²⁴ This final square of the saints presents an image of contemplation as understanding in a way similar to the saints. Contemplation will find a fuller treatment in the house of gold, which is supported by columns of contemplation.

The final square is of brotherly love. At this point, virtue comes easily for the person and his relationship towards others testifies to his spiritual maturity. All feels of

⁵²² Achard, 13.22 (Feiss, 233). “id est si Deum non diligit, seipsum odit.” (Châtillon, 153).

⁵²³ Achard, 13.22 (Feiss, 234). “*Corripite, inquit, inquietos, consolamini pusillanimes, suscipite infirmos, patientes estote ad omnes.*” (Châtillon, 154).

⁵²⁴ Achard, 13.22 (Feiss, 234). “Qui quadraturas hujusmodi acceperit, per eas ad superiorem quamdam perveniet quadraturam, ut possit *comprehendere cum omnibus sanctis, que sit latitudo, et longitudo, et sublimitas, et profundum*: quanta sit latitudo, videlicet Dei, in caritate, et quanta longitudo in eternitate, et quanta sublimitas in potentia, et quanta profunditas in sapientia.” (Châtillon, 154).

envy, pride and competition are erased and are replaced with respect, compassion, and joy.

They revere all superiors as their parents; if any are subject to them, they provide for them as children. They rejoice spiritually for those who advance from the right just as if their grace were their own; they feel compassion for those who fall from the left into some fault, temptation, or trouble of mind or body, just as if they themselves were suffering. They consider the evils and good of others to be their own, and so they know 'how to rejoice and weep with those who weep.' They are not moved to envy by those who go ahead of them, but to imitation they do not spurn those who come after, but challenge and urge them to better things.⁵²⁵

To express the bond of love that one feels for his neighbor, Achard describes a cube, instead of a square, identifying six forms of brotherly love: "they are fitted to the living stone from above by obedience, from below by providence, from the right by congratulations, from the left by compassion, from the front by imitation, from behind by exhortation."⁵²⁶ The types of love listed in the final cube correspond to the relationships that were discussed in the deserts of desertion and ecclesial righteousness.

The stone squares of the house of hewn stone are the shape that God forms within believers. They represent the development of virtue within the person, each of which is connected to others. But this is just the most exterior house; developing virtue is essential, but it is not ultimate. Participation in the divine attributes includes acquiring virtues, but it is not limited to that. For participation beyond virtue acquisition, one must build the house of cedar.

4: House of Cedar

⁵²⁵Achard, 13.28 (Feiss, 242). "Superiores quosque reverentur ut patres; si qui ei sunt subject, eis provident ut filiis. Eis qui a dextris in profectu sunt et gaudio spirituali congratulatur, ac si sua esset gratia; eis qui a sinistris in aliquo defectu sunt, sive in aliqua temptatione vel qualibet animi vel corporis vexatione, sic compatitur ac si ipse pateretur. Aliorum, sive mala, sive bona, reputat sua; proinde novit *gaudere cum gaudentibus, flere cum flentibus*. Eos etiam qui precedent non emulatur ad invidendum, sed ad imitandum; eos qui sequuntur non aspernatur, sed ad meliora queque provocat et cohortatur." (Châtillon, 160)

⁵²⁶Achard, 13.28 (Feiss, 242). "lapides vivos a superiori complectitur per obedientiam, ab inferiori per providentiam, a dextris per congratulationem, a sinistris per compassionem, ab anteriori per imitationem, a posteriori per exhortationem." (Châtillon, 161).

The second house is that of cedar, of delight, and of anointing. In *Sermon 13*, Achard provided sparse details about this house, but, if the house's key term "anointing" and its middle position between the house of power (representative of the active life) and the house of wisdom (representative of the contemplative life) are cross-referenced with *Sermon 8* and *Sermon 14*, the meaning of the house is deepened and its intermediate status between activity and contemplation is clarified. We will start from what is explicitly stated about the house.

As the other houses, the house of cedar, delight, and anointing has seven columns, hewn out of the divine attribute to which the house corresponds, in this case, delight:

The first delight comes from the condition of purity, the second from the condition of righteousness, the third from a kind of certainty of possessing beatitude, the fourth from a foretaste of divine sweetness, the fifth from the quality and fullness of the sweetness which has even now been tasted, the sixth from the appearance and form of righteousness, the seventh from the immaculate quality and the beauty of spiritual purity. These seven delights, these seven anointings of the spirit, are the seven columns hewn out in the house of anointing.⁵²⁷

This is a house of foretaste, as the list mentions, and interior joy. The exterior stone house addressed outward actions and the exterior world, while the house of cedar is concerned with an inner delight in good itself. The inner delight rejoices in the inner nature of righteousness, purity, goodness, etc., bypassing outward expressions of righteousness, purity, and goodness. The progression from expression to essence is logical "because virtues have a way of proceeding outward in the performance of deeds,

⁵²⁷ Achard, 13.31 (Feiss, 246-7). "Prima delectatio est de ipso habitu munditie, secunda de habitu justitie, tertia de certitudine quadam beatitudinis habende, quarta de pregustatione dulcedinis divine, quinta de qualitate et plenitudine dulcedinis interim pregustate, sexta de specie et forma justitie, septima de puritate et pulchritudine spiritualis munditie. He septem delectationes, he septem spiritus unctiones, septem sunt columpne in domo unctionis excise." (Chattillon, 163).

while these delights consist entirely of interior goods.”⁵²⁸ The virtues are firmly formed in the person, which changes one’s relationship to the virtues. In the house of hewn stone, the main objective is to acquire the virtues, but in the house of cedar, a person starts to delight in the virtues themselves, apart from his possession of the virtues: “Those whom the habit of righteousness first delights, afterward delight in the very form and beauty of the righteousness they possess. No longer do they rejoice that they possess righteousness, but because the righteousness they have is so beautiful in itself, and because it would be no less beautiful in itself even if neither they nor anyone else had it.”⁵²⁹ Virtues are no longer a means to an end, but are beautiful in themselves.

The transition from loving one’s own possession of a virtue to love of the virtue itself coincides with a turning towards the future, with confident hope: “They rejoice because they have a pure conscience, because they have righteous life, and because they expect a crown of glory.”⁵³⁰ Achard’s description of people in the second house is not dissimilar to that of Christ in *Sermon 1*. In the conclusion of *Sermon 1*, Christ is described as having a “the testimony of a good conscience...he was conscious of no evil in himself but rather complete good; he possessed complete innocence and the perfection of all virtues.”⁵³¹ In the house of cedar, the inhabitants are described as conducting “all their affairs according to a well-formed conscience, they glory and delight in the

⁵²⁸ Achard, 13.31 (Feiss, 247). “quia virtutes quodammodo per exercitium operis foras procedunt; delectationes vero iste in bonis interioribus tote consistunt.” (Châtillon, 164).

⁵²⁹ Achard, 13.30 (Feiss, 245). “Quem enim prius delectat habitus justitie, postea delectat ipsa species et decor justitie habite. Jam non modo gaudet quia justitiam habet, sed quia tam formosa est in se ipsa justitia quam habet, et quia minus in se formosa non esset etiamsi nec ipse nec alius eam haberet.” (Châtillon, 162-163).

⁵³⁰ Achard, 13.29 (Feiss, 243). “Gaudet, quia habet munditiam conscientie, et quia habet justitiam vite, et quia expectat coronam glorie.” (Châtillon, 161)

⁵³¹ Achard, 1.6 (Feiss, 104). “bone conscientie testimonio.. nullius mali fuit sibi conscius, sed totius boni omnimodam habens innocentiam et omnium virtutum perfectionem.” (Châtillon, 34).

testimony of the conscience. They find delight because they are conscious of no evil demerit in themselves, and because they are conscious of good merit...they have a heart full of the flowers of the virtues.”⁵³² Through the (re)impressing of the form of Christ, the person has been (re)formed to Christ to whom he now bears a stronger resemblance.

A person’s conformity to Christ is also expressed by his preference for righteousness over personal happiness. Achard wrote that “they may also happen to progress so far that they prefer to be perfectly happy in order to be perfectly just, rather than to be perfectly just in order to be perfectly happy...those who want to be perfectly just desire that the will of God be perfectly fulfilled in them and by them.”⁵³³ A person no longer pursues the righteous life in order to reach beatitude, but would live an unhappy life if it served justice. Achard made a near identical statement about the inhabitants of the region of likeness by beatitude: “If beatitude could be possessed without righteousness, those who are already blessed would choose to be just rather than blessed, if given the choice, because through righteousness God’s will is fulfilled in us.”⁵³⁴ The preference that God’s will and justice be done over and above one’s own will and happiness was already seen in deserts 6 and 7 where a person left the union with God in order to follow Christ back to earth for the sake of others.

The middle position of this house is suggestive about its relationship to the houses of hewn stone and gold. Jean Châtillon, rightly, says that the house of hewn stone

⁵³² Achard, 13.29 (Feiss, 243). “omnia conducit ad solidam conscientiam, in testimonio conscientie sue gloriatur et delectatur. Delectatur, quia sibi conscius non est meriti mali, et quia conscius sibi est meriti boni...cor habet plenum floribus virtutum.” (Châtillon, 161).

⁵³³ Achard, 13.30 (Feiss, 245). “Potest etiam fieri ut eousque progrediatur ut malit esse perfecte beatus ut sit perfecte justus, quam perfecte justus ut sit perfecte beatus...vero vult esse perfecte justus, id nimirum affectat ut voluntas Dei perfecte compleatur in ipso et ab ipso.” (Châtillon, 163).

⁵³⁴ Achard, 9.6 (Feiss, 69). “Tamen si beatitudo posset haberi sine justitia, illi qui jam beati sunt magis eligerent justus esse quam beati, posito alterutro, quoniam per justitiam voluntas Dei impletur in nobis, per beatitudinem voluntas nostra impletur in Deo.” (Châtillon, 107).

represents the active life and the house of gold represents the contemplative life.⁵³⁵ The middle house, that of cedar, is a kind of middle ground between the active and contemplative lives, for in this house the results of the active life turn the person towards devotion and contemplation. *Sermon 14* presents the movement beyond the active life: “As action leads to devotion and devotion to anointing.”⁵³⁶ The virtue formation of the house of hewn stones leads to devotion and anointing in the house of cedar, the house of anointing. Châtillon’s explanation of devotion clarifies the intermediary position of the house of cedar:

Devotion can be seen as an affective seizure of divine reality, or at least some spiritual realities that one not yet clear in the mind, but it [the soul] already feels close to him [God]. As for the anointing, it is nothing but devotion that leads the soul to joy or intimate delight. This intermediate step is described by Sermon XIII in the pages devoted to the construction of the second house. This residence is in fact that of the anointing, which refers not to the power or wisdom of Christ, but to his goodness. One in whom Christ begins to build, with one’s assistance, this second home, is also beginning to reap the fruits of the sacrifices that he has previously made. The love of God and neighbor substituted in him for the love of sin, the world, the flesh, and of himself. It can now rejoice in the testimony that carries its consciousness to glory.⁵³⁷

The inhabitant of the house of anointing has an affective foretaste of beatitude. Through the seven columns of joy his heart is drawn towards God.

⁵³⁵ Châtillon makes these connections throughout chapters 9 and 10 of *Théologie et Spiritualité*

⁵³⁶ Achard, 14.18 (Feiss, 284). “actio ad devotionem et devotio ad unctionem.” (Châtillon, 191)

⁵³⁷ Châtillon, 255. “La dévotion peut donc être considérée comme une saisie affective de la réalité divine ou au moins de certaines réalités spirituelles que l’esprit ne voit pas encore mais que déjà il sent tout proches de lui. Quant à l’onction, elle n’est autre chose que la joie ou la delectation intime que la dévotion engendre dans l’âme. Cette étape intermédiaire est décrite par le *Sermon XIII* dans les pages qu’il consacre à l’édification de la seconde demeure. Cette demeure est en effet celle de l’onction ou de la délectation (*domus unctionis vel delectationis*), qui ne se rapporte ni à la puissance du Christ, ni à sa sagesse, mais à sa bonté. Celui en qui le Christ commence à construire, avec son concours, cette seconde demeure, commence également à recueillir le fruit des renoncements auxquels il a précédemment consenti. L’amour de Dieu et du prochain s’est substitué en lui à l’amour du péché, du monde, de la chair et de lui-même. Il peut se réjouir désormais du témoignage que porte en lui sa conscience et même s’en glorifier.” Translation mine.

According to *Sermon 8: The Nativity of Blessed Mary*, the Virgin Mary is the paradigm of devotion, as she was perfect in active virtue and contemplation. Cedar, as a building material is a fitting counterpart to Mary, for its aroma is distinctive, sweet, and pleasing. Achard wrote that the Virgin Mary “was the sweetest aroma of all to her Spouse...she gave herself completely to God in an aroma of sweetness; completely, I say, both in her flesh through her virginity, and in her mind through her devotion.”⁵³⁸ Through the perfect use of flesh and mind, Mary led an angelic life while still in the flesh,⁵³⁹ a life that in *Sermon 14* Achard said is a kind of anointing,⁵⁴⁰ once again connecting devotion and anointing. The angelic aspect will become clearer in the house of gold. Here it suffices to say that “the greatest accumulation of these [action, devotion, and contemplation] which could exist in a pure human existed in the glorious Virgin Mary.”⁵⁴¹

In *Sermon 8*, Mary is said to be fragrant, but Achard also says that every human perception or foretaste of God is an aroma: “Whatever is perceived about God in this life is like a kind of aroma perceived at a distance, but before one possesses, and enjoys the thing itself.”⁵⁴² He then likened those who smell the divine aroma to the scouts of Israel who were sent the Holy Land to bring back reports of its quality and condition. For the faithful in the house of anointing, these scouts are prayer and meditation: “We can

⁵³⁸ Achard, 8.1 (Feiss, 179). “odor suavissimus erat sponso suo...Ipsa etenim se totam contulit Deo in odorem suavitatis; totam, inquam, et in came per virginitatem, et in mente per devotionem.” (Châtillon, 93).

⁵³⁹ Achard, 8.1 (Feiss, 179).

⁵⁴⁰ Achard, 14.18 (Feiss, 284). “It is angelic to be spiritually anointed by God’s grace.” “angelicum vero, per ejusdem gratiam, Spiritualiter inungi.” (Châtillon, 191)

⁵⁴¹ Achard, 8.4 (Feiss, 183). “Quarum omnium plenitudo quanta in homine puro esse potuit, in gloriosa et omni laude dignissima Virgine Maria.” (Châtillon, 97).

⁵⁴² Achard, 8.2 (Feiss, 180). “quicquid etenim in hac vita de Deo sentitur, quasi quidam odor est qui a longe percipitur; sapor vero, antequam quis ipsam rem habeat, teneat et fruatur, non habetur.” (Châtillon, 94).

properly regard these messengers as standing for prayer and meditation. Already in this life affectivity and understanding, or will and reason, would wish, if they could, to see the condition and situation of the true land of promise, the heavenly Jerusalem, and King Solomon in his beauty.”⁵⁴³ Meditation will be addressed in the house of gold, but prayer is in the house of anointing because of its affective quality. Prayer, sent by affectivity and the will, increases the love of virtue; prayer “brings back the love of virtue, affectivity’s and will’s true food. With this food the inner self is strengthened, for love is our strength.”⁵⁴⁴ Since the love of virtue in itself was already mentioned as a characteristic of the house of anointing, it can safely be concluded that prayer is also associated with the second house.

In regard to Achard’s theological anthropology, the inclusion of prayer and devotion add another dimension to the interior cathedral. The first house can be understood as the solidification of the internal structure and the second house is the formation of love. While disordered love is directed towards the world—to temporal, fleeting things; but in the second house, love is directed towards the forms of virtues, not that one has the virtues, but the virtues themselves. In prayer, that love only increases. Since the virtues are part of human participation in the divine attributes, it can be said that in the second house, the person loves the divine attributes beyond their utility and therefore starts to love God purely. In *De Distinctione*, proper love is described as anointing oil: “The power of love exists in the mind ‘like oil on the head,’ which runs down from the head ‘on to the beard,’ that is, from the mind to the spirit, as if from the

⁵⁴³ Achard, 8.2 (Feiss, 180). “Per hos itaque nuntios congrue intelligimus orationem et meditationem. Jam enim in hac vita affectus et intellectus, sive voluntas et ratio, statum et situm terre vere promissionis, et supernam Jerusalem, et regem Salomonem in decore suo.” (Châtillon, 94).

⁵⁴⁴ Achard, 8.2 (Feiss, 181). “amorem virtutis, verum cibum affectus et voluntatis.” (Châtillon, 94)

beard to the ‘hem of the garment’: from the spirit it runs down into the soul by a kind of outpouring of itself.”⁵⁴⁵ Love anoints the mind preparing it for contemplation in the house of gold.

5: House of Gold

The life of virtue and love lifts the mind up, so that the inhabitants of the third house, the house of gold, can contemplate The Trinity, which is the source of every virtue. Again, to the second house, Achard did not provide much detail for this house, so the idea of contemplation must be supplemented with portions of *Sermon 14* and *Sermon 15*. In the house of gold, contemplation is understood in its relationship to anointing, to its object, and its implications for Achard’s theological anthropology.

The most interior house is the house of gold, whose plates are attached to the walls of cedar with golden nails indicating the dynamic relationship between contemplation and anointing:

The gold plates are appropriately attached to the cedar wood, because these degrees of contemplation of God should be founded on spiritual delights and support on them. Delight raises the mind to contemplation, and supports it in contemplation once it is raised there; otherwise the mind could neither rise there nor remain there. The gold nails by which the gold plates are attached to the cedar wood are certain movements forward and back, from delight to contemplation, and from contemplation to delight. Delight leads to contemplation, and contemplation pours back greater delight; greater delight in turn leads back again to fuller contemplation.⁵⁴⁶

⁵⁴⁵ *De Dist.* 31 (Feiss, 364). “Virtus siquidem dilectionis est in mente, sicut unguentum in capite, quod a capite, id est, a mente in barbam descendit; quasi vero a barba in oram vestimenti, a spiritu in animam, secundum qualemcumque sui descendit profusionem.” (Morin, 256).

⁵⁴⁶ Achard, 13.33 (Feiss, 249-250). “Lamine ergo auree lignis cedrinis competenter sunt affixe, quia contemplationes Dei in spiritualibus delectationibus oportet fundari et illis inniti. Delectatio namque mentem in contemplationem subleuat et sublevatam in contemplatione sustentat, alioquin nec mens illuc potest ascendere, nec illic stare. Clavi autem aurei, quibus lamine auree lignis cedrinis sunt affixe, quedam sunt progressionem et regressionem a delectatione ad contemplationem et a contemplatione ad delectationem. Delectatio enim ducit ad contemplationem, et contemplatio maiorem refundit delectationem; delectatio quoque major in contemplationem rursus inducit ampliorem.” (Châtillon, 166).

Contemplation, the contemplative life itself, is not something that can be permanently attained. In Achard's thought there is no concept of the active, devotional, or contemplative lives being at odds with each other or that one has to make a choice between any of them. Rather, they are mutually supportive. The construction metaphor pays off especially well on this point because the house of cedar has to be attached to the house of hewn stone, expressing the delight's dependence on virtue. The golden nails of the third house pierce the cedar planks of the second, expressing the way contemplation is anchored in delight and also the back and forth nature of delight and contemplation. Delight naturally leads to contemplation and contemplation must return to delight for support. Once the three houses are built, the inhabitant endlessly moves back and forth between delight and contemplation while maintaining virtue.

The relationship between delight and contemplation finds a parallel in the relationship between Christ and the Holy Spirit:

This order is preserved and represented in the Son and the Holy Spirit. The Son is first conceived by the Holy Spirit; then the Spirit is sent by the Son; at length the same Spirit is said to be going to lead into all truth as into the fullness of the Son. Just as the contemplation of the truth is referred to the Son, so spiritual delight is referred to the Holy Spirit. How happy, how luminous is this movement back and forth, how pleasant and beautiful this alternation from the Holy Spirit, from the sweetness of delight to the clarity of contemplation, and from the clarity of contemplation to the sweetness of delight!⁵⁴⁷

Within the interior cathedral, the person resembles, in some way, aspects of the relationship of two of Trinitarian persons. This points to the idea that as one increases in

⁵⁴⁷ Achard, 13.33 (Feiss, 250). "Ordo iste in Filio et Spiritu sancto servatus est et designatus. Primo siquidem ex Spiritu sancto Filius conceptus est, deinde a Filio Spiritus sanctus emissus est, tandem vero idem Spiritus tanquam in Filii plenitudinem in omnem inducturus esse dicitur veritatem. Ut autem veritatis contemplatio ad Filium, sic et spiritualis delectatio refertur ad Spiritum sanctum. O quam leta, quam lucida transitio et retransitio, quam jocunda et quam pulchra vicissitudo a Spiritu sancto ad Filium et a Filio ad Spiritum sanctum, a suavitate delectationis ad claritatem contemplationis et a claritate contemplationis ad suavitatem delectationis!" (Châtillon, 166-167).

likeness to Christ, he is increasing in likeness to the whole Trinity—first divine attributes and then Trinitarian relationships.

Achard wrote that there are seven pillars of contemplation, each of which denotes a kind of participation in God and supports the house of gold:

The first mode of participation in the highest good belongs to the spiritual creature by reason of its creation, because it is made in the image and likeness of God, in that it can love and understand that very goodness. The second is by reason of justification, because not only can it understand and love goodness, but it actually does understand and love. The third is by reason of beatification, since it enjoys the goodness it has perfectly understood and perfectly loved by perfectly contemplating it and by perfectly delighting in it. Parallel to these four modes of participation in the highest good, one in physical things, three in spiritual creatures, four degrees of contemplation of God are formed in those modes of participation. Beyond these a fifth degree of contemplation occurs in the eternal plan of all things; a sixth, still higher and more inward, occurs in the special predestination of saints; a seventh, the highest and most inward, which has no relation to any creature, but is simple and absolute, occurs in the unity and trinity of the Godhead.⁵⁴⁸

The central premise of this work is that Achard's theology is a theology of participation and in the third house, he articulates contemplation in terms of contemplating the modes of participation in the highest good. The first and second modes (creation and righteousness) have already received extensive treatment; and participation by beatitude—the *enjoyment* of perfect contemplation and delight—will be addressed in the

⁵⁴⁸ Achard, 13.32 (Feiss, 249). “Prima namque participatio summi boni creatura spirituali est secundum ipsam ejus creationem, quia facta est ad Dei ipsius imaginem et similitudinem, in eo quod diligere et intelligere potest ipsam bonitatem. Secunda est autem secundum justificationem, quod non solum bonitatem potest intelligere et diligere, sed actu quoque ipso intelligit et diligit. Tertia vero est secundum beatificationem, cum bonitate perfecte intellecta et dilecta fruitur perfecte, eam perfecte contemplando et in ea perfecte delectando. Juxta has quatuor summi boni participationes, in corporalibus unam, in spiritualibus tres, quatuor Dei in participationibus suis formantur contemplationes. Super has quinta ejus occurrit contemplatio in eterna rerum omnium dispositione, sexta autem adhuc superior et quasi interior in speciali sanctorum predestinatione, septima vero, summa et intima, absque omni respectu creature, simplex et absoluta, in ipsius deitatis unitate vel trinitate.” (Châtillon, 165-166).

final chapter. The four degrees of contemplation, however, correspond to the feast of the angels and Trinity in *Sermon 14*.

In his discussion of the Feasts of All Saints, Achard included the feasts of the angels and of the Trinity. Achard's treatment of contemplation is neither systematic nor consistent, but the feasts of the angels and Trinity provide the best, albeit far from full, understanding of the degrees of contemplation. The ranks of angels act as a kind of ladder, upon which one climbs, contemplating new things with each rung. At the lower level of the ladder one cannot gaze directly at God, so one starts with the angel and archangel rungs, in which one contemplates God through what has been made, bodily creation and spiritual creation, respectively. The contemplative is strengthened and starts to be able gaze upon Truth partially, thus joining the Power; once this becomes a habit or skill, one is said to have climbed to the rung of the Virtues. At this point, one sees the radical contingency of all creation and recognizes that creation must have been caused by something other than itself, and so steps to the rung of the Principalities. The Principalities help move the person's mind from the created order to the creator, the next rung, Dominations, recognizes God's governing of all creation. From God's governing action the contemplative mind is raised to the reasons and judgments of God and the level of the Thrones.⁵⁴⁹ The penultimate rung is that of the Cherubim, where "he sees the creatures that he had earlier seen in the world of God: those he had formerly seen in themselves he now sees in their eternal reasons and truth. Here he is led into the fullness of knowledge."⁵⁵⁰ Finally, he sees that the design of all of God's works is goodness, not

⁵⁴⁹ Achard, 14.18-20 (Feiss, 284-286).

⁵⁵⁰ Achard, 14.20 (Feiss, 286). "Hic creaturas, quas ante viderat in mundo, jam videt in Deo; quas ante in seipsis, nunc videt in rationibus eternis et veritatibus suis. Hic itaque in plenitudinem scientie inducitur." (Châtillon, 192).

goodness for God, but goodness for creation. All of God's works are for the benefit of creation. This realization produces incomparable love: "When he perceives how immense is the goodness of God in all things he is wholly inflamed with love of God. Here he is raised among the Seraphim, a name that means 'enkindled' or 'burning.' Anyone who is enkindled within by the force and fever of divine love tries also to enkindle others with the same fire."⁵⁵¹ The description of what is contemplated through the angelic ladder clarifies the degrees of contemplation as well as adds to the description of the sixth desert when the pilgrim sees reality as God sees it and is so full of love, like the Seraphim, that he is moved to abandon contemplation for the service of neighbor.

Here the mind reaches its full potential. It ascended from the created world to the very reason of God, and there the mind finds goodness as the reason for creation. The mind has been lifted to contemplation by love and virtue and at its highest point, love once again asserts itself, abundant and overflowing. For Achard, love is ultimate. As Hugh Feiss writes, "Love (*caritas*) surpasses all other virtues. It rules over all of them. Without charity every other virtue is unfruitful and without any merit... Love brings unity to a person; he becomes one in charity, one in love (*dilectione*) of God and neighbor."⁵⁵² Love ushers the Christian into a kind of glorious unity with the Trinity.

The feast of the angels leads to the feast of the Trinity. Of those who reach this point, Achard writes, "they also possess a most pure will on account of the active virtues,

⁵⁵¹ Achard, 14.20 (Feiss, 286). "Unde tam immensam Dei in omnibus percipiens bonitatem, totus igitur et inflammatur in ejus caritatem. Hic usque inter Seraphim sublevatur, qui incense vel incendentes interpretantur; qui enim in se vi et fervore amoris divini incenditur, alios etiam igne eodem incendere nititur." (Châtillon, 193).

⁵⁵² Hugh Feiss, *On Love*, VVT 2, Turnhout: Brepols 2012, 43

and a fully purified reason on account of their speculative virtues.”⁵⁵³ They are met by another who was also in possession of all the active and speculative virtues: the Virgin Mary. Mary, as the bearer of “God’s Son, God’s wisdom, [and] God’s contemplation...causes us to see the King in his beauty, to contemplate God in himself.”⁵⁵⁴ The guest at the feast of the Trinity becomes like Mary, bearing Christ within himself: “Then the pure mind is made fruitful by the Holy Spirit so that the Son of God may truly and abundantly be conceived by it when it is aroused and invited to contemplate him in himself, not by the presumption of its spirit, but by the impulse of the divine Spirit, since it is totally inflamed to see the face of God by the ineffable fire of divine love.”⁵⁵⁵ Christ is birthed is spiritual ecstasy, when through contemplation one passes wholly into God, when Paul was caught in the third heaven.⁵⁵⁶ The long process of becoming conformed to Christ finds expression in Christ dwelling in the person and then the person passing into God.

5.1: Indwelling

Through Christ’s building of the houses within the person, the person takes the shape of the houses by participating in their features. The houses transform the person’s nature, allowing the person to actualize his potential to love, understand, and enjoy God fully. Through this actualization, the person is conformed to Christ; the person has been formed in Christ’s image, participating in Christ’s human nature. Nothing is left

⁵⁵³ Achard, 14.22 (Feiss, 287-288). “Unde et voluntatem habet mundissimam propter virtutes activas, et rationem purgatissimam propter virtutes speculativas.” (Châtillon, 193).

⁵⁵⁴ Achard, 14.22 (Feiss, 288). “hec parit Filium Dei, sapientiam Dei, contemplationem Dei; hec enim facit videre regem in decore suo.” (Châtillon, 194).

⁵⁵⁵ Achard, 14.22 (Feiss, 288). Tunc autem ex Spiritu sancto mens munda fecundatur ut ab ea vere et fructuose Filius Dei concipiatur, cum ad eum in seipso contemplandum non presumptione spiritus sui, sed instinctu divini Spiritus, instigatur atque provocatur, cum ad faciem Dei videndam estu ineffabili amoris divini tota inflammatur.” (Châtillon, 194).

⁵⁵⁶ Achard, 14.22 (Feiss, 288).

untouched. Christ has restructured and reformed the person to become a dwelling place for God. “Our body becomes the house of God on account of the first house; our spirit, on account of the second; our mind, on account of the third. God is glorified and carried by us in our body and there he dwells as if bodily; he dwells spiritually in our spirit, and intellectually in our mind.”⁵⁵⁷

As God dwells in a person, the person dwells in God, creating a mutual, albeit asymmetric, indwelling. Achard ended his sermon with a prayer that gives voice to the hoped for indwellings: “O Christ, good teacher, so that through these three you may dwell wholly in me and I may dwell wholly in you, and I may be wholly in you and you may be wholly in me, and you may draw my whole self to you and fill me wholly in you and not otherwise than from you.”⁵⁵⁸ The house is built in the present, but dedicated in eternity. Achard’s vision of dwelling in God and God dwelling in the person looks towards the future.

6: Conclusion- From tent to temple

The construction of the interior Cathedral, the triple house of God, the new temple of Solomon demonstrates how Achard’s theology of participation by nature and by righteousness hold together, reforming the individual, to move him beyond possession of the virtues to divine love and contemplation. The whole person is rebuilt, stone by stone, plank by plank, and nail by golden nail. The members of the church are pilgrim people, living in their temporal and earthly tent, but with construction of the interior houses, one

⁵⁵⁷ Achard, 13.34 (Feiss, 251-252). “Corpus enim nostrum domus Dei efficitur propter domum primam, spiritus noster propter secundam, mens nostra propter tertiam. Glorificatus et portatus a nobis Deus in corpore nostro, ibi habitat quasi corporaliter, in spiritu autem nostro Spiritualitèr, in mente vero nostra intellectualiter.” (Chattillon, 168).

⁵⁵⁸ Achard, 13.34 (Feiss, 253). “Christe, magister bone, ut per tria hec inhabites in toto me et ego totus in te, simque ego totus tibi et tu totus michi, totum me trahens ad te et me totum replens in te.” (Chattillon, 168).

can see that the people of the tent become temples, permanent places where God dwells and they dwell in God. The solid nature of the cathedral looks forward to its heavenly dedication and participation by beatitude.

Chapter 8- Christ's Second advent: Participation by Beatitude

I. Introduction

Kathryn Tanner describes systematic theology as “a vision of the whole, a sense of how to bring together all the elements of Christian involvement into unity around an organizing center or center.”⁵⁵⁹ For Achard of St. Victor, the theological center was participation. As has been demonstrated through the last seven chapters, participation for Achard is rooted in likeness: participation by creation is the image and likeness of God found in the minds of all rational creatures, and participation by righteousness is a likeness of righteousness. Christ's bestowal of original righteousness heals the mind and will, fixing the damaged image of God and likeness by creation; the cooperative work of actual righteousness develops not only the virtues in a person, but a love of the virtues themselves establishing a likeness by righteousness between the person and Christ. The final form of participation is that of beatitude is a likeness of glory between humans and God. Of course a likeness is not an equality, so humans are always less reasonable, less righteous, and less glory-filled than God. This chapter will look at participation by beatitude through the lens of Christ's Second advent and as an amplification of the foretastes of beatitude experienced by participation by righteousness.

2. A Vision of the End

Participation by beatitude is a future state that people will not experience until Christ's second coming and the general resurrection. Those who die before the general resurrection are still awaiting beatitude: “The blessed are happy before the resurrection, but their happiness will be increased greatly after the resurrections of their bodies.”⁵⁶⁰

⁵⁵⁹ Kathryn Tanner, *Jesus, Humanity, and the Trinity*, Minneapolis: Fortress Press, 2001: xiii.

⁵⁶⁰ Hugh Feiss, “Heaven in the Theology of Hugh, Achard, and Richard of St. Victor,” *Imaging Heaven in the Middle Ages*, New York: Garland Publishing, 2000: 150.

Beatitude involves the whole of one's being—mind, soul, and body, therefore it is only when all three parts are glorified that a person can fully participate in God by beatitude.

2.1 Christ's Resurrection

Because of the all-encompassing nature of participation by beatitude, Christ's resurrection demonstrates what will happen, in some manner, to all human natures and bodies in the general resurrection. *Sermon 6: On Easter* and *Sermon 4: On the Resurrection* provide the clearest and fullest accounts of what Achard believes happened to Christ in the resurrection: "On this day Christ put aside what was old and changed completely into a new self. Previously he had borne the old penalty, but not the old guilt; this he laid aside by dying, and by rising he put on impassibility: 'In that he died to sin he died once; in that he lives, he lives to God,' that is in the divine manner, eternally, without end."⁵⁶¹ The fragility and mutability that are inherent in the human condition are replaced with the divine condition, which in *Sermon 4* is characterized by eternity and in other places it denotes glory, beauty, strength, impassability, and immortality.⁵⁶² In chapter 4's discussion of Christology, it was noted that Christ's divine nature brightened his human nature, but fragility still remained in the flesh: "The brightness of glory was there with respect to his mind, the darkness of pain was there with respect to his flesh, in such a way that the flesh did not then share in this brightness, nor did the mind ever share in the darkness; there never was any pain in the mind of Christ, and as long as there was

⁵⁶¹ Achard, 4.1 (Feiss, 126). "Hoc enim die Christus, deposita vetustate, totus transivit in hominem novum. Prius enim portaverat vetustatem secundum penam, non tamen secundum culpam; quam moriendo deposuit, et resurgendo impassibilitatem induit: *Quod enim mortuus est peccato mortuus est semel; quod vivit, vivit Deo*, id est, more Dei, eternaliter, sine fine." (Châtillon, 54-55).

⁵⁶² Achard, 12.1 (Feiss, 191) and 12.4 (Feiss, 193).

pain in the flesh of Christ, glory was not yet there.”⁵⁶³ In the resurrections, the flesh is brightened, setting aside all pain and corruptibility.

Earlier, his flesh had been dark through its capacity to suffer and die; then it became darker through his passion and death, while shortly after that it was brightened through the resurrection. Then he put on beauty and strength; then Christ’s clothes which had earlier been stained became white as snow; then whiter than snow; there he left his grave ‘like a bridegroom from his bridal chamber’ and was glorified by the Father.⁵⁶⁴

Christ—his mind, soul, and flesh—is completely brightened in the resurrection. This is the resurrection that awaits all the faithful.

Christ’s resurrection is intimately connected to the general resurrection, indeed, mentions of Christ’s resurrection are never far away from reminders that the faithful will also be resurrected. In describing Christ’s transfiguration on the mount, which is really a foreshadow of the resurrection, Achard writes, “this transfiguration of the Lord prefigured not only the glory he was to have after the resurrection but the future glory of all the saints as well.”⁵⁶⁵ Indeed, Christ’s resurrection marks a new possibility for humans: “through his single and simple death our three deaths—of the soul, body, and eternal deamination are destroyed, and so too, through his single and simple resurrection—of the body and not of the soul—we are the recipients of two resurrections, of the soul in the present and of the body in the future.”⁵⁶⁶ Christ’s resurrection provides

⁵⁶³ Achard, 13.13 (Feiss, 224). “candor glorie secundum mentem, nigredo pene secundum carnem, ita quod nec caro communicavit tunc huic candori, nec mens unquam huic nigredini, nec in mente enim Christi aliquando fuit pena, et in carne Christi, quamdiu fuit pena, nondum fuit ibi gloria.” (Châtillon, 147)

⁵⁶⁴ Achard, 13.13 (Feiss, 225). “Ante enim caro ipsius nigra fuerat per passibilitatem et mortalitatem, tunc vero facta est nigrior per passionem et mortem, postmodum autem candidata est per resurrectionem. Ibi namque induit decorem et fortitudinem; ibi vestimenta Christi prius inquinata facta sunt candida sicut nix, immo plus quam nix. Ibi egrediens de sepulchrosuo, *tanquam sponsus procedens de thalamo suo*, clarificatus est a Patre claritate.” (Châtillon, 148).

⁵⁶⁵ Achard, 12.1 (Feiss, 191). “Hec etenim Domini transfiguratio non solum gloriam quam ipse habiturus erat post resurrectionem suam, sed omnium sanctorum futuram gloriam prefiguravit.” (Châtillon, 122).

⁵⁶⁶ Achard, 6.2 (Feiss, 160). “Sicut enim per ejus unam mortem et simplicem destruuntur nostre tres, videlicet mors anime, mors corporis, mors eterne dampnationis, sic per ejus unam et simplicem, carnis

hope for the present and the future. In the present, it marks the resurrection of the spirit and mind,⁵⁶⁷ which I suggests corresponds with participation by righteousness. Through original and actual righteousness the mind and soul are led from a place of certain death into a place of life, from the regions of unlikeness to the regions of likeness, from the Lebanon of the world to the Lebanon of Christ. Just as Christ's mind and soul were brightened during his earthly life, so too are the faithful's minds and souls. The future resurrection is of the body, just as Christ's flesh was not brightened and glorified until he was resurrected.

Achard's description of Christ's resurrection also points to an ecclesial aspect of Christ's resurrection by framing it in terms of the head and its body. In *Sermon 12*, the transfiguration on the mount prefigures the "twofold glory of the head and of his members ahead of time" and *Sermon 6* states, "on this day that the Lord has made, in our Head our nature has put aside the oldness not only of death and suffering but of mortality and the capacity to suffer."⁵⁶⁸ Christ's resurrection is the start of the supplanting of human oldness with newness within the Church, a process that finds its completion in the general resurrection of all; at the second coming, Christ "will be full and complete in his members, just as he will possess all his members perfect and complete."⁵⁶⁹ Christ will gather his Church together, bringing them to himself. There is a parallel between the individual body and the ecclesial body. In the general resurrection, Christ's grace bestows incorruptibility upon human flesh, giving human bodies an integrity and

scilicet et non anime, resurrectionem conferuntur nobis due resurrectiones, ut dictum est, anime in presenti et corporis in futuro." (Châtillon, 75).

⁵⁶⁷ Achard, 6.2 (Feiss, 160).

⁵⁶⁸ Achard, 6.1 (Feiss, 158). "Hac enim die quam fecit Dominus, nostra natura in capite nostro, deposita vetustate, non solum mortis et passionis, sed mortalitatis et passibilitatis." (Châtillon, 74).

⁵⁶⁹ Achard, 6.1 (Feiss, 159). "plenus et integer in suis membris erit, quomodo tunc omnia membra sua habebint perfecta et consummata." (Châtillon, 74).

wholeness; Christ's grace also brings together all of the members of the church, glorifying the members of his body (to match his own flesh), creating an ecclesial community of wholeness and completeness. By noting the ecclesial dimension of the resurrection, Achard provides a balancing counterpoint; since participation by righteousness has individual and corporate aspects, so does participation by beatitude. The community does not cease to be the community, rather members of the community from all times and places are pulled together and assembled into the glorified body of Christ.

2.2 Christ's Second advent/Christ's Return

Christ's resurrection is not simply the end, but points towards his second advent. To review, Christ's first advent is the incarnation, which is associated with healing participation by creation; he then comes pneumatologically with the sending of the Holy Spirit, which is associated with developing participation by righteousness; and finally, he comes a second time in flesh:

Bountiful in mercy, he came first into flesh, having become a human being; he is going to come a second time at the end of time, not into flesh but *in flesh*. Between the first coming into flesh and the second in flesh, he comes invisibly in the Spirit into our spirit. He came first into flesh, to dwell among us; then he comes in the Spirit into our spirit, to dwell in us; finally, he will come in flesh *to dwell among us and in us*. He came first to act on our behalf, even without us; then he comes in the Spirit, to work in us, but not without us; at last, *he will come to reward the works he did on our behalf and without us as well as those he did in us, but not without us*.⁵⁷⁰

⁵⁷⁰ Achard, 3.1 (Feiss, 112). "Copiosus igitur in misericordia, prius venit in carnem factus homo; secundo in fine seculorum est venturus, non in carnem, sed in carne; et inter primum adventum in carnem et secundum in carne, venit in spiritu invisibiliter in spiritum nostrum. Prius venit in carnem, ut habitaret inter nos; deinde venit in spiritu in spiritum nostrum, ut habitet in nobis; tandem veniet in carne, ut habitet inter nos et in nobis. Prius venit ut operaretur pro nobis, et sine nobis; deinde in spiritu in spiritum nostrum, ut operetur in nobis, non sine nobis; postremo veniet ut remuneret opera que fecit pro nobis, et sine nobis, et ea que fecit in nobis, non sine nobis. (Châtillon, 43-44). Italics mine.

Within this description, three elements of Christ's second coming become clear. First, Christ will come in his glorified flesh. In the resurrection, any darkness that was in Christ's flesh was replaced with brightness and Christ "was glorified by the Father with the glory he had with the Father as determined beforehand before the world existed."⁵⁷¹ The glory that the Word set aside in the incarnation is taken back up in the resurrection and is on full display in the second advent, including in his glorified flesh. I propose that Achard's insistence on Christ's return in the flesh speaks not only to the mode of his return, but also gestures towards a new dignity for creation and a unity between God and creation that will be explored further later in this chapter.

Christ's dwelling among us and in us is harkens back to Achard's images of developing righteousness. During the first advent, Christ dwelt among us, that is, lived an earthly life interacting with people. In reference to the deserts of desertion, Christ's action during his earthly lifetime left an example for others, blazing a path through the deserts, through the region of righteousness to the region of beatitude. In the human transfigurations, Christians are replicating, in some way, Christ's transfigures. In both these images there is the sense that Christ is ahead, leading people, bidding them to follow after him. In the second coming, Christ and his followers are reunited. No longer is Christ off in the distance, but he is once again bodily with his followers. Not only is Christ among his people, but he is in them as well. If we return to the interior cathedral image, Christ is building himself into the souls of each person. As construction continues, the person participates more and more in the divine attributes, so Christ is in

⁵⁷¹ Achard, 13.13 (Feiss, 225). "clarificatus est a Patre claritate quam habuit apud Patrem in predestinatione, priusquam mundus esset." (Châtillon, 148).

the person by way of virtue, love, and contemplation. In participation by beatitude, Christ dwells in the person because Christ has built himself inside the person fully.

Lastly, Christ comes a second time in order to reward those on whose behalf Christ worked and who worked with him, that is to say, he comes to reward those with original and actual righteousness. The faithful should desire Christ's second coming because of the rewards that Christ brings:

Whoever loves him longs for him, and the more one loves, the greater is one's longing. He should be deeply desired, because he will not come empty-handed, but will hold in his hand the kingdom and the ruling authority...He will not come empty-handed I say, because 'his right hand is full of gifts,' and in his right hand is length, that is, eternity and immortality of life, everlastingness. Also 'in his right hand is a fiery law,' whoever has this loves God and neighbor perfectly.⁵⁷²

Two things are described: everlasting life and perfect love of God and neighbor. Christ took immortality into his flesh in the resurrection, so here the faithful are given immortality. Christ also loved God and neighbor perfectly; the faithful have been developing their love of God and neighbor and here it is perfected. Fullness, completeness, and boundlessness describe participation by beatitude. Everlasting life and perfect love also recall Achard's interpretation of the Garden of Eden. As we recall from Chapter 3, Achard describes the tree of life as granting immortality and the tree of knowledge as granting knowledge of good and evil. Adam and Eve were supposed to eat the fruit of the tree of life *first*, and then eat the fruit of the tree of knowledge. God intended for humans to change from mortal to immortal; immortality is not a new

⁵⁷² Achard, 3.1 (Feiss, 111). "Quem qui amat desiderat, et quanto plus amat, plus desiderat. Qui quidem valde est desiderandus, quoniam non veniet vacuus, sed in manu ejus regnum et imperium...Non, inquam, vacuus veniet, quia *dextera ejus repleta est muneribus*, et in dextera ejus longitudo, id est eternitas et vite immortalitas, perpetuitas. *In dextera etiam ejus ignea lex*; quam qui habet, Deum et proximum perfecte diligit." (Châtillon, 43).

“reward” for good behavior, but is part of God reasserting God’s intended order for humans. Additionally, humans were in the correct order of loving—they loved God and each other perfectly before the Fall. Christ’s granting perfect love and immortality restores to humans what their first parents should have never abandoned.

2.4 Second Advent and General Resurrection: A focus on the flesh

In Achard’s theology Christ’s second advent and the general resurrection of all are two aspects of the same event. He explicitly connects the two in *Sermon 6*: “Christ himself is going to come like lightning from heaven, and thousands of the saints with him. Then we ourselves, restored from the dust of the earth, will hasten upon the perfect man, for when we are stripped of our oldness nothing about us will be imperfect.”⁵⁷³ In his account of the general resurrection, Achard pays attention, surprisingly, to issues of the flesh—its restoration “from the dust of the earth” and union with Christ—to the exclusion of the mind and spirit. Given that throughout the rest of Achard’s sermons the flesh is seen as something to be controlled and monitored because it is always susceptible to the temptation from the world, it is slightly surprising that Achard attends to the flesh in this manner.

Achard presents a dynamic image of Christ with his saintly companions descending in glory and the very dust of earth ascending and being drawn together to form the bodies of both the faithful and the wicked. This is consistent with how Achard describes the twelfth transfiguration in *Sermon 12*: “The twelfth [transfiguration] will occur in the common resurrection of all, both the good and the bad, when our bodies will

⁵⁷³ Achard, 6.1 (Feiss, 159). “Christus sicut fulgur de celo veniet, et cum eo sanctorum milia. Tunc et nos, de pulvere terre restaurati, occurremus in virum perfectum, exuviis vetustatis abjectis, nichil imperfectionis habentes.” (Châtillon, 75).

be reformed from a show of its elements to the likeness and features of human form.”⁵⁷⁴

While the faithful receive perfect love and a glorious form of immortality, the wicked receive their own punishment: “The wicked will arise in this way to be immortal and capable of suffering. They will live always, suffer always, and for them time will exist forever.”⁵⁷⁵ Because of the remaining darkness in their flesh, the wicked experience immortality, which is a rich reward for the faithful, as a punishment. The wicked are dismissed before ever seeing the glory of God, as one final punishment.⁵⁷⁶

With the wicked having been punished, the faithful are raised to meet Christ. This moment of meeting in the air will be radiant. Those resurrected will be like suns,⁵⁷⁷ just as the saints were described in *Sermon 2*. *Sermon 12* describes the transformation of the bodies from mutable dust to incorruptibility; there “will be something spiritual and glorious occurring in the bodies of the saints, when not only this corruptible body puts on incorruptibility, but also Christ himself ‘will reform the body of our humility, that it may be conformed to the body of his glory.’”⁵⁷⁸ The faithful become saints and having been conformed to Christ in mind and spirit through participation by righteousness, here they are conformed bodily to him. For a final time, Achard incorporates his theme of brightness to describe the last stage of conformity: “The brightness the saints will possess in their bodies, which will have been configured to the body of brightness, will be more

⁵⁷⁴ Achard, 12.7 (Feiss, 198). “Duodecima erit in communi omnium resurrectione, tam bonorum quam malorum, quando corpora nostra de specie elementorum in effigiem et liniamenta humane forme reformabuntur.” (Châtillon, 128).

⁵⁷⁵ Achard, 12.7 (Feiss, 198). “Mali vero sic resurgent, ut sint immortales et passibiles. Semper enim vivent, ut semper patiantur, eritque tempus eorum in secula.” (Châtillon, 128).

⁵⁷⁶ Achard, 6.1 (Feiss, 159).

⁵⁷⁷ Achard, 6.1 (Feiss, 158).

⁵⁷⁸ Achard, 12.8 (Feiss, 199). “erit quedam spiritualis et gloriosa in corporibus sanctorum, quando non solum hoc corruptibile induet incorruptionem, sed etiam ipse Christus *reformabit corpus humilitatis nostre, configuratum corpori claritatis sue*.” (Châtillon, 129).

brilliant than any brightness, sweeter than any delight, more pleasant than any joy we have or can have at present.”⁵⁷⁹ The conformation of the bodies of the faithful to Christ is final part stage of conforming, bringing the whole person-mind, spirit, and body—into likeness with Christ. This is beatitude. That which was always partial and incomplete is made whole. With this last part of themselves conformed to Christ, “finally, they [the saints] will have the fullness of joy, perfect and complete.”⁵⁸⁰

Achard continues his focus on the flesh through his exegesis of 2 Kings 4, the story of Elisha and the dead son of the Shunammite woman. Due to the oddness and likely unfamiliarity of the biblical story, I am presenting a large portion of Achard’s retelling of it.

All this [the general resurrection] is suitably prefigured in the deed of Elisha, who sent Gehazi with his staff to raise the dead boy, the son of a Shunammite woman, commanding him to lay it on the boy’s face. When it was laid there, the boy did not get up; ‘there was no sound or sign of life.’ Then Elisha himself came down from the mountain and went to the dead boy; he lay on top of him, drew himself together and took the boy’s form so that he eyes were upon the boy’s eyes, his hands on the boy’s hands, his mouth on the boy’s mouth. Then he walked around the house before again bending over the dead boy, and the boy’s flesh became warm, he yawned seven times, and got up.

What does this boy represent if not the human race, which by sinning and taking leave of life died and remained for a long time in a foolish and puerile state? What does Elisha represent if not the Savoir...Then our Elisha came down from the mountain, that is, from equality to the Father—‘from the highest heaven was his descent’—and went to the dead body, bent over, ‘taking the form of a slave,’ and adapted and conformed himself to it, putting his eyes over tis eyes by enlightening it with knowledge of the truth, his mouth over tis mouth by giving it confession of the truth, and his hands upon its hands by giving it strength to act rightly. He walked around by his loving and holy way of life because ‘he was

⁵⁷⁹ Achard, 6.1 (Feiss, 159). “id est claritas illa quam habebunt sancti in corporibus suis, corpori claritatis configuratis, omni claritate lucidior, et omni delectatione suavior, et omni gaudio jucundior, omni quod in presenti habetur vel haberi possit.” (Châtillon, 75).

⁵⁸⁰ Achard, 12.8 (Feiss, 199). “Tunc enim erit tandem eorum plenum gaudium, perfectum et consummatum.” (Châtillon, 129).

seen on earth and lived with humankind.’ Again he bent over the boy, ‘having become obedient unto death, even death on a cross.’ The Father did not spare him, ‘but handed him over for all of us.’... The passage continues: “And the boy’s flesh became warm.” Who is so cold-hearted as not to be moved by carefully noting and meditating on the sublimity of the Savior, ‘who, though he was in the form of God did not think being equal to God was robbery’—indeed, it would not be robbery, but nature—but became a little less than the angels, a mortal human being liable to suffering? He reached such a point of humility and love that he underwent the torment of the cross for the salvation of the human race...⁵⁸¹

This exegesis follows Achard’s description of Christ’s resurrection and his second coming, and recounts the events of the first advent, but with a new focus on the flesh. The biblical passage itself tells of great intimacy between the living flesh of Elisha and the lifeless flesh of the son of the Shunammite woman. Elisha presses his mouth to the boy’s mouth, his eyes to the boy’s eyes, and his hands to the boy’s hands. Elisha manipulates the body, bending it over until it became warm, almost as if the warmth from Elisha’s living flesh penetrates the coldness of the dead boy. Christ’s first advent is told in terms of his conformity to humanity’s lifeless flesh, through which he bestowed knowledge, the ability to make confession, and strength to act rightly. Joined with this

⁵⁸¹ Achard, 6.4-5 (Feiss, 163-164). “Quod totum congrue figuratur in facto Helysei, qui ad puerum mortuum, filium Sunamitis, suscitandum per Giezi premisit *baculum*, precipiens ut *super faciem pueri* poneretur. Quo tamen apposito, non surrexit puer, nec *erat vox nec sensus*. Tunc ipse Helyseus tandem descendit de monte, et venit ad puerum mortuum, et *incubuit super eum*, et contraxit, se conformans se illi, *oculos suos* ponens *super oculos ejus*, *manus super manus*, *os super os*. Deinde *ambulavit huc et illuc* per domum, et iterum *incurvavit se super mortuum*, et *calefacta est caro pueri*, et *oscitavit septies puer*, et surrexit. Quid autem per hunc puerum figuratur, nisi genus humanum, quod peccando et a vita recedendo mortuum fuerat, et in quadam fatua puerilitate diu permanserat? Quid per Helyseum, nisi ipse Salvator?... Tunc noster Helyseus descendit de monte, id est de equalitate Patris, quia *a summo celo egressio ejus*, et venit ad mortuum, et incurvavit se, *formam servi accipiens*, et aptavit, et conformavit se illi, *oculos super oculos ejus* ponens per cognitionem veritatis ipsum illuminando, *os super os* dando veritatis confessionem, *manus super manus* bene operandi conferendo virtutem. *Deambulavit huc et illuc* per piam et sanctam suam conversationem, quia *in terra visus et cum hominibus conversatus est*. Et iterum incurvavit se super puerum, *factus obediens usque ad mortem, modum autem cruris*. Cui non *pepercit* Pater, *sed pro nobis omnibus tradidit illum*... Sequitur: *Et calefacta est caro pueri*. Quis enim tam frigidus, si diligentius attendat et consideret excellentiam Salvatoris, *qui cum in forma Dei esset non rapinam arbitratus est esse equalem Deo*, quod non foret rapina, sed natura, tamen paulo minus minoratus ab angelis, mortalis et passibilis homo factus, ad tante humilitatis pariter et dilectionis pervenit indicium ut pro salute generis humani crucis subiret tormentum.” (Châtillon, 79-80).

rendition of the first advent, the focus on the flesh in the second advent creates a kind of repetition; once again Christ comes to dead flesh and it is conformed to his living flesh.

2.5 The renewal of the world

Human flesh is not the only part of creation that is renewed during Christ's second advent; the whole of creation is as well. As discussed in Chapter 3, when Adam and Eve removed themselves from God, they took the rest of creation with them. Since then, the world has acted as a mirror to humanity's state; while humanity has been hostile and disordered, so has the creation. In the second advent, humanity is no longer disordered, but finds a permanent, stable, and proper order, so the world too receives a new order. The final transfiguration describes the reformation of the world: "The fifteenth will be the transfiguration of the whole universe, for 'creation itself will be freed from its bondage to decay for the revelation of the children of God.' Who can imagine how great will be the attractiveness of that land, how calm the air, how beautiful that sky which has no like!"⁵⁸² *Sermon 6* adds more explicit detail, briefly recounting creation's history;

To increase newness and joy, the world—which fell when humanity fell—will rise when humanity rises, and its very elements will be changed for the better. The form of this world will pass away and so 'we are awaiting new heavens and a new earth.' 'The created world itself has been subjected against its will to vanity, but on account of him who subjected it in hope; it too will be free from the slavery of corruption into the freedom of the children of God. Now the world itself celebrates and echoes the Lord's resurrection with its own partial resurrection and renewal. Think what the face of the earth was like a while ago, in the winter. Was it not shapeless, unattractive, and in a way empty and void?

⁵⁸² Achard, 12.8 (Fiess, 199). "Quinta decima erit totius universitatis, nam et *ipsa creatura liberabitur a servitute corruptionis, in revelationem filiorum Dei*. Quis potest excogitare quanta ipsius terre erit amenitas, aeris serenitas, quam incomparabilis celi pulchritudo?" (Châtillon, 129).

Now see what it has become, covered and graced with plants and trees, and embellished with flowers.⁵⁸³

The entirety of creation is renewed in the second coming. Just as Christ's bestowal of grace upon humans recalls the Garden of Eden, the renewal of the creations echoes Genesis 1. Taking winter as a known reference point, he describes the world as an empty void, similar to the void before creation, which is then covered with trees and flowers, as on the third day of creation. This, along with the focus on the flesh, reveals Achard's high evaluation of creation itself. The second coming does not restore humanity and the rest of creation to a prelapsarian state; rather it transforms it into what humans and creations were always meant to be: properly ordered, immortal, and united to God.

3. Unity in Glory, Indwelling, and Fullness

Achard used the ideas of unity in glory and indwelling to describe the fullness and completeness of enjoyment, love, and contemplation found in the region of likeness by beatitude and participation by beatitude. Both descriptions point to the same idea: in beatitude, humans have reached the highest possible point of likeness to God. Achard uses the image of indwelling to describe the high degree of likeness in multiple sermons. When Christ returns, he brings his kingdom and the faithful start to reign in him. When the faithful pray the *Lord's Prayer*, they are asking for indwelling: "'Your kingdom come;' this is, that we may reign in him, or rather, he in us; he in us through

⁵⁸³ Achard, 6. 1 (Feiss, 159-160). "Ad augmentum etiam novitatis et letitiae mundus, qui homine cadente cecidit, ipso resurgente resurget, ipsaque elementa mutabuntur in melius. Preteribit *enim figura* hujus mundi; unde: *Novos celos et novam terram expectamus*. Ipsa *enim creatura* mundi *vanitati subjecta est non volens, sed propter eum qui subjecit eam in spe; et ipsa liberabitur a servitute corruptionis, in libertate filiorum Dei*. Nunc etiam ipse mundus dominice resurrectioni sua quadam partiali resurrectione et innovatione congratulatur et resultat. Paulo ante enim, in hieme, attendite qualis fuerit superficies ipsius terre. Nonne informis, et indecora, et quodammodo inanis et vacua? Ecce nunc quails effecta, herbis et arboribus cooperta et venustata, et floribus decorata." (Châtillon, 75).

righteousness, we in him through beatitude.”⁵⁸⁴ Christ is already reigning in the faithful through their conformity to him in righteousness, but in beatitude, they are all gathered together in him, like members of the body to their head. Christ dwells in the faithful first through which they are made suitable to dwell in him.

The theme of indwelling receives the most attention in *Sermon 13*’s interior cathedral. The indwelling described in the interior house is partial while the houses are being built, but it provides insight into the character of the eternal, full indwelling.

Through the building process God dwells in the houses and in the faithful person:

Our body becomes the house of God on account of the first house; our spirit, on account of the second; our mind, on account of the third. God is glorified and carried by us in our body, and there he dwells as if bodily; he dwells spiritually in our spirit, and intellectually in our mind. He dwells in our flesh through his flesh, in our spirit through his spirit, in our mind through his form.⁵⁸⁵

After the houses have been built, with columns of the divine attributes, conforming the person to God, Achard writes, “Look and long, admire and aspire, consider and desire, desire and hasten, hasten and enter, enter and occupy, occupy and love, occupy and delight, occupy and contemplate...Cling to God the Father by the firmness of eternity; cling to the Holy Spirit by the joy of beatitude; cling to the Son by the light of glory.”⁵⁸⁶

⁵⁸⁴ Achard, 3.1 (Feiss, 111). “*Adveniat regnum tuum*, videlicet ut nos in ipso regnemus, immo ipse in nobis: ipse in nobis per justitiam, nos in ipso per beatitudinem.” (Châtillon, 43).

⁵⁸⁵ Achard, 13.34 (Feiss, 251-252). “Corpus enim nostrum domus Dei efficitur propter domum primam, spiritus noster propter secundam, mens nostra propter tertiam. Glorificatus et portatus a nobis Deus in corpore nostro, ibi habitat quasi corporaliter, in spiritu autem nostro Spiritualiter, in mente vero nostra intellectualiter. In carne nostra habitat quasi per carnem suam, in spiritu nostro per spiritum suum, in mente nostra per speciem suam.” (Châtillon, 168).

⁵⁸⁶ Achard, 13.34 (Feiss, 254). “Aspice et arde, inspicere et concupisce, considera et desidera, desidera et festina, festina et intra, intra et inhabita. Inhabita et dilige, inhabita et delectare, inhabita et contemplare... Per soliditatem eternitatis inhere Deo Patri, per jocunditatem beatitudinis inhere Spiritui sancto, per lumen glorie inhere Filio.” (Châtillon, 167).

There is an attachment, a unity through clinging to the Trinitarian persons that marks the completion of building.

Once the building has been completed it must be dedicated. As discussed in chapter 7, the dedication takes place out of time. Achard's description of dedication pairs with his notion of Christ's second coming as a time of reward: "The dedication will be in beatitude; the building is done by grace through righteousness, the dedication will be done by righteousness though glory. Building is merit, dedication will be the reward."⁵⁸⁷ This connection leads me to believe that the dedication of the interior cathedral will take place during Christ's second advent and not just after the faithful have passed away. The interior house as a setting of mutual indwelling also contains the idea of heavenly unity. Like the bodies of the faithful ascending to meet Christ in the sky, the spiritual cathedral will also ascend: "This house, although at present it is being built on earth is not itself earthly, but heavenly—hence, it too is to be transferred to heaven at the appointed time, and joined and cemented to the angelic house, so that thereafter there will no longer be two houses, but one."⁵⁸⁸ The faithful will join the company of angels as the residents of heaven.

Achard also incorporates the bridegroom image from the *Song of Songs* to describe indwelling. In *Sermon 2*, Achard brings together many themes that we have previously discussed, but he also refers to the innermost part of the house not as the house of gold, but as the bridle chamber,

⁵⁸⁷ Achard, 13.1 (Feiss, 208). "dedicatio erit in beatitudine; edificatio ex gratia fit per justitiam, dedicatio ex justitia fiet per gloriam; edificatio meritum est, dedicatio premium erit." (Châtillon, 134).

⁵⁸⁸ Achard, 13.6 (Feiss, 214). "Que domus, licet interim edificetur in terris, non tamen ipsa est terrena, sed celestis. Unde et ipsa tempore suo in celos est transferenda et domui angelice a Deo socianda et conglutinanda, ut deinceps non sint due, sed domus una." (Châtillon, 140).

God will dwell in the bodies of the saints through immortality and the brightness of incorruption as in the outer part of the house; he will dwell in both soul and spirit as in the interior part of the house; he will dwell in the mind as though in a bridal chamber. Since his image and likeness reside there, he will pour himself directly into the mind itself, and he will offer himself to be shared in the fullness of knowledge and love.⁵⁸⁹

We have encountered the language of the *Song of Songs* before in the sixth desert of desertion, when the person has completely deserted himself and is filled with God:

“When they completely desert themselves God’s will and reason dwell in them completely. ‘They are joined to God’ and so are ‘one spirit’ with him.”⁵⁹⁰ They see creation as God sees it; they climb the angelic hierarchy of contemplation and see the causes of all. But, in the deserts of desertion, this is only a temporary state, for it must be abandoned in favor of aiding the development of those who have still not entered the bridal chamber. In the second coming, when God will dwell in all the saints in mind, soul, and body, the embrace of the bridegroom and his spouse will not be temporary, but everlasting. Achard describes this beatific union in much the same way as he did in the sixth desert: “Then will the bride be joined to her spouse, and they will be two, I do not say in one flesh, but in one spirit.”⁵⁹¹ The similarity in description leads to the assertion that what was temporary in the sixth desert becomes permanent in beatitude. Beatitude “consists in the full and thoroughly pleasant enjoyment of truth itself, *fully* understood and loved and embraced, [and] is much greater, worthier, and closer to God than the

⁵⁸⁹ Achard, 2.3 (Feiss, 152). “Habitabit enim Deus et in corporibus sanctorum per immortalitatem et incorruptionis candorem quasi in exteriori parte domus; habitabit et in anima et in spiritu quasi in parte interiore domus; in mente vero, quasi in thalamo, ibi consistit ipsius imago et similitudo, unde ipsi menti se infundet immediate prebebitque se ad participandum secundum plenam cognitionem plenamque dilectionem.” (Châtillon, 40).

⁵⁹⁰ Achard, 15.34 (Feiss, 344). “unde, cum se totum deserit, voluntas Dei et ratio in eo habitat totae; *adheret Deo* et sic cum eo *unus est spiritus*.” (Châtillon, 237).

⁵⁹¹ Achard, 2.3 (Feiss, 153). “Tunc sponsa sponso copulabitur, et erunt duo, non dico in carne una, sed in spiritu uno.” (Châtillon, 40).

previous two.”⁵⁹² The *Song of Songs*’ image of the bride and bridegroom best depicts the fullness of the beatitude: “In this bridal chamber a wedding will be celebrated. What happy, delightful, enjoyable embraces! There will be found an abundance of all delights, a fullness of joys! Because of its overflowing happiness, the mind—indeed the whole human being—will pass over into God, not by nature, but by participation in the very same glory and happiness.”⁵⁹³

In heavenly beatitude, faith along with the sacraments will pass away as unnecessary, because the faithful will contemplate perfectly, seeing the very reasons of God as sampled in the house of contemplation and the sixth desert. The partial love, enjoyment, and contemplation will be made complete, there will be perfect, mutual indwelling for “God will be all things in all things, just as in some way all things in God are God.”⁵⁹⁴

5. Conclusion

The task of every Christian in every time and place is to figure out for themselves, through conversation with past and present Christians, what Christianity is all about. Who am I? Who is Christ? Does his life impact my life? In order to escape the trapping of one’s own particular context, figures from the past, such as Achard of St. Victor, ought to be consulted. Through conversing with theologians from other times and places, the

⁵⁹² Achard, 9.6 (Feiss, 69). Italics mine. “Regio beatitudinis, que consistit in plena ipsius veritatis plene intellectu et dilecte et apprehense jocundissima fruitione, predictis duabus multo major et dignior Deoque vicinior.” (Châtillon, 107)

⁵⁹³ Achard of St. Victor, *Sermon 2: [First Sermon] for the Dedication [of a Church]*, 2.3 (153). “In hoc thalamo erit nuptiarum celebratio. O quam felices, quam jocundi, quam delectabiles amplexus! Ibi affluentia erit omnium deliciarum, plenitudo gaudiorum, pre nimiaque letitia mens hominis, immo totus homo transibit in Deum, non per naturam, sed per ejusdem glorie et beatitudinis participationem.”

⁵⁹⁴ Hugh Feiss, “Heaven in the Theology of Hugh, Achard, and Richard of St. Victor,”: 151.

undeniably complex and sometimes ambiguous nature of Christianity emerges. As Tanner writes,

Knowledge of Christian complexity works generally to draw the theologian's viewpoint beyond the narrow confines of the present situation. So much of contemporary academic theology seems blinkered by current common sense and the specifics of a particular location; without availing oneself of a knowledge of Christians have said and done elsewhere and at other times, what Christianity could be all about thins out and hardens, unresourceful and brittle. Knowledge of Christianity in other times and places is a way, then, of expanding the range of imaginative possibilities for theological construction in any one time and place, a way of expanding the resources with which one can work.⁵⁹⁵

Achard's theology offers another way of understanding Christianity, particularly the relationship between Christ and the individual faithful. His creative and practical exegesis of biblical passages and images expand readers' imaginations, exhorting them to take seriously the call to cooperate with Christ in the development of their own virtue and love.

Achard's theological anthropology and conception of sin, while lacking innovation, demonstrate a vision of human potential and failings and a sensitivity to human self-delusion. Humans were made with the capacity and ability to love, embrace, and enjoy God. Humans had the freedom to cling to God and to follow God's path to increased participation by righteousness and beatitude. But instead, humans, looking for a shortcut, abandoned God, stymying their potential and disordering their internal structure. Their freedom was limited and they cannot *not* sin and were slaves to sin. It is into this situation that God intervenes in the Incarnation.

⁵⁹⁵ Tanner, xviii.

Achard's theological voice is strongest when he speaks about the relationship between Christ and humans. Through God's mercy, God does not leave the human race to wither away in their self-made prison, but takes human nature and flesh to himself in the Incarnation. Christ's first advent has the effect of making satisfaction for human sin, reordering human nature, and leaving an example for the faithful to follow. Sin damaged, but did not destroy participation by creation, so Christ's paying the price of redemption and freeing humanity from the eternal consequences of sin also restored participation by creation to the point that the faithful could participate in God beyond participation by creation.

After his death, resurrection, and ascension, Christ comes sends the Holy Spirit to continue to work on behalf of humanity, specifically those who cooperate with God's grace. The pneumatological advent is present in nearly all of Achard's sermons, either implicitly or explicitly. The constant exhortation to cooperate with the Holy Spirit to increase one's righteousness and participate more fully by righteousness places Achard's theological focus on the present life. While acknowledging the reality of sin, Achard is ultimately hopeful that human being, thought grace, can become not only virtuous, but also love virtue itself. Bonds of love can be restored among individuals, their neighbors, creation, and God. The damage wrought in the Garden is not irreversible; it is temporary. Achard offers multiple images to his audience, each one interpreted from the perspective that grace is transformative and human righteousness is possible.

People progress, as individuals and as communities. People are responsible for their own righteousness, but also to aid in the development of their neighbors' righteousness. The Holy Spirit continues to draw members of the church towards the

Trinity, increasing their righteousness, preparing them for beatitude. At some point in the future, Christ will return to complete the work he started and to reward his faithful co-workers. The wicked will continue in their darkness, and the flesh of the righteous will be brightened to match the brightness of their minds and souls. The faithful will be united to each other, the angels, and the Trinity in glory. This is participation by beatitude. It is the actualization of the long-latent potential of humans to fully love, embrace, and delight in God. It is a vision of abundance and peace that provides hope.

Achard of St. Victor is not a famous figure; his voice is but one of many of twelfth-century Paris. His focus on restoring and improving on the Edenic state of human nature is not atypical for those committed to the reform movements of the time and he echoes many themes of the more renowned Hugh of St. Victor. Yet, his theology is valuable for a modern audience because his programs of spiritual progress delicately balance pragmatic concerns about the difficulty of developing virtues with an unwavering optimism that righteousness and beatitude are possible, and, in a sense, inevitable. That which God starts, God finishes.

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