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# α ω Five lists of virtues in the works of Saint Chromatius

## Introduction

Before the discovery in the 1960s of a considerable number of Saint Chromatius' sermons and tracts by J. Lemarié and R. Etaix it would have been difficult to speak in general about his moral teaching. But even in the years since the discoveries were made available, few have attempted this kind of study. J. Lemarié does dedicate the last four pages<sup>1</sup> of his general introduction to the Sermons in the *Sources Chrétiennes* to this theme. Significantly he entitles these pages *Christian Life* which is in keeping with Saint Chromatius' integral presentation of morals as a way of life. Lemarié emphasizes the centrality of faith for Saint Chromatius, and briefly mentions other aspects that enter into the Christian life, such as prayer and fasting, the ideal of martyrdom, and Christian life as a combat. V. Cian presents the key of the theological virtues of faith, hope and charity in *La catechesi Aquileiese nel IV secolo*<sup>2</sup>. His reflections are valuable, especially since there is a question about why Saint Chromatius emphasizes faith and seems to give little attention to hope or love. However, Cian is not looking to give an over-all presentation of Saint Chromatius moral teaching. The same could be said for L. Padovese's *Etica sessuale e vita cristiana nella*

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<sup>1</sup> \* List of abbreviations for the works of Saint Chromatius:

S = CROMAZIO DI AQUILEIA, *Catechesi al Popolo, Sermoni*, a cura di GIUSEPPE CUSCITO, Città nuova, Roma 1989.

T = CROMAZIO DI AQUILEIA, *Commento al Vangelo di Matteo. I. Trattati 1-37*, a cura di GIULIO TRETTEL, Città nuova, Roma 1984; ID., *Commento al Vangelo di Matteo. II. Trattati 38-59*, a cura di GIULIO TRETTEL, Città nuova, Roma 1984.

Cf. J. LEMARIÉ, «General Introduction», in CHROMACE D'AQUILÉE, *Sermons I*, SC 154, Paris 1969, 77-81.

<sup>2</sup> Cf. V. CIAN, *La catechesi Aquileiese nel IV secolo*, Trieste 1993, 161-173.

*predicazione di Cromazio d'Aquileia*, which does provide worthy insights insofar as his theme allows<sup>3</sup>. This current study will consider Saint Chromatius' teachings on the virtues by focusing on five different lists of virtues that appear in his various sermons. Before presenting these lists it will help to provide a general context of Saint Chromatius' vision of the moral life.

### **The moral life considered as a way of Salvation and a way of discipleship**

To start off, it would be good to have in mind Saint Chromatius' goal and method in regards to morality in general. As for the goal, he refers to the duty of the bishop various times in his writings as teaching faith and Christian comportment. This duty, for him, does not mean merely theoretically expounding on moral points but necessarily implies really, in fact, instilling Christian comportment in the members of his flock. His goal then, is supernatural and practical, aimed at bringing his sheep to the gates of heaven. Regarding his method, two aspects are worth highlighting right now. The first aspect is the rather remarkable fact that he mainly cites the Old and New Testaments for the material of his sermons. Although scholars posit that Saint Chromatius received a good education given that he came from a well-off family, they are nevertheless unable to prove this from his writings because of the lack of references to philosophers etc. As for Christian influences, J. Lemarié and R. Etaix in the CCL 9A provide a list of references in the *Tractatus*, which include above all Saint Cyprien, Saint Hilary of Poitiers and Saint Ambrose. For his exegetical method he is said to be like Saint Hilary of Poitiers: «continuous reading of brief sections of the text, seeking the meaning of facts and words, updating the Gospel message according to a prophetic-exemplar reading»<sup>4</sup>. With regards to the second aspect, Saint Chromatius' teaching is marked by his constant employment of figures, symbols and metaphors in his moral teaching. When this fact is coupled with his constant urging to imitate Christ and the saints his moral teaching is observed to be something very

<sup>3</sup> Cf. L. PADOVESE, «Etica sessuale e vita cristiana nella predicazione di Cromazio d'Aquileia», *Laurentianum* 21 (1980), 180-194.

<sup>4</sup> R. FABRIS, «Il metodo esegetico di Cromazio di Aquileia nei tractatus in Mattheum», extract from *Miscellanea* IV, 115: «lettura continua del testo a brevi sezioni, ricerca del senso dei fatti e delle parole, attualizzazione del messaggio evangelico in funzione profetico-esemplare per i lettori».

concrete, very tangible. Such a method is in keeping with his goal of instilling Christian morals because figures, symbols, metaphors and good example speak not only to the mind but also to the heart. He is not interested in transmitting words but rather in working upon a change of heart in the sheep of his fold. «True wisdom is Christ, who is not adorned by words, nor by elegant speeches, but who is recognized with the faith of the heart»<sup>5</sup>. In all, his moral teaching is palatable and does not fall into a heavy moralism.

The substance of his moral teaching flows from his dogmatic teaching so the comprehension and presentation of his moral teaching will involve dogmatic aspects. As well, within his moral teaching Saint Chromatius continually repeats and interweaves several key notions, so the understanding of one idea helps with the understanding of another as well as the overall view of his moral teaching. His presentation of the moral life could be summarized as the two ways which he constantly opposes. On the one hand, there is the path of truth and light, which leads to heaven. It involves desiring heavenly goods, leading holy lives by faith and doing good works, and the building of virtues, all to merit eternal salvation. On the other hand, there is a contrary path that involves desiring earthly goods, which leads to sin. Sin in turn causes spiritual darkness, filth and sickness; being weighed down and in bondage to sin itself and the devil; vice and eternal death.

Jesus Christ is central to Saint Chromatius' moral teaching, entering as the cause, means, example, focus point and goal of all aspects of morality. He Himself, his cross and his grace are heavenly medicine, the only possible cure for the sickness of sin. He has come to set an example in all that He asks of the human person to merit salvation. Since Christ plays such a central role, He will be mentioned throughout.

Saint Chromatius teaches that believers in Christ are foreigners on this earth and pilgrims on their way home to heaven<sup>6</sup>. He often gives images related to walking on a path to salvation, and he dedicates *Tract 34* to this theme. The images he uses refer to the light that shines on the way and the path itself. Light is needed to stay on the right path and not fall into sin.

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<sup>5</sup> S28,23-25: «Vera enim sapientia Dei Christus est, quae non ornatur verbis, nec luculenta oratione, sed fide cordis agnoscitur».

<sup>6</sup> Cf. S20.

This light is the light of faith<sup>7</sup>, and it is also Jesus Christ who is the light<sup>8</sup>. It is a narrow path of «faith, justice and holiness»<sup>9</sup>. This way is the Gospel way<sup>10</sup>. Jesus Christ Himself is the way, and He also leads the way<sup>11</sup>.

Presenting the moral life as a way of salvation shows morality as occurring over time and understood as having a direction towards heaven. The moral life is a pilgrimage in which actions could be defined insofar as they lead forward along the path of salvation or take a person off that path. Christians take Christ himself as their “way” in becoming his disciples. Discipleship implies following Christ and imitating Him. For Saint Chromatius, discipleship is central to his moral teaching. «Let us imitate the humility of Our Lord who deigned to become a child for our salvation, so that we might reign with Him»<sup>12</sup>. For Saint Chromatius the imitation of Jesus Christ is the means to obtain salvation. Imitation enters into the very pedagogy of Jesus Christ, who as «Son of God is teacher and master of the Law, has wished beforehand, for our example, to put his teachings into practice»<sup>13</sup>. It was not enough for Jesus to merely say how to live, He had to show it so that by the lesson of imitation, we could learn how to follow Him on the path of salvation. The necessity of imitating Christ is something so basic for Saint Chromatius that it is sometimes taken as given, i.e.: «How much more do we need to forgive every fault that a brother might have committed against us, in order to be able to imitate the example of the Lord»<sup>14</sup>.

<sup>7</sup> Cf. T31,10-12 and S6,14-16: «Ita in hac saeculi nocte splendor fidei omnes vitae nostrae gressus illustrat, praeunte lumine veritatis».

<sup>8</sup> Cf. S18,14-15: «Per diem semper ambulat qui Christum sequitur, lumen aeternum».

<sup>9</sup> T34,10: «[Via vero angusta et arcta] fidei, iustitiae et sanctitatis [est]».

<sup>10</sup> Cf. T34,22-23: «ut per viam hanc bonam, id est evangelicam, ambulare possimus». And S29,39-41: «Calciamus et pedes nostros, si gressus vitae nostrae praeceptis evangelicis ac virtute fidei muniamus».

<sup>11</sup> Cf. T4,112: «Veram viam Christum Dominum»; T34,38: «Viae vitae ac salutis Christus dux est»; S1,59-60: «Veram viam salutis ac vitae, Christum Dominum nesciebamus».

<sup>12</sup> T55,61-63: «Imitemur ipsius Domini humilitatem qui salutis nostrae causa puer esse dignatus est, ut cum ipso regnare possimus».

<sup>13</sup> T20,56-58: «Unde et ipse Filius Dei, qui magister et Dominus legis est, ad exemplum nostrum cuncta quae docuit, voluit rebus ipsis implere». Also T12,25-28: «Quia igitur magister Dominus humani generis venerat, exemplo suo docere voluit quid esset facendum, ut discipuli magistrum, servi Dominum sequerentur»; T14,163-164: «In hac autem temptatione Dominus specialiter nobis adversus inimicum et certandi et vincendi dedit exemplum»; T25,5-7: «ad omne nos exemplum patientiae et humilitatis Dominus per evangelica praecepta conformat».

<sup>14</sup> T59,91-93: «quanto magis nos peccantibus in nobis fratribus debemus universa remittere, ut exemplum Domini imitari possimus».

The need to imitate Christ to live rightly has a further extension in the imitation of the saints. They lived in accordance with the teaching and life of Christ and have merited their eternal reward, so the Lord also wishes their example to be followed: «The Lord exhorts us in the Gospel, by the example of the lives of the saints, that living in the same way as their example of faith and sanctity, we will be able to possess the glory of promised immortality»<sup>15</sup>.

Saint Chromatius frequently gives examples of holy lives both from the Old Testament<sup>16</sup> and New Testament<sup>17</sup>. Given that the ideal is to live according to the teaching of Christ, and that those of the Old Testament came before Christ, Saint Chromatius often seeks to clarify how the Old Testament figures can set an example. At times he states that they lived according to natural justice<sup>18</sup>, in one place he says without explaining further that Job fulfilled the Gospel commands, and in other places he states by the grace of the Holy Spirit they knew the Gospel Precepts<sup>19</sup>.

Christians not only need to imitate the example of Christ and the saints, they themselves must set a good example<sup>20</sup>, particularly bishops<sup>21</sup>, who he interprets to be the eye of the body. Thus, imitation of holy lives, but primarily of Jesus Christ, has an important place in the moral teaching of Saint Chromatius because they lead the way along the path to salvation.

These aspects of the moral life as a pathway of salvation and of discipleship have been presented first because they make Saint Chromatius' vision evident. Morality involves a whole way of life which is aimed at obtaining salvation.

## **Virtues and the moral life**

Saint Chromatius was a contemporary of Saint Ambrose. Both give an essential place to the role of virtues in the moral life. However, Saint Chromatius differs from Saint Ambrose, in that the four cardinal virtues are

<sup>15</sup> T32, 129-132: «ad exemplum vitae sanctorum hortatur nos Dominus in evangelio ut pari fidei ac sanctitatis exemplo viventes, promissae immortalitatis gloriam possidere possimus».

<sup>16</sup> Cf. T25,90-98; T29,43-54; T32,70-80; S35.

<sup>17</sup> Cf. T30,41-44.

<sup>18</sup> Cf. T32,106-109.

<sup>19</sup> Cf. T21,76-77; T32,206-207.

<sup>20</sup> Cf. T19,5-16.

<sup>21</sup> Cf. S6,27-29.

never mentioned together or addressed as a theme by Saint Chromatius, and neither does he emphasize the three theological virtues as a unity. The great majority of the 218 times he uses the word virtue he is referring to God's power to work miracles. But there are close to 20 times that he does use the word in the sense of virtues of the human person. Although he does not provide reflections about virtue as such, his use of this word in the various passages is worthy of consideration here.

An initial observation involves the importance of the «decoration of Christ's Church»<sup>22</sup>, namely martyrs, to whom he relates his concept of virtue in a special way. Twice he uses a term of Saint Cyprian<sup>23</sup>, crown of virtue, *corona virtutis*<sup>24</sup>, regarding martyrdom. In these passages and in another in which he speaks of the «prize of virtue»<sup>25</sup>, he exalts martyrdom, which wins the battle of this life over vice and is also victorious over death gaining the prize of heaven. This same reasoning could be used to explain his calling martyrdom perfect virtue<sup>26</sup>, Involved here is his conception and presentation of Christian life as a hard combat to the point of death: «A soldier for Christ wins more if he merits to be killed for the sake of Christ»<sup>27</sup>. Implied as well, is the idea that there are different degrees of merit and different degrees of reward. The greatest merit comes through martyrdom but there are also varying degrees of merit for virtues acquired: «we will receive as many crowns as vices that we conquer»<sup>28</sup>. Virtues are key to “heavy combat”. But they need to be exercised when moments in the battle are not very hard so that when heavy trials arrive the person will be ready to endure them: «Such a solid fortitude leads one even up to martyrdom»<sup>29</sup>. An example of such a virtuous person, who will prepared for martyrdom, is the meek person, who in his regular life does not respond in anger to the injuries he suffers from others<sup>30</sup>. Thus it is that the virtuous person is strong enough to undergo the glory of martyrdom.

<sup>22</sup> S19,51-52: «ornant enim martyres ecclesiam Christi». Also S9,35: «quia mors martyrum decor ecclesia est».

<sup>23</sup> Cf. G. CUSCITO, *Sermoni*, Roma 1989, 107, nota 10: «Cromazio riprende qui le espressioni di Cipriano (*Ep. ad Fortunatum*, Prol., 4)».

<sup>24</sup> Cf. S9,35-36; S14,45.

<sup>25</sup> S28,60: «praemium virtutis».

<sup>26</sup> Cf. S41,187.

<sup>27</sup> S30,3: «miles autem Christi tunc magis vincit si occidi pro Christi meretur».

<sup>28</sup> S28,56-57: «Et si certantes vincimus, tot coronas accipimus quot vitia vicimus».

<sup>29</sup> T25,28-34.

<sup>30</sup> Cf. T25,28-34.

For Saint Chromatius Jesus Christ has a special relationship with martyrs. It is on account of Him<sup>31</sup> and preaching his Gospel<sup>32</sup> that one undergoes persecution and martyrdom. He is identified as the «shepherd of martyrs»<sup>33</sup>. Another passage suggests why Jesus is given this title: «he has already fought and won the battle to set us an example of struggling and coming out victorious»<sup>34</sup>.

Other observations about Saint Chromatius' concept of virtue involve 5 different lists of virtues which are found in *Sermon 1*, *Sermon 12*, *Tract 8*, *Tract 33* and *Tract 34*. Going in their respective order, the first list appears in the context of the door to heaven and the way to heaven. This way is provided by Christ and his cross, which is a stairway to heaven. The steps are identified as virtues: «faith, justice, chastity, holiness, patience, piety and other good virtues»<sup>35</sup>. The second list comes in the context of the precepts as medicine for the soul to be healed of vices: «we need to voluntarily eat the precepts of purity, chastity, patience, love and charity to be able to be brought back to good health and to be able to eat the more substantial food of justice and faith»<sup>36</sup>. The third has to do with John the Baptist preaching to prepare the way for the Lord. Saint Chromatius identifies the ways of preparation as: «the way of chastity, the way of faith, the way of holiness [...] the path of justice»<sup>37</sup>. The fourth list comes from *Tract 33* in which he first speaks of the filth of sinfulness in general regarding *Matthew 7:6*, about not throwing pearls to the swine; and then he passes on to interpreting the passage that follows, *Matthew 7:7-8*, on the need to seek in order to find etc. He calls his list gifts to ask from God: «Ask for what is conducive to our hope and salvation, that is heavenly gifts, faith, justice, mercy, moderation, patience, knowledge of the Scriptures»<sup>38</sup>. The fifth list

<sup>31</sup> Cf. S21,9-11.

<sup>32</sup> Cf. S21,35-38.

<sup>33</sup> S23,50: «pastor [...] martyrum».

<sup>34</sup> S28,63-65: «primo [...] et certavit et vicit, ut nobis exemplum certaminis et victoriae demonstraret».

<sup>35</sup> S1,100-101: «fides, iustitia, pudicitia, sanctitas, patientia, pietas, et cetera bona virtutum».

<sup>36</sup> S12,145-149: «libenter edere debemus praeceptum pudicitiae, praeceptum castitatis, praeceptum patientiae, praeceptum dilectionis et caritatis, ut convallescere ad plenam sanitatem possimus, et idonei simus et validiores cibos iustitiae ac fidei manducare posse».

<sup>37</sup> T8,36-37: «[...] viam pudicitiae, viam fidei, viam sanctitatis [...] itinera iustitiae».

<sup>38</sup> T33,88-90: «Sed petere quae spei ac salutis nostrae conveniunt, id est dona caelestia, fidem, iustitiam, misericordiam, modestiam, patientiam, intelligentiam Scripturarum».

appears in *Tract 34* and relates to the virtues listed in *Galatians 5:22*<sup>39</sup>. He first names a number of vices which he identifies as different doorways onto the path of perdition and then he enumerates virtues as a means of entering the path leading to heaven: «faith, justice, chastity, prudence, sanctity, goodness, patience, meekness, piety, mercy»<sup>40</sup>.

In comparing Saint Chromatius' five lists of virtues, the following observations can be made. First of all, four out of these five have to do with progression: either up the stairway to heaven, or going through spiritual healing, or preparing the way for Christ to enter the soul or entering the pathway to heaven. Spiritual progression thus involves the acquiring of virtues.

In four lists he does not employ the word virtue: In *Sermon 12* they are called precepts; in *Tracts 8* and *34* he calls them ways; and in *Tract 33* he calls them gifts. His interchanging of the concepts of virtue, way, gift and precept demonstrate the integrality of his moral outlook: such concepts come closely bound together. It also shows the wideness of the Gospel precepts as a way of life and not a simple list of rules.

Continuing, we will observe what virtues show up the most often as well as how the virtues are interrelated.

### *Faith and justice as foundational virtues*

Above all, faith and justice always appear and have special places in the lists as well. They come first and together in three of the lists and come last in *Sermon 12* as the goal of the others. It seems Saint Chromatius is using the word justice to represent the "virtue" of one who does good works, since justification comes through doing good works. Saint Chromatius employs the terms «works of justice/injustice». He also takes up the words of *Acts 1-2* in applying the title just man<sup>41</sup> to Cornelius, who was rewarded by God for his generous almsgiving (i.e. good works) and prayer. So, the constant appearance and special place given to faith and justice

<sup>39</sup> *Gal. 5:22*: «charitas, gaudium, pax, patientia, benignitas, bonitas, longanimitas, mansuetudo, fides, modestia, continentia, castitas».

<sup>40</sup> T34,16-18: «fides, iustitia, pudicitia, prudentia, sanctitas, bonitas, patientia, mansuetudo, pietas, misericordia, ceteraque bona».

<sup>41</sup> Cf. T9,81-82: «Cornelius vir iustus et metuens Deum et multas eleemosynas faciens plebi».



would seem to represent the foundational aspects of Christian life of faith and good works. Given that together they seem to depict Christian life they will be treated together after the other virtues in the lists have been discussed. For now, we can state that these two virtues are quite different from other specific virtues in that they involve the whole of Christian life.

*Sanctity as a virtue for all to seek*

Sanctity appears in three out of the five lists. It would not really have place in the first of *Sermon 19*, which presents “healing” and opposing virtues to vices to be uprooted. Sanctity, like faith and justice, is not a typical, specific virtue so it bears some explanation. Simply put, Saint Chromatius’ moral teaching includes the need to be holy, which is rooted in baptism. He mentions in one sermon how the devil seeks to tempt the newly baptized «after the proposals of a saintly life»<sup>42</sup>. Baptism itself is death to sin and rebirth in Christ: «For in baptism we die to sin but we live in Christ»<sup>43</sup>. Death to sin and life in Christ imply holiness of life if sin is understood here in a generic way, implying to all and any sin, and if Christ’s life has nothing to do with any sin.

That Saint Chromatius teaches the need for holiness is in keeping with other aspects of his moral teachings. The goal of this life is to walk along the path to eternal salvation, which requires the imitation of Christ, who was sinless, as well as of the saints, who lived holy lives. It requires the rejection of sin seen as disobedience and hatred of Christ. In different passages he connects the word holiness to good works<sup>44</sup>, and conduct<sup>45</sup>, to the path of salvation<sup>46</sup>, and to the heart<sup>47</sup>. These aspects involve one’s desires, one’s actions and the goal of one’s life. Every aspect needs to be holy.

Another deduction from his teaching about the need for sanctity has to do with the essential connection between sanctity and the seeking of perfection. Saint Chromatius teaches that the Lord desires perfection in

<sup>42</sup> T14,170-171: «post sanctae vitae propositum».

<sup>43</sup> T12,45-46: «Per baptismum itaque peccato morimur, sed Christo convivimus».

<sup>44</sup> Cf. S35,49.

<sup>45</sup> Cf. T57,80-81.

<sup>46</sup> Cf. T8,36; T34,9-10.

<sup>47</sup> Cf. S32,126: «cum sanctitate cordis».

everything<sup>48</sup> and fidelity to all His precepts<sup>49</sup>, that every act in this life be heavenly<sup>50</sup>.

Yet another way of Saint Chromatius urging sanctity comes from his speaking about the worth of each person in the eyes of God. He urges that for God it is not important if a person is wealthy or comes from a good family. What matters for Him is one's sanctity<sup>51</sup>. In addition, Saint Chromatius exhorts his people to imitate the holiness of the angels to merit a similar reward with them in heaven<sup>52</sup>.

Sanctity therefore, fits within Saint Chromatius' vision of morality because he sees it as necessary for someone living in Christ, who is holy and who is the «source of sanctity»<sup>53</sup> and for someone who is working towards the goal of eternal salvation. His teaching has a universal application to all the faithful.

### *Chastity*

The virtue of chastity appears four times, coming first in two of the lists and third, right after faith and justice, in the other two lists. To understand the presence of this virtue it is necessary to distinguish the two different ways that Saint Chromatius speaks of chastity. One way regards sexual purity and the other has to do with the cleanliness that comes either from keeping from sins or from being washed or purified from them. Regarding the latter, washing from sins occurs through baptism<sup>54</sup> and purification comes through various ways such as faith and grace, almsgiving, fasting and prayer. Saint Chromatius uses the image of the «filth of sin», *sorde peccati*<sup>55</sup>. In explaining the spiritual meaning of *Matthew* 6:17: «but when you fast anoint your head and wash your face», he interprets washing the face as: «to have the face of our heart cleared of any stain of sin and of

<sup>48</sup> Cf. T21,26-27: «Ita docet nos Dominus per omnia esse perfectos, ut ne levibus quidem vel vanis sermonibus futuro iudicio rei teneamur».

<sup>49</sup> Cf. S20,4-5: «tantae redemptionis gratiam semper prae oculis habere debemus, et praeceptis eius in omnibus fideliter obtemperare».

<sup>50</sup> Cf. T32,3-4: «Volens Dominus omnem actum vitae nostrae esse caelestem».

<sup>51</sup> Cf. T57,81-83.

<sup>52</sup> T32,136-138: «ut secundum similitudinem angelicae sanctitatis, in hoc mundo viventes, beatitudinem angelicae gloriae consequi mereamur».

<sup>53</sup> T28,56: «fons sanctitatis»; S11,40; S11,41-42.

<sup>54</sup> Cf. S3,147-149, S15,137.

<sup>55</sup> Cf. T33,65; S15,79; S15,137; S33,84-85.

the ugliness of vice, that is, to have a clean conscience»<sup>56</sup>. He identifies as unclean all those, including pagans and heretics, who «are not worthy of being in the Church»<sup>57</sup>. Elsewhere he says that the Church is chaste because it is without sin<sup>58</sup>. Christians ought to keep the “whiteness” of their spiritual clothes received in baptism by keeping free from sin<sup>59</sup>. Thus there is a general sense of purity which has to do with the soul being cleansed of all sin. This more general interpretation explains the appearance of purity in the list of *Tract* 8, which only includes the three other all-encompassing virtues of faith, justice and holiness. Such an interpretation would fit with the context of the tract which does not speak at all about sexual purity but does urge being purified «of all marks of sin»<sup>60</sup>. A similar case could be made for *Sermon* 1, in which chastity is placed in the list after faith and justice but before sanctity, and where the context does not involve sexual chastity. In *Sermon* 41, where Saint Chromatius presents to a group of ascetics the Beatitudes as a staircase to climb, he incorporates the above sense of the word purity in his sermon. The Beatitude of being hungry for justice is only possible because the person has been purged from sinful desires through the preceding Beatitude of weeping for one’s sins<sup>61</sup>.

As for the remaining two lists in which chastity is mentioned, it is presented in opposition to the vice of sexual impurity. Regarding this other sense of the word, Saint Chromatius highly values sexual purity. Chastity is a virtue proper to all Christians as seen by the examples he sets before the people: «In the Church there are three examples of chastity which should be imitated: Joseph, Susana and Mary; men to imitate Joseph, women Susana, and virgins Mary»<sup>62</sup>. Chastity here includes keeping from adultery as in the cases of the Old Testament figures Joseph and Susana. In one text Saint Chromatius implies that it could involve abstinence from licit sexual pleasure. The passage concerned comes when he is likening Christians to athletes who abstain from anything unclean which would

<sup>56</sup> T29,68-70: «ab omni sorde peccatorum et squalore delicti faciem cordis nostri et ipsam conscientiam mundam praeferre».

<sup>57</sup> S2,85: «esse in ecclesia Christi non merentur».

<sup>58</sup> Cf. S10,23.

<sup>59</sup> Cf. S14,90-91.

<sup>60</sup> T8,19: «omnibus vitiis peccatorum».

<sup>61</sup> Cf. S41,86-92.

<sup>62</sup> S24,40-43: «Tria enim sunt exempla castitatis in ecclesia, quae imitari singuli debeant: Ioseph, Susanna et Maria; ut viri Ioseph imitentur, mulieres Susannam, virgines Mariam».

affect their best performance, including licit sexual pleasure<sup>63</sup>. But besides implying that Christians should live with the same rigor as physical athletes given that their struggle is greater, he does not give more details about sexual abstinence in marriage. However, it would be in keeping with the ascetic lifestyle he proposes to his people, with the need for self-denial to achieve self-control. While chastity is for all he says the following about consecrated chastity in speaking about the wedding between Christ and the Church: «the first place in the choir goes to the consecrated virgins»<sup>64</sup>. Saint Chromatius also insists on the perpetual virginity of Mary, whom he calls the mother of all virginity<sup>65</sup>.

### *Patience*

Patience appears in four of the lists. In *Sermon* 12 he proposes it as the precept to cure someone suffering from the illness of irascibility<sup>66</sup>. Considering that this sermon presents the virtues precisely as precepts, and that these need to be “eaten” first in order to be able to eat “more substantial food”, patience is thus presented as one of the virtues that must be gained first in order to make spiritual progression. Saint Chromatius sometimes presents precepts as disciplinary for helping someone to acquire self-control, as would be the case of those given to irascibility.

The description of this virtue fits with the cardinal virtue of fortitude, while purity, another virtue of the same list of *Sermon* 12, fits with the cardinal virtue of temperance and love with that of justice. Thus, while he does not employ the term cardinal virtue, he does seem to recognize the need to obtain certain basic virtues before progression can be made in others.

In *Tract* 17 Saint Chromatius defines the Beatitude of the meek in terms of humility and patience: «The meek are people who are gentle, humble and moderate, with a simple faith and who are patient in the face of any injuries»<sup>67</sup>. The meek person is able to bear with injury and not give into anger given that he possesses these qualities, which are helped by detachment from the desire for worldly goods and desire for the reward of heaven.

<sup>63</sup> Cf. S28,41-47.

<sup>64</sup> S10,28-29: «Chorus virginum sacrarum primum locum [...] obtinet».

<sup>65</sup> Cf. T2,43.

<sup>66</sup> Cf. S12,127-128.

<sup>67</sup> T17,117-119: «Mites sunt homines mansueti, humiles et modesti, in fide simplices et ad omnem iniuriam patientes».

In *Tract 25* Saint Chromatius opens his sermon saying: «The Lord, through examples of patience and humility, wishes to conform us to the model which He bases on the Gospel teaching»<sup>68</sup>. Given this introduction what follows could be taken as his teaching on patience and humility. He first speaks about how a Christian who has been injured sets his hope on future compensation that will come in heaven. There is a clear link then, to hope. He calls a person who bears offenses blessed and says that the fortitude acquired during times of peace will give him the strength for martyrdom. So, a patient and humble person lives with hope and builds fortitude. As well, implicit in this passage is the connection to love, because the patient person forgives offenses. His connection between patience and love is made evident in other tracts<sup>69</sup>. These are reasons why patience seems to be a basic virtue for Saint Chromatius.

### *Charity*

Although charity only appears once in the five lists alongside love in *Sermon 12*, it is important to observe what Saint Chromatius has to say about this essential Christian virtue. We note that 14 out of the 33 times the word charity appears in his writings, it shows up together with a word signifying unity (including unanimity or concord) or peace, or with both of them together<sup>70</sup>. Furthermore, eight of those times are in relation to maintaining peace and unity within the Church<sup>71</sup>. He declares the maintaining of unanimity to be what is most pleasing to God<sup>72</sup>, who is the «author of peace and concord»<sup>73</sup>. The Beatitude of peacemakers is obviously connected to this concept of charity. Both *Tract 17* and *Sermon 41*, which are about the Beatitudes, connect peacemaking to maintaining or restoring unity within the Church.

<sup>68</sup> T25,5-7: «Ad omne nos exemplum patientiae et humilitatis Dominus per evangelica praecepta conformat».

<sup>69</sup> Cf. T21,87-89: «excludere iracundiam de corde debemus [...] tenere vero pacem fraternam, servare caritatem»; T58,16: «hoc est enim vere caritatem et pacem circa fratrem servare, non iram in animo collocare».

<sup>70</sup> Cf. T17,203-205; T17,215-216; T17,220; T21,89-90; T22,5-12; T58,1-2; T58,16-17; T58,36; T59,44; T59,83; S1,107; S31,94; S31,108; S36,1-2.

<sup>71</sup> Cf. T17,203-205; T17,215-216; T17,220; T59,44; T59,83; S1,107; S31,94; S31,108.

<sup>72</sup> Cf. T59,8-9.

<sup>73</sup> T58,1: «pacis et concordiae auctor est».

Saint Chromatius sometimes links the word pious with love, even attributing it to God<sup>74</sup>. Putting together that patience is closely connected to hope and that piety is closely connected to love, this could be important for observing the presence in some way of hope and love in his lists of virtues, for patience and pious are both present in the list of *Sermon 1*, patience and love are present in *Sermon 12*, and patience and pious are both present in the list of *Tract 34*. Thus the theological virtues seem to be somehow present in his lists of virtues.

### *Other virtues*

The above-mentioned word pious could also be linked with goodness and merciful, two other words appearing in the list of virtues of *Tract 34*. Their presence can be explained by his attributing these three virtues especially to God in the preceding tract<sup>75</sup>. Just before his list of *Tract 34* he urges not to seek glory nor wealth of the world, and here he is counterposing a worldly attitude with a heavenly attitude, that of God the Father.

### *Returning to Faith and justice/good works*

Saint Chromatius often pairs together faith and good works, similarly to the case of the virtues treated above where faith was seen to accompany justice. It seems that for him “justice” and “good works” are often used in an interchangeable way. It could be said that faith plus justice or good works are the fundamental aspects of the Christian life, the two things necessary for obtaining salvation. While faith is mentioned apart from good works, good works is almost always paired with faith. Although individual attention needs to be given to each of these notions it needs to be remembered that together they make up a whole for Saint Chromatius.

Saint Chromatius sets faith in opposition to heretics, pagans and Jews. In *Sermon 28* he says that only those keeping the true faith win the race<sup>76</sup>. For him faith is a new life born from the womb of the mother the Church through baptism. The washing of Baptism brought about by grace dynamically changes the person effecting a new precious being<sup>77</sup>. This faith will

<sup>74</sup> Cf. T26,50; S8,106; T33,149-150.

<sup>75</sup> Cf. T33,151-153: «quanta misericordia caelestis ille et aeternus Pater, qui solus pius et bonus et misericors est».

<sup>76</sup> Cf. S28,3-17.

<sup>77</sup> Cf. S19,40-42: «Natura in ea vilis, sed commutatio pretiosa. Ita et caro nostra natura quidem vilis est, sed commutatione gratiae pretiosa efficitur».

grow if her children remain in her motherly embrace where they are nourished by her teachings<sup>78</sup>. Christians must live in coherence with the faith they have received in baptism. A consequence of receiving the faith is the need to live in accordance with it, which is to live faithfully. In remarking that the attribute of being faithful shows up often in Saint Chromatius' writings, Cian points out an important detail about what this term meant for early Christians: «this attribute had been assumed by the popular mentality as the distinctive characteristic of the Christian. Very often we find it written on the paleo Christian tombstones»<sup>79</sup>. Faith, then is something dynamic, something living which is meant to grow and bear the fruit of eternal salvation.

The idea just mentioned, of living faithfully, includes within it the aspect of good works «opera bona»<sup>80</sup>. This notion is presented in various ways by Saint Chromatius using as base the word *opus*: «opera misericordiae»<sup>81</sup>, «opera iustitiae»<sup>82</sup>, «opus devotionis»<sup>83</sup>, «opus devotionis ac fidei»<sup>84</sup>, «opera fidei atque iustitiae»<sup>85</sup>, «opera vitae atque iustitiae»<sup>86</sup>. Opposing notions appear as «opera peccatorum»<sup>87</sup>, «opera malignitatis»<sup>88</sup>, «opera iniquitatis»<sup>89</sup>, and «operibus iniustitiae»<sup>90</sup>. Another notion, «conversation»<sup>91</sup>, translated as “comportment”, also needs to be addressed since it is paired with faith and has an affinity with good works.

The terms good works, works of mercy and other terms involving the word works, “opera”, are treated by H. Petré in her book *Caritas*. Although she never mentions Saint Chromatius in this book, she does speak, among others, about Saint Cyprien, Saint of Poitiers and Saint Ambrose, who all had a special influence on Saint Chromatius. It is reasonable to suppose

<sup>78</sup> Cf. T55,33-37.

<sup>79</sup> V. CIAN, *La catechesi Aquileiese nel IV secolo*, Trieste 1993, 170: «questo attributo sia stato assunto dalla mentalità popolare quale distintivo caratterizzante il cristiano. Lo troviamo spessissimo sulle iscrizioni tombali paleocristiane».

<sup>80</sup> Cf. T19,116; T30,56; T32,217; T41,60; S3,30; S12,79-80; S35,49.

<sup>81</sup> Cf. T29,79; T45,86-87; S11,114.

<sup>82</sup> Cf. T28,52; T30,37; S6,80-81.

<sup>83</sup> Cf. T25,56.

<sup>84</sup> Cf. T26,107.

<sup>85</sup> Cf. T17,181; T19,54-55; T19,105-106; T41,130.

<sup>86</sup> Cf. T41,177-178.

<sup>87</sup> Cf. T31,79.

<sup>88</sup> Cf. T35,169.

<sup>89</sup> Cf. T41,181.

<sup>90</sup> Cf. S6,83.

<sup>91</sup> Cf. T28,6-7; T31,36; S6,29; S36,6.

that their usage of these concepts should be closely related to his own usage. Above all Petré relates or identifies these terms with charity.

“Good works”: this expression which for the Jews designates the exercise of charity is found again in the New Testament. [...] The expression, which is vague in itself, could designate different activities: not every good work is necessarily a work of charity. [...] In Saint Paul, this expression is frequent, but the sense is often vague<sup>92</sup>.

It is well to remember here that Saint Chromatius depends primarily on the Bible for the content of his teachings and that Saint Paul has a special place for him. After the Gospels the New Testament works cited most in his tracts are the First and Second Letters to the Corinthians, the Letter to the Romans, the Letter to the Ephesians, the First Letter of John and the Book of Revelation<sup>93</sup>. Therefore, if the notion good works is used in a vague way in Saint Paul, it is not surprising that it is also somewhat vague in Saint Chromatius. It does seem that he connects the term “opera bona” to works of mercy in some places. But it will be helpful to first mention other terms to see this application more clearly.

Regarding “opera misericordiae”, Petré says that it means «everything done for the poor and weak (...and is) one of the most generally used expressions by Christian authors»<sup>94</sup>. Saint Chromatius seems to intend the same thing since giving to the poor is mentioned within the same context as this term<sup>95</sup>. The same holds for «opus devotionis ac fidei»<sup>96</sup>.

As for “opera iustitiae”, Petré also connects it with works of mercy:

<sup>92</sup> H. PETRÉ, *Caritas étude sur le vocabulaire latin de la charité chrétienne*, Louvain 1948, 241: «Oeuvres bonnes»: cette expression qui désignait chez les Juifs l'exercice de la charité se retrouve dans le grec du Nouveau Testament. [...] L'expression, très vague en elle-même, peut désigner des activités diverses: toute œuvre bonne n'est pas nécessairement un acte de charité. [...] Chez saint Paul, l'expression est fréquente, mais le sens en est souvent très vague».

<sup>93</sup> Cf. R. FABRIS, «Il metodo esegetico di Cromazio di Aquileia nei tractatus in Mattheum», extract from *Miscellanea* IV, 98: «seguono per ampiezza di citazione le lettere di Paolo ai Corinzi, I Cor. 26 volte, con 9 allusioni; 2 Cor. 8 volte, la lettera ai Romani, 22 volte, Efesini, 10 volte, la prima lettera di Giovanni 10 volte, e l'Apocalisse 8 volte e 11 allusioni».

<sup>94</sup> H. PETRÉ, *Caritas étude sur le vocabulaire latin*, 250: «tout ce que fait celle-ci pour les pauvres et les faibles [...] est une des expressions les plus généralement employées par les autres chrétiens».

<sup>95</sup> Cf. T45,85-90; S11,112-118.

<sup>96</sup> T26,107.



The name of ‘the just’ already for the Jews meant the perfect man, and the Hebrew notion of justice, the religious notion renewed by Saint Paul, remains fundamental for Christian doctrine. [...] numerous passages of the Old Testament present almsgiving as a means for being purified of one’s sin, that is to say, of acquiring justice<sup>97</sup>.

For Saint Chromatius, the above interpretation matches with the context of the surrounding passage only sometimes<sup>98</sup>. In several of his footnotes Lemarié comments that there are occasions when the context requires a broader meaning to be given to “opera iustitiae”, that these words be taken as the practice of Christian virtues in general, given that they are opposed to “opera iniustitiae” which are presented as vices<sup>99</sup>. Similarly, in *Tract* 19 the context of “opera iustitiae atque fidei” is of giving testimony to the truth received through the faith. The term «bonis operibus»<sup>100</sup> shows up once in this tract where it seems best understood in the same sense as “opera iustitiae atque fidei”.

The one time “opus devotionis” appears it is used in Saint Chromatius’ spiritual interpretation of the passage «if pressed into service to go one mile go two»<sup>101</sup>, which he says means bringing someone to the fullness of the faith after he has accepted God the Father.

Returning to the term “opera bona” and taking into account that almsgiving was considered as a means to be purified of sin, he does speak of “opera bona” in regards to redeeming this current age<sup>102</sup>, and being

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<sup>97</sup> H. PETRÉ, *Caritas étude sur le vocabulaire latin*, 247-248: «Le nom de ‘juste’ désignait déjà chez les Juifs l’homme parfait, et la notion hébraïque de justice, notion religieuse renouvelée par saint Paul, restait fondamentale dans la doctrine du christianisme. [...] de nombreux textes de l’Ancien Testament présentaient l’aumône comme un moyen de se purifier de ses péchés, c’est-à-dire d’acquérir la justice».

<sup>98</sup> Cf. T30,32-44; S28,25-37.

<sup>99</sup> Cf. J. LEMARIÉ, *Introduction général, Chromace d’Aquilée. Sermons* (SC 154), Paris 1969, 181, note 1: «Chez Cyprien, l’expression “opera iustitiae” désigne les oeuvres de charité (cf. H. Pétré, “Caritas”, p. 246). Il en sera ainsi parfois chez Chromace; cf. S11 p.222, n.1. Dans le cas présent, l’acception est plus large: il s’agit de la pratique des vertus chrétiennes en général, comme il ressort du contexte (les “oeuvres de justice” sont opposées aux “oeuvres d’injustice”: luxure, avarice, etc.). On retrouve le même sens dans le S. 12,100 et probablement S. 15,135». A more general interpretation could likewise be given to T28,51-53: «Sed idcirco sanctificari nomen ipsius postulamus, ut in nobis sanctificetur per opera iustitiae, per fidei meritum, per gratiam Spiritus Sancti».

<sup>100</sup> T19,114-116: «Magnificatur enim Deus in nobis apud incredulos et infideles, si secundum praecepta divina vivamus, si bonis operibus luceamus».

<sup>101</sup> *Mt.* 5:41.

<sup>102</sup> Cf. T32,216-217: «Et ideo huiusmodi dies atque hoc tempus vitae praesentis bonis operibus redimere debemus».

cured of the illness of the soul<sup>103</sup>. He also connects almsgiving and good works in the same passage: «If we wish the Lord to hear our prayers, we should commend them to Him with good works and almsgiving»<sup>104</sup>. But there are other times when there is a broader meaning to the term, as for example when he says that good works are a means to glorify God<sup>105</sup>, and when he mentions them in connection with virtue and in contrast to heretics<sup>106</sup>. In conformity with what was cited above from Petré, it seems that also for Saint Chromatius the term “bona opera” can have a more ample sense than works of charity, although sometimes it simply means works of charity, especially almsgiving.

Petré does not mention the terms “opera caeleste” and “opera vitae ac iustitiae” but the context of both terms regards meriting eternal life or eternal damnation. The term “opera caeleste” is brought up with regard to faith in the Risen Christ and bearing fruits in this life to obtain eternal life. As for “opera vitae ac iustitiae” the surrounding text presents the opposing term “opera iniquitatis”, as well as sin, vice and eternal death<sup>107</sup>.

The above reflection on the meaning of “bona opera” and related words is helpful for shedding light on why faith shows up several hundred times in Saint Chromatius writings while hope 37 times and charity 33 times. In fact, the three words appear together only two times and one of those times Lemarié asserts to be most likely inauthentic<sup>108</sup>. Saint Chromatius’ aim is to instill Christian living in his sheep. He is much more interested in its practical realization than in any theoretical presentation. Thus, he is looking to bring about an operative charity in his people, which, in his culture, as was shown in reference to Petré’s book, above all involved giving

<sup>103</sup> Cf. S12,79-80: «infirmis autem animae, si non curatur bonis operibus».

<sup>104</sup> S3,29-31: «Si volumus ergo orationes nostras a Domino exaudiri, commendare eas bonis operibus et elemosynis debemus»; also T30,56.

<sup>105</sup> Cf. T19,114-116: «Magnificatur enim Deus in nobis apud incredulos et infideles, si secundum praecepta divina vivamus, si bonis operibus luceamus».

<sup>106</sup> Cf. T41,58-60: «Ita et haeretici insidiantur domesticis avibus Christi, in quibus pennae virtutum sunt et plumae operum bonorum»; and cf. S35,46-60.

<sup>107</sup> Cf. T41,177-178.

<sup>108</sup> Cf. J. LEMARIÉ, *Introduction général, Chromace d’Aquilée. Sermons*, 197, note 6 (regarding S35,4): «La qualification des trois vertus théologiques a peu de chances d’être authentique. Elle ne se retrouve nulle part ailleurs chez Chromace, alors qu’elle est fréquente dans les gloses introduites par le compilateur de l’homiliaire du Pseudo-Bède. Dans les sermons de Chromace, on ne trouve qu’une autre fois L’énumération des trois vertus théologiques». (S33,80).

to the poor. While the word charity is little present, the word almsgiving and the need to help the poor does show up frequently<sup>109</sup>. As well, he teaches clearly that greed is opposed to charity<sup>110</sup>. In turn, the connection of “bona opera” to the sense of meriting for eternal life has relation to Saint Chromatius’ work to instill an operative hope in his flock. There are many references to meriting and bearing fruit through one’s faith and works for the reward of eternal life. Thus, while the words hope and charity do not show up nearly as often as faith, the effort to make them truly present in the lives of his people is very present.

The other term to be addressed is comportment, “conversatio”, which is paired with faith or the lack of faith nine times, and also appears on its own. This term appears thirteen times in a negative sense<sup>111</sup>, and is usually accompanied by adjectives such as “terrena”, “non rectam”, “veterem”, “turpem”, “mala” or “vana”. It also appears ten times in the good sense<sup>112</sup> and is usually accompanied by adjectives such as “sanctam”, “lucida”, “honestae”, “fidelissimae”, or “caelestis”. The term “opera” (along with related terms) and “conversatio” have a similar usage in being put together with faith for meriting eternal life, although, while “opera” points more to the action, “conversatio” points more to the one acting. Holiness is said three times of comportment and never of works, for example. However, while works points more to the action than comportment, works cannot be understood in Saint Chromatius as something produced exteriorly to the person acting. For good works is sometimes paired with virtue<sup>113</sup>, and its contrary, sin is paired with vice<sup>114</sup>. Even the fact that comportment and works are interchanged gives the sense that works involves an imminent activity, an interior action which improves the person doing the good work

<sup>109</sup> Cf. S3,7; S28,27.

<sup>110</sup> Cf. S31,109-111: «qui contemplatione avaritiae non unanimatem, non pacem, non caritatem servamus»; as well in *Sermon* 12 in opposing vices to virtues he opposes avarice to charity.

<sup>111</sup> Cf. T17,31; T18,38; T23,77; T31,40; T41,167; T43,70; T46,115; T56,54; S3,91; S393-94; S5,13; S5,36; S24,81.

<sup>112</sup> Cf. T20,52-53; T28,6-7; T31,36; T33,121; T42,77; T57,81; S3,87; S5,37-38; S6,29; S35,47.

<sup>113</sup> Cf. T41,59-60: «domesticis avibus Christi, in quibus pennae virtutum sunt et plumae operum bonorum»; S11,112-114: «Possumus autem in capillis etiam virtutes animae significatas agnoscere; in unguento vero pretioso, opera misericordiae»; S35,49: «in castitate momm et in sanctitate bonorum operum».

<sup>114</sup> Cf. T41,176: «in perpetuam mortem per vitia et peccata sepeliunt»; S35,56-57: «ab omnibus simul vitis et peccatis».

or worsens the person who is sinning. Saint Chromatius also gives this idea when he ascribes good works as a quality inhering in the person himself<sup>115</sup>.

It was observed that Saint Chromatius' use of the words involving works is not very strict. Various adjectives were shown to be used somewhat interchangeably. His close connection of the words good, life, justice and mercy show his integral vision of Christian life. For him these notions are tied together in a person whose actions are aimed at obtaining salvation. Likewise, the words evil, injustice and sin are tied together for him in the person whose actions lead to eternal punishment. The fact that he ties concepts of holiness, justice and life to good works or comportment also has a pedagogical aspect for it implies the interior effect on the person resulting from good works and comportment.

Saint Chromatius shows the unity of the above-mentioned notions in various places. With regard to sinful works leading to hell and good works leading to heaven he teaches that sinners are: «buried in perpetual death for their vices and sins [...] the saints and all believers are living before God on account of their works of life and justice»<sup>116</sup>. The person who does good works loves God and in contrast the person who sins hates God: «By unjust works of sin one loves either mammon or the devil in doing his will. God cannot be loved whose precepts are hated»<sup>117</sup>.

Besides the general sense of loving God, as just mentioned, Saint Chromatius treats good works as affecting one's relation with God in many ways. By good works His name is able to be blessed<sup>118</sup>, a person is worthy of praising Him<sup>119</sup>, a person is able to make his prayers be heard by Him<sup>120</sup>, it is the best

<sup>115</sup> Cf. T41,58-60: «Ita et haeretici insidiantur domesticis avibus Christi, in quibus pennae virtutum sunt et plumae operum bonorum».

<sup>116</sup> T41,176-178: «in perpetuam mortem per vitia et peccata sepeliunt [...] sancti atque omnes credentes per opera vitae ac iustitiae Deo viventes». Also: T35,169-171: «iniquitatis suae fructus et opera malignitatis accrescentibus peccatis accumulet, damnandus brevi in poenam aeternam». T33,108-109: «Hanc ergo ianuam vitae, si fide cordis et iustitiae operibus pulsemus»; T33,119-121: «Non enim omnibus aperitur, nisi his quos iusta merita et sanctae conversationis vita commendat».

<sup>117</sup> T31,78-81: «Verum qui per iniqua opera peccatorum mammonam vel diabolium diligit, faciendo ipsius voluntatem, Deum amare non potest, cuius praecepta contemnit».

<sup>118</sup> Cf. T28,51-53: «Sed idcirco sanctificari nomen ipsius postulamus, ut in nobis sanctificetur per opera iustitiae, per fidei meritum, per gratiam Spiritus Sancti».

<sup>119</sup> Cf. T36,6-7: «ita agere, ita conversari debemus, ut digni ad laudandum Deum habeamur».

<sup>120</sup> Cf. S3,29-31: «Si volumus ergo orationes nostras a Domino exaudiri, commendare eas bonis operibus et elemosynis debemus».

way to please Him<sup>121</sup>. The idea of pleasing Christ by works is presented in a particularly warm way: «Christ is revived and refreshed in every virtue of our soul, in every devotion of faith, in every work of justice, mercy and piety, because He Himself is the author and instigator of every good work»<sup>122</sup>. Here Jesus is the instigator of good works and the one who is pleased by good works. On the contrary, sinners are showing ingratitude for Christ's passion: «If we serve works of injustice [...] we are subjecting ourselves to the control of the devil and are making ourselves ungrateful for Christ's passion»<sup>123</sup>.

## Conclusion

A consideration of the five different lists of virtues found in Saint Chromatius' writings has given us insight into his view of the Christian life which is not so much to be understood theoretically as it is something to be practiced. The special pairing of faith and justice/good works manifests how faith needs to be accompanied by charitable action that above all means responding to the needs of the poor.

Though Saint Chromatius does not develop the notion of good works much beyond "almsgiving", a parallel can be drawn between his view of the lived faith and what Pope Francis emphasizes today. On his own Pope Francis has produced three encyclicals, the first two of which are about Social Doctrine themes. In the third and most recent encyclical, *dilexit nos*, he relates his prior two encyclicals to the love of Jesus Christ:

The present document can help us see that the teaching of the social Encyclicals *Laudato Si'* and *Fratelli Tutti* is not unrelated to our encounter with the love of Jesus Christ. For it is by drinking of that same love that we become capable of forging bonds of fraternity, of recognizing the dignity of each human being, and of working together to care for our common home. [...] I ask our Lord Jesus Christ to grant that his Sacred Heart may continue to pour forth the streams of living water that can heal the hurt we have caused, strengthen our ability to love and serve others, and inspire us to journey together towards a just, solidary and fraternal world<sup>124</sup>.

<sup>121</sup> Cf. T57,80-81: «inde Deo placeamus, et non magis per fidem et sanctam conversationem».

<sup>122</sup> S11,120-123: «Reficitur enim et recreatur Christus in omni virtute animae nostrae, in omni studio fidei, in omni opere iustitiae, misericordiae et pietatis, quia ipse auctor et institutor est omnis boni operis».

<sup>123</sup> S6,83-85: «Si autem operibus iniustitiae serviamus [...] ipsi nos diabolicae dominationi subicimus, et ingrati facimus Christi passionem».

<sup>124</sup> FRANCIS, Encyclical letter *Dilexit nos*, n. 217.220.

Both Saint Chromatius and Pope Francis perceive our faith as God begetting love in us that is expressed through loving actions aimed especially at the most needy of our society.

Holiness, patience and chastity are other virtues that are highly prized by Saint Chromatius. The Christian needs to seek to avoid sin and courageously imitate and follow after Jesus Christ, who is our model and reward, along our pilgrimage in this life home to heaven.