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Odo of Morimond: His System of Contemplation as Based on Matthew XX, the Parable of the Vineyard

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MASTER'S THESIS

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ODO OF MORIMOND: HIS SYSTEM OF CONTEMPLATION
AS BASED ON MATTHEW XX, THE PARABLE OF THE
VINEYARD.

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<table>
<thead>
<tr>
<th>CHAPTER</th>
<th>TABLE OF CONTENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>ODO'S FIVE STEPS OF CONTEMPLATION</td>
</tr>
<tr>
<td></td>
<td>The First and Second Steps: Faith and Hope</td>
</tr>
<tr>
<td></td>
<td>The Third Step: Mercy and Compassion</td>
</tr>
<tr>
<td></td>
<td>The Fourth and Fifth Steps: Humility and Perfection</td>
</tr>
<tr>
<td>II</td>
<td>THE USE OF VIRTUES IN THE THOUGHT OF ODO OF MORIMOND</td>
</tr>
<tr>
<td>III</td>
<td>ODO OF MORIMOND: A COMPARISON WITH BERNARD OF CLAIRVAUX</td>
</tr>
</tbody>
</table>
INTRODUCTION

The objective of this thesis is to examine a collection of sermons by Odo of Morimond, a twelfth-century Cistercian abbot, as a means of becoming familiar with some aspects of twelfth-century thought. The Cistercians were a new order founded in 1092 which played a role in the twelfth-century church very much like that of Cluny in the eleventh.\(^1\) Although Odo is a minor figure in the Cistercian order, he can be seen as a spokesman during a period in which religion was so important. His writings embody many ideals of his age, and many aspects of Cistercian thought, and for these two reasons will be studied. Specifically under examination will be the following sermons: The Ascent to the Lord, On the Nativity of the Lord, On the Feast of St. Benedict, On the Sunday of Septuagesima, and On the Three Births and the Same Number of Virtues of the Blessed Mary, Blessed John and the Lord, Our Savior.

This paper will examine Odo's use of Matthew XX, the Parable of the Vineyard, as symbolically representative of the five steps of contemplation: faith, hope, mercy, humility, and perfection. Odo also examines the vineyard

\(^1\) Joseph Strayer and Dana Munro, The Middle Ages (New York, 1959), p. 245.
parable by asking what the vineyard means, where it was located, and how it was cultivated. The five steps listed in Odo's system of contemplation, however, are not sufficient in themselves to attain his final goal; they must be supplemented with virtues. Odo enumerates the virtues to be emulated; those of Christ, the Virgin, St. Benedict, and John the Baptist. The final segment of this paper will compare Odo with Bernard of Clairvaux, a prominent Cistercian personality, as a means of discovering similarities and differences within Cistercian thought.

Before looking at Odo's system of contemplation, it will be to our advantage to place him and his monastery in its historical context. Morimond was one of the four main daughter houses, along with La Ferte, Pontigny, and Clairvaux, founded by Citeaux. These four houses have been described as:

The four columns upon which the whole Order rested in perfect compactness and security. They were the four rivers of paradise, which, when divided, sent their crystal waters into well nigh every part of the Christian world.

Morimond was founded in 1115 on the site of an oratory of a hermit, "in loco horrouis et vastae solitudinis." 

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3Ibid., p. 3.
Up until the time of Odo, Morimond had a total of seven abbots. By the time of Odo's abbacy in 1160, Morimond had become a prosperous and wealthy monastery, and during its history gave birth to thirty monastic communities and its filiation comprised three hundred abbeys, six hundred convents, and five military orders. From Morimond, houses were established in France, Germany, Austria, Styria, Carniola, Carinthia, Poland, Bohemia, Moravia, North Italy, Spain, England, Cyprus, Greece, and Syria.  

Morimond's importance can also be seen in its economic influence; many new horticultural ideas were forwarded through its monastic affiliations. An example is the apple known in France as "gray rennet," which came from Morimond to Camp, and through the latter's numerous German affiliations spread eastward. By the thirteenth century, Morimond owned 700 cattle, and 2,000 swine, and maintained under cultivation an area of 4,000 acres.

Odo was abbot of Morimond from 1160-1161. He is known for a number of literary achievements; he wrote a treatise on the translation of the relics of St. Benedict

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4 Ibid., p. 339
6 Ibid., p. 219
to Fleury, and the Treatise of the Three Degrees or the Means of Obtaining the Celestial Inheritance. Odo is also known for his writings on symbolism. Of these, An Anatomy of Numbers for Divine Writings is the most important.

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7 King, p. 346.

CHAPTER I
ODO'S FIVE STEPS OF CONTEMPLATION

Odo's system of contemplation presents difficulties because there is no systematic organization of his thought. What contemplation means to Odo, the steps one uses to reach the final goal, the use of virtues, and the way one advances through these steps are scattered throughout his sermons. It is true, however, that his sermon given on Septuagesima Sunday contains the skeleton of his thought on contemplation, and for this reason it will be used as a starting point. His theme is taken from Matthew 20:

The kingdom of heaven is like the master of a house who went out early in the morning.
The evangelical sermon compares the Kingdom of Heaven to the master of a house, who went out early in the morning to hire workers for his vineyard.¹

Odo examines the Parable of the Vineyard by asking four questions. What does the vineyard mean? Where was it located? During what hours were the laborers sent, and how was it cultivated?²

¹ Simile est regnum caelorum homini pateri-familias qui exiit primo mane (Matt. XX). Caelorum regnum sermo evangelicus homini paterifamilias comparat, qui exiit summo mane conducere operario in vineam suam. In Dominica Septuagesime, J. P. Migne (ed.), Patrologia Latina 188, col. 1649A. Hereafter the Patrologia will be cited as P. L.

² Et quidem de his diversi diversa loquuntur, et singulorum sunt ponendae opinion es, ut ex diversorum sensibus vineae, et loci, et temporis, et operis significati et ratio colligatur. In Dominica Septuagesime, P.L. 188, Col. 1649A.
Various interpretations have been suggested in exegetical studies of this parable. Odo himself is aware of this diversity of opinions and alerts his monks to be likewise cognizant of the problem.  

To Odo, however, the meaning of the vineyard is salvation, and through the symbolic meaning of the hours, man achieves this ultimate goal. Being allowed into the vineyard, however, does not necessarily mean that one has achieved salvation. The worker must also plant the "seeds of virtue" and through the growth and nourishment of these virtues the ultimate goal will be reached.  

David said: "You transferred your vineyard from Egypt, drove out the nations, and planted it." For when he says that he shows us that the vineyard is the teaching of renunciation, which is transferred from the darkness of the world to the light of religion, when, after the feelings of the human vices have been transferred from the human mind, the seeds of virtues are planted.  

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3 Ad eujus comparationis intelligentiam quaerendum potissimum quid vinea significet, ubi eujus locus, quae sint horae, eujusmodi cultura. In Dominica Septuagesime, P.L. 188, col. 1649A.

4 More will be said later about the role of virtues and what virtues should be planted and cultivated within the monastic community.

5 Ait David: "Vineam de Aegypto transtulisti, ejectisti gentes, et plantasti eam (Psal LXXIX)." Cum ergo hoc dicit, ostendit nobis vineam esse disciplinam abrenuntiationis, quae de saeculi tenebris transfertur ad limen religionis, cum, expulsis ab humana mente sentibus viciorum, virtutum germina plan tantur. In Dominica Septuagesime, P.L. 188, col. 1649B.
The place of the vineyard is the Kingdom of God, or as Odo also calls it, the "Mountain of the Lord," \(^6\) "the house of God," \(^7\) and "The apex of virtue." \(^8\) It is a place of fertility where only the best Christians are sent so that their virtues can produce in abundance.

In regard to the place, we must contemplate that it is convenient to send the best seed to fertile soil lest the work of the toiling farmer be deprived of the expected abundance of fruits because of the sterility of the soil. \(^9\)

Odo demonstrates the fertility of the vineyard by making reference to Psalm 67, which is a thanksgiving hymn sung by Israel at harvest time: \(^10\)

> May God be gracious to us and bless us and make his face to shine upon us that thy way may be known upon earth, thy saving power among all nations....The earth has yielded its increase; God, our God, has blessed us.

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\(^6\) Mons Domini. In Dominica I Adventus, P. L. 188, col. 1645B.

\(^7\) Domus Dei. In Dominica I Adventus, P. L. 188, col. 1645C.

\(^8\) Apex virtutum. In Dominica I Adventus, P. L. 188, col. 1645B.

\(^9\) Ubi autem diligenter intuendum, pinguis illum glebis tam pretiosum germen mandare oporet, ne prae sterilitate soli exspectati fructuum ubertate operantis agricolae frustretur industria. In Dominica Septuagesime, P. L. 188, col. 1649B.

\(^10\) Nons Deim mons pinguis (Psal. LXVII). In Dominica I Adventus, P. L. 188, 1645B.

Odo comments:

It is fertile; it is not producing thorns and thistles, but giving very fertile pastures, that the lambs may pasture instinctively, as has been promised: "In very fertile pastures I will pasture them, in the mountain of Israel." 

Not only is the "house of God" or the vineyard fertile, it is also odor producing. As Odo says, "Go to the mountain of myrrh and over the mountains giving odor." He likewise supports this with references to the Song of Songs:

Your shoots are an orchard of pomegranates with all choicest fruits, henna with nard, nard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all chief spices. (S. of S. IV, 13-14).

The "house of God" is aromatic so that it will attract people to its fields, and because it is the vineyard of salvation it is the "odor of life."

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12 Pinquis est, non spinas germinans, et tribulos, sed pascua offerens uberrima, ut pascantur agni juxta ordinem suum, sicut promissum est: "In pascuis uberrimis pascam eos, in montibus Israel (Ezech. XXXIV)." In Dominica I Adventus, P.L. 188, col. 1645C.

13 Vadam ad montem myrrhae (Cant. IV). Et: Super montes aromatum (Cant. VIII), In Dominica I Adventus, P.L. 188, col. 1645B.

14 Citations from the Bible in my text are to The Oxford Annotated Bible, Revised Standard Version, ed. Herbert G. May and Bruce M. Metzger (New York, 1962)
It is giving odor that it may be the odor of life, and: In his odor we run.\textsuperscript{15}

Odo uses II Corinthians to support his position on the aromatic properties of the vineyard.

But thanks be to God, who continually leads us about, captives in Christ's triumphal procession, and everywhere uses us to reveal and spread abroad the fragrance of the knowledge of himself: We are indeed the incense offered by Christ to God, both for those who are on the way to salvation, and for those who are on the way to perdition; to the latter it is a deadly fume that kills, to the former a vital fragrance that brings life. (2 Cor. 11, 14-16).

Another characteristic of the vineyard discussed by Odo in relationship to the place is its brightness.

This bright mountain is fertile and aromatic.\textsuperscript{16} And again Odo says:

Bright is opposite to that in which it is said: "Over a dark mountain, raise a sign."\textsuperscript{17}

A last reference Odo makes about the characteristic of its brightness is:

For it is written: "You are shining marvelously from the eternal mountain."\textsuperscript{18}

\textsuperscript{15}Aromaticus est, ut sit odor vitae in vitam (II Cor. II), et: In odore unguentorum ejus curramus (Cant. I). In Dominica I Adventus, P.L. 188, col. 1645C.

\textsuperscript{16}His mons luminosus est, pinguis, aromaticus. In Dominica I Adventus, P. L. 188, col. 1645B.

\textsuperscript{17}Luminosus est contrarius illi, in quem dicitur: "Super montem caligivosum levate signum (Isai. XIII)." In Dominica I Adventus, P. L. 188, col. 1645B.

\textsuperscript{18}Scriptum est enim: "Illuminans tu mirabiliter a montibus aeternis (Psal. LXXVI)" In Dominica I Adventus P.L. 188, col. 1645B.
The brightness of the mountain means for Odo the shining of Christian faith, and, as will be seen later, the shining of the one true faith.¹⁹

Up to this point Odo's first two questions have been examined. The meaning of the vineyard is salvation, and the place is the Kingdom of God which is fertile, aromatic, and bright. The third question under consideration is the meaning of the hours in which the laborers were sent.

Odo's examination of the meaning of the hours worked in the vineyard contains his steps of contemplation. The laborers of the vineyard are sent to the fields at five different times: early in the morning, at nine, at twelve, at three in the afternoon, and at five. These five hours are used by Odo as symbolic representatives of the five steps in contemplation. The hours can be slightly confusing, however, because in his sermon Odo uses several of the hours interchangeably. The third hour can also be the ninth, and the sixth can also be the twelfth. Interpreting the hours into specific time zones seems to have been a problem not only for Odo, but also for more contemporary translators of Matthew XX. What follows is a chart showing the ambiguous meaning of the hours in which the laborers were sent, according to various Bible translations of Matthew XX, 1-16.

¹⁹See below, p. 8.
The hours of the vineyard had been used before Odo, but their interpretation appears in no way close to Odo's. Irenaeus suggested that the men who worked longer hours represent the patriarchs and prophets of the Old Testament, while the eleventh hour workers represent the disciples of Christ. Gregory the Great proposed that the many-hour workers were the Jews and the workers of the fewer hours were the Gentiles. Gregory also divided the Jewish history to correspond with the hours of the parable. 20

The First and Second Steps: Faith and Hope

The first step in Odo's five steps of contemplation is the early morning hour. This hour is the beginning of faith and contemplation.

First, in the morning is the enlightening of faith; second will be the beginning of contemplation. First because faith is one, as St. Paul says: "One Lord, one faith, one baptism; one Lord by whom we are ruled, one faith by which we are enlightened, one baptism by which

20 The Interpreters Bible, VII, 489-490.
we are sanctified. Those who do good are led by the virtue of faith, early in the morning to the vineyard."21

As can be noted, Odo is stressing Ephesians IV in his first step of contemplation. One, meaning an undivided number, is repeated seven times to emphasize Christian solidarity. Odo appears to be fighting against certain elements which were posing a threat to Christian unity. He makes reference to this when he says:

Come, let us climb the mountain of the Lord, and to the Lord God of Jacob. Those who are lazy and slow, walking difficult roads, even walking astray, may they hear. Come. Those walking, but digressing, those not strong, but falling, may they hear: Let us climb.22

Here clear indication is made about heretical groups or individuals operating during Odo's abbacy. Odo is quick to recognize "those walking astray" and "those walking but digressing." He tells them that before they can

21 Primum mane fidei est illuminato: nam secundum erit contemplation is inchoatio. Primum, quia una est fides, unitatem ejus Apostolo sic commendante: Unus Dominus, una fides, unum baptisma (Ephes. IV); unus Dominus quo regimur, una dides qua illuminamur, unum baptisma quo sanctificamur, Qui ad bene operandum virtute fidei ducitur, quasi primo mane in vineam conducitur. In Dominica Septuagesime, P.L. 188, col. 1649D.

22 Venite," inquit, ascendamus ad montem Domini, et ad domun Dei Jacob. Qui pigri sunt et inertes vias ambulantes difficiles, imo praeter viam errantes, audiant Venite. Ambulantes quidem, sed declinantes, neque valentes, sed canentes, audiant "Ascendamus." In Dominica I Adventus, P.L. 188, col. 1645A.
accomplish the other four steps in contemplation they must become united under "one faith." Faith in the true church is the prerequisite for any continuation of contemplation. Disunited Christianity cannot be tolerated.

The second step in Odo's sequential development of contemplation is hope:

The other hour which is called third (nine) is hope which follows faith. And certainly the third hour located in second place resembles hope, because hope consists in two things and its origin is based on three things: we hope in indulgence and glory; forgiveness and promise are based in these; hope has its origin in the importance and condition of the human dignity, in the divine mercy showed by God in the redemption, in the experience of God's goodness, showed in granting graces, as it is said: "Three bear witness on earth: the Spirit, the water and the blood, In the blood the nobility of the race is meant, in the water the fraility of death, in the Spirit the distribution of virtue. Blood bears witness of our salvation because we were made in the image of God; water bears witness of our salvation because we were enriched freely with abundance of spiritual graces; meditation on these strengthens our hope in any danger; and a strong hope invites us to the work of the vineyard with full vigor.\(^{23}\)

\(^{23}\) Altera hora, quae tertia dicitur, spes est, quae fidem sequitur. Et congrue tertia hora secundo loco positae spei assimilatur, quoniam spes et in duobus constat, et a tribus trabit originem: speratur venia et gloria, remissio et promissio in his constat; oritur ex respectu humanae dignitatis et conditione; ex consideratione divinae miserationis in redemptione: ex experientiis quoque bonitatis ejusdem in beneficiorum collatione, unde scriptum est: "Tres sunt qui testimonium dicunt in terra, Spiritus, aqua et sanguis (I John V)." In sanguine nobilitas generis, in aqua fluxus mortalitatis, in Spiritu distributio signatur virtutis. Testimonium ergo nostrae salutis perhibet sanguis, quia ad imaginem Dei

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Once Christians are united in the one true faith, hope in glory and forgiveness can become a living experience for them. I John V was selected by Odo as a supporting reference because its theme demonstrates to the Christian his confidence in the works of Christ. Verse twenty states that the "Son of God has come" in the Incarnation, and that those united in this past event can be confident of the future.

Odo's use of John's statement that "three bear witness on earth: the Spirit, the water, and the blood" once again acknowledges his belief in the truth of the Incarnation. The Spirit is the truth which has once and for all been revealed in Christ. The water is the event of Christ's baptism and the blood signifies Christ's death on the cross. Odo, however, continues the comparison and sees the Spirit as symbolically meaning "the distribution of virtues." Blood means both the nobility of man and a witness to our salvation, because man is created in the image of God. The water, likewise, has a

\[ \text{facti sumus; et aqua, quia morte Filii redempti sumus; et Spiritus, quia spiritualium charismatum divite copia ditati sumus gratis; horum consideration in quibuslibit periculis spem nostram roborat; et spes robusta ad opus nos vineae haud segniter invitat. In Dominica Septuagesime, P. L. 188, col 1649-50A.} \]

\[ 24 \text{The Interpreters Bible, XII, 301.} \]

\[ 25 \text{Ibid., pp. 293-294.} \]
double meaning. It can be a constant reminder of death, as when Christ was speared and blood and water flowed from his side, or it can be a constant reminder of one's salvation, as in baptism. Thus for Odo the faithful can have hope, because man is worth saving, and it is through the acts of the Incarnation and the Redemption that man transcends the reality of death.

The Third Step: Mercy and Compassion

Odo's third step of contemplation is mercy and compassion, which is based on six works.

In the sixth hour the affection and effects of mercy and compassion are expressed; the gospel's authority says that mercy is based on six works. These are to feed the hungry, to give drink to the thirsty, to give hospitality, to cloth the naked, to visit the sick and to visit the imprisoned...27

Odo's first two works of mercy, to feed the hungry and give drink to the thirsty, are also used by him to mean feeding justice to those who hunger for it, and giving the water of wisdom to the thirsty.

He who with good example shows the way of

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26 CF. John XX. 33-34.
27 In sexta hora, miserationis et compassionis affectus expiritur et effectus; misericordiam autem in sex operibus constare evangelica tradit auctoritas. Sunt autem haec pascere esurientem, potare siti entem, hospitium colligere, vestire nudum, infirmum visitare, ad incarceratum venire (Matth. XXV): In Dominica Septuagesime, P.L. 188, col. 1650B.
justice to his sinful brother, he is feeding
the hungry; if he taught with words and deeds
the way of truth to the ignorant and eager to
learn he will give him drink the water of
wisdom.28

Odo's third work of mercy, hospitality, is not
limited by him in definition to the cordial reception
of guests and strangers. Hospitality to him also means
monastic living, whereby one lives in a community and
dedicates himself and his thoughts to God:

There is he who caring about his salvation
refuses to involve himself in worldly busi­
ness; he seeks rest, loves silence, prays
often; he enjoys only exercises of virtues
and thoughts of God, dedicated to God and
living alone with himself; what is he but
only a pilgram and host on earth, having
here no lasting city, and seeking the future
one? To embrace this charity and to foster
it is to give hospitality.29

Odo also makes an important statement here when

28 Qui fratri a bono opere torpent, et jejuno,
suorum exemplo operum viam justitiae demonstrat,
esurientem operes docuerit et sermone, aqua sapientiae
salutaris potavit eum (Eccli. XV). In Dominica
Septuagesime, P.L. 188, col. 1650B.

29 Est autem qui salutis suae curam gerens ter
renorum negotiorum artibus implicari refugit; quietem
petit, silentium amat, preces ad Dominum assiduat,
"renuit consolari anima (Psal. LXXIII)" ejus; virtutum
tantum exercitiis, ac Dei memoria delectatur, Deo
vocans et habitans ipse secum: quid ipse nisi pere­
grinus et hospes est super terram (Herb. XI), manentem
hic non habens civitatem, sed futuram inquirens?
(Hebr. XIII) hujusmodi charitatis ulnis amplecti,
fovere, et humili affectu venerari, hospitem colligere
est. In Dominica Septuagesime, P.L. 188, Col. 1650C.
he says that a monk, "enjoys only exercises of virtues and thoughts of God..."\(^{30}\)

Odo, by defining hospitality in this way, does not intend that monastic living should divorce his monks completely from the world. To keep an equilibrium between monastic and secular living, Odo uses two supporting Biblical references, Hebrews XI and XIII. Hebrews XI is concerned with examples of faith and its reward:

Now faith is the assurance of things hoped for, the conviction of things not seen.......
These all died in faith, not having received what was promised, but having seen it and greeted it from afar, and having acknowledged that they were strangers and exiles on the earth. For people who speak thus make it clear that they are seeking a homeland. If they had been thinking of that land from which they had gone out, they would have had opportunity to return. But as it is, they desire a better country, that is a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city (Heb. XI, 13-16).

Hebrews XIII, however, can be seen as supporting evidence for both involvement in the world and monastic living:

Let brotherly love continue. Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. (Heb. XIII, 1-2).

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\(^{30}\)This is another indication of the role that virtue plays in Odo's system of contemplation.
Verse 14 states:

For here we have no lasting city, but we seek the city which is to come.

Odo's last remarks on hospitality clearly show that his monks should be concerned about the needs of their neighbors, and not just about their own spiritual needs:

There are many who are not charitable, call other people names, suspect others, the temerity of whose judgment is condemned by the Apostle: "Why do you judge your neighbors? Or why do you despise your neighbor?" These are not hospitable; they repell people. 31

As has been noticed, Odo's third step of contemplation directly involves the Christian with the needs of man, who is socially and spiritually in need of help. Action can be seen as following faith and hope, because faith is required as the motivation, and hope is implicit in the Gospel message.

Without faith it is impossible to please God. First justice must be based on faith so that the work gives life to faith, and faith supports the action; for faith and action must walk in one step. 32


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To be involved in this world is also discussed by Odo in his sermon On the Nativity of the Lord.

A witness of this agrees with the text of the gospel and apostolic history. Who passed doing good and curing all those oppressed by the devil. About Jesus, he said: "the blind see, the lame walk, the lepers are cleansed, the deaf hear, the poor are evangelized." It is too long if we name each one of his good deeds. All he did was a good deed.33

Odo’s basis for having Christian man directly involved in the world is taken from Matthew XXV, 31-46:34

When the Son of man comes in his glory, and all the angels with him, then he will set on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at his left. Then the King will say to those at his right hand, "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was sick and you visited me, I was in prison and you came to me." Then the righteous will answer him, "Lord when did we see thee hungry and feed thee, or thirst and give thee drink? And when did we see thee a stranger and welcome thee? And when did we see thee sick or


34 See above, Footnote Number 27.
in prison and visit thee?" And the King will answer them, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me." Then he will say to those at his left hand, "Depart from me, you cursed into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, and I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me." Then they also will answer, "Lord when did we see the hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?" Then he will answer them, "Truly, I say to you, as you did it not to one of the least of these, you did it not to me." And they will go away into eternal punishment, but the righteous into eternal life.

There can be no mistaking here the ethical implications that Odo intends for his monks. It must not be inferred that Odo is originating something new, for Isaiah speaking as a prophet many centuries earlier had said:

Is it not to share your bread with the hungry,
and bring the homeless poor into your house;
when you see the naked, to cover him, and not to hide yourself from your own flesh?
Then your light shall break forth like the dawn
and your healing shall spring up speedily;
your righteousness shall go before you,
the glory of the Lord shall be your rear guard. (Is. LVIII. 7-8).

It should be mentioned, however, that there is no evidence Odo is using Isaiah in this context. The point is only made that Odo is not an originator here.

As was the case with the first three works of mercy, Odo's fourth work, to clothe the naked, also has other
meanings than the literal. To cover the nakedness of someone means to Odo not to reveal his faults, and if nothing constructive can be said about one's neighbor, it is best to leave the person dressed in silence.

It is certainly naked he who is not covered by justice, whose sinfulness is revealed by his faults; but he must be covered by the dress of silence and the affection of devotion; he must be pious and not be judged rashly. Because there are people who when they see sinners do not say: "He is a sinner today, I may be one tomorrow." The saints spoke thus. There are people who accuse, defame, judge others and they publish their faults. This kind does not cover the nakedness of their neighbors, but they tell everyone their neighbors faults; however, he who has mercy and conceals and corrects secretly, this covers the naked.

Although all of Odo's works of mercy can be taken in a physical sense, such as physically feeding the hungry, they can, if performed with spiritual devotion, bring greater rewards:

Although corporal works they will be rewarded with heavenly graces; however, if performed

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Nuntus same est quern justitiae amictus not velat, cujus turpitudinem culpa commissa revelat; sed tendens est iste veste silentii et pietatis affectu; compatiendum ei, nec de eo temere judicandum est, Est etenim qui cum fratrem suum viderit peccanem, non ait secum: "Ipse hodie, et cras ego," quod quidam sanctorum fecisset legitur, sed deterahit, accusat, judicat, infamat, tanquam aliorum crimina sua sint praecoxia: hujusmodi proii nuditatem non operit, sed ejus ignominiam palam facit; qui vero compatitur, et celat, vel opportune et secreto arguit, nudum tegit. In Dominica Septuagesime, P.L. 188, col. 1650D.
with spiritual devotion will bring greater graces.\(^{36}\)

The question might here be asked if Odo is saying that the Christian life consists of charity and mercy? The answer is no, because mercy and charity must follow steps one and two. Mercy is a product springing from faith and is an essential act without which faith would languish and die. To Odo, the Christian expresses his love, given to him through Christ, through his acts of charity. One is a product of the other, and to Odo they must exist together.

Not only does Odo intend a temporal meaning with the Christian's involvement, but he also wants a spiritual involvement. Odo states his intention of using a double meaning at the very end of his discussion of the third step:

> The preparation of the will and work for these spiritual and corporal works of mercy is the departure to the vineyard at the sixth hour.\(^{37}\)

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36 Quae licet corporaliter exhibita regni coelestis perceptione munerentur, spiritualiter tamen impleta potiorem afferunt fructum. In Dominica Septuagesime, P.L. 188, col. 1650B.

37 Hujus perfecto studium ministerio corporeae visitationis praeminent, qui meliorem et manentem substantiam visitavit et sanavit, visitationis officium efficaciter, quia spiritualiter implens. In Dominica Septuagesime, P.L. 188, col. 1651B.
Odo thus intends every work of mercy to have a "Spiritual" and a "Corporal" meaning. With this in mind the physical act of giving food and drink can also be taken in the sense of spiritually giving food and drink.

This double meaning is most clearly seen in the last two works of mercy, visiting the sick and visiting the imprisoned:

The fifth work of mercy is to visit the sick; a pious work and of great merit, but it is worse the sickness of the soul than the one of the body; therefore, to visit it and give it medicine is harder, but the results are better and more rewarding. Awfully sick in spirit is the person who is lazy in his resolutions, weak in will, of poor study habits, immoral in his actions, who gives in to bad temptations, half alive lies in the bed of laziness with several sicknesses and vices; the spiritual doctor visits him and brings with him the oil of exhortation and the medicine of divine scripture approaches him more closely, and ties his wounds, pouring the oil of consolation and the wine of correction. Certainly this work surpasses the work of corporal visitation, because he visited and cured a better and lasting substance, a spiritual visitation.

Now we have to go the imprisoned in word and deed. The jail means trouble and sorrow; who is in the middle of these suffers the darkness of sadness and lacks the light of joy; he who sympathises uses affection, and proves his affection with deeds and words, and helps his brother in need with his prayers to the Lord on his behalf and helps him, this one comes to the imprisoned not only walking to him, but with the affection of his devotion. Because if with his work he takes his brother from the anxiety of sadness to joy, from darkness to light, he
visited him and took his soul out of jail towards the company of God. The reward and abundant fruits of so great freedom from jail will be in heaven.\footnote{38 Muslims believe that Visitation is a heavy sin.}

Sickness of the soul is to Odo far worse than physical sickness. Not only is it more difficult to visit, but it is also much more difficult to administer medicine to. However, when one succeeds in curing someone of spiritual sickness, the results are much more rewarding.

\footnote{Quin tum opus misericordiae est infirmum est infirmum visitare: pium opus et ingenti meriti, sed periculosior est animae infirmitas, quam corporis merbus: unde visitationem exhibere, et medelam et habere difficilius laboris est; sed fructus in eo propensior et mereedis et laudis. Miserabiliter enim animo aeger est, qui propositionem suum sequiter exsequatur, et voluntate instabilis, stadio levissimo, levissimo, actione dissolutus, pravis cedit suggestionibus, irruentibus obruibtur tentationibus, variis vitiorum languoribus lecto desidie incubat semivivus: talem visitat spiritualis medicus; et afferens secum unguenta exhortationum et medicamina divinarum Scripturum accedit propius, et alligat vulnera ejus, oleum consolationis et vinum infundens corripionibus (Luc. X); Hujus profecto studium ministerio corporeae visitationis praeminet, qui meliorem et manentem substantiam visitavit et sanavit, visitationis officium efficaciter, quia spiritualiter implens.

Jam nunc ad incareeratum et opere veniendum est et sermone. Angustia carceris tribulatione significat et dolorem; in quo quis positus, maeroris tenebras patitur, luce gaudii carens; qui sine affec- to miserit affecta: quod si ejus industria de angustiadoloris ad latitudinem gaudii, de tenebris tribulationi ad lucem prosperitatis eripitur, non solum venit ad eum, sed et educit de eacere animam ejus ad confitendum nomin Domini? (Psal. CXLI) Hujus laboris fructus uberrimus, et erceptiones tantae copiosa merces in caelis (Matt., V) In Dominica Septuagesime, P. L. 188, Col. 1650-51 DBC.
Spiritual sickness can take on various symptoms: laziness in one's resolutions, weak will, poor study habits, and immorality in one's actions. The only remedy is to let the "spiritual doctor" attend his wounds by "pouring the oil of consolation and the wine of correction" over them. Odo again emphasizes the fact that this work surpasses a corporal visitation, but one should not discount a physical visitation which is a "pious work of great merit."

Odo draws his main support for spiritual healing from Luke X and the account of the mission of the seventy: 39

After the Lord appointed seventy others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come. And he said to them, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into the harvest. Go your way; behold I send you out as lambs in the midst of wolves."

"He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me." The seventy returned with joy, saying, "Lord, even the demons are subject to us in your name!" And he said to them, "I saw Satan fall like lightning from heaven. Behold I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall hurt you. Nevertheless do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven. (Lk. X, 1-3, 16-20).

39See above, p. 20.
The major theme that runs through Luke X is the immediate importance of the kingdom of God and the urgency of preaching it.\textsuperscript{40} The disciples of Christ are to pray for laborers and are themselves, likewise, to be laborers in the work of the kingdom. The first stanzas underscore the importance of their task and the realization that their message will be of ultimate significance to the lives of the people to whom they will preach. To accept the gospel is to accept salvation, but to reject it, is to choose death.\textsuperscript{41} Just as physical sickness needs a physician, or the result is death, so, according to Odo, spiritual sickness needs a physician:

\begin{quote}
Behold with what a great sickness the human race was pressed that to save it so great a doctor was needed.\textsuperscript{42}
\end{quote}

The medicine of the "spiritual doctor" is "The oil of consolation and the wine of correction." Odo's source for this analogy is likewise found in Luke X, specifically in the parable of the Good Samaritan. As can be seen, Odo has enriched this parable whose main theme is neigh-

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\textsuperscript{40}\textit{The Interpreters Bible}, VIII, 184.

\textsuperscript{41}Ibid.

\textsuperscript{42}Ecce quanto languore premebatur genus humanum, ad quod sanandum tantum necisse erat venire medicum. In \textit{Nativitate Domini}, P.L. 188, col. 1647C.
borsly love. Odo not only warns the Christian to act as a Samaritan in the accepted meaning of this parable; he also backtracks and makes it symbolically related to the mission of the seventy. The oil and the wine, which had been known since rabbinical times as curative agents,\(^43\) can also symbolically mean to Odo "the oil of consolation and the wine of correction."

The last act of mercy Odo talks about is visitation of those who have been imprisoned. In this visitation Odo makes a clear reference to the corporal and spiritual meaning. "Now we have to go to the imprisoned in word and deed," and again, "one comes to the imprisoned not only walking to him, but with the affection of his devotion." Odo uses Psalm CXL\(\text{I}\) as an effective reference to demonstrate what it means to be taken from "darkness to light" and from "anxiety of sadness to joy."\(^44\)

\begin{quote}
I call upon thee, O Lord: make haste to me! 
Give ear to my voice, when I call to thee! 
Let my prayer be counted as incense before thee, 
and the lifting up of my hands as an evening sacrifice!
Set a guard over my mouth, O Lord, keep watch over the door of my lips!
\end{quote}

\(^43\)The Interpreters Bible, VIII, 197.
\(^44\)See above, p. 20
Incline not my heart to any evil.
   to busy myself with wicked deeds
in company with men who work
   iniquity;
and let me not eat of their
dainties!

Let a good man strike or rebuke me
   in kindness,
But let the oil of the wicked never
annoint my head;
   for my prayer is continually
against their wicked deeds.
When they are given over to those
who shall condemn them,
then they shall learn that the word
of the Lord is true.
As a rock which one cleabes and
shatters on the land,
so shall their bones be strewn at
the mouth of Sheol.
But my eyes are toward thee, O
Lord God;
in thee I seek refuge; leave me
not defenseless!
Keep me from the trap which they
have laid for me,
and from the snares of evildoers!

Let the wicked together fall into their
own nets,
while I escape.

In this prayer the psalmist is conscious of his own and
others' decadent and imprisoned spiritual condition. He
wants to escape from his own wickedness and the wickedness
of others, and therefore comes to God in a petition for
help. At the end of the Psalm the psalmist turns from
the contemplation of his spiritual condition and that of
others to a trust in God. 45  "But my eyes are toward thee,

45 The Interpreters Bible, V, 725
O Lord God," and "Keep me from the trap which they have layed for me." In other words, the psalmist is saying that he doesn't want to be imprisoned in his own, or somebody else's wickedness, but wants to be free. To Odo, the psalmist is released from his imprisoned spiritual condition, just as anyone else visited by the spiritual doctor.

Odo uses Matthew V as a closing reference for the last work of mercy because it correlates well with his last thought, "The reward and abundant fruits of so great freedom from jail will be in heaven." 46

Blessed are the poor in spirit, for theirs is the kingdom of heaven.
Blessed are those who mourn, for they shall be comforted.
Blessed are the meek, for they shall inherit the earth.
Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.
Blessed are the merciful, for they shall obtain mercy.
Blessed are the pure in heart, for they shall see God.
Blessed are the peacemakers, for they shall be called sons of God.
Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. (Ps. CXLI. 3-10).

The Christian who tries to regulate his life by these beatitudes has as his reward heaven, not jail, freedom, instead of bondage, and life instead of death.

46 See above, p. 20.
The Fourth and Fifth Steps: Humility and Perfection

The three steps discussed so far in Odo's system of contemplation have been faith, hope, and works of mercy. The fourth step is humility:

The ninth hour is assigned to humility. Ninth by no means approaches tenth which is the perfect number in which there is the first progress of numbers. Thus humility in work approaches perfection, through self evaluation remains inside. He who is greater humbles himself in all. He is a laborer of the ninth hour.\(^7\)

Odo makes reference and discusses humility in two of his other sermons: On the Three Births and the Same Number of Virtues of the Blessed Mary, Blessed John, and the Lord, Our Savior, and On the Nativity of the Lord.

To Odo, man should step back into obscurity after he has accomplished a good work, because Christian works of goodness can only be performed through the love of Christ. For this reason, Odo places humility after the six works of mercy. Odo realized that if man accepted the glory for these works, he would soon be led into the

\(^7\) Nona vero hora assignatur humilitati. Novenarius enim nullo medio denario appropinquit, qui perfectus est numerus, et in quo prima numerorum progressio. Sic humilitas per operationem perfectioni appropinquit, per aestimationem tamen infra remanet. Qui ergo quanto major est humiliat se in omnibus, nonae horae operarius est. In Dominica Septuagesime, P. L. 188, col. 1651D.
vice of pride. He warns against this sin in the sermon

On the Nativity of the Lord:

Likewise a double lesson we receive from the time [birth of Christ] which teaches one humility and caution. The night is a symbol of adversity and a cause of darkness; adversity humbles and darkness hides what we love lest we lose it if it is known; humility least internal presumption causes the vice of pride.  

Humility is a safeguard between steps three (acts of mercy) and five (perfection). Humility is the agent which neutralizes the effects of pride. If he were not humble, man would accept for himself credit in performing the six works of mercy. However, because he does realize that these works are only possible through Christ, and that humility is a virtue to be imitated, he is able to reach the last and highest stage, perfection.

The eleventh which goes over the tenth sometimes means breaking the commandments, other times spontaneous surpassing; he who does something for God willingly over what he is commanded, he adds to ten, and he goes to the vineyard at the eleventh hour, and certainly he deserves a payment  

48 Duplici aequo documento instruimur ex tempore, humilitatem nos, et cautionem docente. Nox enim representa est adversitatis, et obscuritatis effectiva; adversitas humiliat, et obscuritas celat. Docemur itaque per noctem cautelam et humilitatem; cautelam, et humilitatem; ut caelus quae amamus, ne perdamus si prodamus; humilitatem, ne praesumptio operationis interius generet vitium elationis. In Nativitate Domini, P.L. 188, Col. 1648B.
equal to the one of the laborers working all day.\footnote{Undenarius autem qui denarium transit aliquando transgressionem mandatorum, aliquando spontaneam supergressionem designat; hanc hic, illam alibi: qui ergo supra id quod imperatum fuerit aliquid pia voluntate cum gaudio sancti Spiritus soorert Deo, denario superaddit, et undecima hora ad vineam egreditur, de merito praeae horae operario pondus-dieel et adstus portanti nois inaequale soritur prae-ium; \textit{In Dominica Septuagesime}, P. L. 188, col. 1651D.}

Up to this point Odo had been using the parable of the vineyard as found in Matthew XX to discuss the meaning of the vineyard, the place and the symbolism of the hours. At this point, however, Odo moves to another vineyard parable found in Isaiah to discuss the last of the four questions, how was the vineyard cultivated?

Let me sing for my beloved a love song concerning his vineyard:
My beloved had a vineyard on a very fertile hill.
He digged it and cleared it of stones, and planted it with choice vines;
He built a watch tower in the midst of it, and hewed out a wine vat in it; and he looked for it to yield grapes, but it yielded wild grapes.

And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, between me my vineyard.
What more was there to do for my vineyard, that I have not done in it?
When I looked for it to yield grapes, why did it yield wild grapes?

And now I will tell you what I will do to my vineyard.
I will remove its hedge,  
and it shall be devoured;  
I will break down its wall,  
and it shall be trampled down.  
I will make it a waste;  
it shall not be pruned or hoed  
and briers and thorns shall grow up;  
I will also command the clouds  
that they rain no rain upon it.

For the vineyard of the Lord of hosts  
is the house of Israel,  
and the men of Judah  
are his pleasant planting;  
and he looked for justice,  
but behold, bloodshed;  
for righteousness,  
but behold, a cry! (Isaiah V. 1-7)

Odo has restructured this parable to answer his fourth question. Clearly, this song is an allegory against Israel. Isaiah is singing a song to confront his people with the grace God has showered upon them and the expectation that they should respond to his love. However, because they had failed to respond, they had forfeited his favor and were to become like a deserted vineyard, devoured and trampled upon.

According to Odo the first hour of the vineyard is cultivated by faith:

The first hour refers to the cultivation of the vineyard by faith. For the laborers of our master of the house leaving to the vineyard at the first hour cultivate it by faith.  

50 Igitur operarii nostri patrisfamilias prima hora in vineam exeuntes per fidem eam sepiunt; In Dominica Septuagesime, P.L. 188, col. 1652D.
This faith, however, must be supported and strengthened by virtues. The person who has been led to the vineyard at the first hour must build a rampart of virtues and with this construction avert the danger of damaging one's faith:

When one has been sent through faith to the vineyard of heavenly teaching, he must try to support his resolution with the strength of all virtues as it was said by the prophet: "the builders of a rampart avert danger." 51

The third hour, hope, is compared to the stones which were selected from the vineyard:

Of these vineyards, stones must be selected. Stones mean hardness, hardness and weight which must be rooted out from our hearts so that we become docile, humble and ready for good works so that the plant of virtue may be put on the place of the stones. The greatness of a reward helps endure that work, and the hope of a reward consoles the tired under the burden of stones, therefore he does not faint, although the stones may fall. 52

51 Cum enim per unitatem fidei ad vineam coelestis disciplinae mussus fuerit quis, primo omnium virtutum muniaeline suum necesse est studeat propositum fulcire, ut juxta prophetam vocetur "sepium aedificator avertens semitas in quietem (Isa. LVIII)." In Dominica Septuagesime, P.L. 188, col. 1652B.

52 Sepita itaque vinea, lapides eligendi sunt es ea. Lapides duritiam, aspertitatem, gravedinem significant, quae de cordibus nostris novellenda sunt, efficiamur mites, tractabiles, et ad omne opus bonum parati, locoque lapidum inferatur planta virtutem; sed seperate praemii magnitudo subire facit eum laborem, et spes retributionis sub oneribus lapidum consolatur fatiscentem, unde non deficit donec lapides doficient. In Dominica Septuagesime, P.L. 188, col. 1652C.
Removing evil from one's heart and planting virtues is a difficult and painstaking job. Odo recognized this and emphasized the rewards that were available to those who exerted the effort.

The stones which are removed from the vineyard are carried over to the sixth hour and are used to build a wine press.

With these stones he built a press to press the grapes and make wine; the press is rightly compared to the affection of mercy by which the spirit of the merciful is pressed like by an oil press by the misery of the one who needs mercy; from this the wine of charity flows, a sweet and strong wine, which rejoices the heart of man.\textsuperscript{53}

The "wine of charity" which Odo refers to is, of course, the six works of corporal and spiritual mercy. When carried out with Christian devotion, these works bring happiness to humanity. To demonstrate how joyful man is in performing or receiving one of these charitable works, Odo makes reference to Psalm CIII, which is a thanksgiving hymn sung by a psalmist who had recovered from a serious sickness:

\textsuperscript{53}Quibus ejectis extruit torcular quod livas premat, et vinum exprimat: torcular enim opportune comparatur affectui miseratoinis, quo animus premitur compatienitis tanquam prelo miseria patientis: hine vinum defluit charitatis, vinum defluit charitatis, vinum dulce et forte, quod latificat cor hominis (Psal. CIII). In Dominica Septuagesime, P.L. 188, col. 1652C.
Bless the Lord, O my soul;  
and all that is within me,  
bless his holy name!  

Bless the Lord, O my soul,  
and forget not all his benefits,  
who forgives all your iniquity,  
who heals all your diseases,  
who redeems your life from the Pit,  
who crowns you with steadfast  
love and mercy,  
who satisfies you with good as long  
as you live  
so that your youth is renewed  
like the eagle's. (Ps. CIII, 1-5)

In the ninth hour, humility, a tower is constructed  
from which one may see the thieves and beasts coming to  
steal the gruit of the vine, or to frustrate one's  
attents to be virtuous.

He builds a tower, from whose top he may see  
the thieves and the beasts coming, that he  
might forbid them from stealing the fruits of  
the vine. Reason teaches that the height of  
the tower means humility, as the Lord says:  
"He who humbles himself will be exalted."  
Humility is the mother and guardian of all  
virtues.54

The reward for the laborers in the vineyard is  
eternal life. When the owner of the vineyard comes in  
the evening to make the final payment, it is to Odo the  
most important day in the workers' life, the goal  
toward which the workers had labored so hard to reach.

54Aedificat itaque turrim, ex cujus eminentia  
praevideat fures et fruas venientes, ut a vineae  
fructus rapine prohibeat. Eminentiam turris humil-
xitati congruere absoluta ratio docet, dicente Domino:  
"Qui se humiliat, exhaltabitur (Matth. XXIII)" mater  
enim omnium, custosque, virtutum humiltas. In  
Dominica Septuagesime, P.L. 188, col. 1652D.
The payment to everyone is a denarius, which to Odo has form, figure, and writing. The form which is round means eternity, the image means God's likeness, and the writing means learning.

When evening comes, the administrator of the master comes and beginning from the last to the first pays each one a denarius. The time of reward of each one of us is the supreme day of his life; then with the angel assisting, he receives the reward of his deeds, each one receives a denarius. The denarius has: form, figure, and writing. The form is round; the figure is the one of the king; the writing means learning; round means eternity; the image means God's likeness; the writing means learning. We will reward with a denarius. When this corrupt body will be dressed with incorruptibility, and when we will be like God because we will see Him and we will know Him as we know ourselves.55

As already discussed, Odo's last stage of contemplation is perfection, which has also been called by him the "mountain of the Lord," the "peak of perfection"

55 Facto deinde vespere, adest dispensator patris- familias, "et incipiens a novissimis usque ad primos, reddit singulis singulos denarios (Matth. XX)." Tempus mercedis uni uscujusque nostrum suprema dies est vitae suae: tunc assestente angelo, operis sui per­ cipit mercedem, "pros gessit in corpore sive bonum sive malum (II Cor. V)." Sed de bonis sumamus exempla. Accipiant ipse "singulos denarios (Matth. XX)." In denario consideratur forma, figura, scriptura: forma rotunditas est; figura, regis imagine decoratur; scriptura, imprimit cognitionem: designat autem rotunditas, aeternitatem; imago, Dei similitudinem; scriptura, imprimit cognitionem: designat autem rotunditas, aeternitatem; imago, Dei similitudinem; scriptura, cognitionem. Sortiemur ergo in praemio denarium: "Cum corruptibile hoc induerit incorruptionem (I Cor. XV)." Et: "Cum similes ei erimus, quia videbimus eum sicuti est (I Joan. III)," et cognoscemus eum sicut et cogniti sumus (I Cor. XIII). In Dominica Septuagesime, F.L. 186, col. 1652-53DA.
or the "apex of virtue."\(^{56}\)

The attainment of this stage is aided by the imitation of virtues.\(^{57}\) Odo makes this clear when he discusses the ascent to the mountain of God:

Come. Let us ascent to the mountain of the Lord, Isaiah, the most elegant of the Prophets, foreseeing in the coming of the Lord, in a mystical sermon, warns us to hasten with him to his meeting with moderation of our customs and in the path of virtues.\(^{58}\)

Odo spends a great deal of his time describing and explaining the virtues one should imitate. That Odo actually means imitation, and not just hap-hazard following or acceptance, is indicated by the verb he uses. In describing a particular virtue, Odo uses the verb "imitari." In his sermon On the Nativity of the Lord, he says that Christ "proves himself commendable and worthy of imitation."\(^{59}\)

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\(^{56}\) Mons Domini, perfectionis est celesitudo, vel apex virtutum.... In Dominica I Adventus, P.L. 188, col. 1645B.

\(^{57}\) See above, p. 2, footnote 4.

\(^{58}\) Prophetarum elegantissimus Isaias praepvidens in spiritu Salvatoris adventum, mystico sermone ad ejus nos secum, morum passibus, virtutumque gressibus pro- perare monet occurrum. In Dominica I Adventus, P.L. 188, col. 1645A.

\(^{59}\) In tribus denique testis hic commendabilem se praebet et imitabilem. In Nativitate Domini, P.L. 188, Col. 1648C.
To Odo, man does not reach perfection through any innate quality on his part. He is not capable of achieving the "apex of virtue" by himself. It is only through the imitation of the virtues of Christ, Mary, John the Baptist, and St. Benedict that one can ever hope to reach the last stage.

In his sermon on St. Benedict, Odo advises his monks to follow the virtues of the founder in order to receive the final reward. Odo is also careful to state that mere imitation is not enough to reach this last stage. Christ's assistance is also needed.

He made great signs like the Saints, and he was similar to the Saints in the glory of his miracles. We, seeing his glory like children; Let's follow his life that we may be heirs of blessings, Our Lord assisting us.60

And again Odo says:

The same God leaning on the ladder of virtue stretches his hand of grace to those climbing, pulling us towards his Son, as his Son said: "Nobody comes to me, unless the Father brings him to me." When we will come to him he will show us his ways, and we adding grace over

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60 Fecit enim signa, magna sicut sancti, et similis factus est sanctorum in gloria miraculorum; cujus nos intuentes gloriam, tanquam filii sequamur vitam, ut benedictionis simus haeredes, praestante Domino nostro. In Festo S. Benedicti, P.L. 188, col. 1658D.
grace, will walk in his ways. 61
CHAPTER II
THE USE OF VIRTUES IN THE THOUGHT OF ODO OF MORIMOND

Up to this point Odo has discussed three aids to one's struggle for perfection or ascent to the top of the mountain: the imitation of virtue, the moderation of one's customs, and the assistance of Christ.

Odo's enumeration of the virtues to be imitated is not listed in one place. Each sermon contains special virtues to be imitated. The sermon most specifically dedicated to any type of systematic listing, however, is On the Three Births and the Same Number of Virtues of the Blessed Mary, Blessed John the Baptist and the Lord Our Savior.

Odo has no expectation that everyone will master the virtues that he tries to emulate. He is conscious of man's imperfections and limitations and therefore does not set impossible goals for his monks.

There may be he who make a pure spirit at the image, of God, lest something wordly he may receive in himself, with his virtue tries to increase his first beauty; there may be someone who made constant, lest he be carried away by any wind of win, and he may go from good to bad and bad to good, in a permanent footpath he adheres firm to the good he received; there is the devout who, lest he become lazy in the service of God to the point that he may be vomited by God, with spiritual fevor he walks from virtue to virtue, and if he not always progresses in vir-
tue, at least he wants to do so; let it be pure, lest he become dirty; constant, that he may remain; devout that he may progress. Such people God loves and He comes to them and makes his abode in them.¹

To Odo, then, the main emphasis is that one try to become more virtuous in this life. One doesn't have to succeed, indeed not everyone can, but one should be motivated to that goal in this life: "and if he not always progresses in virtue, at least—he - wants to do so...."

In Odo's understanding of human strength and weakness one can see his following of St. Benedict to the extent that he recognized what were realistic goals for the monks under his direction. St. Benedict's Rule had achieved a widespread popularity because it took into account man's strengths and imperfections.

¹Sit et qui ad imaginem Dei factus est animus purus, ne quid in se peregrinae admissio accipiat, sed virtutus industria, natale in se augeat decorem; sit constans, ne omni vento circumferatur levitas, et de malo ad bonum, de bono redeat ad malum, sed calle indeclinabili, bono quod adeptus est frimus adhearers, perseveret ac stabilis; sit fervidus, ne noxia tepefactus inertia evomatur ab ore Dei (Apoc, III), sed calenti spiritu ambulet de virtute in virtutem, et si non semper habet effectum proficiendi, tamen nunquam perdat affectum; sit purus ne sordeat; constans ut duret; fervidus ut proficiat. Tales merito diliguntur a Deo, et Deus ad eos venit, et mansionem apud eos facit (Joan. XIV.) In Festo S. Benedicti, P.L. 188, col. 1656D.
Cardinal Gasquet, a translator of the Rule says about Benedict:

He [Benedict] secured the old ideals of the ascetical life by moderation and common sense ruling over men given to prayer and labour directed and controlled by obedience to authority. But the life was made possible by sufficient food, ample sleep, proper clothing, regulated prayers, and even personal austerities checked by the will of the abbot. All this was strangely different from the type of monastic observance which had hitherto prevailed not only in the East, but in Italy and Gaul. The ideals, the attainment of those spiritual heights which the soul was competent to gain, where the same, but for more sure success Benedict's code of law was characterized by a wide and wise discretion.²

Odo comes very close to this position when he says:

Sobriety must be added to a praiseworthy life, which puts limits to virtues, lest we overdo it; but that measure described by the gentle poet must be practiced: "There is a measure in things; there are certain limits beyond which nothing right may be done."³


³Vitæ laudabili sobrietas est addenda, quae certos virtutibus praefigat limites, ne quid numis, sed ille a gentili descriptus poëta teneatur modus, Est modus in rebus; sunt certi denique fines, Ques ultra citraque nequit consistere rectum. (Horat., Sat. I, 107)

In Festo S. Benedicti, P.L. 188, col. 1657A.

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As Odo himself says about St. Benedict:

If there is in us any perfection or virtue
or example of religion, it takes its form
from our Blessed Father Benedict.⁴

Odo reassures his monks that trying to reach
perfection is rewarded by God the same as if one had
actually achieved this goal. To demonstrate that
his monks should be confident in their achievements
he makes reference to John XIV:⁵

Let not your hearts be troubled; believe in
God, believe also in me. In my Father's
house there are also many rooms; if it were
not so, would I have told you that I go to
prepare a place for you. And when I go to
prepare a place for you, I will come again
and will take you to myself, that where I
am you may be also. (Jn. XIV. 1-3)

Odo also appeals to his monks not to be tormented by
imaginary fears of not achieving an accepted degree
of perfection. He refers them to the words of Christ,
who addressed Simon Peter about his departure: "Let
not your hearts be troubled." All that is of prime
importance is a faith in God and a motivation to
become better in his sight.

The virtues that Odo enumerates are always made
in reference to another person. They are not ab-

⁴ Si quid in mobis initi um perfectionis, si quid
virtutis, si quid religionis exemplar trahit, fromam
ducit a B. Patre nostro Benedicto.... In Festo S.
Benedicti, P.L. 188, col. 1655A.

⁵ See above, p. 36
stractions, but concrete virtues which were powerful motivating forces in specific Biblical personalities. It is from these people that Odo abstracts his particular virtues and offers them to his followers to be imitated.

We have many celebrations of the entrance into heaven of many Saints, three, however, are of special mention, that it may be celebrated not only their return to the Father of lights, but also their birth on earth; and let it not be judged that these celebrations have been established by men, but decided by divine will; we recall the venerable births of Blessed John the Baptist coming in the spirit and virtue of Elias, of the Son of God and of Mary.... We cannot be their imitators.¹

Or, to be more specific, in Odo's discussion of the virtues of Mary, he points out that these virtues were a living part of Mary's life.

¹ Multorum nobis sanctorum regni coelestis ingressus celebres fecere dies, et veneranda mundo intulere gaudia, trium tamen excellentia obtinuere merita, ut non modo eorum ad Patrem luminum regressus, verum celebri memoria in mundum celebratetur ingressus; nec humanae id creendum est facilitate praesumptionis usurpatum, sed divinae voluntatis moderamine statutum; beati siquidem Joannis Baptistae venientis in spiritu et virtute Eliae, ipsiusque Dei Filii, ac Mariae, ortus recolimus venerandos.... Talium generatores non possumus esse, esse possimus talium imitatores. De Tribus Nativitatibus et Totidem Virtutibus B. Mariae, B. Joannis, et Domini Salvatoris. Hereafter this sermon will be cited as De Tribus Nativitatibus. P.L. 188, col. 1653C.
Among the virtues of the Virgin, the first ones are faith, obedience, and purity. There are many examples of these in word and deed.  

Faith and obedience, which comprise the first step to perfection, are here seen by Odo as two of the more important virtues of the Virgin to be imitated. Since Odo indicates that there were many virtues which the Virgin had, the ones listed are the most important. After listing the virtues of the Virgin, Odo demonstrates how these two virtues were used by Mary. He sees evidence of an exceptional faith in Mary's accepting the message of the angel Gabriel, who told her she would conceive the Christ child. He also sees evidence of obedience to carry out the plan of God's salvation:

Gabriel the Archangel sent from heaven to Mary, and announcing a work without any similar, a conception against nature, a birth against nature, doubtful did not hesitate to believe the angel as she was comforted by faith, knowing that God may do everything; Mary's faith was confirmed by Elizabeth who said: "Blessed her, who

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7 Inter eqs, quibus Virginis praerogativa singularis excellit virtutes, praedicabilior est ejus fides, obedientia, pudicitia. Exstant trium harum testimonia opere et sermone credibilia facta nimis. De Tribus Nativitatibus, P.L. 188, col. 1653D.
believed," who showed obedience, who embraced the promise believed, bringing good effects to us. The faithful are assured of the reward in following these two virtues of the Virgin, and as support Odo refers them to Romans IV. Romans IV emphasizes how Abraham was justified by his faith.

What then shall we say about Abraham, our forefather according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God, for what does the scripture say? "Abraham believed God, and it was reckoned to him as righteousness." (Rom. IV. 1-3)

The result of Abraham having cultivated the virtue of faith is salvation. So Odo says that those who embrace the promise of Christ will likewise have "Good effects" or salvation. For support, Odo uses Luke I, in which the birth of Christ and some of the rewards of such a birth are foretold:

"And [Christ] has raised up a horn of salvation for us." (Lk. I. 69)

8Gabriele archangelo coelitus ad eam misso, et annuntiante opus sine exemplo, conceptionem contra consuetudinem, partum praeter naturam, non haesitavit diffidentia, sed confortata est fide, sciens quia potens est facere Deus (Rom. IV), quae ejus praedicabant nuntius; cujus fidei obtestantur ejusdem heneris et fidei sancta mulier, quae de praesentibus sit ait; "Beata quae credidit (Luc. I)," exhibuit obedientiam, quae creditam amplexata promissionem, nobis secuta est effectum. De Tribus Nativitibus, P.L. 188, Col. 1645A.
Faith and obedience were the two virtues which brought about the salvation of man and which still continue to bring about his salvation.

The third virtue of the Virgin listed by Odo is purity:

It is necessary to praise her purity she practiced so much that she became the temple of God, the tabernacle of the Holy Spirit: who with a pure mind and a pure body brought forth virginity from virginity, divinity from the flesh.9

Notice the term "enituit", which can not only be translated as "to practice" but also as "to struggle or make an effort." These virtues were, even for the saints, something to be worked at. Their attainment was not a goal one easily reached. It was hard work for the saints as it would be hard work for any Christian.

From Mary, Odo moves on to John the Baptist, who likewise had three virtues worthy of imitation.

The Precursor of the Lord had also three virtues: his speech was reasonable, his life was religious, his feeling was humble.10

9Quid padicitiam laudari in ea necesse est, quae ita enituit ut templum Domini fieret, sacrarium Spiritus sancti: quae mente incorrupta, corpore intacta genuit de virginitate virginitatem, de carne peperit Divinitatem. De Tribus Nativitatibus, P.L. 188, col. 1654B.

10Praecursor aeque servatoris tribus enituit virtutibus, eujus sermo rationabilis; eujus vita religiosa; eujus exstitit sensus humilis. De Tribus Nativitatibus, P.L. 188, col. 1654C.
did with Mary; he gives examples in John the Baptist's life to demonstrate his virtues. Odo sees examples of reasonable speech in John the Baptist's conversation with the soldiers when he advises them not to renounce military service, and when he corrects the Pharisees who were trying to justify their conduct:

The examples affirm his faith; among the people who met him were soldiers asking about their life, to whom he did not tell to renounce military life, but not to hurt anyone and to be happy with their stipends. He corrected the Pharisees trying to justify their conduct; "race of vipers" he called them: thus he demanded reason: to give advice to those who moderately seek it, and to show rigor to those who were boasting.

To Odo, John the Baptist was a pragmatist in his association with other people. John was quite willing to give advice to the soldiers because they were honestly concerned about their lives and their relationships with military service. John recognized this and was willing to give advice "to those who moderately seek it." On the other hand, John knew the motivation of the Pharisees:

\[\text{llSuppediunt exempla facientia fidem dictis; inter concurrentes ad se turbas venerunt et milites sua consulturi de vita, quibus non cingulum solvere, nec renuntiare militaiae; sed numinem consultere, suis stipendiis contentos esse praecepit. Pharisaees autem suam quaerentes justitiam statuere, aspere corripuit, "genumina viperarum" (Luc. III) eos appellans: sic exigebat ratio, et consilium dare moderate quaerentibus, et rigorem ostendere praeumentibus. De Tribus Nativitatibus, P.L. 188, col. 1654C.}\]
You vipers brood! Who warned you to escape from the coming retribution? Then prove your repentance by the fruit it bears; and do not begin saying to yourselves, "We have Abraham for our father." I tell you that God can make children from Abraham out of these stones here. Already the axe is laid to the roots of the trees; and every tree that fails to produce good fruit is cut down and thrown into the fire. (Lk. III, 7-9)

John knew that the Pharisees were trying to justify their position, and because of this showed "rigor to those who were boasting."

John's second virtue was that he led a religious life. Evidence of this can be seen in the place he lived, in his habit, and in his food.

There are as many examples as deeds of his religious life; the place, the habit, and food are signs of religion.\(^\text{12}\)

To Odo, John the Baptist's habitat was the desert, his habit was poor, and his food was harsh. These three signs are also symbolic of John's religious life. The desert was convenient for rest, and his habit and food were examples of his asceticism.

The place was the desert; the habit was poor; the food was harsh; the deeds were chaste; the place was convenient for rest; the habit was good for punishment; the food was helping his purity; the deeds were leading to

\(^{12}\) Religious vita ejus tot sunt exempla, quot factata; locus, habitus, cibus et actus insignia sunt religionis; De Tribus Nativitatis, P.L. 188, col. 16540.
holiness; everything in his life was religious.13

To Odo the religious life meant monasticism as contained in the Rule of St. Benedict, a monastic life which regulated the area where one lived, and controlled the habit and food.

The last virtue ascribed to John the Baptist by Odo is humility. This is proved by the fact that even though John was considered Christ by many people, he confessed that he was only a friend.

His sense of humility was evident because his excellence was so great as to be taken for Christ, he confessed and did not deny: "Whom you judged me I am not." He confessed he was not to be what he was. He was not Christ, but his friend, a friend of the bridegroom. "The friend of the bridegroom stands etc."14

He not only disowned the title of Christ, but he also said he was not Elijah who was foretold in Malachi IV, 5, or the prophet whose coming was expected in ful-

13 Locus, desertem; habitus vilis, cibus asper, castus; locus opportunus ad quietem, habitus idoneus ad castigationem, cibus habilis ad puritatem, actus congruus ad sanctitatem; quidquid denique vitae ejus, est et religionis. De Tribus Nativitatibus, P.L. 188, col. 1654C.

14 Humilitatis ejus sensus evidens documentum est, quia cum tantae esset excellentiae, ut Christus putaretur, "confessus est, et non negavit (Joan. 1):" Quem me, inquit, arabitramini esse "non sum ego (ibid.):" confessus est quod non erat, ut esset quod erat. Non erat Christus, amicus erat Christi, amicus sponsi: "Amicus autem sponsi qui stat, ect. (Joan. III)." De Tribus Nativitatibus, P.L. 188, col. 1654D.
1fllfillment of Deuteronomy XVIII. 15.15

And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "who are you?" He confessed, he did not deny, but confessed, "I am not the Christ." And they asked him, "What then. Are you Elijah?" He said, "I am not." "Are you the prophet?" And he answered, "No." They said, "Who are you?" (Jn. I. 19-20).

Odo closes his discussion about the virtues of John the Baptist by saying, "Let's have them also, so that our life shows his birth."16

The virtues of Christ are infinite. It is difficult for Odo to be selective in his listing because Christ's entire life was lived virtuously. However, three virtues are especially to be noted, because Odo feels that through them Christ worked out man's salvation. These are not the most difficult to follow, but the greatest in benefit: help the needy, be patient towards one's enemies and about one's own injuries, and reveal oneself and one's goods to friends.

The Nativity of Our Lord remains to be praised by our works, and imitated by our virtues; but what will we say of the virtues of the Lord of virtues? All his life was

15 The Interpreters Bible, VIII, 481.

16 Habemus et nos similiter, ut ejus nostra exprimat vita natalem. De Tribus Nativitatibus, P.L.188, col. 165B.
virtue. However, he excelled on three virtues more than the others, by which he worked out our salvation on earth, which are not the hardest in imitation and the most useful in results: these are help the needy, patience towards enemies, patient of injuries, revealer of mysteries to his friends.\textsuperscript{17}

Christ's first virtue, acts of mercy, resembles very much the third step of contemplation. However, in this situation the works mentioned are strictly corporal works. There is no indication that these good works should also be taken in a spiritual sense as is the case with corporally and spiritually visiting the sick and imprisoned.\textsuperscript{18}

About Jesus, [the author of the Gospel] said: the deaf hear, and the poor are evangelised. It is too long if we name each one of his good deeds.\textsuperscript{19}

The second virtue of Christ is patience. This is revealed in the way he took his scourging and death.

\textsuperscript{17}\textit{Restat Domini Salvatoris Nativitas novis extollenda praecoonis, virtutibus imitanda: sed quid de virtutibus Domini virtutum loquemur? Omnis ejus vita virtus fuit. Tribus tamen virtutibus emicuit praecae terae, quibus "operatus est salutem in medio terrae (Psal. LXXIII)," quae imitatione non difficillimae, et fructu sunt utilissimae; eae sunt beneficium ad egenos; patientia ad inimicos, patient injuriarum, ad amicos revelator mysteriorum. De Tribus Nativitatis, P.L. 188, col. 1654-55DA.}

\textsuperscript{18}\textit{See above, P. 19.}

\textsuperscript{19}\textit{De Jesu autem dicebat, de suis operibus: "Caeci vident, claudi ambulant, leprosi mundantur, surdi audiant, pauperes evangeligantur (Luc. VIII)." Perlongum est si singula beneficentiae ejus percurramus opera. De Tribus Nativitatis, P.L. 188, col. 1655A.}
How great was his patience is proved by the harm of scourging, and his death which he didn't have to endure, but he preferred to have patience than to show his power.\(^{20}\)

Christ’s third virtue was that of revealing himself, as in his transfiguration. Odo applies this to his monks to suggest that they should likewise show themselves to their friends in love and share their goods with them:

He [Christ] showed his friends his glory in the transfiguration in the mountain; he showed his friends his majesty and did not hide his gifts and goods. A great sign of special love is to show our friends our goods, to share things with them, to hide no goods from them, which Our Lord did and he is a witness. "All I heard from the Father I told you." And again: "The light you gave me I gave them." Finally when they were asking him about the day of judgment, he refused to tell what he knew would not help them; for he was trying to be useful rather than to please them.\(^{21}\)

\(^{20}\) Quanta vero fuerit patientiae ejus magnitudo probat flagellorum injuria, ignominiosae mortis opprobria testantur, quae omnia perpeti eum voluntatis fuerit non necessitatis, maluit tenere patientiam, quam exercere potentiam. \textit{De Tribus Nativitatibus}, P.L. 188, col. 1655B.

\(^{21}\) Gloriam quam habuit ad amicos probat ejus in monte ostensa glorificatio; manifestavit amicus majestatem suam, ned dona sua et boan occultabit. Insigne documentam eximiae dilectionis, est bonorum nostrorum amicus non negare notitiam, omnia communia facere, nil eis quod prodesse valeat occultare, quod Dominum fecisse testis est ipse et non alius: "Omni" inquit, "quaecunque adivi a Patre nota feci vobis (Joan. KV)." Denique eum eum de judicii quaererent, docere distulit quod nosse non proderat; adeo eorum providerat utilitati non voluntati. \textit{De Tribus Nativitatibus}, P.L. 188, col. 1655C.
Odo makes reference to both John XV and XVII to support his theory of how Christ revealed himself. Both refer to Christ's revealing the salvation plan of his father. Christ prays in XVII, 20-23:

I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as thou, Father, are in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me.

The immediate feeling in reading this is of a cycle of communication between God, Christ, and man: a chain of communication which unites one with each other. This is a system since what is important is revealed and not hidden. Odo tells his monks that when they receive material or spiritual blessings they should distribute and communicate these to others. As Christ says, "The glory which thou hast given me I have given to them..."

St. Benedict, as already noted, enjoyed a special privilege for Odo. He possessed all the virtues by what can be called transference. To Odo when a virtue fitted one saint it could be trans-

22 See above, p. 40.
ferred to another saint. In this respect St. Bene-
dict possessed many virtues which were worth imita-
ting. This is also the only instance where Odo refers
to himself and his monks as "children" who should
imitate the virtues of their founder.

Loved, it says, by God and man etc. which
although said about another, conveniently
they may be applied to his praise because
what fits one of the saints, by unity of
virtues and agreement of customs, also
fits to another similar saint; if they fit
him it is necessary that we do not depart
from his customs and our resolution lest
we be accused of degenerate children if we
do not imitate the customs of our founder.²³

The virtue which Odo spends so much time with in
relation to St. Benedict has already been mentioned:
to be loved by God and man. Man must balance his
life so that his duties on earth will not exclude
God's love. Odo stresses this balance because he
sees man being involved in this world, and man with
his imperfections may become too involved, which could
result in the sins of boasting and pride. An equili-
brium should be maintained between the two:

²³"Dilectus," inquit, "A Deo et hominibus, etc."
guae licet de alio dicta sint, apte tamen laudi
hujus applicatur, quia quod uni sanctorum convenit
unitate virtutum, et morum concordia, similis non dis-
convenit: quod si conveniunt hvic, a moribus, et
proposito nostro non dissidente oportet, ne filii
degeneres convincamur, si patris actibus dissimiles
invenimur. In Festo S. Benedicti, P.L. 188, col 1656A.
First we must be loved by God and man. And let us not seek to be loved by God and not by men as some do who abusing the words of the Apostle: Our glory is this the witness of our conscience. And: If I still please men, I am not a servant of Christ, they try to displease men with dangerous pride, they despise to be loved: but it happens to them that God does not love them and hated by men they are overburdened with great infamy; to be loved by men and not by God is useless and dangerous because it is an occasion of boasting and the root of pride. It is necessary to join both to be loved by God and man. 24

Here again is another indication of Odo's view of the role of moderation in monastic life. He is realistic enough in his outlook to know that man can overdo a particular good work and become unbalanced in his relationship to both God and other men. Odo appears to be stressing, however, the danger of serving man to the exclusion of God, because it is in this aspect of the relationship that Odo uses Biblical support. Paul, in his letter to the Galations, says:

24 Primum quidem pro quibus, et in quibus a Deo et hominibus diligamur nosse expedit. Nec quaeramus diligi a Deo et non ab hominibus, sicut est consuetudinis quorumdam, qui testimonio abutentes: "Gloria nostra haec est: testimonium conscientiae nostrae (II Cor. I)." Et: "Si adhuc hominibus placerem, Christi servus non essem (Galat. I)," temeritate superbam displicere contendunt hominibus, diligi contemnunt: sed evenit eis ut nec diligantur a Deo, et hominibus odiosi suspiciosa vexentur infamia; diligi autem ab hominibus, et a Deo non diligi non modo inutile, sed et noxium est, quod jactantiae occasio elationis sit fomes. Necesse est ergo jun gere utrumque, et velle ac studere diligi a Deo et hominibus. In Festo S. Benedicti, P.L. 188, col. 1656B.
Am I now seeking the favor of men, or of God? Or am I trying to please men: If I were still pleasing men, I should not be a servant of Christ. (Gal. I, 10)

When Odo states that we should be loved by God and man, he is making a generalization about this virtue. He is stating an end result which can be divided into a number of sub-virtues which work toward this final goal. Odo lists three ways in which one can be loved by his fellow man. To Odo, man is most impressed by what he sees, and working from this point of view, he lists three exterior virtues which will influence and impress other men: life, sobriety, and profit. A Christian's life should be just and pure, so that even an enemy will be attracted by these exterior actions. Sobriety has already been discussed, and to Odo it is a necessary ingredient to lead a worthy life. When one virtue is over worked, the result is an imbalance, which causes a negative effect with one's fellow men. To Odo man profits when he helps -- or desires to help-- his neighbor in work. A man who has been blessed with material and spiritual goods helps his neighbor not only by giving him material goods, but also, according to Odo, by giving advice, consolation, and a good word.

25 See above, p. 39
Even when one is not permitted to physically 
and verbally give help, one should show his intentions 
of doing so.

There are also three ways and reasons by 
which we are loved by men, who see the sur-
face and look at the exterior things, name-
ly: life, sobriety, and profit. First it 
is convenient that our actions be just, our 
desires pure, our mind in order, and all our 
life adorned with so great adornment of 
purity that even our enemies will be attracted 
to us. No one, unless very perverted, can 
hate good, even if he cannot do it: but in 
all a limit we must have which if we pass, 
we will incur disgrace of all looking at 
us. Sobriety must be added to a praise-
worthy life, which puts limits to virtues, 
lest we overdo it; but that measure de-
scribed by the gentil poet must be practiced: 
"There is a measure in things; there are 
certain limits beyond which nothing right 
may be done." He who is distinguished in 
life, outstanding in discretion, certainly 
must be loved. Someone is loved, but he 
may add the apex of love and profit if he 
helps his neighbor in work, word, and desire. 
A gift makes friends. He who has possessions 
of this world and sees his brother in need, 
does not close the door of mercy, but has 
mercy; at least he gives advice, consolation, 
a good word. If he is forbidden to do so 
by the law of silence, shows the intention of 
helping with clear signs, although he has 
not the power to help. He who is ready in 
helping, careful in giving, pious in his 
will to help his neighbor, he cannot, as I
think, not be loved, especially with his purity of life accompanied by sobriety.26

Odo uses Biblical support to help one's neighbor by making reference to I John III:

But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? (I John 3:17)

26Sunt item modi tres et causae quibus diligi-mur ab hominibus, qui in facie vident, et conspic-
unt exteriora, vita scilicet, sobrietas et bene-
ficium, Primum dicet ut actus nostri justi sint, 
studia honesta, mens composita, et tota denique 
vita tanto honestatis ornata decore, ut adversar-
iorum quoque in se trahat affectum. Nemo enim nisi 
perversissimus bonum odisse potest, etiam eum imi-
tari detrectat; sed in omnibus modus tenatur nec-
esse est, quem qui exsesserit, singularitatis incur-
rit notam, intuentium offindit oculos. Vitae laud-
abili sobrietas est addenda, quae certos virtutibus 
prefigat limites, ne quid nimis, sed ille a gentili 
descriptus poeta tenatur modus,

"Est modus in rebus: sunt certi de'  h u e  fines, 
Ques ultra citraque nequit consis' rectum." 
(Horat., I, 107)

Qui vita conspicuus, discretionem puus est merito diligendus. Quidam diligitur, collectionis 
cumulam addat, et beneficium, ut proxim, opere 
sermone aut voto. Obsequium amicos parat. Qui sub 
jure suo habuerit substantiam hujus mundi, et viderit 
fratrem suum egere, non claudat viscera sua ab co 
(I Joan 3), sed miseratur in hilaritate; si munus, 
open consilii, fomentum consolationis, sermonem bonum 
super datum optimum impendat. Quod si a hoc munere 
restringitur leges silentii, evidentibus monstrat in-
diciis voluntatem opitulandi adesse, deesse faculta-
tem, Qui enim beneficiis promptus, obsequuis sedu-
lus, voluntate devotus erga proximos exsiterit, non 
potest, ut arbitror, non amari, præsertim honestate 
vitæ praenuntie, sobrieta comite. In Festo S. 
Benedicti, P.L. 188, col. 1656-57 DAB.
To sum up, then, Odo's system of contemplation is aided by the imitation of virtues. Such virtues as faith, obedience, purity, reasonableness, humility, mercy, patience, unselfishness, and love are to be emulated. It must also be remembered that Odo is careful to state that mere imitation is not enough to reach the last stage. Christ's assistance is also needed.
CHAPTER III
ODO OF MORIMOND: A COMPARISON WITH
BERNARD OF CLAIRVAUX

It has been seen that Odo's system of contemplation was a systematic attempt to guide his monks to salvation. Because he reflected not only the ideals of his age, but also that of his order, a comparison with another Cistercian will be helpful in placing Odo in a proper Cistercian setting. For this reason Odo will be compared with an influential Cistercian leader, Bernard of Clairvaux. In a comparison such as this, Odo's system of contemplation differs in one important respect from Bernard: it makes no attempt to unite the soul with God in this life. Bernard's system of contemplation allows monks, graced by God, to have a mystical experience. Bernard himself says about his own mystical experience:

But let me tell you what I have attained to, or rather what I believe myself to have attained to. And you must not regard as a boast this communication which I make only for your own good....But there is a place where the Lord appears truly tranquil and at rest. It is the place neither of the Judge nor of the Teacher, but of the Bridegroom, and which becomes for me (whether for others, also, I do not know) a real bedchamber whenever it is granted me to enter there....If, my brothers, it should ever be granted to be so transported for a time into this secret sanctuary of God and there be so rapt and absorbed as to be distracted or disturbed by no necessity of the body, no importu-
nity of care, no stinging of conscience, or, what is more difficult to avoid, no rush of corporal images from the senses of the imagination, you can truly say "The King has brought me into His bedchamber."\(^1\)

Although Odo's system of contemplation differs in this respect from Bernard's, it agrees in others. Both have humility as an essential step in their progression to salvation. To Bernard, humility is the monk's first step:

For it is necessary that he who aspires to things sublime should entertain lowly sentiments of himself. Otherwise, while attempting to rise above himself he would run the risk of falling below himself unless he is solidly grounded in himself by means of true humility. And without humility there is no possibility of obtaining extraordinary favors of God; he who is to be enriched with special graces has first to be humbled by correction in order that by humility he may merit his advancement. Therefore, my brothers, whenever you see yourselves humbled, consider this a certain sign of the approach of grace. For just as "the spirit is lifted up before a fall," so is the soul humbled before being exalted. Both these

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1"Sed audite queusque parvenerim, aut me pervenisse putaverim. Nec enim jactantice deputandum est, quod in vestros pando profectus....Sed est locus, ubi vere quiescens et quietus cernitur Deus; locus omnino, non judicis, non magistri, sed spense: et qui mihi quidem, nam de alis nescio, plane cubiculum sit, si quando in illum contigerit introduci....In hoc arcanum et in hoc sanctuarium Dei si quem forte vestrum aliqua hora sic rapi et sic abscondi contigerit, ut minime avocet aut perturbation vel sensus agens, vel cura pungens, vel culpa mordens, vel ea carte, quae difficilium ameventur, irruentia imaginem corporearum phantasmata, poterit quidem hic, cum ad nos redierit, gloriari et dicere: 'In trodixit me rex in cubiculum suum!' (Cant. I, 3). In Cantica Canticorum, sermo 23, 11, 16, P.L. 183, cols. 890 and 893.
laws of the spiritual life are found in Holy Scripture where we read that "God resists the proud and gives His grace to the humble." Finally we have the case of holy Job. After his magnificent triumph when his heroic and splendidly proved patience was considered by God to be deserving of a great reward, did He not first cause him to be humbled by many severe trials and so prepared for the coming prosperity?

Humility was essential as a prerequisite to attain the higher life and was defined by Bernard as follows:

Humility may be defined thus: Humility is the virtue which through thorough self-examination makes a man contemptible in his own sight. It is acquired by those who set up a ladder in their hearts by which to ascend from virtue to virtue, that is, from step to step, until they reach the summit of humility from where, as from the sign of speculation, they can see the truth.

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2 "Opporpet namque humiliter sentire de se nitentem ad altiora, ne, dum supra se attollitur, cadat a se, nisi in se firmiter per veram humilitatem fuerit solidatus. Et quia nisi humilitatis merito maxima minime obtinentur, properterea qui provenhendus est, corruptione humiliatur, humilitate meretur, Tu ergo cum te humilari videris, habeto id signum in bonum omnino argumentum gratiae propinquantis. Name sicut ruinam exaltatur cor (Prov. xvi, 18), ita ante exaltationem humiliatur. Sane utrumque legis, Deum scilicet et superbis resistere, et humilibus dare gratiam (Jac. iv, 6). Ronne denique servum suum Job, cum post insignem triumphum, tantam et tam probatam ipsius patientiam larga remunerandam benedictione censeret, prius in multis et districtis percutiendibus humiliare curavit, et sic parare viam benedictioni (Job xxxviii, seq.)." In Cantica Canticorum, sermo 34, 1, P.L. 183, col. 960.

3 Humilitatis vero talis potest esse definitio: Humilitas est virtus, quo homo verissima sui agnitione sibi ipsi vilescit. Haec autem convenit his qui ascensionibus in corde suo dispositis, de virtute in virtutem, id est de gradu in gradum proficiunt, donec ad culmen humilitatis perveniant, in quo velut in Sion, id est in speculatione positi, veritatem prosperiant." De gradibus humilitatis, 1, 2, P.L. 182, col. 942.
Humility is thus knowing and understanding one's self and is seen as a hierarchical structure through which the monk progresses:

The first degree of humility, then, is that a person keep the fear of God before his eyes and beware of ever forgetting it.... The second degree of humility is that one love not his own evil nor take pleasure in satisfying his desires.... The third degree of humility is that a person for love of God submit himself to his superior in all obedience.... The fourth degree of humility is that he hold fast to patience with a silent mind when in this obedience he meets with difficulties and contradictions and even any kind of injustice. The fifth degree of humility is that he hide from his abbot none of the evil thoughts that enter his heart or the sins committed in secret, but that he humbly confess them;... The sixth degree of humility is that a monk be content with the poorest and worst of everything, and that in every occupation assigned him he consider himself a bad and worthless workman. The seventh degree of humility is that he consider himself lower and of less account than anyone else, and this not only in verbal protestation but also with the most heart-felt inner conviction.... The eighth degree of humility is that a monk do nothing except what is commanded by the common rule of the monastery and the example of his elders.... The ninth degree of humility is that a monk restrain his tongue and keep silence, not speaking until he is questioned. The tenth degree of humility is that he not be ready and quick to laugh.... The eleventh degree is that when a monk speaks he do so gently and without laughter, humbly and seriously, in few and sensible words, and that he not be noisy in his speech.... The twelfth degree of humility is that a monk not only have humility in his heart but also by his very appearance make it always manifest to those who see him. That is to say....
... he should always have his head bowed and his eyes to the ground. 4

"Primus itaque himilitatis gradus est, si timorem Dei sibi ante oculos semper penens, oblivionem omnino fugiat....Secundus humilitatis gradus est, si propriae suis voluntatem desideria sua non delectetur impleare. Tertius humilitatis gradus est, ut quis pro Dei amore omni obediencia se subat maiori....Quartus humilitatis gradus est, si in ipso obediencia duris et contrariis rebus, vel etiam quibuslibet inrogatis iniuris, tacita conscientia patientia amplexatur....Quintus humilitatis gradus est, si omnes cogitationes malas cordi suo advenientes, vel mala a se absconse conmissa, per humilem confessionem abbatem non celaverit suum....Sextus humilitatis gradus est, si omni vilitate vel extremitate contentus sit monarchus, et ad omnia quae sibi iniunguntur, velut operarium se malum iudicet et indignum....Septimus humilitatis gradus est, si omnibus se inferiorem et viliorem non solum sua lingua pronuntiet, sed etiam intimo cordis credit affectu....Octavus humilitatis gradus est, si nihil agat monachus, nisi quod communis monasterii regula vel majorum cohorantur exempla. Nonus humilitatis gradus est, si linguam ad loquendum prehibeat monachus, et taciturnitatem habens, usque ad interrogationem non laquatur....Decimus humilitatis gradus est, si non sit facilis ac promptus in risu....Indecimus humilitatis gradus est, si cum loquitur monachus, leniter et risu, humiliter cum gravitate, vel paucas verba et rationabilia loquatur, et non sit slamosus in voce....Duodecimus humilitatis gradus est, si non solum corde monachus, sed etiam ipso corpore humilitatem videntibus se semper indicet; id est...inclinato sit semper capite, deexit in terram aspectibus."

Bernard's twelve degrees of humility cover a number of elements which overlap into several steps of Odo. Bernard's first degree of fearing God can also be seen as Odo's first step, faith. His third and fourth degrees of humility, which involved obedience and patience, are seen by Odo as virtues to be emulated, which aid the Christian in his goal of salvation. Many of the other degrees of humility, such as contentment, silence, and regulations against laughing are contained in the Rule of St. Benedict, which Odo has already praised.5

Bernard is much more specific than Odo in defining ascetical practices that the monastic life of humility followed:

Our place is at the bottom, is humility, is voluntary poverty, obedience, and joy in the Holy Spirit. Our place is under an abbot, under a rule, under discipline. Our place is to cultivate silence, to exert ourselves in fasts, vigils, prayers, manual work, and, above all, to keep that "more excellent way" which is the way of charity; and things, and to persevere in them until the last day....We are taught how acceptable this virtue of humility is to the Divine Majesty by him who has said: "God resists the proud and gives grace to the humble." And God shows how He is Master of this virtue when he

5See above, p. 40.
says: "Learn of Me for I am meek and humble of heart."  

Odo refers briefly to monastic living when he defines hospitality, and one must assume that he is following the same ascetical practices as Bernard because of his devotion to St. Benedict.

Bernard's next step on the path to salvation is love:

And I also, O Lord Jesus, shall willingly glory as far as I can in my infirmity, in the withering of my sinew, so that Your virtue, that is to say humility, may be perfected in me. For Your grace is sufficient for me when my virtue fails. Attaching my feeble feet firmly to grace and slowly drawing them up, I shall climb the ladder of humility without fear, until, wholly clinging to the truth, I reach the vast domain of charity. Then I shall sing a song with gratitude and say: "You have set my feet in a spacious place." Thus I go forward with greater calmness; thus in a wonderful way do I reach the truth in spite of my sloth and halting footsteps. But "woe is me, that my sojourning is prolonged!" "Who will give me wings like a dove in order

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6 "Ordo noster abjectio est, humilitas est, voluntaria pauperitas est, obedientia, pax, gaudiam in Spiritu sancto. Ordo noster est esse sub magistro, sub abbate, sub regula, sub disciplina. Ordo noster est studere silentio, exerceri jejuniis, vigiliis, crationibus, apere manuum; et super omnia excellentiorem viam tenere, quae est charitatis porro in his omnibus proficere de die in diem, et in ipsis perservare usque ad ultimum diem.... quae quam accepta sit divinae majestati docet ille qui dicit, 'Superbis Deus resistit, humilibus autem dat gratiam' (Jac. iv, 6): ostendit et ipse humilitatis Magister per semetipsum dicens, 'Discite a me quia mitis sum et humilis cordi' (Matth. xi, 29)." Epistola 142, 1 and 3, P.L. 182, cols. 297-98.

7 See above, p. 12.
to fly more quickly to truth and find rest in charity?\(^8\)

To Bernard, love was connected to humility, because before one could be involved in works of mercy, one must first have a realization about one's own weaknesses.

If He [Christ] made Himself wretched who was not wretched before in order to learn what He already knew, how much more should you, I do not say make yourself what you are not, but observe what you are, that you are wretched indeed, and in any other way.\(^9\)

After coming to a realization of one's own weaknesses empathy could be reached with other sinners, and from this empathy, charitable works could begin.

\(^8\)"Libenter igitur et ego, Domine Jesu, gloriabor, si potero, in mea infirmitate, in mei nervi contractione, ut tua virtus, id est humilitas, perficiatur in me. N\(\text{a}\)m sufficit mihi gratia tua, cum defecerit virtus mea. Pedem profecto gratiae fortiter figens, et meum qui infirmus est, leniter trahens, securus ascendam per scalam humilitatis: donec veritati adhaerens, ad latitudinem transeam "Statuisti in loco spatio pedes meos" (Psal. XXX, 9). Sic arcta via cautius inceditur strictim, sic ardua scala tutius podetentim ascenditur; sic miro modo licet pigrius, ad veritatem tamen firmius claudicando ascenditur. Sed, heu mihi: quia incolatus meus prolongatus est? (Psal. XXX, 9). Quis dabit mihi pennas sicut columbae, quibus celerius volem ad veritatem, ut jam requioscam in charitate" (Psal. liv, 7). De gradibus humilitatis, IX, 26, P.L. 182, col. 956.

\(^9\)"Si ergo se miserum fecit, qui miser non erat, ut expiriretur quod et ante sciebat: quanto magis tu, non dic ut te facias quod non es, sed ut attendas quod es, quia vore miser est, ot sic discas misereri, qui hoc aliter scire non potes!" De gradibus humilitatis, IV, 13, P.L. 182, col 948.
First let Truth Himself teach you that you should seek it in your neighbors before seeking it in His own nature... For in the list of Beatitudes which He distinguished in His sermon, He placed the merciful before the pure in heart. The merciful quickly grasp truth in their neighbors, extending their own feelings to them and conforming themselves to them through love, so that they feel their joys and troubles as their own. They are weak with the weak; they burn with the offended. They "rejoice with those that rejoice, and weep with those that weep."

After the spiritual vision has been purified by this brotherly love, they enjoy the contemplation of Truth in Its own nature.

Bernard goes much further than just defining love; he creates a hierarchy through which the monk must pass.

It is further requisite that the soul should grow and expand in order to make room in herself for the Divine Immensity. Now love is the enlargement of the soul....She [thus] increases not in substance but in virtue. She increases also in glory....Consequently, the magnitude of every soul is estimated in accordance with degree of charity which she possesses....Hence the apostle declares, "If I have not charity, I am nothing." But if a soul begins to have charity, even though it be in some very low degree, but so much at any rate as gives the good will to salute her brothers and those who salute her, I should call this soul not nothing, but next to nothing, because she

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10"Primo te doceat Veritas ipsa, quod prius in proximis quam in sui debeat inquiri natura....In numero siquidem beatudinum, quas suo sermone distinxit Dominus, prius misericordes, quam mundicordes posuit (Matth. v, 7-8). Misericordes quippe cito in proximis veritatem deprehendunt, dum suos affectus in illos extendunt: dum sic per caritatem se illis conformant, ut illorum vel bona, vel mala, tanquam propria sentiant. Cum infirmis infirmantur, cum scandalizatis ununtur (II Cor. xi, 29). Gaudere cum gaudentibus, flere cum flentibus consueverunt (Rom. XII, 15). Hac charitate fraterna cordis acie mundata, veritatem delectantur in sui contemplari natura...." Ibid. III, 6 P.L. 182, col 944.
retains at least this social affection....But steeping the limits of a straightened and ungenerous love, she attains in perfect liberty of spirit to the broad plains of spontaneous kindness and endeavors to stretch out the curtains of her good will so as to cover all her neighbors, loving each as she loves herself, surely then we can no longer say to her, "What more can you do?"....But the soul may proceed still further. She may even do violence to prevail so far as to occupy its territories to their uttermost bounds. This she will have accomplished when she understands that not even to her enemies must the bowels of her piety be closed, when she does good to those who hate her, prays for those who persecute and calumniate her, and tries to live in peace even with those who hate peace. Then without doubt the breadth of that soul shall be as the breadth of heaven, her height shall be as the height of heaven, and her beauty as the beauty of heaven. ...In this heaven of wonderful breadth, height, and beauty not only will the sovereign, immense, and all-glorious Deity condescend to dwell, but He will even walk at large in its wide expanses.11

11 Deinde necesse est eam crescere ac dilatari, ut sit capax Dei. Porro latitudo ejus, dilectio ejus.... Crescit non in substantia, sed in virtute; crescit et in gloria....Ergo quantitas cujusque animae aestimetus de mensura charitatis quam habet....dicente Paula, "Si charitatem non habuero, nihil sum" (I Cor. XIII, 3). Quod si quantulamunque habere caepit, ut saltem diligentes, se diligere curet, ac salutare vel fratres suos, et eos qui se salutant; jam nonnihil quidem illum animam dixerim, quae in ratione date et accepti socialem saltem retinet charitatem....At si grandescat et proficiat, ita ut transiens limitem angusti obnixiique amoris hujus, latos fines bonitatis gratuitae tota liberatate spiritus apprehendat, quatenus largo quodam gromio bonne voluntatis ad omnem seipsam curet extendere proximum, diligendo unumquemque tanquam seipsam; nunqui d jam illi recte dictetur: Quid amplius facis?...Verum si adhicias etiam usquequa que vim facere regno charitatis, ut usque ad ultimos ejus terminos occupare illud pius invasor praevelesas, dum ne inimicis quidem claudenda viscern pletatis existimos; benefacias his quoque qui to oderunt, ores et pro persequentibus ac
Bernard's steps of love can be seen as including step three of Odo's five steps of contemplation, viz., works of mercy and charity. Bernard expects his monks to become involved in charitable works as they progress through the stages of love, although he differs from Odo in that, included in the soul's ascent through the steps of love, is the capacity of the soul to achieve union with God.

Through this limited comparison, it has been shown that Odo of Morimond was both a product and a reflection of twelfth-century ideas. His five steps of contemplation: faith, hope, mercy, humility, and perfection are seen as reflection a basic concern of his time, viz., salvation. These five steps, however, were not sufficient in themselves to attain this final goal; they were to be supplemented with virtues and the assistance of Christ. With these elements of the Christian life emphasized, Odo felt the ultimate goal would be attained.

Odo's system of contemplation was also found to contain similarities and differences within Cistercian
thought as typified by Bernard of Clairvaux. The basic difference being that to Odo the monk was not likely to have a mystical experience in this life, whereas to Bernard this was a possibility if the monk was graced by God. Odo has thus been seen as a spokesman of his age, and although he played a minor role, as far as being a leader of Christendom during the twelfth-century, his sermons are of value for an understanding of his era.
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