

HUGH OF SAINT VICTOR
ON THE SACRAMENTS OF THE
CHRISTIAN FAITH

(DE SACRAMENTIS)

English Version by

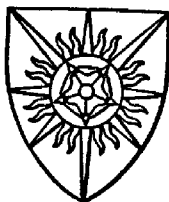
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Introduction

Any interested reader may become acquainted with the life and works of Hugh of St. Victor by consulting a handbook of Mediaeval culture. For his convenience we present here the barest outline.

Hugh was born in 1096 at the manor of Hartingham in Saxony and died on March 11, 1141, in the monastery of St. Pancras, at Hamerleve near Halberstadt in Saxony. Here, in spite of the opposition of his parents, he assumed the habit of the Canons Regular of St. Augustine. Because of the disturbed condition of the country and before his novitiate had been completed, his uncle, Reinhard, then Bishop of Halberstadt, advised him to go to the monastery of St. Victor in Paris. He arrived there in 1115 and there he remained to the end of his life.

In 1112, Gilduin had been elected to succeed William of Champeaux as head of the School of St. Victor, and he did much to enhance the School's reputation for piety and learning. It was under Gilduin that Hugh spent most of his mature life in study, teaching, and writing. When Gilduin died on August 20th, 1133, Hugh was elected to succeed him as head of the School. Under Hugh, the School of St. Victor achieved its most brilliant success.

Hugh of St. Victor was a renowned philosopher, theologian, and mystical writer. Because of his great familiarity with the works of St. Augustine, he is sometimes called *Alter Augustinus*. Harnack, the great Protestant theologian of the last century, called Hugh, "the most influential theologian of the twelfth century," (*History of Dogma*, tr. London, 1899, VI, 44).

The most important of Hugh's works are the following: the *De Sacramentis Christianae Fidei*, a translation of which is presented in this volume; *Eruditionis Didascaliae, libri septem*, comprising encyclopedics, methodology, and introduction to Sacred Scripture; also a treatise on how we may rise from things visible to a knowledge of the Trinity; scriptural commentaries, important both for his theological and mystical doctrines; *Commentarium in Hierarchiam Coelestem S. Dionysii Areopagitae secundum interpretationem Joannes Scota, libri X*; and many mystical works, the most important of which are: *De Arcâ Noe Morali et Mystica*, *De Vanitate Mundi*, *De Arrhâ Animae*, and *De Contemplatione et eius Speciebus*. Much discussion has arisen over the authenticity of the *Summa Sententiarum*. Although commonly ascribed to Hugh of St. Victor, the forceful arguments of Portalié appear to demonstrate that this work is not Hugh's. De Wulf and Pourrat support Portalié in this conclusion.

The *De Sacramentis Christianae Fidei*, composed about 1134, is the masterpiece as well as the most extensive work of Hugh of St. Victor. It has been

called "a dogmatic synthesis similar to, but more perfect than, the *Introductio ad Theologiam*" of Abelard, which treated only the knowledge of God and of the Trinity. The following is an analysis of the contents of the *De Sacramentis* as we have received it in the manuscript tradition. It will be noted that the work is divided into two books, of twelve and eighteen parts respectively, each part containing numerous chapters.

ON THE SACRAMENTS OF THE CHRISTIAN FAITH

BOOK I

Prologue of Book I

1. What must be learned at the outset. 2. What the subject matter of the Divine Scriptures is. 3. How Divine Scripture touches upon the works of foundation to narrate the works of restoration. 4. That Holy Writ treats of its subject in a threefold manner. 5. That in Holy Writ not only words but also things have meaning. 6. How all arts are subservient to divine wisdom. 7. On the number of books of Holy Writ.

The Body of Book I

PART I

The Period of Six Days in the Work of Foundation

1. That there is one first principle by which all things have been made from nothing. 2. Whether matter was made before form. 3. The reason why God wished through intervals of time to bring His works to completion, and to make being before beautiful being. 4. Whether there could ever have been matter without form. 5. That all things, that is, visible and invisible, were created simultaneously. 6. On the first unformed state of all things; of what nature it was; and how long the world remained in it. 7. On the distinction made by form. 8. On the mystery of light; why it was made and where. 10. That visible and invisible light were made simultaneously, and equally divided from darkness. 11. That light illumines three days; and why it was made before the sun. (12. The sacrament of the divine works. 13. Why Scripture says: "God saw the light," (Gen. 1, 4.). 14. What precaution is here signified regarding good work. 15. What was done with that primal light after the creation of the sun; and whether the sun was made substantially from the same. 16. Whether God worked for six days without interval, or in some other manner. 17. On the work of the second day, when the firmament was made. 18. Of what matter the firmament was made; and of what nature it was made. (19. The sacrament of the matters mentioned above. 20. Why God is not said to have seen that the work of the second day was good. 21. How the waters were gathered together into one place that dry earth might appear. 22. How the earth brought forth plants. 23. Why Scripture does not say that those waters which are above heaven were gathered into one place. 24. That in these three days the disposition of things was made. 25. How in the three following days the world was adorned. 26. Whether from the elements themselves those things were made which were made for their adornment. 27. The sacrament why fishes and birds were made of the one matter and were not placed in one abode. 28. Why the works of foundation are recounted first, then the works of restoration. 29. That the discussion is especially concerned with the works of restoration. 30. That there are four points with which the subsequent discussion deals.

PART II

On the Cause of Man's Creation, and on the Primordial Causes of All Things

1. Introduction. 2. On the primordial causes and their effects. 3. On the production of the primordial causes. 4. What is the first cause of the foundation of rational beings. 5. That both goodness and power were present to the divine will. 6. On the three things which are perfect and make all perfect. 7. That these three are spoken of God according to substance. 8. Why these three, while they are mentioned as according to substance, are found in certain places as attributes proper to the persons. 9. That the wisdom of God, although it is indeed one in itself, receives different names among us. 10. That the will of God was eternal as regards work in time. 11. That the three in God were coeternal. 12. That three visible things in the world indicate the three invisible things of God. 13. That the likeness of God in the rational creature is more perfect than it is externally. 14. On the knowledge and foreknowledge of God, and that necessity in things seems to proceed from this. 15. How all things in God were from eternity, before they subsisted in themselves, and how with Him there was not foreknowledge of them but knowledge. 16. If things were not to be, God's wisdom would be knowledge, but it would not be called foreknowledge. 17. How both are eternal, foreknown being and future being. 18. How, if the events of things were changed, foreknowledge, nevertheless, would not be changed. 19. On the providence of God, and that the providence of God is twofold, in His own things and in the things of others. 20. On the divine disposition. 21. On divine predestination. 22. On the powers of God, and that power is considered to be in God in a twofold manner; and that in both cases God is omnipotent.

PART III

On the Trinity

1. How God was known from the beginning, both that He is one and that He is three. 2. Why God can neither be entirely known nor entirely unknown. 3. By what ways the knowledge of God comes to man. 4. That God is three and one; and what in oneness and what in trinity. 5. Explanation of the distinctions proposed. 6. On that kind of knowledge by which the rational mind can see God in itself. 7. That the rational mind sees that it itself is. 8. And that it knows that it began. 9. That God is and that He is without beginning. 10. Proof of the same thing externally in creatures. 11. That God is three and one. 12. That God is truly and supremely one. 13. That God is immutable. 14. That creation rightly considered aids the reason to know God. 15. In what ways bodies are changed. 16. In what ways spirits are changed. 17. That God essentially is and truly is, and in every creature or nature without definition of Himself, and in every place without circumscription, and in every time without vicissitude or change. 18. How created spirits are local, and how bodies. 19. The reason why God is not only one but three. 20. Of the extrinsic and intrinsic word. 21. That the image of God is more exact in the rational creature, and that a trace of the Trinity is found in it. 22. How the three persons are one in essence and substance. 23. On the distinction of names in the Trinity. 24. How the Holy Spirit is sent forth from the Father and the Son. 25. Why those three ineffable beings in the Godhead are called three persons, and the three in man are not so called. 26. Why power is attributed to the Father, wisdom to the Son, goodness or benignity to the Holy Ghost. 27. Another reason why those things, which are mentioned according to substance and which are common, are distinguished according to persons. 28. That the trace of the Trinity is found not only in the rational creature but also in the corporeal. 29. That all things are in these three. 30. Recapitulation of the aforesaid. 31. A brief summary of the aforesaid, with some additions.

PART IV

On the Will of God Which Is Eternal and One, and on the Signs of His Will, Which Indeed Are Temporal and Are Called According to the Figure of the Will, Because They Are Signs of the Will

1. On the will of God, therefore, that it is just. 2. In what ways Scripture accepts the will of God. 3. The first will of God is called good pleasure. 4. The second will is operation, and the third permission. 5. That God made good things, permitted evil. 6. Why God permitted evil. 7. Why the operation and the permission of God are called His will. 8. That there is a twofold distinction in God's will: in His good pleasure and in the sign of His good pleasure. 9. The fourth will is in precept; the fifth in prohibition. 10. That precept and prohibition are not similar signs of the eternal good pleasure as are operation and permission. 11. How God seems to deceive by precept or prohibition, intimating something other than exists in His good pleasure. 12. That both sound harsh: either that God commands what He does not will, or that He permits to be done what He does not will. 13. That God does not will evils, although He wills that there be evils, because this is good. 14. That the will of God is always fulfilled. 15. How the evils are inexcusable, although through them the will of God is fulfilled. 16. Why God commands all that He commands. 17. All that is called good is good, either according to itself or in relation to something. 18. What is called good according to itself and is universally said to be truly and supremely good. 19. On the three kinds of good. 20. That the greater good is that from which there is a greater good. 21. That God commands nothing for the sake of Himself, that is for His own utility or advantage. 22. That God has that to command to each one which is good for him whom He commands, even if it is not for the good of all. 23. That God does not have to hinder the good of the whole world, even if that is not good for someone. 24. That operation and permission of God are signs of what is good to be, even if that is not good; that precept and prohibition are signs of what is good, even if that is not good to be. 25. That the good pleasure of God is sometimes with reference to a thing, sometimes with reference to the doing of a thing. 26. On the order of things, in the first and the second and the third.

PART V

On the Creation of the Angels, and on Free Will, and on Other Matters Which Pertain to the Angelic Nature, Namely Its Office and Hierarchy

1. What must be inquired about the angels. 2. That in the beginning angels were created. 3. That the rational creation was made first of all in dignity, since to it is referred the foundation of all other things, just as its own foundation is referred to God, since it alone was made to the likeness of God. 4. That in the first beginning were made simultaneously all corporeal things in matter and all corporeal in angelic nature. 5. That both corporeal and incorporeal natures were made without form according to something and formed according to something. 6. Of what nature were angels when they were first made. 7. That they were not made of preëxisting matter, just as corporeal things. 8. On the four peculiarities of the angelic nature. 9. On the difference of spiritual substance. 10. On the difference of knowledge. 11. On the difference of free will. 12. In what they were created similar, and in what dissimilar. 13. On their threefold power. 14. On their threefold knowledge. 15. Whether angels were made perfect or imperfect. 16. That "perfect" is applied in three ways. 17. According to time. 18. According to nature. 19. The universally perfect. 20. That the perfect are founded according to the first perfection. 21. Whether they had foreknowledge of their future lot. 22. Of what nature they were founded, good or evil, just or unjust, happy or wretched. 23. On their free will in the first beginning of their founda-

tion, when they began to subsist. 24. What free will is. 25. That free will always looks not to the present but to the future, not to all but to the contingent only. 26. On the aversion and fall of the evil angels, and on the conversion and confirmation of the good angels. 27. How in those who fall guilt averts grace; in those who stand firm grace aids merit. 28. That in the will alone is there both justice and injustice. 29. That sin is neither substance nor of substance but the privation of good. 30. How God turns all the will and power of the angels to the order and disposition of His own will. 31. That God restrains the will and the power of the evil angels in four ways. 32. On the hidden disposition of God, by which He turns even evil wills to His own will and disposes them according to His own will. 33. On the orders of angels; how many were founded by God in the beginning. 34. Whether more remained than fell. 35. On the giving of distinctive names to angels. 36. Whether all heavenly spirits are sent. 37. On the angelic ministries.

PART VI

On the Creation of Man

1. Why God made man of body and soul. 2. How man was made to the image and likeness of God. 3. On the creation and origin of the soul. 4. On free will. 5. On the twofold sense of the soul. 6. On the two goods of man. 7. On the two precepts of nature and discipline. 8. On the three kinds of things. 9. On the twofold safeguard of the lower life. 10. On the three states of man. 11. On the first state of man before sin. 12. On man's knowledge before sin. 13. On the knowledge of visible things. 14. On the knowledge of the Creator. 15. On the knowledge of himself. 16. On the nature of free will through three states. 17. On the virtue of man before sin. 18. Of what nature the first man was created according to body. 19. How long man would have been obliged to remain in this lower life, if he had not sinned. 20. On his nourishment. 21. On his zeal. 22. If man had not sinned, what kind of children he would have begotten. 23. Whether they would have been born just or unjust. 24. Whether they would have been heirs of ancestral justice. 25. Whether they would of necessity have been translated at the same time or by successions. 26. Whether they would have been born perfect in stature and knowledge. 27. On the institution of the first man. 28. On the institution of man according to the lower life. 29. On the institution of man according to the higher life. 30. On where the first man was placed. 31. On the tree of life. 32. On the tree of knowledge of good and evil. 33. That man was placed, not created in paradise. 34. Why one was first created. 35. Why woman was made from man, and why from the side. 36. Why the rib was taken from man in sleep. 37. On the six ways of operating.

PART VII

On the Fall of the First Man

1. How man fell through the envy of the devil. 2. Why the devil came in the form of another. 3. Why he came to woman first. 4. Why he began by questioning. 5. Why the precept was not given to man alone. 6. On the manner of temptation. 7. What evils were in original sin. 8. That woman through delight in the promise gave assent to persuasion. 9. On the two kinds of temptations. 10. Which sinned more, Adam or Eve? 11. On the desire for the just and the desire for the beneficial. 12. Whether man unwillingly or willingly lost the desire for the just. 13. That justice is a measure. 14. On the lower measure. 15. On the higher measure. 16. What indeed was evil in man. 17. That man sinned in the desire for the just, was punished in the desire for the beneficial. 18. Why the lower desire does not keep measure. 19. That the care of the flesh is enjoined on the spirit. 20. That

the necessity of desiring does not excuse, since it comes from the will. 21. That what is beneficial and what is ordinate must be sought. 22. That nothing is desired save benefit. 23. How necessity comes from the will. 24. What we take through generation; what we lose through regeneration. 25. On original sin. 26. In how many ways original sin may be spoken of. 27. What was actual for the first man, is original for us. 28. What original sin is. 29. How original sin passes from parents to children. 30. That the soul is not from transmission. 31. How sin passes through flesh to the soul. 32. How ignorance is a vice. 33. That angels were made so that they were instructed from within, men from without. 34. Whence concupiscence arises and whence ignorance. 35. How the soul becomes a participant in original sin. 36. The argument of some on incorporating souls. 37. How sinful children are born from just parents. 38. Whether all the sins of preceding parents pass to the children.

PART VIII

On the Restoration of Man

1. On the fact that three things must be considered regarding the restoration of man. 2. On the five places. 3. How man was disposed unto repentance. 4. On the case of man as regards God and the devil. 5. On the distinction of judgments. 6. Why the God man. 7. Why the passion of Christ pertained to us. 8. On the justice of power and equity. 9. On suffering and compelling justice. 10. That God could have redeemed man otherwise, if He had so willed. 11. For what reason the sacraments were instituted. 12. On the time of the institution of the sacraments. 13. On the institution of matrimony before sin.

PART IX

On the Institution of the Sacraments

1. That four things must be considered in the institution of the sacraments. 2. What a sacrament is. 3. Why the sacraments were instituted. 4. On the distinction of the three works and the three operators. 5. That the institution of sacraments, in so far as pertains to God, is of dispensation; in so far as pertains to man, of necessity. 6. On the matter of the sacraments. 7. What the three kinds of sacraments are. 8. On the three that are necessary for salvation.

PART X

On Faith

1. That seven questions are to be investigated about faith. 2. What faith is. 3. What those things are in which faith consists. 4. On increase of faith. 5. On those things which pertain to faith. 6. Whether faith was changed according to the changes of time. 7. What is the least that faith could ever have possessed. 8. Recapitulation of what has been said before. 9. On the sacrament of faith and on virtue.

PART XI

On the Natural Law

1. On the sacraments of the natural law. 2. On the first difference between preceding and subsequent sacraments. 3. Another difference. 4. That man was instructed by God to offer

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tithes. 5. The first difference. 6. The second difference. 7. The third difference. 8. Why the first were changed through the second. 9. On the three kinds of works.

PART XII

On the Written Law

1. On the oneness of the faithful people. 2. On circumcision. 3. On the preparation of the law. 4. On the sacraments of the written law. 5. On the immovable precepts. 6. On the three precepts of the first table. The first precept. 7. The second precept. 8. The third precept. 9. On seven other precepts of the second table. 10. The first precept. 11. The second precept. 12. The third precept. 13. The fourth precept. 14. The fifth precept. 15. On lying. 16. On false testimony. 17. On taking oath. 18. On perjury. 19. On taking a vow. 20. The sixth precept. 21. The seventh precept. 22. On the order of the precepts of God. 23. On the movable precepts and those that have been superadded. 24. That there are three kinds of sacraments in the law.

Book II

Prologue of Book II

The Body of Book II.

On the Incarnation of the Word and the Fulfillment of God's Grace, from the Sacraments of the New Testament to the End and Consummation of All

PART I

1. On the Incarnation of the Word. 2. Why the Son was sent rather than the Father or the Holy Spirit. 3. How the Son alone could take on flesh. 4. On the distinction of the three persons in the one Godhead. 5. That the Word assumed flesh with punishment, without fault; with morality, without iniquity. 6. That the Word assumed rational soul with flesh, and of what nature that soul was in wisdom and virtue and justice and goodness and merit. 7. On the flesh which the Word assumed; of what nature it was according to capability of suffering and feeling and affection. 8. How we must understand that it was written: "He was conceived of the Holy Spirit." 9. On the union of Word, soul, and flesh. 10. On the separation of soul and flesh in Christ. 11. That Christ, His soul separated from flesh and person, was both God and man. 12. That through man united with the Word, who are His members, all are united with God. 13. That Christ according to humanity is now in heaven, according to divinity is everywhere.

PART II

On the Spirit and Grace and on the Unity of the Church and the Distribution of Ecclesiastical Administration, and on Those Things Which Pertain to its Earthly Power

1. In the grace which is given through Christ, and on the spirit which is diffused from the head into the members. 2. On the Church; what the Church is. 3. On the bulwarks of the Church—laics and clerics. 4. That there are two lives and, according to the two lives, two

peoples and in the two peoples two powers and in each power different grades and orders of ranks, and one superior to the other. 5. That every ecclesiastical administration consists of three things, that is, orders, sacraments, precepts. 6. On earthly power. 7. How the Church possesses earthly things. 8. In how many ways justice is to be determined in secular power. 9. On royal ornaments.

PART III

On the Spiritual Power

1. On clerics. 2. On ecclesiastical tonsure. 3. How the orders are among holy monks. 4. On the seven sacred grades. 5. On porters. 6. On readers. 7. On exorcists. 8. On acolytes. 9. On subdeacons. 10. On deacons. 11. On presbyters. 12. On bishops. 13. On archbishops. 14. On the highest pontiff. 15. On the other offices which are in the clergy. 16. On archdeacons. 17. On the head-chamberlain. 18. On the treasurer. 19. When and how ordinations should be performed. 20. At what age those should be ordained who are ordained. 21. That priests are not to be ordained without a definite title. 22. Of what nature men should be who are to be elected to sacred orders and of what nature not. 23. For what reason a change of the ordained can be made.

PART IV

On Sacred Garments

1. On sacred garments. 2. On the tunic of byssus. 3. On the girdle. 4. On the linen thigh-bandages. 5. On the interior tunic. 6. On the superhumeral. 7. On the rational which in Greek is called the logion. 8. On the mitre which is called cydaris or tiara, and on the golden plate. 9. On the garments of new priesthood. 10. On the stole or the napkin. 11. On the planata or casula. 12. On the napkin or maniple. 13. On the dalmatica. 14. On sandals and half-boots of byssus or linen. 15. On the staff and the ring of the bishop. 16. On the pallium of the archbishop. 17. On the sacred vessels.

PART V

On the Dedication of a Church

1. On the dedication of a church. 2. Concerning those things which are carried on visibly in it. 3. What the mystery of the above mentioned matters is.

PART VI

On the Sacrament of Baptism

1. On the sacrament of baptism. 2. What baptism is. 3. Why the sacrament of baptism was instituted. 4. When the sacrament of baptism was instituted. 5. When man began to be obligated by the precept of receiving baptism. 6. What the difference is between the baptism of John and that of Christ, regarding the form of the baptism of John and that of Christ. 7. Whether after the precept of baptism was given anyone could be saved without actually receiving the sacrament of baptism. 8. On the sacraments of the neophytes. 9. On catechizing. 10. On exorcism. 11. On those things in baptism which follow after exorcization. 12. On godparents. 13. On rebaptizing. 14. Why baptism is celebrated in water only. 15. On the form of baptism.

PART VII

On Confirmation

1. On confirmation. 2. That the imposition of the hand is celebrated by pontiffs alone. 3. On what Pope Sylvester established—that a presbyter should anoint the baptized person with chrism. 4. Which is the greater sacrament—imposition of hands or baptism. 5. That the imposition of the hands should not be repeated, just as baptism should not, and that it should be celebrated by fastings. 6. How long those who have received the imposition of the hands should be under the discipline of chrism.

PART VIII

On the Sacrament of the Body and Blood of Christ

1. On the sacrament of the body and blood of Christ. 2. When the sacrament of the body and blood of Christ was instituted. 3. Whether at the supper He gave His mortal or immortal body. 4. Whether that was the body of Christ which Judas received through the dipped bread. 5. That the paschal lamb was the figure of the body of Christ. 6. That the sacrament of the altar is also a figure as far as pertains to the appearance of bread and of wine, and is the thing as far as pertains to the truth of the body of Christ. 7. That there are three things in the sacrament of the altar: the appearance of bread and wine, the truth of the body of Christ, spiritual grace. 8. Why Christ instituted the sacrament of His body and blood under the appearance of bread and wine. 9. Of what nature the change of bread and wine into the body of Christ is to be understood. 10. What those three portions signify which are made of the body of Christ in the sacrament of the altar. 11. That the body of Christ, when it seems to be divided, is divided according to appearance alone, but remains entire according to itself, thus entire in individual parts, just as in different places it is one and the very same. 12. That those things which seem unworthy in the body of Christ are done according to appearance only. 13. What happens to the body of Christ and its corporeal presence after taking of the sacrament. 14. That the celebration of the body of Christ is called the mass, and when and by whom it was first instituted and why it is called the mass.

PART IX

On the Sacraments That Have Been Instituted for Practice. That All Are Sanctified through the Word of God

1. On the sacraments that have been instituted for practice. That all are sanctified through the word of God. 2. On the water of aspersion which is blessed together with salt. 3. On the reception of ashes. 4. On blessing branches of palms and foliage. 5. Regarding the candle which is blessed on Holy Sabbath and regarding lambs which are blessed on the Pasch. 6. On the signs by whose sound the faithful are called together. 7. On curtains. 8. On the other sacraments that consist of deed. 9. On those sacraments that consist of words. 10. On things sacred and not sacraments.

PART X

On Simony

1. Why it is so called and what simony is. 2. On the authors of simony. 3. On those who buy or sell spiritual things. 4. On those who by buying corporeal things in the Church buy spiritual things with them and in them. 5. On the fact that corporeal things alone are sold.

PART XI

On the Sacrament of Marriage

1. On the sacrament of marriage. 2. On the origin of marriage. 3. On the twofold institution of marriage and on the twofold cause of the institution. 4. What marriage is. 5. When marriage begins to be. 6. On those who marry secretly or after they have married do some fearful things contrary to marriage. 7. That there are three blessings that accompany marriage, namely, faith, hope of progeny, sacrament. 8. Whether or not these blessings are inseparable from marriage. 9. On those who live incontinently in marriage and take care more to satisfy lust than generate progeny. 10. For what reason the ancients had several wives at the same time. 11. Whether that is to be called marriage which can at some time be dissolved. 12. On those who think that even between any illegitimate persons whatsoever mutual consent makes a proper marriage. 13. On the marriage of unbelievers. 14. On consanguinity and the degrees of consanguinity. 15. On affinity. 16. On spiritual relationship. 17. What difference there is between blood relationship or consanguinity and affinity and spiritual union. 18. Whether the ruse called substitution dissolves marriage. 19. Whether the condition of slavery, if it be unknown, afterwards dissolves marriage.

PART XII

On Vows

1. On vows; whether they are different. 2. On the five ways in which the mind treats what must be done. 3. What making a vow is. 4. What vows should not be kept. 5. What vow admits no exchange. 6. What vows permit change.

PART XIII

On Vices and Evil Works

1. On vices and evil works. 2. On virtues and good works. 3. On fear and love. 4. What fear is. 5. On the four fears. 6. On charity. 7. Why there are not three precepts of charity. 8. That he loves purely and gratis who loves God on account of himself. 9. On the measure of loving God. 10. On the measure of loving neighbour. 11. Whether charity once possessed is lost. 12. Whether all love of God is to be called charity.

PART XIV

On Confession

1. On confession. 2. On penance and the fruit of penance. 3. On those who do not fulfill penance in this life. 4. Whether penance can be repeated. 5. On those who repent at the very end. 6. That good will alone suffices, if the opportunity for operating is not given. 7. That man judges work; God weighs the will. 8. On the remission of sins and whether priests who are men can forgive sins. 9. On the question whether sins return after they have once been dismissed.

PART XV

On the Anointing of the Sick

1. On the anointing of the sick. 2. When and by whom the anointing of the sick was established. 3. Whether this sacrament can be repeated.

PART XVI

On the End of Man and Those Who Seek that End

1. On the dying. 2. On the departure of souls. 3. On the punishment of souls. 4. On the places of punishment. 5. On the nature of the torments of hell. 6. On taking care of the dead. 7. To whom there may be benefit after death or how that is of benefit which is done for them. 8. On obsequies. 9. On the sacrifice for the dead. 10. To whom it is a benefit. 11. Whether souls know what things are being done in this world.

PART XVII

On the End of the World

1. On the time of Christ's coming at the very last. 2. On the last tribulation. 3. Why the devil is now bound. 4. Why he will be freed at the very last. 5. For how long will the last tribulation be. 6. On the coming of Elias and Henoah. 7. On the quality of the person, judge. 8. On the swiftness of judgment. 9. On the swiftness of judgment, continued. 10. On the swiftness of judgment, continued. 11. On the order of rising again. 12. How what has been written: "He shall judge the living and the dead," is to be understood. 13. On the resurrection of bodies, how or of what nature they will rise again. 14. On abortions and monsters: whether they rise again and of what nature they are. 15. On the manner of the resurrection. 16. An example of the things mentioned above. 17. That the bodies of the saints will rise again without blemish and incorruptible. 18. That infants will not rise again in that stature in which they died. 19. That all will rise again in the same stature which indeed they had or were to have in the perfect or youthful age. 20. Whether the bodies of the wicked will rise again with their vices and deformities. 21. How earthly bodies will abide in heaven. 22. Of what nature the judgment will be. 23. That God uses our conscience as a witness for judging us. 24. How God judges in the present. 25. How God judges in the present, continued. 26. How God judges in the present, continued. 27. How God judges in the present, continued. 28. Where the saints will be corporeally when the world will burn.

PART XVIII

On the Renewing of the World

1. On the renewing of the world. 2. How the eternal punishment of the evil will benefit the good. 3. That the good will see the evil, not the evil the good, and on the second death. 4. That the evil will always live for this purpose, that they may always die. 5. That eternal fire will not torture all equally. 6. That eternal fire will not torture all equally, continued. 7. That eternal fire will not torture all equally, continued. 8. How it is just that eternal punishment be paid for a temporal sin. 9. How it is just that eternal punishment be paid for a temporal sin, continued. 10. How it is just that eternal punishment be paid for a temporal sin, continued. 11. How the devil is now being tormented and how he will be tormented in the future. 12. How the devil is now being tormented and how he will be tormented in the future, continued. 13. That after the damnation of the wicked, the saints recognize more fully the grace of God. 14. That, after the evil have been damned, the saints will enter upon eternal life. 15. How the just will not then have pity for the evil. 16. On the wisdom of God. 17. What is the difference between seeing and believing. 18. On the corporeal and spiritual visions in the future. 19. Whether our thoughts there will be changeable. 20. Of what nature and how great will be the future felicity and

blessedness. 21. That true blessedness consists of three things. 22. That for the saints in the future the memory of the past will conduce not to pain but to joy.

This work of Hugh's is the first complete theological treatise of the mediaeval schools, and it is likewise the most literary of all the many contemporary works dealing with the same subject. It is to be noted that Hugh of St. Victor used the word *sacramentum* in a broad sense to include natural mysteries as well as supernatural mysteries, sacramentals as well as sacraments. According to Michel, Hugh appears to have been the first to establish the distinction between sacraments in the strict sense and sacramentals. He is careful to point out the diverse senses of the term. See especially Book I, Part IX.

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