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Biblical Interpretation in Basil of Caesarea's *Asketikon*¹

1. Introduction

During the second half of the fourth century AD central Asia Minor witnessed a remarkable development of the monastic movement. The example of other regions where the monastic life had already earlier begun to flourish, the role played by Eustathius of Sebaste as the proponent of a rigorous, strong form of asceticism independent of church structures and the active involvement of the family of Basil of Caesarea and Gregory of Nyssa can be singled out as formative elements. With hindsight it can be seen that in particular the role of Basil of Caesarea has been determining for the way in which the organisation of monasticism on Anatolian soil took shape. Drobner formulates it as follows:

"Basilus' grösste und bleibende Leistung, die ihm zu recht den Ehrentitel 'Vater des östlichen Mönchtums' eintrugen, bestanden in der kirchliche Integration des Überzogenen und kirchenspalterischen asketischen Enthusiasmus, der theologischen und geistlichen Grundlegung seiner innerkirchlichen Funktion sowie seiner Ordnung in den Mönchsregeln."²

Basil's role as organisator of Cappadocian monasticism was inspired by what he had seen during his travels to Syria, Palestine and Egypt and was grounded in his own experience with the monastic lifestyle in Pontus. His dealings with the monastic movement as ascetic, inspirator, organisator and bishop resulted in a considerable number of writings, a veritable *corpus asceticum*.³ These writings have in common that they have grown organically and do not aim at being a systematic, synthetic handbook of the monastic life. In all of them the Bible is omnipresent. Yet, a systematic study of the role of biblical quotations and allusions in Basil's *corpus asceticum* to the best of my knowledge does not exist to date. In this article I offer a first investigation of the longest of these

1 Thanks are due to Hajnalka Tamas for her assistance in the preparation of this paper esp. section 2). All translations of the *Asketikon* are taken from SILVAS, *Asketikon*. LR = Long Rules; SR = Short Rules.

2 DROBNER, *Patrologie*, 289 f.

3 Besides the *Asketikon* (including its various introductions), also the *sermo de iudicio dei* (CPG 2885), the *sermo de fide* (CPG 2886), the *regulae morales/Moralia* or *Ethica* (CPG 2877), some of the *Letters* (e.g. 2 and 22) are counted among Basil's ascetical writings. By extension also the "sermone ascetici" (CPG 2888–2894) may be included.

writings, the so-called *Asketikon*. In fact, *Asketikon* is an umbrella term for three entities: (1) the so-called *Small Asketikon*, comprising 203 questions and answers; (2) the so-called *Great Asketikon*, comprising the Longer Responses (LR; 55 Q&A; *regulae fusius tractatae*) and (3) the *Shorter Responses* (SR; 313 Q&A; *regulae brevius tractatae*), whereby 'shorter' and 'longer' do not indicate the number of questions treated but the length of the answer. Understanding the genesis of the *Asketikon* and the form in which it presents itself to us today is a quite complicated matter. But it is a *conditio sine qua non* to come to a correct assessment of the role the Bible plays in it. In what follows I will first present the historical genesis of the *Asketikon* in some detail, then study the use of the Bible at the macro-level of the writing as a whole and conclude with a more detailed analysis of a section from LR 7.

2. Genesis and Text of the *Asketikon*: A Brief State of the Art

The redaction history of Basil's *Ascetic questions*⁴ comprises four significant moments. In the period 363–365, Basil works on the *Small Asketikon*. The material was provided by the discussions he had with the monks of the Pontic communities about reforming the monastic life. In its final form, the *Small Asketikon* numbered 203 questions.⁵ It survived only in a few Greek fragments,⁶ in a Syriac translation and a Latin translation⁷ attributed to Rufinus (known as the *Regula Basili*).⁸ In 370, Basil composed the earliest version of the *Great Asketikon*.⁹ It integrated the *Small Asketikon*. In the process of redaction, the material of the *Small Asketikon* was redistributed, in general with little editorial touch. Only its first 11 questions were fragmented, relocated and embedded into a series of more developed answers – the part that was to become the Longer Responses.¹⁰ Thus, though it only survived in

4 The name is taken from GRIBOMONT, *Ascétiques*, 3.

5 SILVAS, *Asketikon*, 2.

6 FEDWICK, BBU III, 2–4 lists the manuscripts containing Greek fragments.

7 GRIBOMONT, *Ascétiques*, 95. The competition with the longer recensions eliminated the *Small Asketikon* from circulation. The Syriac translation, rather unfaithful to its original, is dated earlier than Rufinus' Latin translation. Fedwick, BBU III, 2–46: Rufinus adapts rather than faithfully translates his model (4); Syriac translation came about probably during Basil's lifetime (43).

8 ZELZER, *Regula*.

9 VOGUÉ, Rules 50–51; SILVAS, *Asketikon*, 2 (Basil works continuously on the augmentation of the *Small Asketikon*, as new situations had to be dealt with; in 368–369, in particular, during a visit to Pontus, a new body of questions and answers was recorded, which he integrates into the *Asketikon* definitively in 370, after his election as bishop of Caesarea).

10 VOGUÉ, Rules, 51. GRIBOMONT, *Ascétiques*, 240–252 treats in detail the relationship between these questions and their correspondents in the different manuscript recensions of the Longer Responses.

translations (and in Rufinus' case often rather free translations!) it is possible to retrace quite precisely the Greek text of the *Small Asketikon* in the extant versions of the *Great Asketikon*.

From this primitive *Great Asketikon* two later recensions derive: the Pontic recension, edited at Anissa and targeting primarily the ascetic communities of Pontus; and the Caesarean recension, developed in the milieu of the *Basiliad*, the monastery founded by Basil in Caesarea.¹¹ Together with the primitive text, they circulated simultaneously during Basil's lifetime. They are the result of progressive expansion, re-working and addition of new material available from the records of Basil's renewed discussions with monks. The differences between the Pontic and the Caesarean version are due to the fact that some of the questions and answers responded to specifically local situations, as well as to Basil's editorial activity. Indeed, Basil subjected the *Great Asketikon* circulating in Pontos (= the Pontic recension) to repeated revisions. The last one occurred in 375–6; it structured the material in two parts, the Longer and the Shorter Responses, the latter being organized thematically.¹² In comparison, the Caesarean recension delivers the same material in one block,¹³ does not exhibit any thematic arrangement of the Shorter Responses, and contains 27 new questions (equally shorter responses) not present in the Pontic version.

Both the Pontic and Caesarean versions of the *Great Asketikon* are characterized by alternating distributions into questions. With regard to the Longer Responses the material and its order of delivery remains essentially the same, though the number of questions fluctuates across the various recensions (the reconstructed number of various recensions alternates between 18, 20 and 41). This is different with regard to the Shorter Responses, where there is more difference in the material included. The Shorter Responses included in the Pontic version 287 questions and 313 questions in the Caesarean version. Moreover, with regard to the Caesarean version we know from some

11 FEDWICK, BBU III, 58–62, claims that the ms. Library of the Ecumenical Patriarchate in Istanbul 105 (97), nr. i225 on his list, preserves the text least subject to later editing. It comes from the *Basiliad*; yet it is not the version collated by the Scholiast, pace SILVAS, *Asketikon*, 10, who maintains that Fedwick associates ms. 105 with the Scholiast's Caesarean model. Fedwick instead identifies the Scholiast's Caesarean manuscript with another recension, his 'K', equally originating in Caesarea, but the second part of which (the Shorter Responses) preserves traces of editing. Cf. FEDWICK, BBU III, 612 and the notes 30–32.

12 Vs. FEDWICK, BBU III, 87 and 614, who maintains that the editorial interventions are not by Basil; SILVAS, *Asketikon*, 3 and 144, argued that the revision was carried out during one of Basil's visits in Pontus; at this moment, Basil, or perhaps an editor – maybe his brother Peter – organizes, under Basil's supervision, the Shorter Responses into thematic blocks. GRIBOMONT, *Ascétiques*, 277 f and 300 f considers that the so-called *Hypotyposis* (a corpus of ascetic works consisting of the *Moralia*, the *Great Asketikon* distributed into Longer and Shorter Responses and Letters 173 and 22) was sent (my highlight) by Basil to Pontus around the same years. Cf. also LÈBE, *Règles*, 18–19. FEDWICK, BBU III, 587, maintains that the version of the *Asketikon* as included in the *Hypotyposis* was probably the primitive *Great Asketikon*, not tampered with by divisions or thematic groupings.

13 FEDWICK, BBU III, 46 and 62.

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manuscripts about the existence of 5 other questions, named *extravagantes*.¹⁴ However, the distribution into questions which became the standard in modern editions is derived from a 6th century Byzantine recension of the *Great Asketikon*, named by Jean Gribomont the 'Vulgate'.¹⁵ Its author, the Scholiast, collated all three recensions of the *Great Asketikon* extant at the time:¹⁶ one manuscript from Pontus, one from the *Basiliad* in Caesarea, and one circulating in *Oriens* (Antioch). The first two are roughly equivalent to the final stages of the above-mentioned Pontic and Caesarean recensions. The Scholiast also provided his edition with a series of scholia (whence his name) meant to explain his editorial choices. He took as basis the Pontic recension, which he supplemented with the Shorter Responses specific to the Caesarean recension; he also split the Longer Responses into a greater number of units. Thus, the Vulgate has 55 Longer Responses and 313 Shorter Responses.

This intricate redaction history,¹⁷ comprising several versions deriving, at least in their content, from Basil's pen, presents modern scholars with a serious challenge in choosing the best text. The dispute focused around the Vulgate and the Caesarean version. In one of the most recent monographs published on Basil's *Asketikon*, Anna M. Silvas summarizes the problem as follows:

"Which is preferable, an interim arrangement of the *Great Asketikon* undoubtedly to be traced to Basil himself? [= Caesarean version, n.a.], "or a version incorporating Basil's own final editorial stamp, together with some later rearrangements which do not affect the content?" [= Gribomont's Vulgate, n.a.].¹⁸

Modern editions and translations follow the Vulgate distribution into 55 Long Responses and 313 Short Responses. Still, Gribomont already expressed reservations in its regard, on account of the Scholiast's editorial interventions. In general, these affect the reorganization of the Long Responses under 55 headings, but, more importantly for the present paper, the Scholiast seems to have occasionally applied corrections to a (rather small) number of Scriptural citations.¹⁹ Gribomont expressed his preference for the Caesarean recension;²⁰

14 GRIBOMONT, *Ascétiques*, 6.

15 GRIBOMONT, *Ascétiques*, 4.

16 GRIBOMONT, *Ascétiques*, 158-164.

17 The *Great Asketikon*, in its different recensions, was translated into several languages: Coptic, Arabic, Armenian, Georgian, Latin, in old Slavonic and middle Slavonic languages. FEDWICK, *BBU III*, 177-298, describes them in detail.

18 SILVAS, *Asketikon*, 13-14.

19 GRIBOMONT, *Ascétiques*, 232-235 and 325. The editor intervened there where Basil attributed the quotation to the wrong person (e.g. LR 17, Eccl. 7:9, Scholiast attributes it to Solomon; SR 293, John 3:36, attributed to Christ, Vulgate corrects the attribution to John the Baptist). Overall, the interventions concern the 'normalization' of scriptural citations according to one version of the Bible he had at hand.

20 GRIBOMONT, *Ascétiques*, 235-236 (preference for S, the Studite family, which, according to pg. 162, preserves the text of this Caesarean recension).

in this regard he was followed by Fedwick.²¹ Silvas, for her part, sought to vindicate the Scholiast, as it preserves, in her words, "the last state of reordering mandated by Basil himself".²² In a 1979 article, Adalbert De Vogüé highlighted the internal coherence of the Longer Responses, which represent a carefully and gradually developed discourse that proceeds from the general fundamentals of the ascetic life to its particular casuistic.²³ Such intentional structuring, in De Vogüé's words, both logical and chronological, cannot be but the work of Basil himself.

Concluding, what text did Basil's final editorial stamp left us, as far as reconstruction is possible? The Pontic recension of the *Great Asketikon*, most developed from the editorial point of view, begins with an extensive Prologue, which possibly integrated a (now lost in independent form) protreptic written by Basil. It insists that *askesis* is the fulfillment of all the commandments, a continuous labor to do the will of God which should be carried out by all Christians who wish to be saved. The Prologue thus encloses the fundamental principle on which the entire *Asketikon* rests: conformity to the Scriptures, as commandments of God, are the essence of Christianity. The authentic Christian life, therefore, cannot but be grounded in the Scriptures. This Prologue does not have a corresponding text in the *Small Asketikon*. Basil added it to the *Great Asketikon* at a later instance, and meant it to be the key according to which the main body of text should be read.

After the Prologue follows the series of Longer Responses which are arranged in thematic blocks. They deal with the establishment of the ascetic community and its principles of conduct with respect to the outside world; then follow responses about the intra-community relationships, all revolving around the primacy of good order in Christian life.²⁴ Named Longer Responses on account of their length and in-depth treatment of each question, these chapters of the *Great Asketikon* are, in fact, more similar to smaller-size expositions,²⁵ whereby Basil heavily re-worked the records of his conversations with monks. In spite of their guise as question-and-answers, they preserve traces of other sources used by Basil (written as well as oral):²⁶ first and foremost, the *Small Asketikon*, but also homilies (as the protreptic in the Prologue of the LR), pieces of heavy literal-rhetorical nature, possible treatises

21 FEDWICK, BBU III, 611.

22 SILVAS, *Asketikon*, 14.

23 VOGÜÉ, *Rules*, 75.

24 VOGÜÉ, *Rules*, 52–74, identifies the following thematic blocks (the chapter division is that of the Vulgate): Part 1: obedience to commandments (Prologue – LR 7); renunciation (LR 8–15); mastery over the appetites (LR 16–23). Part 2: good order in the community (LR 24–36); work (LR 37–43); the duties of superiors (LR 43–54); the use of medicine (LR 55).

25 GRIBOMONT, *Ascétiques*, 240.

26 SILVAS, *Asketikon*, 140.

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The Shorter Responses are also introduced by a Prologue, which reproduces, with minimum additions, the first 11 chapters of the ancient prologue of the *Small Asketikon*. It not only argues for the legitimacy of seeking and giving ascetic instructions, but pleads, equally on Scriptural grounds, for its very necessity.²⁸ Beyond the common teaching of the Church, the devote Christian should privately inquire, and the authorized teacher should answer, both in matters of orthopraxis and orthodoxy.²⁹ Thus, the prologue ensures the authoritative character of the Shorter Responses as legitimate guidelines offered by a verified interpreter of the Scriptures.

As has been mentioned, Basil, in his final editorial revision, grouped the Shorter Responses in thematic blocks. The Pontic recension numbered 12 of these, to which the Vulgate added a 13th, found in the Caesarean manuscript. To this last group belong also the 5 *extravagantes* which did not find their way into the Vulgate.³⁰ Similar to a collection of casuistic, the responses offered in this second part of the *Great Asketikon* are more circumscribed by specific parameters. They treat various aspects of the Christian life, from repentance to work and relationship with the members of the community and with outsiders. As Basil's ascetic preaching carried its fruits in the growth of ascetic communities, both spiritually and in numbers, an entire array of new situations had to be dealt with, from matters of survival, to the genuine fulfilling of the Scriptural commandment – which, ultimately, depends on its correct interpretation. The conceptions laid down in the Longer Responses are presented in the Shorter Responses from a more practical point of view, 'in action' as it were.

Echoes of doctrinal disputes surface throughout the *Great Asketikon*. First and foremost, it should be mentioned that Basil's conception on asceticism was shaped already in the *Small Asketikon* by the reactions against the monasticism of the Eustathian type. Silvas illustrated how the decrees of the Council of Gangra were interiorized by Basil, who advocates, e.g. the cenobitic communities against the wandering ascetics (LR 7), the practice of

27 All examples are extracted from SILVAS, *Asketikon*, 140.

28 *SRProl.* 6: in order to attain perfection, both common Church teaching and private seeking of ascetic advice are indispensable. Here Basil refers to 2 Tim 3:17, SILVAS, *Asketikon*, 271–272.

29 *SRProl.* 6: "concerning the soundness of faith and the truth of the way of life according to the Gospel of our Lord Jesus Christ", SILVAS, *Asketikon*, 272.

30 CLARKE, Basil, 64, identified 13 series: repentance and conversion (SR 3–20); sins (SR 21–84); poverty (SR 85–95); duties of the superiors (SR 96–113); obedience (114–125); fasting (126–140); work (141–156); interior dispositions (157–186); relations with family (187–190); the virtues taught by Scripture (191–238); moral exegesis of Scriptural passages (239–278); miscellanea (279–286); the Caesarean supplement (287–313). GRIBOMONT, *Ascétiques*, 205–206, reduced the relations with family and the virtues to one single series. VOGÜÉ, *Rules*, 79n8, adds to the last series from Gribomont's list the *extravagantes*. (I kept Clarke's division, as it is reproduced by SILVAS, *Asketikon*, 16, and added to the 13th series the *extravagantes*).

moderation against hyper-ascetics and enthusiasts (inclusion of all food in diet, SR 137, moderate clothing, SR 50), strict obedience to the superior and collaboration with the secular Church (SR 187), etc.³¹ But considerations on pneumatology are also to be found in the text. Among the Shorter Responses, in some of the questions which touch to the interpretation of Scriptures, traces of Messalianism are corrected by Basil's answer.³²

In what follows we will rely for our analysis on the Greek text of the *Asketikon* as it is included in Migne's *Patrologia Graeca* 31, which formed the basis of the translation by Anna Silvas and, before her, for the one by Monica Wagner in the Father of the Church-series.³³ The text of the *PG* is the basis on which the following considerations of the use of the Scriptures in Basil of Caesarea's *Asketikon* rest.

3. Scripture in the *Asketikon*: Only Ornamentation?

The first questions about the use of the Bible in the *Asketikon* are immediately linked to the gradual genesis of the final text as we have it before us now. The first theoretical possibility to be considered is that Scriptural borrowings were a kind of secondary ornamentation, belonging to the later developments of the corpus. The monastic rules would then first have been succinct texts which in later phases of the redaction process were embellished with Scriptural material without contributing much to the content. This possibility can be rejected quite easily on two grounds.

Firstly, the role of the Scriptures in the *Asketikon* is simply too fundamental to reduce it to later embellishments. Judging by the carrying out of the principles set down in the Prologue of the Longer Responses, the entire *Great Asketikon* emphasizes the role of the Scriptures in Christian, ascetic life. Basil's very definition of *askesis* revolves around the idea of holistic conformity to the Scriptures (*askesis* is genuine orthopraxis, and represents a duty to all the Christians). This idea is Basil's guiding thought even when he answers the variegated multiplicity of the questions addressed in the Shorter Responses. It should be noted that these are in no way less scriptural than the Longer Responses. The statistics of Biblindex,³⁴ based on the *Biblia Patristica* 5, show that the Shorter Responses count 1253 citations over against the 644 of the Longer Responses. This amount is hardly surprising, if we take into

31 SILVAS, *Asketikon*, 25–28.

32 GRIBOMONT, *Ascétiques*, 206, speaking of SR 191–238, dealing with the interpretation of Scripture.

33 WAGNER, Basil.

34 To be consulted at <http://www.biblindex.mom.fr>.

account that quite a number of the Shorter Responses deals with how a particular Scriptural commandment should be understood.

Secondly, in its biblical undertone the *Great Asketikon* is not introducing something new in Basil's thought. Already the *Small Asketikon*, with its overload of Scriptural citations, was a practical consequence of the shift in Basil's conception on asceticism. Basil had started as a solitary enthusiast but quickly became a most vehement advocate of cenobitism, in particular, the model of the double monastery, i.e. a community of monks and one of nuns living in monasteries in each other's vicinity. This shift towards cenobitism runs parallel with his growing awareness of the role of the Scriptures in the Christian life. The process may be best observed in Basil's correspondence.³⁵ Consider, for example, the opposition between Letters 4, 2 (358 A.D.) and 22 (365 A.D.). The growing prominence of the Scriptures gradually eliminates all the references to the Hellenistic type of asceticism (philosophical retreat); Letter 22, written shortly after the completion of the *Small Asketikon*, summarizes its tenets, setting all from the very first sentence under the sign of conformity to the Scriptures. Another work closely pre-dating the *Small Asketikon* points in the same direction. In ca. 359–361, Basil writes, together with Gregory Nazianzen, the *Moralia*: a collection of rules summarizing the Scriptural commandments, with florilegia of biblical citations attached as support to each rule.³⁶ Perhaps the source of the biblical citations in the *Asketikon* is the *Moralia* and not Scripture itself – a fact that, according to Gribomont, would explain the constant error of attribution to various authors of scriptural books.³⁷ Whatever the case, the *Moralia* shows that Basil interiorized Scripture and had transformed it into the most solid pillar of his teaching by the time he began touring the ascetic communities in Asia Minor and offer them his advice – which would provide him with the material for the *Small Asketikon*.

In sum: The use of Scriptures has been of great importance from the very start of Basil's involvement with monasticism, both in his personal experience and in the leadership role as reformer and organisator (bishop) which he has been gradually developing. Thus, also when it comes to the use of the Bible, the *Asketikon* as we have it now today, should be seen as the final result of a gradual process of genesis which goes back to Basil's very first involvement with the monastic life.

35 SILVAS, *Asketikon*, 86–89. She analyzed letters 1, 14, 4, 2, 22 (in chronological order), dating from the period 356–365.

36 GRIBOMONT, *Ascétiques*, 257 f, considers it composed around 360, on the basis of its mention in ep. 6 of Gregory of Nazianzus. Contrary, Fedwick believes that the *Moralia* were written after Basil's election as bishop, between 372 (371) and 375. FEDWICK, *Chronology*, 14. In his study published in the same volume, immediately after the above-quoted article of Fedwick, Gribomont maintains his earlier position, arguing for a date between 360 and 364. GRIBOMONT, *Notes*, 41 f.

37 GRIBOMONT, *Ascétiques*, 231n27.

4. Scripture and the Gradual Genesis of the Asketikon

4.1 Transfer Small Asketikon – Great Asketikon

At this point, therefore, we have to address the question of the relationship between the *Small* and the *Great Asketikon* as far as the use of Scripture is concerned. What role does Scripture play in the *Small Asketikon*, and how does it change in the *Great Asketikon*? How is the text of the *Small Asketikon* integrated in the *Great Asketikon*?

The general (and quite rudimentary!) statistics in the Biblindex count 973 citations in the *Small Asketikon* over roughly 1927 in the *Great Asketikon*, which is about twice as much. The two lists do not overlap entirely; that is, not every Scriptural quotation in the *Small Asketikon* found its way into the *Great Asketikon*; in addition, the latter brings an entire string of new citations which serve to sharpen or nuance Basil's argument.³⁸ The differences in the two lists are due partly to Rufinus' translation technique, partly to Basil's intentions in using the text of the *Small Asketikon*.³⁹ Thus, for example, Rufinus tends to extend the biblical quotations, or to give the paraphrases greater precision by quoting the exact words of the Bible. At the other end, in working the material of the *Small Asketikon* into the *Great Asketikon* Basil himself drops and adds some Scriptural content. His choices appear to be motivated either by changes in the argumentation (introducing new arguments, nuances to the old ones), or by a desire to highlight how the argument is interwoven in the Bible.

4.2 New Scriptural Content in the Great Asketikon

Thus, Basil's treatment of Scriptures with respect to the *Small Asketikon* is complex. Although any comparison between the two versions of the *Asketikon* should allow for Rufinus' designs and those of the editor of the Vulgate,⁴⁰ some trends characteristic of the *Great Asketikon* are so deeply inherent to its discourse, that they cannot be regarded but as Basil's work.

Firstly, there are a number of Scriptural passages that are important in the *Small Asketikon* that become even more prominent in the *Great Asketikon*. Indeed, already the *Small Asketikon* showed preference to some passages,

38 SILVAS, *Asketikon*, 131: "It is far more characteristic of Basil to use the earlier text as a springboard to rearrange, amplify and re-express his teaching, sometimes to a considerable degree [...] The adaptations are largely aimed at accentuating the exhortative and persuasive value of his text. Usually they affect his doctrine only in nuances, not in substance".

39 The following considerations are extracted from SILVAS, *Asketikon*, 124–129 (Rufinus), 135–137 (Basil).

40 Rufinus' contribution was mentioned in the previous paragraph; for the Vulgate and its slight modifications on Scriptural level, see above.

which were quoted several times.⁴¹ For example, from the OT, Basil appeals frequently to Ps 7:10, or Ps 119:163; from the NT, to the Gospels of Matthew and John, the Pauline letters (especially 1 Cor) on a wider scale, and to a rather small number of favored citations from the other books (e.g. Matt 18:15 and 18:17; Matt 22:39; John 6:38; John 14:15; 1 Cor 5:11; 1 Cor 7:24; 1 Cor 10:31). Other passages in this category are: Luke 12:48, Acts 4:35, Rom 2:23, 2 Cor 7:11, Eph 4:29, Phil 2:8). The *Great Asketikon* will maintain and even give a more prominent place to these Scriptural "stock motifs". It should be noted that in the *Great Asketikon* the NT receives even more weight as source of stock motifs. The Gospel of Matthew and 1 Cor maintain their privileged status, but the Gospels of Luke and John, as well as Romans and Ephesians are more frequently and powerfully present.⁴²

Secondly, some of the citations represented rather poorly in the *Small Asketikon* grow to the center of Basil's discourse, their number increasing substantially in the *Great Asketikon*. Such are Phil 2:3 (7x over 2x in SA), or 1 Cor 14:40 (8x over 2x in SA), but the Gospel of Matthew contributes to this stock too, with, e.g. Matt 10:10 (6x over 2x in SA) and 5:16 (6x over 1x in SA).

Finally, Basil introduces a series of citations not found in the *Small Asketikon*, many of them having a prominent place: the absolute leader in this category is 2 Tim 3:16, quoted 10 times throughout the *Great Asketikon*, both in the Longer and the Shorter Responses. With this occasion, the range of passages from the Gospel of Matthew to which Basil frequently appeals is also widened with four entries, Matt 3:8, Matt 6:2 (5x each), Matt 6:21 and Matt 18:20 (4x each).

These three trends confirm the constancy of Basil's immersion in Scriptural thought. The new material is not brought into the text of the *Great Asketikon* merely from a desire to illustrate with more amplitude one argument or the other, albeit this case occurs at times (e.g. LR 2 and 7⁴³). On the contrary; much of it corresponds to issues specific to the *Great Asketikon* or receiving a more lengthy treatment in it.

4.3 Borrowings on the Level of the End-text of the Asketikon

What does this bring when looking at the *end-text* of the *Asketikon*? A listing of the 146 Scriptural verses that occur at least three times in the *Asketikon* is revealing in this respect (see Appendix 1). The dominance of the NT writings is

⁴¹ The statistics in this paragraph are based on data retrieved from Biblindex.

⁴² In the sense that of these books many passages cited with great frequency; in contrast with, e.g. 2 Tim, from which only 3 stock borrowings were identified, but which offered one of the most recurrent citations, 2 Tim 3:16.

⁴³ SILVAS, *Asketikon*, 135–136.

overwhelming: of the 146 most quoted verses only 13 derive from the OT. Matthew and Luke and to a lesser extent John are the Gospels most visibly present in the list. Of the Corpus Paulinum 1 Corinthians is prominently present. A more focused result one gets by looking at the passages occurring 6 times or more. This list consists of only 18 Scriptural passages, only one of which from the OT (Ps 119:63: "Iniquity I hate and abhor, but I love your law"⁴⁴). All the passages from the NT that occur very often do have a clear link with asceticism and ascetical practices, with the monastic life in all its richness and challenges. They are all brought together in Appendix 2 at the end of this article. Consider for instance Matt 10:9–10: "Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals, or a staff; for labourers deserve their food". It is easy to see how this functions in the context of monastic rules. The same applies to Matt 18:15: "If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one." It is easy to see that this verse is applicable in a cenobitic context. But this is also true for the other verses cited 6 times or more by Basil.

But which verses Basil is inserting in his discourse most frequently? The "top-3" is as follows:

- 1) 1 Cor 10:31: "So, whether you eat or drink, or whatever you do, do everything for the glory of God". This verse occurs 14 times, albeit not always quoted in its entirety.⁴⁵
- 2) Eph 4:29: "Let no evil talk come out of your mouths, but only what is useful for building up, as there is need, so that your words may give grace to those who hear". This verse occurs 13 times, but not always completely.⁴⁶
- 3) 2 Tim 3:16–17: "All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work". These verses occur 10 times.⁴⁷

Yet, one should be careful with such statistics. Firstly, these oft-cited passages do only represent a minority of all the passages quoted: certainly not more than 25 %. Secondly, sometimes passages are blended into one. E.g. in SR 57:

"But if the condemnation and the rebuke from the many is not enough for his conversion, as it was for the Corinthian (2 Cor 2:6), then he should be regarded as the Gentile and the tax-collector (Matt 8:17)."

44 SR 5, SR 10, SR 11, SR 12, SR 174, SR 296.

45 LR 5, LR 17, LR 20, LR 55; SR 72, SR 138, SR 139, SR 195, SR 196, SR 220, SR 223, SR 276, SR 299; Extrav. 315

46 LR 32, LR 37; SR 18, SR 21, SR 23, SR 108, SR 165, SR 189, SR 208, SR 220, SR 266, SR 278, SR 304.

47 LR Prol, LR 1; SR 1, SR 95, SR 208, SR 224, SR 267, SR 298; Extrav. 314, Extrav. 318.

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Thirdly, one paraphrase can point back to several passages at the same time (in the Synoptic Gospels but also because of vague allusions⁴⁸). Fourthly, we have to do with unqualified references. A closer look is often revealing. With 10 occurrences 2 Tim 3:16 is one of the verses most often quoted by Basil. Given the content of the verse one would be inclined to think that it is really a verse that is part of the Scriptural foundation of Basil's ascetical theology. This is, however, clearly not the case. Basil seems only interested in the first words of the verse: all 10 times it occurs in his writings is because it mentions "the God-inspired nature of Scripture".

5. A Case Study: LR 7 and the Scriptural Foundation of Cenobitism

So far we have been considering the way Scriptural borrowings contributed to the *Asketikon* as a whole. Now it is time to move to the micro-level of the individual sections and consider into greater detail exactly how Scriptural borrowings are functioning within the overall argument deployed. As a test-case I choose the seventh chapter of the *Long Responses*.⁴⁹ The heading describes the issue to be discussed as follows:

"That it is necessary to live together with those who have the same goal of pleasing God and that the solitary life is difficult and dangerous."

The formulation of the quaestio, integrally taken with only minute additions from the *Small Asketikon*, makes clear that this is an either-or-issue: once somebody is convinced that he wants to withdraw from society, from "those who hold the commandments of the Lord in contempt", it must be decided whether he wants to live privately by himself or to live with brothers of the same mind, that is, who have chosen the same goal of piety.⁵⁰ Solitary ascetic life or cenobitism, this is the choice. In the comparatively long response, Basil offers a carefully composed and well-structured argument in favour of cenobitism.

The extensive discussion which is the response to the quaestio is well-structured. Key-words such as *πρῶτον μὲν*, *ἄνευ δὲ τούτου*, *ἔπειτα*, *καὶ δέ* and the like signal each new step in the argument. This structure is largely already present in the *Small Asketikon* but considerably enlarged in the final version of the *Great Asketikon*. Besides the structure the *Small Asketikon* provided also large chunks of material. In essence all of Basil's arguments are already present in the *Small Asketikon*. The same applies for quite a few important Scriptural

48 SILVAS, *Asketikon*, 158: LRPröl 4.

49 PG 31, 927–934; SILVAS, *Asketikon*, 180–186.

50 PG 31, 928, B14-C3: Ἐπεὶ οὖν ἐπληροφόρησεν ἡμᾶς ὁ λόγος, ἐπικίνδυνον εἶναι τὴν μετὰ τῶν καταφρονητικῶς ἔχόντων περὶ τὰς ἐντολὰς τοῦ Κυρίου ζωὴν, ἀκολουθῶς μαθεῖν ἀξιοῦμεν, εἰ χρὴ τὸν ἀναχωρήσαντα τούτων ἰδιάζειν καθ' ἑαυτὸν, ἢ ὁμόφροσιν ἀδελφοῖς καὶ τὸν αὐτὸν σκοπὸν τῆς εὐσεβείας προελομένοις συζῆν.

quotations. The gist of LR 7 was already present in the SA but received ample elaboration and development in later stages of the redaction, the final result of which we now have before us as the *Great Asketikon*. In what follows I will survey Basil's arguments and indicate how Scriptural borrowings are contributing to the tissue of the text. I will also indicate at which stage of the genesis of the text the Scriptural verse in question was included in the text.

"I observe that a life spent in company with those of the same mind, will and purpose is of greater advantage in many ways" (= *Small Asketikon*).

With this apodictic statement "one of the strongest arguments for community life over solitary life ever mounted in Christian literature" (Silvas) opens.⁵¹ The first element (πρῶτον μὲν) of the argumentation brought forward draws on common sense. When it comes to bodily needs and livelihood, nobody suffices for himself alone; we need each other for the provision of the necessities of life. Example: a foot has its own powers but needs the other limbs to fulfil its activity. The foot is compared to the solitary life, valuable but ineffectual in itself as it is.

All of this is, with a very few small additions, present in the *Small Asketikon*. On the level of the *Small Asketikon* the argumentation occurs entirely on the level of common sense. In the *Great Asketikon*, however, Basil adds at the end of this paragraph an explanation for the ineffectual character of the solitary life, which he finds in the Scriptures. It is ineffectual "because God the Creator ordained that we have need of each other, as it is written, so that we associate with one another." Basil may allude here to Gen 2:18, possibly Sir 13:16 or 1 Cor 12:25. More important is that here, on the level of the *Great Asketikon*, Scriptural proof is adduced for a point already well made on the level of the *Small Asketikon*. Apparently Basil considered it necessary to underscore in the later stages of redaction that the solitary life is against creation as it was intended from the start.

In addition to this, Basil adds a second element, "the very character of Christ's love does not permit an individual to seek his own interests". Love is not only concerned with one's own interests but also includes the interest and advantage of the others. The thought is already present in the *Small Asketikon* but is expanded in the *Great Asketikon*. 1 Cor 13:4 ("Love seeks not its own") is the crown testimony. It is already quoted in the SA. The expansion in the *Great Asketikon* opposes this to the solitary life which is only concerned with the "private service to individual needs" and hence is "flagrantly at war with the law of love". The Apostle, Basil adds in the redaction phase of the *Great Asketikon*, who fulfilled this law of love "when he sought not his own advantage but that of the many, that they may be saved" (a quote from 1 Cor 10:33). Paul's example and a Scriptural quotation

51 SILVAS, *Asketikon*, 181 note 149.

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serves to reinforce the point already made in the *Small Asketikon* to strengthen the opposition between the lawfulness of the cenobitic life versus the unlawfulness of the solitary life.

Tertio. "Furthermore, the individual does not easily recognize his own faults [...] for he has no one to reprove him [...] and [...] it can easily happen to him as it is written: Woe to one alone, for should he fall there is no one to raise him up (Eccl 4:10)." This one sentence, including the quote from Ecclesiastes, comes from the *Small Asketikon*. In the GA it is considerably expanded to more than double length. The idea is introduced that the reproving should happen "with gentleness and compassion". While criticism from an enemy may help, it is carried out more adeptly by one who has sincerely loved. "For he who loves, is diligent in discipline" (Prov 13:24). And such a person is difficult to find in solitude. So here, at the level of the *Great Asketikon*, the quote from Proverbs helps to support a somewhat less direct argumentation in favour of cenobitism.

Fourthly, a somewhat more ingenuous argument is brought forward: the many commandments are more easily fulfilled by many living together but not at all by one person alone for in fulfilling one commandment another is hindered. The *Small Asketikon* gives the obvious example from Matt 25: how is the solitary to visit the sick and welcome the stranger at the same time? And where is he going to maintain the zeal to do all these things? According to Basil, a monk preferring the solitary life may end up in bypassing the greatest commandment (Mark 12:31) leading to salvation: to feed the hungry and to clothe the naked. Here Basil's argumentation and his appeal on Mark seems a bit far-fetched.

Next, a similar argument is made, using the simile of the body. The ideal, Basil says, is that all are gathered by the same purpose and thus become one body with Christ as its head. If all the members of the body are in the Spirit in harmony with one another, this is by far the best and such a united body (of cenobitic monks) is most in agreement with the Lord's dispensation. Most of the material of this section derive from the *Small Asketikon*. This also applies to the Scriptural borrowings of this section: the theme of the body with Christ as its head, the idea that "we are all members of the other" and that it is impossible for the solitary living "to rejoice with the joyful and weep with those who weep" (Rom 12:5). The introductory sentence of this section has been rephrased for the *Great Asketikon*: the idea that all are gathered "in the one hope to which we were called" (Eph 4:4) has been added.

Furthermore – another variation on the same topic – no one is sufficient of himself to receive all the spiritual charisms. In order to receive them all and to be as a community as rich as possible, a large and diverse community is necessary. In this section 1 Cor 12:8 (list of charisms) and Rom 12:6 (they are given proportionally to each one's faith) are prominently present in support of the argument. Matthew 25:18 – 25 serves as a reminder of the danger of solitary life: a solitary is burying his charism instead of rendering them fruitful for the

entire community. This section got only minimal reworking and additions, including an oblique reference to Eph 2:19).

In general a quite consistent pattern emerges: in most of the sections the bulk of the material, including the Scriptural borrowings, is already present in the *Small Asketikon*. Most of the Scriptural material nicely flows into the argumentation and much of the quotations are somehow linked to the topic in question (be it charism, the body and its head or the limitations to recognise one's own faults). Hence not too much of surprises here. In the remainder of LR 7 Basil continues his argumentation in a similar way and with more or less the same pattern of substantial basis in the *Small Asketikon* and a not very substantial contribution of later reworking. In this manner the following elements are added to the argumentation in favour of the cenobitic life over against the solitary: (1) In the cenobitic way of life it is more easy to preserve the good things given to us by God; (2) It is safer for warding off the attacks of the enemy from without; (3) It is much easier for the sinner to withdraw from his sin because he is fearing the condemnation by the others of the community; (4) Praying together in group is more effective in rendering thanks to the Lord than solitary praying; (5) Among the dangers of solitary life there is first and foremost that of self-pleasing, as there is no external judgment by one's peers.

In his isolation the solitary ascetic will never recognize his shortcomings nor his progress because he is lacking all "material" means to accomplish the commandments (e. g. how to exercise humility if there is nobody before whom he must show himself humble?). The possible counterargument that the solitary can exercise these virtues by pondering the Scriptures and following the examples found therein is countered: it is like learning how to build without ever building anything. The Lord himself demonstrated this with his own life: he did not only teach by word but also by example.

LR 7 ends with an admonition. The monastic life in community, "the dwelling together of brothers in unity" (Ps 132:2) is a stadion, an ἀγών, a contest, a continuous training and practising of the Lord's commandments. The ultimate goal is the glory of God shining through human beings. This is what the Lord meant with his exhortation to let your light shine to other humans in such a way that they recognise God's glory (quotation of Matt 5:16). Finally Basil refers to the examples of the first Christian communities where all the believers were of one mind and soul and held everything in common property (quotations of Acts 2:44 and 4:32). This concluding section is saturated with Scriptural borrowings and gives a grandiose finale to this long defense of the cenobitic life.

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6. General Conclusions

In line with his previous writings and throughout the various stages of the genesis of the *Asketikon*, the Scriptures have been extremely important to Basil. They are much more than mere ornamentation in support of a point he would have made anyway. The Scriptures are opening an horizon. They seem not belonging to the past but appear as a source of inspiration in the present with an eye on the future. They are a continuous conversation partner of great authority that helps Basil to develop rules for the cenobitic monk to mould his life, to provide the cenobitic life with a theological foundation and to argue for its superiority over against the solitary ascetic life. In this exercise the writings of the OT are not absent but a clear dominance of the NT is visible. Our findings also point to the importance of "stock-borrowings": verses occurring quite frequently in the corpus. The relationship between *Small Asketikon* and *Great Asketikon* is, with regard to the use of the Bible, pluriform. While the latter has much more Scriptural quotations, this does not automatically lead to the conclusion that all major Scriptural material is already present in *Small Asketikon* and developed in *Great Asketikon* or, vice versa, that the importance of the *Great Asketikon* as a repository documenting Basil's ascetical use of Scriptures would be much bigger. This can only be analysed ad casum, having an eye for the difference between the subsections. Such detailed analyses, if possible together with comparisons with Basil's other monastic writings, would be the next step to comprehend better the connection between biblical exegesis and the monastic life in the mind of this great Cappadocian Father.

Appendix 1

"Stock borrowings" (3 passages or more) in the *Asketikon*

Jer 48:10	LR 9, LR 24, LR 34
Ez 3:18	LR 29; SR 64, SR 261
Ps 4:5	LR 37; SR 55, SR 243
Ps 7:10	SR 21, SR 59, SR 127, SR 201, SR 306
Ps 16:8	LR 5; SR 21, SR 202, SR 295, SR 306
Ps 19:11	LR 8; SR 30, SR 180
Ps 77:4	LR 6, LR 37; SR 44
Ps 112:1	LR 3; LR 4; SR 259
Ps 112:5	LR 33, LR 45; SR 214, SR 245
Ps 119:163	SR 5, SR 10, SR 11, SR 12, SR 174, SR 296
Ps 123:2	LR 41; SR 277, SR 306
Job 1:22	LR Prol 4; SR 262, SR 275

- Lk 16:
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Jn 3:3
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Jn 6:3
Jn 8:3
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Jn 12:
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Jn 15:
Acts 4
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- SR 293
- 232, SR 261, SR 293
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- Lk 16:20 LR 55; SR 132, SR 205; Extrav. 314
- Lk 16:25 LR 16, LR 20, LR 55; Extrav 314
- Lk 16:31 SR 132, SR 181, SR 205
- Jn 3:36 SR 47, SR 163, SR 268, SR 293
- Jn 5:14 LR 55; SR 17; Extrav. 314
- Jn 5:19 SR 1, SR 60, SR 74
- Jn 5:30 LR 5; SR 60, SR 148
- Jn 6:38 LR 5; SR 1, SR 60, SR 74, SR 137, SR 138
- Jn 8:34 LR Prol; SR 155, SR 283, SR 293
- Jn 8:44 SR 76, SR 268, SR 283
- Jn 12:50 SR 1, SR 163, SR 166, SR 199
- Jn 13:8 LR Prol; SR 60, SR 232, SR 233, SR 301
- Jn 13:9 LR 31; SR 60, SR 301
- Jn 13:34 LR 3; SR 86, SR 98, SR 163
- Jn 14:15 LR 2, LR 3, LR 5; SR 204, SR 213
- Jn 15:13 LR 25; SR 98, SR 162, SR 181, SR 186
- Acts 4:32 LR 7, LR 32, LR 35; SR 85, SR 183
- Acts 4:35 LR 34; SR 93, SR 131, SR 135, SR 148, SR 187, SR 252
- Acts 5:29 LR 8, LR 11; SR 114
- Acts 20:35 LR 37; SR 207, SR 272
- Rom 1:29 SR 77, SR 255, SR 289
- Rom 2:23 LR Prol; SR 4, SR 31, SR 194, SR 250
- Rom 5:3 R 29, 37; Extrav 314
- Rom 12:1 SR 230, SR 265, SR 276
- Rom 12:3 SR 125, SR 235, SR 264, SR 303
- Rom 15:1 SR 138, SR 177, SR 229
- Rom 16:18 LR 19, LR 20; SR 160, SR 196
- 1 Cor 4:1 SR 98, SR 184, SR 288
- 1 Cor 5:2 LR 28; SR 47, SR 56, SR 293
- 1 Cor 5:6 LR 28, LR 47; SR 20, SR 57, SR 84, SR 86, SR 281
- 1 Cor 5:11 SR 25, SR 53, SR 124, SR 297
- 1 Cor 5:13 LR 47; SR 86, SR 155
- 1 Cor 7:24 SR 91, SR 100, SR 125, SR 136, SR 141, SR 147
- 1 Cor 7:32 LR 5, LR 15, LR 33
- 1 Cor 9:12 LR 17; SR 64, SR 109
- 1 Cor 10:29 LR 18, LR 33; SR 109
- 1 Cor 10:31 LR 5, LR 17, LR 20, LR 55; SR 72, SR 138, SR 139, SR 195, SR 196, SR 220, SR 223, SR 276, SR 299; Extrav. 315
- 1 Cor 11:16 LR 34, LR 35; SR 138, SR 149
- 1 Cor 11:22 LR 22; SR 187, SR 304, SR 310
- 1 Cor 11:29 SR 172, 309; Extrav. 314
- 1 Cor 11:32 LR 55; SR 140; Extrav. 314
- 1 Cor 12:8 LR 7, LR 32; SR 248
- 1 Cor 12:11 LR 35; SR 248, SR 306

- 1 Cor 12:12 LR 24, LR 35; SR 147
 1 Cor 12:15 LR 7, LR 24, LR 41
 1 Cor 12:26 LR 7, LR 28; SR 175, SR 182
 1 Cor 13:3 LR Prol; SR 179, SR 282
 1 Cor 13:4 LR 7; SR 49, SR 56, SR 200
 1 Cor 14:26 LR 39, LR 40; SR 220
 1 Cor 14:30 LR 45; SR 173, SR 208
 1 Cor 14:40 LR 21, LR 24, LR 33, LR 45; SR 72, SR 108, SR 238, SR 276
 1 Cor 15:56 LR 46; SR 4, SR 296
 2 Cor 1:17 SR 65, SR 264, SR 282
 2 Cor 7:10 LR 52; SR 192, SR 297
 2 Cor 7:11 LR 52; SR 5, SR 47, SR 53, SR 297
 2 Cor 10:4-5 SR 114, SR 260, SR 269
 2 Cor 11:27 LR 16, LR 37; SR 130
 2 Cor 11:29 SR 29, SR 182, SR 296
 Gal 1:10 LR 20; SR 36, SR 298
 Gal 5:9 LR 28; SR 57, SR 84, SR 86, SR 281
 Gal 5:22 LR 16; SR 232, SR 273
 Gal 5:26 LR 20; SR 52, SR 66, SR 138
 Gal 6:14 LR 8; SR 121, SR 234
 Eph 2:3 SR 128, SR 268, SR 269
 Eph 4:2 LR 21, LR 31, LR 43; SR 114
 Eph 4:28 LR 37; SR 207, SR 252, SR 254
 Eph 4:29 LR 32, LR 37; SR 18, SR 21, SR 23, SR 108, SR 165, SR 189, SR 208, SR 220, SR 266, SR 278, SR 304
 Eph 4:31 SR 55, SR 151, SR 243
 Eph 5:21 LR 35; SR 1, SR 114
 Phil 2:2 LR 35; SR 154, SR 183
 Phil 2:3 LR 35, LR 43, LR 51; SR 66, SR 198, SR 291; Extrav. 315
 Phil 2:6 LR 2, 43; SR 172
 Phil 2:8 LR 28; SR 116, SR 119, SR 152, SR 172, SR 176, SR 199, SR 206; Extrav 317
 Col 3:5 LR 6, LR 18, LR 41; SR 296, SR 309
 Col 3:6 SR 232, SR 296, SR 309
 1 Thess 2:6 LR 25; SR 65, SR 282
 1 Thess 2:7 LR 25; SR 98, SR 184, SR 186
 1 Thess 2:8 LR 25; SR 184, SR 186
 2 Thess 3:8 LR 37, LR 42; SR 121
 1 Tim 1:4 SR 18, SR 21, SR 23
 1 Tim 6:4 SR 19, SR 56, SR 273
 2 Tim 2:5 LR Prol; SR 68, SR 76
 2 Tim 3:2 LR 16; SR 54, SR 56, SR 73
 2 Tim 3:16 LR Prol, LR 1; SR 1, SR 95, SR 208, SR 224, SR 267, SR 298; Extrav. 314, Extrav. 318

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Ps 119:163

SR 5, SR 10

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LR 7, LR 17

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LR 37; SR 9

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Appendix 2

Scriptural Borrowings (NRSV) occurring min. 6 times in the Asketikon

Ps 119:163: "Iniquity I hate and abhor, but I love your law."

SR 5, SR 10, SR 11, SR 12, SR 174, SR 296

Matt 5:16: "In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven."

LR 7, LR 17; SR 195, SR 277, SR 299; Extrav. 315

Matt 10:9-10: "Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals, or a staff; for labourers deserve their food."

LR 37; SR 90, SR 93, SR 168, SR 252, SR 272

Matt 18:15: "If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one."

LR 9, 36, 46; SR 3, SR 47, SR 178, SR 232, SR 293

Matt 18:17: "If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax-collector."

LR 36; SR 3, SR 9, SR 41, SR 47, SR 57, SR 232, SR 261, SR 293

Matt 19:21: "Jesus said to him, 'If you wish to be perfect, go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me'."

LR 8, LR 9; SR 92, SR 101, SR 179, SR 205

Matt 25:40: "And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me'."

LR 3, LR 34, LR 42; SR 160, SR 207, SR 284

Lk 12:48: "But one who did not know and did what deserved a beating will receive a light beating. From everyone to whom much has been given, much will be required; and from one to whom much has been entrusted, even more will be demanded."

LR Prol, LR 4, LR 37; SR 45, SR 58, SR 236, SR 267

John 6:38: "For I have come down from heaven, not to do my own will, but the will of him who sent me."

SR 238, SR 276

165, SR 189, SR

trav. 315

SR 199, SR 206;

R 267, SR 298;

LR 5; SR 1, SR 60, SR 74, SR 137, SR 138

Acts 4:35–35: "There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostles' feet, and it was distributed to each as any had need."

LR 34; SR 93, SR 131, SR 135, SR 148, SR 187, SR 252

1 Cor 5:6: "Your boasting is not a good thing. Do you not know that a little yeast leavens the whole batch of dough?"

LR 28, LR 47; SR 20, SR 57, SR 84, SR 86, SR 281

1 Cor 7:24: "In whatever condition you were called, brothers and sisters, there remain with God."

SR 91, SR 100, SR 125, SR 136, SR 141, SR 147

1 Cor 10:31: "So, whether you eat or drink, or whatever you do, do everything for the glory of God."

LR 5, LR 17, LR 20, LR 55; SR 72, SR 138, SR 139, SR 195, SR 196, SR 220, SR 223, SR 276, SR 299; Extrav. 315

1 Cor 14:40: "but all things should be done decently and in order."

LR 21, LR 24, LR 33, LR 45; SR 72, SR 108, SR 238, SR 276

Eph 4:29: "Let no evil talk come out of your mouths, but only what is useful for building up, as there is need, so that your words may give grace to those who hear."

LR 32, LR 37; SR 18, SR 21, SR 23, SR 108, SR 165, SR 189, SR 208, SR 220, SR 266, SR 278, SR 304

Phil 2:3: "Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves."

LR 35, LR 43, LR 51; SR 66, SR 198, SR 291; Extrav. 315

Phil 2:8: "He humbled himself and became obedient to the point of death – even death on a cross."

LR 28; SR 116, SR 119, SR 152, SR 172, SR 176, SR 199, SR 206; Extrav. 317

2 Tim 3:16–17: "All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work."

LR Prol, LR 1; SR 1, SR 95, SR 208, SR 224, SR 267, SR 298; Extrav. 314, Extrav. 318

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