

## On Jealousy and Envy Saint Cypriam of Carthage (Father of the Church)

1 Argument. — After Pointing Out that Jealousy or Envy is a Sin All the More  
2 Heinous in Proportion as Its Wickedness is Hidden, and that Its Origin is to Be  
3 Traced to the [Devil](#), He Gives Illustrations of Envy from the [Old Testament](#), and  
4 Gathers, by Reference to Special Vices, that Envy is the Root of All Wickedness.  
5 Therefore with Reason Was Fraternal Hatred Forbidden Not in One Place Only,  
6 But by Christ and His Apostles. Finally, Exhorting to the Love of One's Enemies  
7 by God's Example, He Dissuades from the Sin of Envy, by Urging the Rewards Set  
8 Before the Indulgence of Love.

9 1. To be jealous of what you see to be good, and to be [envious](#) of those who are  
10 better than yourself, seems, beloved brethren, in the eyes of some people to be a  
11 slight and petty wrong; and, being thought trifling and of small account, it is not  
12 feared; not being feared, it is contemned; being contemned, it is not easily  
13 shunned: and it thus becomes a dark and hidden mischief, which, as it is not  
14 perceived so as to be guarded against by the [prudent](#), secretly distresses incautious  
15 minds. But, moreover, the Lord bade us be [prudent](#), and charged us to watch with  
16 careful solicitude, lest the adversary, who is always on the watch and always lying  
17 in wait, should creep stealthily into our breast, and blow up a flame from the  
18 sparks, magnifying small things into the greatest; and so, while soothing the  
19 unguarded and careless with a milder air and a softer breeze, should stir up storms  
20 and whirlwinds, and bring about the destruction of [faith](#) and the shipwreck

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21 of [salvation](#) and of life. Therefore, beloved brethren, we must be on our guard, and  
22 strive with all our powers to repel, with solicitous and full watch-fullness, the  
23 enemy, raging and aiming his darts against every part of our body in which we can  
24 be stricken and wounded, in accordance with what the Apostle Peter, in his epistle,  
25 forewarns and teaches, saying, Be sober, and watch; because your adversary  
26 the [devil](#), as a roaring lion, goes about seeking any one to devour. [1 Peter 5:8](#)

27 2. He goes about every one of us; and even as an enemy besieging those who are  
28 shut up (in a city), he examines the walls, and tries whether there is any part of the  
29 walls less firm and less trustworthy, by entrance through which he may penetrate  
30 to the inside. He presents to the eyes seductive forms and easy pleasures, that he  
31 may destroy [chastity](#) by the sight. He tempts the ears with harmonious music, that  
32 by the hearing of sweet sounds he may relax and enervate [Christian](#) vigour. He  
33 provokes the tongue by reproaches; he instigates the hand by exasperating wrongs  
34 to the wrecklessness of [murder](#); to make the cheat, he presents dishonest gains; to  
35 take captive the [soul](#) by money, he heaps together mischievous hoards; he promises  
36 earthly honours, that he may deprive of heavenly ones; he makes a show of false  
37 things, that he may steal away the [true](#); and when he cannot hiddenly deceive, he  
38 threatens plainly and openly, holding forth the [fear](#) of turbulent [persecution](#) to  
39 vanquish God's servants — always restless, and always hostile, crafty in peace, and  
40 fierce in [persecution](#).

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41 3. Wherefore, beloved brethren, against all the [devil's](#) deceiving snares or open  
42 threatenings, the mind ought to stand arrayed and armed, ever as ready to repel as  
43 the foe is ever ready to attack. And since those darts of his which creep on us in  
44 concealment are more frequent, and his more hidden and secret hurling of them is  
45 the more severely and frequently effectual to our wounding, in proportion as it is  
46 the less perceived, let us also be watchful to understand and repel these, among  
47 which is the [evil](#) of jealousy and [envy](#). And if any one closely look into this, be  
48 will find that nothing should be more guarded against by the [Christian](#), nothing  
49 more carefully watched, than being taken captive by [envy](#) and [malice](#), that none,  
50 entangled in the blind snares of a deceitful enemy, in that the brother is turned  
51 by [envy](#) to [hatred](#) of his brother, should himself be unwittingly destroyed by his  
52 own sword. That we may be able more fully to collect and more plainly to perceive  
53 this, let us recur to its fount and origin. Let us consider whence arises jealousy, and  
54 when and how it begins. For so mischievous an [evil](#) will be more easily shunned  
55 by us, if both the source and the magnitude of that same [evil](#) be [known](#).

56 4. From this source, even at the very beginnings of the world, the [devil](#) was the  
57 first who both perished (himself) and destroyed (others). He who was sustained in  
58 angelic majesty, he who was accepted and beloved of [God](#), when he beheld man  
59 made in the image of [God](#), broke forth into jealousy with malevolent [envy](#)— not  
60 hurling down another by the instinct of his jealousy before he himself was first

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61 hurled down by jealousy, captive before he takes captive, ruined before he ruins  
62 others. While, at the instigation of jealousy, he robs man of  
63 the [grace](#) of [immortality](#) conferred, he himself has lost that which he had  
64 previously been. How great an [evil](#) is that, beloved brethren, whereby an [angel](#) fell,  
65 whereby that lofty and illustrious grandeur could be defrauded and overthrown,  
66 whereby he who deceived was himself deceived! Thenceforth [envy](#) rages on the  
67 earth, in that he who is about to perish by jealousy obeys the author of his ruin,  
68 imitating the [devil](#) in his jealousy; as it is written, But through [envy](#) of  
69 the [devil](#) death entered into the world. Therefore they who are on his side imitate  
70 him.

71 5. Hence, in fine, began the primal hatreds of the new brotherhood, hence the  
72 abominable fratricides, in that the unrighteous Cain is jealous of the righteous  
73 Abel, in that the [wicked](#) persecutes the good with [envy](#) and jealousy. So far  
74 prevailed the rage of [envy](#) to the consummation of that deed of [wickedness](#), that  
75 neither the [love](#) of his brother, nor the immensity of the crime, nor the [fear](#) of [God](#),  
76 nor the penalty of the [sin](#), was considered. He was unrighteously stricken who had  
77 been the first to show righteousness; he endured [hatred](#) who had not [known](#) how  
78 to [hate](#); he was impiously slain, who, dying, did not resist. And that [Esau](#) was  
79 hostile to his brother Jacob, arose from jealousy also. For because the latter had  
80 received his father's blessing, the former was inflamed to a [persecuting hatred](#) by

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81 the brands of jealousy. And that Joseph was sold by his brethren, the reason of  
82 their selling him proceeded from [envy](#). When in simplicity, and as a brother to  
83 brethren, he set forth to them the prosperity which had been shown to him in  
84 visions, their malevolent disposition broke forth into [envy](#). Moreover, that Saul the  
85 king [hated](#) David, so as to seek by often repeated [persecutions](#) to kill him —  
86 innocent, merciful, gentle, patient in meekness — what else was the provocation  
87 save the spur of jealousy? Because, when Goliath was slain, and by the aid and  
88 condescension of God so great an enemy was routed, the wondering people burst  
89 forth with the suffrage of acclamation into praises of David, Saul through jealousy  
90 conceived the rage of enmity and [persecution](#). And, not to go to the length of  
91 numbering each one, let us observe the destruction of a people that perished once  
92 for all. Did not the [Jews](#) perish for this reason, that they chose rather to [envy](#) Christ  
93 than to [believe](#) Him? Disparaging those great works which He did, they were  
94 deceived by blinding jealousy, and could not open the eyes of their heart to  
95 the [knowledge](#) of divine things.

96 6. Considering which things, beloved brethren, let us with vigilance  
97 and [courage](#) fortify our hearts dedicated to God against such a destructiveness  
98 of [evil](#). Let the death of others avail for our safety; let the punishment of the  
99 unwise confer health upon the [prudent](#). Moreover, there is no ground for any one to  
100 suppose that [evil](#) of that kind is confined in one form, or restrained within brief

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101 limits in a narrow boundary. The mischief of jealousy, manifold and fruitful,  
102 extends widely. It is the root of all [evils](#), the fountain of disasters, the nursery of  
103 crimes, the material of transgressions. Thence arises [hatred](#), thence proceeds  
104 animosity. Jealousy inflames [avarice](#), in that one cannot be content with what is his  
105 own, while he sees another more [wealthy](#). Jealousy stirs up ambition, when one  
106 sees another more exalted in honours. When jealousy darkens our perceptions, and  
107 reduces the secret agencies of the mind under its command, the [fear](#) of God is  
108 despised, the teaching of Christ is neglected, the day of judgment is not  
109 anticipated. Pride inflates, cruelty embitters, faithlessness prevaricates, impatience  
110 agitates, discord rages, [anger](#) grows hot; nor can he who has become the subject of  
111 a foreign authority any longer restrain or govern himself. By this the bond of the  
112 Lord's peace is broken; by this is violated brotherly charity; by this [truth](#) is  
113 adulterated, unity is divided; men plunge into [heresies](#) and schisms  
114 when [priests](#) are disparaged, when [bishops](#) are envied, when a man complains that  
115 he himself was not rather ordained, or disdains to suffer that another should be put  
116 over him. Hence the man who is [haughty](#) through jealousy, and perverse  
117 through [envy](#), kicks, hence he revolts, in [anger](#) and [malice](#) the opponent, not of the  
118 man, but of the [honour](#).

119 7. But what a gnawing worm of the [soul](#) is it, what a plague-spot of our thoughts,  
120 what a rust of the heart, to be jealous of another, either in respect of his [virtue](#) or of

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121 his [happiness](#); that is, to [hate](#) in him either his own deservings or the divine  
122 benefits — to turn the advantages of others into one's own mischief — to be  
123 tormented by the prosperity of illustrious men — to make other  
124 people's [glory](#) one's own penalty, and, as it were, to apply a sort of executioner to  
125 one's own breast, to bring the tormentors to one's own thoughts and feelings, that  
126 they may tear us with intestine pangs, and may smite the secret recesses of the  
127 heart with the hoof of malevolence. To such, no food is joyous, no drink can be  
128 cheerful. They are ever sighing, and groaning, and grieving; and since [envy](#) is  
129 never put off by the [envious](#), the possessed heart is rent without intermission day  
130 and night. Other ills have their limit; and whatever wrong is done, is bounded by  
131 the completion of the crime. In the adulterer the offense ceases when the violation  
132 is perpetrated; in the case of the robber, the crime is at rest when the homicide is  
133 committed; and the possession of the booty puts an end to the rapacity of the thief;  
134 and the completed deception places a limit to the wrong of the cheat. Jealousy has  
135 no limit; it is an [evil](#) continually enduring, and a [sin](#) without end. In proportion as  
136 he who is envied has the advantage of a greater success, in that proportion  
137 the [envious](#) man burns with the fires of jealousy to an increased heat.

138 8. Hence the threatening countenance, the lowering aspect, pallor in the face,  
139 trembling on the lips, gnashing of the teeth, mad words, unbridled revilings, a hand  
140 prompt for the [violence](#) of slaughter; even if for the time deprived of a sword, yet

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141 armed with the [hatred](#) of an infuriate mind. And accordingly the [Holy Spirit](#) says in  
142 the Psalms: Be not jealous against him who walks prosperously in his way. And  
143 again: The [wicked](#) shall observe the righteous, and shall gnash upon him with his  
144 teeth. But God shall laugh at him; for He sees that his day is coming. The  
145 blessed [Apostle Paul](#) designates and points out these when he says, The poison of  
146 asps is under their lips, and their mouth is full of cursing and bitterness. Their feet  
147 are swift to shed blood, destruction and misery are in their ways, who have  
148 not [known](#) the way of peace; neither is the [fear](#) of God before their eyes.

149 9. The mischief is much more trifling, and the danger less, when the limbs are  
150 wounded with a sword. The cure is easy where the wound is manifest; and when  
151 the medicament is applied, the sore that is seen is quickly brought to health. The  
152 wounds of jealousy are hidden and secret; nor do they admit the remedy of a  
153 healing cure, since they have shut themselves in blind suffering within the lurking-  
154 places of the [conscience](#). Whoever you are that are [envious](#) and malignant, observe  
155 how crafty, mischievous, and hateful you are to those whom you [hate](#). Yet you are  
156 the enemy of no one's well-being more than your own. Whoever he is whom  
157 you [persecute](#) with jealousy, can evade and escape you. You cannot escape  
158 yourself. Wherever you may be, your adversary is with you; your enemy is always  
159 in your own breast; your mischief is shut up within; you are tied and bound with  
160 the links of chains from which you cannot extricate yourself; you are captive under



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161 the tyranny of jealousy; nor will any consolations help you. It is a  
162 persistent [evil](#) to [persecute](#) a man who belongs to the [grace](#) of [God](#). It is a calamity  
163 without remedy to [hate](#) the [happy](#).

164 10. And therefore, beloved brethren, the Lord, taking thought for this risk, that  
165 none should fall into the snare of death through jealousy of his brother, when  
166 His [disciples](#) asked Him which among them should be the greatest, said, Whoever  
167 shall be least among you all, the same shall be great. [Luke 9:48](#) He cut off  
168 all [envy](#) by His reply. He plucked out and tore away every [cause](#) and matter of  
169 gnawing [envy](#). A [disciple](#) of Christ must not be jealous, must not be [envious](#). With  
170 us there can be no contest for exaltation; from humility we grow to the highest  
171 attainments; we have learned in what way we may be pleasing. And finally,  
172 the [Apostle Paul](#), instructing and warning, that we who, illuminated by the light  
173 of [Christ](#), have escaped from the darkness of the conversation of night, should walk  
174 in the [deeds](#) and works of light, writes and says, The night has passed over, and the  
175 day is approaching: let us therefore cast away the works of darkness, and let us put  
176 upon us the armour of light. Let us walk honestly, as in the day; not in rioting  
177 and [drunkenness](#), not in [lusts](#) and wantonness, not in strifes and jealousy. [Romans](#)  
178 [13:12-13](#) If the darkness has departed from your breast, if the night is scattered  
179 therefrom, if the gloom is chased away, if the brightness of day has illuminated

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180 your senses, if you have begun to be a man of light, do those things which are  
181 Christ's, because Christ is the Light and the Day.

182 11. Why do you rush into the darkness of jealousy? Why do you enfold yourself in  
183 the cloud of [malice](#)? Why do you quench all the light of peace and charity in the  
184 blindness of [envy](#)? Why do you return to the [devil](#), whom you had renounced?  
185 Why do you stand like Cain? For that he who is jealous of his brother, and has him  
186 in [hatred](#), is bound by the guilt of homicide, the Apostle John declares in his  
187 epistle, saying, Whosoever [hates](#) his brother is a murderer; and you [know](#) that no  
188 murderer has life abiding in him. And again: He that says he is in the light,  
189 and [hates](#) his brother, is in darkness even until now, and walks in darkness,  
190 and [knows](#) not whither he goes, because that darkness has blinded his eyes. [1 John](#)  
191 [2:9-11](#) Whosoever [hates](#), says he, his brother, walks in darkness, and [knows](#) not  
192 whither he goes. For he goes unconsciously to Gehenna, in [ignorance](#) and  
193 blindness; he is hurrying into punishment, departing, that is, from the light  
194 of [Christ](#), who warns and says, I am the light of the world. He that follows me shall  
195 not walk in darkness, but shall have the light of life. [John 8:12](#) But he follows  
196 Christ who stands in His precepts, who walks in the way of His teaching, who  
197 follows His footsteps and His ways, who imitates that which Christ both did and  
198 taught; in accordance with what Peter also exhorts and warns, saying, Christ

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199 suffered for us, leaving you an example that you should follow His steps. [1 Peter](#)  
200 [2:21](#)

201 12. We ought to remember by what name Christ calls His people, by what title He  
202 names His flock. He calls them sheep, that their [Christian](#) innocence may be like  
203 that of sheep; He calls them lambs, that their simplicity of mind may imitate the  
204 simple nature of lambs. Why does the wolf lurk under the garb of sheep? Why  
205 does he who [falsely](#) asserts himself to be a [Christian](#), dishonour the flock of Christ?  
206 To put on the name of [Christ](#), and not to go in the way of [Christ](#), what else is it but  
207 a mockery of the divine name, but a desertion of the way of [salvation](#); since He  
208 Himself teaches and says that he shall come unto life who keeps His  
209 commandments, and that he is wise who hears and does His words; that he,  
210 moreover, is called the greatest doctor in the [kingdom of heaven](#) who thus does and  
211 teaches; that, then, will be of advantage to the preacher what has been well and  
212 usefully preached, if what is uttered by his mouth is fulfilled by [deeds](#) following?  
213 But what did the Lord more frequently instil into His [disciples](#), what did He more  
214 charge to be guarded and observed among His saving counsels and heavenly  
215 precepts, than that with the same [love](#) wherewith He Himself loved the [disciples](#),  
216 we also should [love](#) one another? And in what manner does he keep either the  
217 peace or the [love](#) of the Lord, who, when jealousy intrudes, can neither be  
218 peaceable nor loving?

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219 13. Thus also the [Apostle Paul](#), when he was urging the merits of peace and  
220 charity, and when he was strongly asserting and teaching that  
221 neither [faith](#) nor [alms](#), nor even the passion itself of the confessor and the [martyr](#),  
222 would avail him, unless he kept the requirements of charity entire and inviolate,  
223 added, and said: Charity, is magnanimous, charity is kind, charity envies not; [1](#)  
224 [Corinthians 13:4](#) teaching, doubtless, and showing that whoever is magnanimous,  
225 and kind, and averse from jealousy and rancour, such a one can maintain charity.  
226 Moreover, in another place, when he was advising that the man who has already  
227 become filled with the [Holy Spirit](#), and a son of God by heavenly birth, should  
228 observe nothing but spiritual and divine things, he lays it down, and says: And I  
229 indeed, brethren, could not speak unto you as unto spiritual, but as unto carnal,  
230 even as unto babes in [Christ](#). I have fed you with milk, not with meat: for you were  
231 not able hitherto; moreover, neither now are you able. For you are yet carnal: for  
232 whereas there are still among you jealousy, and contention, and strifes, are you not  
233 carnal, and walk as men? [1 Corinthians 3:1-3](#)

234 14. Vices and carnal [sins](#) must be trampled down, beloved brethren, and the  
235 corrupting plague of the earthly body must be trodden under foot with spiritual  
236 vigour, lest, while we are turned back again to the conversation of the old man, we  
237 be entangled in deadly snares, even as the apostle, with foresight and  
238 wholesomeness, forewarned us of this very thing, and said: Therefore, brethren, let

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239 us not live after the flesh; for if you live after the flesh, you shall begin to die; but  
240 if you, through the [Spirit](#), mortify the [deeds](#) of the flesh, you shall live. For as  
241 many as are led by the [Spirit of God](#) they are the sons of [God](#). [Romans 8:12-14](#) If  
242 we are the sons of [God](#), if we are already beginning to be His temples, if, having  
243 received the [Holy Spirit](#), we are living holily and spiritually, if we have raised our  
244 eyes from earth to heaven, if we have lifted our hearts, filled with God and [Christ](#),  
245 to things above and divine, let us do nothing but what is worthy of [God](#) and [Christ](#),  
246 even as the apostle arouses and exhorts us, saying: If you be risen with Christ, seek  
247 those things which are above, where Christ is sitting at the right hand of [God](#);  
248 occupy your minds with things that are above, not with things which are upon the  
249 earth. For you are dead, and your life is hid with Christ in [God](#). But when Christ,  
250 who is your life, shall appear, then shall you also appear with Him  
251 in [glory](#). [Colossians 3:1-4](#) Let us, then, who in [baptism](#) have both died and been  
252 buried in respect of the carnal [sins](#) of the old man, who have risen again with  
253 Christ in the heavenly regeneration, both think upon and do the things which are  
254 Christ's, even as the same apostle again teaches and counsels, saying: The first man  
255 is of the dust of the earth; the second man is from heaven. Such as he is from the  
256 earth, such also are they who are from the earth and such as He the heavenly is,  
257 such also are they who are heavenly. As we have borne the image of him who is of  
258 the earth, let us also bear the image of Him who is from heaven. [1 Corinthians](#)

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259 [15:47-49](#) But we cannot bear the heavenly image, unless in that condition wherein  
260 we have already begun to be, we show forth the likeness of [Christ](#).

261 15. For this is to change what you had been, and to begin to be what you were not,  
262 that the divine birth might shine forth in you, that the godly discipline might  
263 respond to [God](#), the [Father](#), that in the [honour](#) and praise of living, God may

264 be [glorified](#) in man; as He Himself exhorts, and warns, and promises to those who  
265 glorify Him a reward in their turn, saying, Them that glorify me I will glorify, and  
266 he who despises me shall be despised. [1 Samuel 2:30](#) For which glorification the

267 Lord, forming and preparing us, and the [Son of God](#) instilling the likeness  
268 of [God](#) the [Father](#), says in His [Gospel](#): You have heard that it has been said, You  
269 shall [love](#) your neighbour, and [hate](#) your enemy. But I say unto you, Love your

270 enemies, and [pray](#) for them which [persecute](#) you; that you may be the children of  
271 your Father which is in heaven, who makes His sun to rise on the good and on  
272 the [evil](#), and sends rain upon the just and on the [unjust](#). [Matthew 5:43-45](#) If it is a

273 source of [joy](#) and [glory](#) to men to have children like to themselves — and it is more  
274 agreeable to have begotten an offspring then when the remaining progeny responds  
275 to the parent with like lineaments — how much greater is

276 the [gladness](#) in [God](#) the [Father](#), when any one is so spiritually born that in his acts  
277 and praises the divine eminence of race is announced! What a palm of  
278 righteousness is it, what a crown to be such a one as that the Lord should not say of

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279 you, I have begotten and brought up children, but they have despised me! [Isaiah](#)  
280 [1:2](#) Let Christ rather applaud you, and invite you to the reward, saying, Come, you  
281 blessed of my Father, receive the kingdom which is prepared for you from the  
282 beginning of the world. [Matthew 25:34](#)

283 16. The mind must be strengthened, beloved brethren, by these meditations. By  
284 exercises of this kind it must be confirmed against all the darts of the [devil](#). Let  
285 there be the divine reading in the hands, the Lord's thoughts in the [mind](#); let  
286 constant [prayer](#) never cease at all; let saving labour persevere. Let us be always  
287 busied in spiritual actions, that so often as the enemy approaches, however often he  
288 may try to come near, he may find the breast closed and armed against him. For  
289 a [Christian](#) man's crown is not only that which is received in the time  
290 of [persecution](#): peace also has its crowns, wherewith the victors, from a varied and  
291 manifold engagement, are crowned, when their adversary is prostrated and  
292 subdued. To have overcome [lust](#) is the palm of continency. To have resisted  
293 against [anger](#), against injury, is the crown of patience. It is a triumph  
294 over [avarice](#) to despise money. It is the praise of [faith](#), by trust in the future, to  
295 suffer the adversity of the world. And he who is not [haughty](#) in prosperity,  
296 obtains [glory](#) for his humility; and he who is disposed to the mercifulness of  
297 cherishing the [poor](#), obtains the retribution of a heavenly treasure; and he  
298 who [knows](#) not to be jealous, and who with one heart and in meekness loves his

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299 brethren, is honoured with the recompense of [love](#) and peace. In this course  
300 of [virtues](#) we daily run; to these palms and crowns of [justice](#) we attain without  
301 intermission of time.

302 17. To these rewards that you also may come who had been possessed with  
303 jealousy and rancour, cast away all that [malice](#) wherewith you were before held  
304 fast, and be reformed to the way of [eternal](#) life in the footsteps of [salvation](#). Tear  
305 out from your breast thorns and thistles, that the Lord's seed may enrich you with a  
306 fertile produce, that the divine and spiritual cornfield may abound to the  
307 plentifulness of a fruitful harvest. Cast out the poison of gall, cast out the virus of  
308 discords. Let the mind which the [malice](#) of the serpent had infected be purged; let  
309 all bitterness which had settled within be softened by the sweetness of [Christ](#). If  
310 you take both meat and drink from the sacrament of the [cross](#), let the wood which  
311 at Mara availed in a figure for sweetening the taste, avail to you in in reality for  
312 soothing your softened breast; and you shall not strive for a medicine for your  
313 increasing health. Be cured by that whereby you had been wounded. Love those  
314 whom you previously had [hated](#); favour those whom you envied  
315 with [unjust](#) disparagements. Imitate good men, if you are able to follow them; but  
316 it you are not able to follow them, at least [rejoice](#) with them, and congratulate those  
317 who are better than you. Make yourself a sharer with them in united [love](#); make  
318 yourself their associate in the alliance of charity and the bond of brotherhood. Your



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**Saint Cypriam of Carthage (Father of the Church)**

319 debts shall be remitted to you when you yourself shall have forgiven.

320 Your [sacrifices](#) shall be received when you shall come in peace to [God](#). Your

321 thoughts and [deeds](#) shall be directed from above, when you consider those things

322 which are divine and righteous, as it is written: Let the heart of a man consider

323 righteous things, that his steps may be directed by the Lord.

324 18. And you have many things to consider. Think of paradise, whither Cain does

325 not enter, who by jealousy slew his brother. Think of the heavenly kingdom, to

326 which the Lord does not admit any but those who are of one heart and mind.

327 Consider that those alone can be called sons of God who are peacemakers, who in

328 heavenly birth and by the [divine law](#) are made one, and respond to the likeness

329 of [God](#) the Father and of [Christ](#). Consider that we are standing under the eyes

330 of [God](#), that we are pursuing the course of our conversation and our life, with God

331 Himself looking on and judging, that we may then at length be able to attain to the

332 result of beholding Him, if we now delight Him who sees us, by our actions, if we

333 show ourselves worthy of His favour and indulgence; if we, who are always to

334 please Him in His kingdom, previously please Him in the world.