

Humility and Magnanimity in Spiritual Guidance

Lisa Fullam

Humility, I submit, is like pornography in the sense that is difficult to define, but you know it when you see it. Unlike pornography, however, humility is not especially titillating. Many of us might admit that humility is an important virtue, but that is rarely followed by a cry of “Yay! Humility!” especially at the thought of cultivating it in our own lives. In Part I of this essay, I will begin by swatting down some of the more pernicious mis-definitions of humility. Second, I will offer a definition of humility and its companion virtue, magnanimity, following the lead of Thomas Aquinas, for whom this was a tricky problem. In Part II, I will point to ways in which both virtues are already essential to good practice of spiritual guidance. To conclude, I’ll suggest a few ways we might cultivate these virtues in our lives generally, trusting that virtues are good habits for our whole lives. Virtues also spread—that is, a virtue cultivated in one area of our lives will help us flourish generally. So practicing virtues in one arena will make us better overall.

I have introduced virtue ethics as a method for spiritual guidance previously in these pages.¹ In this Aristotelian-Thomistic framework, virtues are stable habits, traits of character that are constitutive aspects of human flourishing generally. Virtues hone (Thomas’ term is “perfect”) natural human capacities, so to live a life of virtue is to live in accord with one’s nature. Like other habits, most virtues (and vices) are acquired by practice and reflection on practice and

Lisa Fullam is Associate Professor of Moral Theology at the Jesuit School of Theology of Santa Clara University and the Graduate Theological Union, 1735 LeRoy Ave., Berkeley, CA 94709 (Email: lfullam@jstb.edu).

experience, one's own and that of others. For Thomas, it is the intellectual virtue of prudence, or right practical reason, that helps us discern what the path of virtue is in a given situation, for a particular person. Vices, then, are always not only misfires of the capacity perfected by the particular virtue, but they're stupid besides—a person with good practical reasoning has a better chance to know, and then to do, what virtue requires. Prudence is acquired by practice and education.

Virtues and vices may be defined broadly, as Aristotle did in exploring what constitutes the good life for human beings as such, or more narrowly, such as in terms of the virtues of a particular profession or state of life. So in looking for a working definition of humility for spiritual guidance, we're answerable both to a Christian vision of a life well-lived, and to a professional ideal of what it means to be an excellent practitioner of the arts of this ministry. Since spiritual guidance aims at the flourishing of both client and guide, the two visions should coincide, or at least prove mutually informing. So first, I will consider humility and magnanimity generally, and in Part II take up how they inform spiritual guidance, and particular practices that may help us acquire these virtues.

HUMILITY AND MAGNANIMITY IN GENERAL

What It Isn't, and Why Humility has been the subject of some pretty unsavory interpretations. Let me offer three standard—and, I think, fundamentally wrong—versions of humility.

A) *Humility means lying about ourselves.* “Well, it was no big deal. These days anyone can climb Mount Everest with a little effort and the right Sherpas. So I'm not really that skilled.” Fundamental to virtue ethics is the notion that we acquire virtues (and vices) by practicing them. If we become humble by lying about ourselves, don't we also risk becoming liars by lying? And why is lying about ourselves a good thing? A related mis-definition is the notion of humility as self-ignorance: Julia Driver suggests that humble people are basically ignorant of (or fail to value) their own gifts; “the modest person is ignorant, to a certain degree with regard to his own self-worth.”² Humility, in this view, is seen as a way to get others to love us, since no one will be jealous of a person who either has no skills or believes himself or herself to be nothing special. But why would manipulative ignorance be virtuous?

B) *Humility means actively putting ourselves down.* “Oh, that course record I set at Pebble Beach? Well, I guess that means I spend way too much time practicing my putting.” Humility in this version seems to require that we belittle or ignore exactly those things about ourselves for which we've worked

hardest, or which reflect our most unique talents. But doesn't that mean that we deny or ignore God's gifts to us? Why would that make us better people?

This version of humility as putting ourselves down has sometimes been carried to extremes in Christian tradition. For example, St. Anselm listed several steps in acquiring humility. His starting point is: "to acknowledge oneself contemptible;" and he moves on to these: "to convince others of this, that is to wish them to believe it;...to suffer oneself to be treated with contempt;" and finally "to love being thus treated."³ This sounds to me like a formula for masochism, not virtue. And where this version of humility is not self-imposed but urged on others, it becomes a tool for perpetuating unjust situations in the world, which brings me to my third wrong version of humility.

C) *Humility requires us to accept humiliation or subjugation as good for us.* One feminist criticism of humility is that too often women have been encouraged to accept positions of second-class status on grounds of humility. Consider the words of the apostle Paul: "women should be silent in the churches. For they are not permitted to speak, but should be subordinate, as the law also says" (1 Cor 14:34). Poor people are told to accept their station in life humbly. African Americans have been told for centuries that they should "know their place." Too often, humility has been used as a tool of the powerful to justify their oppression of others.

These associations give us reason to be a little leery of humility. If these were true representations of what it means to be humble, then humility could rightly be expunged from any Christian account of the virtues; but these are misunderstandings, not true descriptions of humility. Most obviously, virtues should make us better people, not worse. But the more illuminating error is that these vicious versions of humility focus on acts, not the virtue. A virtue is not an act *but rather* a state of character which may be cultivated by practicing acts typical of the virtues. However, in order to know what acts might be conducive to true humility, we first have to start with a sense of what humility is.

WHAT IS HUMILITY?

Here is a working definition of humility: "Humility is the virtue of true self-understanding in context, cultivated through the practice of other-centeredness." To see oneself clearly is a common understanding of humility. "Humility is nothing but truth, and pride is nothing but lying," Vincent de Paul remarked, and he's partly right. By itself, though, this definition is inadequate—simply knowing one's own talents and weaknesses doesn't re-

ally fit the range of what we regard as humility, does it? When New York Giants quarterback Eli Manning described himself as an “elite quarterback,” he was widely mocked. Even when he took his team back to the Super Bowl in 2012, by which time sports pundits were debating whether he *was*, in fact, elite, still no one described his statement as an example of humility, even if it is true. Besides, we have a name for the virtue of being truthful about oneself. It’s “truthfulness.” Truthfulness is good, but it is not enough.

Seeing oneself in context adds a necessary layer to self-understanding in two ways. First is simple comprehensive realism: it is virtuous to see our own gifts and weaknesses in light of a larger world simply because it is truer. A cramped parochialism is a cramped appreciation of the world.

There’s a larger sense of context too: humility means to see oneself as a creature of God. This sense of ourselves as children of God—created, sinful, redeemed, and deeply loved, explains why humility has been such an important virtue in Christian tradition. In the Bible, both Abraham and Moses are examples of humility, and humility is lauded in Wisdom literature as well. Jesus teaches humility: Luke’s Jesus remarks twice that it is those who humble themselves who “will be exalted,” both regarding taking the lowest place at a banquet (Luke 14:1), and in the parable of the Pharisee and the tax collector (Luke 18:9–14). Matthew’s Jesus invites us to trust him because of his humility: “Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for your selves” (Matthew 11:28–29). In the gospel of John, Jesus’ washing the feet of his disciples is a powerful demonstration of humility (John 13:3–16). Most fundamentally, however, in the New Testament humility is seen in God becoming human in the person of Jesus. Paul cites a traditional creed in his letter to the Philippians:

And being found in human form, [Jesus] humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name...(Phil. 2:8–9)

It didn’t stop with scripture: Augustine lists humility as the first of all human virtues, opposing the corrosive force of pride, and is the way we can come to the truth in Christ: “This way is first humility, second humility, third humility...”⁴ The desert ascetics likewise praised humility as protection from deadly pride: “The devil said: ‘Macarius,...it is only one quality in you which overcomes me...Your humility—that is why I cannot prevail against you.’”⁵ Humility is a recurring theme throughout St. Benedict’s *Rule*. Ignatius of Loyola discerned three degrees of humility in his *Spiritual Exercises*, and hu-

mility is a key spiritual marker for Teresa of Avila. Martin Luther caught a paradox of the virtue deftly: "True humility does not know that it is humble. If it did, it would be proud from the contemplation of so fine a virtue."

In sum, humility is knowing ourselves truly, in context, where context means both the limitation of the ordinary circles in which we travel, but also knowing our human status as children of God. What about that last part of the definition, "cultivated by the practice of other-centeredness?" Doesn't true self-knowledge in context require adequate appreciation of one's *own* gifts for full personal and spiritual maturity? Here I will turn to Thomas Aquinas, who wrestled with conflicting sources, one lauding humility, one decrying it as dangerous.

HUMILITY AND MAGNANIMITY FOR THOMAS AQUINAS

The work of 13th century Dominican friar ,Thomas Aquinas, remains a touchstone for many contemporary virtue ethicists. In writing his greatest work, the *Summa Theologiae*, Thomas used the best of human knowledge at the time, confident that there could be no ultimate contradiction between truths. His principal sources were Augustinian (therefore Platonic) Christianity, and Aristotelian philosophy. Along the way he cites authorities ranging from the Romans, Cicero, and Ulpian; to the Jewish Aristotelian, Maimonides; to Muslim scholars including Ibn Rushd (Averroes) and Ibn Sina (Avicenna). He does not shrink from disagreeing with his sources when necessary, but his genius lies in his ability to synthesize without syncretism.

However, humility was a problem. From Augustine, Thomas inherited a strong vision of humility as a central virtue for Christians. For Augustine, humility involved seeing oneself as a broken sinner utterly worthless apart from the grace of God in Christ. With his high doctrine of the power of God's grace to rescue the sinner, Augustine recognized no limit to our virtuous self-abasement, so we might know more clearly our need for that saving grace. The pagan living a life of apparent virtue, then, was in dire peril of damnation through the deception of virtue that doesn't save. The virtues of non-believers were vices in disguise.

Enter Aristotle, the pagan, the other main source. Thomas had already stepped away from Augustine's negative assessment of the virtues of non-Christians, asserting that the non-believer's moral virtues remain truly good, even if limited to the natural (or secular) sphere. But on the virtue of humility, Aristotle contradicts Augustine. Aristotle described a virtue of

magnanimity, or “great-souled-ness,” which invites us to strive to do the best we can in life, in accordance with a true assessment of our gifts. For Aristotle, all virtues exist between two vices, one which looks like “too much” of a given virtue, the other looks like a deficit. The vice of “too much” magnanimity is stupid vainglory, by which we try to do things that are beyond our abilities and look foolish. (Think of any non-singer who steps up to the microphone in a Karaoke lounge.) The vice of too little magnanimity is “undue humility,” which Aristotle warned was the worse of the two vices, since it will lead us to fail to accomplish what good we can. So Augustine praises humility and Aristotle condemns it. How would these fit together?

Thomas wrestles with the relationship between these two virtues over and over in the *Summa*, changing his stance as he goes.⁶ One important point of distinction he comes to is that the two virtues are of a different mode. The mode of a virtue is the general “direction” that most people need to push themselves in order to become virtuous. For example, temperance is the virtue by which we refine our desire for things we perceive as good in themselves, including things like food, drink, and sex. Most people striving for temperance need to restrain our basic desire, not encourage it. I don’t need to be pushed to want to pour that third glass of Zinfandel; but if I want to be temperate, I might need to show restraint. While there is a vice in the opposite direction, involving stupid lack of interest in good things, most people err on the side of overindulgence. Now consider courage, which is the virtue that helps us overcome obstacles that stand between us and good things, or fears that hold us back. Most people tend to shy away from situations in which courage is needed, so the mode of the virtue isn’t restraint, but encouragement, a little internal shove to get us to stand up to that playground bully, for example. Some people err toward the opposite vice of foolhardiness, but most do not.

The mode of humility is restraint—it pulls us back from a natural inclination to see ourselves as better than others, to attribute our accomplishments to our own efforts only, or to see ourselves not in need of God’s grace. Most people err in the direction of excessive self-regard, and are called to practice restraint. This is where some of the pernicious mis-definitions of humility arise: while most of us might need to moderate our self regard, the extreme version of this kind of practice would be self-abasement, denial of our own good gifts, or accepting being kept in a down-trodden status. So the vices that bracket humility are these: not enough humility is blind pridefulness, while what looks like “too much” humility is self-abasement that yields spiritual self-destruction, not flourishing.

Hence the final part of my definition is crucial: humility is cultivated by the practice of other-centeredness. It invites us to open our eyes to see the great things God is doing in other people's lives and what other people are accomplishing in other circumstances. To be humble is to appreciate that there are excellences in other fields that, if I turn my attention to them, will deepen and broaden my vision of life. Rick Warren caught it well: "Humility is not thinking less of yourself, it's thinking of yourself less."

Magnanimity's mode is encouragement. Magnanimity urges us to make the best of the gifts God has given us. Beyond mere self-understanding, this requires devotion and effort. Consider the countless hours of practice that contributes to a virtuoso musical performance, or the miles and miles run by a marathoner in training. While some of us naturally overreach, most of us need a little push to work hard to "be all we can be." To practice magnanimity, then, is to work to recognize the gifts we have; to see how we need to work to perfect them for the good of all. If humility invites us to see and value others' gifts, magnanimity requires that we see, and value, our own intrinsic worth as human beings, and to act from a position of healthy self-love. To fail in magnanimity is to be pusillanimous, "small-souled," which implies a timid, lazy, or socially-imposed reluctance to "be all we can be." Consider the evil effects of internalized racism or sexism: in the face of social messages of our unworthiness, people on the wrong end of those social sins might come to believe that they can never achieve anything great, or even anything average, and then settle for less than what is due to a child of God.

Another important distinction is this: while humility and magnanimity both recognize that we receive our gifts from God, only humility calls us beyond the gifts/weakness calculus to ponder also our context as creatures. The pride that humility opposes, then, is of two sorts: everyday or trivial pride and a more dire vice that tempts us to disregard God entirely. Humility's two-context construal protects us from the venial pride of "my apple pie is the best on the block," (pridefully not noticing how others are contributing brilliantly in other ways—neighborhood watch, child care, picking up trash, etc.), to the deadly pride which cuts us off from God altogether.

Also, I would add that humility has an epistemological role in moral life. How do we recognize what is virtuous at all? It is humility, with its characteristic act of looking outside ourselves, that invites us to recognize, value, and seek to acquire virtues that we might otherwise ignore. It is this kind of humility that calls us to see how "Christ plays in ten thousand places."⁷ It is humility that helps us to see virtues where we might not recognize them at

all, and is fundamental to the basic Christian call to look to the outcast, the poor, and the marginalized not just as preferential objects of our care, but as contributing to our ideals for Christian living. Otherwise, we might miss the moral challenge of the widow's mite (Lk 21:1–4).

To sum up: humility is the virtue of true self-understanding in context, cultivated through the practice of other-centeredness. To know ourselves well involves being truthful with ourselves, but also seeking to understand where we and our gifts fit in the grander schemes of society, tradition, and God's creation. A central virtue in Christian tradition, humility calls us to be alert to God's manifold presence in the world; counteracting foolish narcissism. Magnanimity is the devoted and resolute cultivation of our own excellence. The two virtues differ in mode (restraint versus encouragement), object (other's gifts versus our own), and motive (both recognize that our gifts come from God, but only humility has the larger role of keeping us mindful of our need for God). Humility has a moral epistemological role as well: by seeking virtue in the lives of others we come to a fuller concept of the range of virtues to which we are called.

HUMILITY AND MAGNANIMITY IN SPIRITUAL GUIDANCE

We tend to think of professional practices as dictated by standards of skills that can be described as acts. A good lawyer is adept at interpreting the law, for example, while a good physician is a sharp diagnostician and a compassionate deliverer of appropriate remedies. A spiritual guide is theologically informed and alert to the dynamisms of the client's and his or her own spiritual life. None of these, of course, is an exhaustive description.

But virtue ethics insists that we ask three basic questions: Who am I? Who am I called to become? How do I get there? These can be asked both of the whole of our lives and in the context of particular endeavors. The "Who am I?" question in the context of spiritual guidance is what is often called *vocational discernment*. Basic to this discernment is whether one has the talents of mind and heart suitable for the job. A person without the aptitude and love of contemplation (in its many and varied forms) and the desire to serve others' spiritual development is unlikely to be an effective spiritual guide. These aren't acts—they're qualities of character. This question is asked at the beginning of any supervisory relationship and shapes the process of professional formation that is part of supervision in any discipline.

"Who am I called to become?" is a question that asks about models or ideals. Atticus Finch, in Harper Lee's *To Kill a Mockingbird*, is a vision of what

an excellent lawyer might look like in practice. Dr. Kildare was the model against which real-life doctors were evaluated. Flawed heroes like the whiskey priest in Graham Greene's *The Power and the Glory* invite us to consider what faithfulness to one's call looks like in the face of fear and failure. The character traits of each of these can be described in terms of the virtues of the profession: justice, compassion, curiosity, courage, and the rest—each in terms of how that virtue is reflected in a particular profession.

"How am I going to get there?" is fundamentally a question of practices that, if we are persistent and reflective, will help us to acquire different virtues. A lawyer who stands up for a client in the face of opposition reflects both courage and justice in the practice of law. A physician who takes an extra moment at the end of a 48-hour shift to chat with an anxious patient is practicing compassion, and will, through that action, embed that virtue more firmly in his or her soul. Acts that can cultivate humility and magnanimity are deeply rooted in good practices in spiritual guidance. Here are three quick examples of humility in spiritual guidance. These illustrations are equally applicable to formation and supervision in ministry:

"Be Silent, Be Slow, Be Stupid." This is a mantra for spiritual directors. Rather than interpret too quickly the client's experience in the director's own terms, the humble director lets the directee find his or her own way. By waiting for the client to uncover his or her own insights, the director directs attention to the directee's discovery.

Keep good boundaries. Keeping good boundaries can inculcate a number of different virtues in a spiritual guide. For humility, good boundaries reflect a recognition on the guide's part of the intimate, but delimited, nature of the guide's role in the client's life. Humble guides know that the client is the expert on his or her spiritual life, not the director. In addition, the humble guide recognizes the limits of his or her own expertise, referring the client to other professionals where it seems indicated, for example.

Remember that God does the work. In spiritual guidance, humble guides resist taking too much credit. It's not the director's job to make anything happen, but, in the words of spiritual direction trainer, John Mabry, "to hold space and get out of God's way." Pastors court disaster if they overestimate their responsibility for the spiritual growth (or numerical growth) of their congregations. At its worst, this failure in humility leads to a "Savior syndrome" and burn-out.

How about magnanimity? Because magnanimity cultivates excellence rather than fostering restraint, it requires different strategies for supervision and spiritual guidance:

Say what you notice. Magnanimous guides trust their training and experience enough to be willing to state what they see going on, even if it is in tension with the client's or supervisee's own interpretation of events. A client who feels abandoned by God might seem to be experiencing a 'dark night'—a re-interpretation that yields hope of a next stage of deep intimacy with God. An experienced and magnanimous spiritual director may find it necessary to call a directee out if he or she feels the client is not really doing the spiritual work required, but is resistant to where the Spirit may be leading.

Model vulnerability. The work of spiritual development wherever or whenever it occurs is joyful and rewarding, and at other times dry, difficult, boring, or seemingly pointless. Spiritual guides may have experienced in their own lives spiritual stupidity, lassitude, or other unflattering instances of spiritual difficulty. In some cases, sharing one's own difficulties and failures can help clients or supervisees overcome similar obstacles. This should never be done in a way that undermines trust, but in the right circumstances, it can be consoling for the client to hear that he or she is not the first to stumble. In some forms of sacramental confession, the confessor's stance that "I'm a sinner too, and we all need grace," can be intensely healing. Why is vulnerability a practice of magnanimity and not humility? It's very simple: in the spiritual life, vulnerability is not a weakness, but a strength.

Represent wisdom. A good spiritual guide is well-trained in the wisdom of his or her tradition, and should not be afraid to share that wisdom. In the right circumstances, to appeal to well-known—or obscure!—wisdom figures in the tradition is not mere pedantry, nor hiding behind another's insights, but builds a sense that the community of spiritual seekers is not limited by time or space. Clients may find companions to help them progress on their own journey. Related to this practice is that the guide should not fear to share the wisdom gained from his or her own life and practice. If the guide is truly also a traveller on the road to wisdom, he or she will have lessons from the road to share.

SOME THOUGHTS ON ACQUIRING HUMILITY AND MAGNANIMITY

Finally I want to very briefly indicate some ways in which we might practice humility and magnanimity in our lives. Remember that virtues spread—a virtue acquired in one sphere of life will be useful in other spheres as well. So here I'll suggest practices of ordinary life, trusting that they will be useful both for guide and client, for supervisor and supervisee. For humility:

Get out of your comfort zone. Anything that brings us into unfamiliar territory can cultivate humility, not only because we're unlikely to be adept at first, but because we can see other excellences manifested in other en-

deavors. So learn a new language; make a pilgrimage; volunteer in a soup kitchen. In short, go where you're a learner and learn.

Cultivate dialogue. Humility invites us not only to observe different people and places, but to begin to engage deeply the self-understandings of people in unfamiliar circumstances. So participate in a prison chaplaincy. Join an interreligious dialogue group; start a group that studies the literature of different cultures; and, if you can, visit unfamiliar countries and people.

Try a new way to pray. Humility is knowing ourselves in human *and* divine contexts; exploring new spiritual practices can uncover new insights about ourselves in both areas. So make a silent retreat in a beautiful place; visit worship in another denomination or religion (taking care to respect other practices); experience a moderate fast (or abstain from some food group like meat for a time); and focus on developing an awareness of the interconnect-edness of body and soul. Fasting can also yield a sense of solidarity with those who do not have enough to eat; an invitation to practice social justice!

And for magnanimity:

Try something you've always wanted to try. Consider the trepidation Susan Boyle must have felt before stepping onstage on *Britain's Got Talent* to sing for a crowd that was already scoffing at a 47-year-old, plain-looking woman. She'd been mocked in a previous reality-show back in 1995. But she decided to try again. So take that voice class; the painting lesson; or whatever you might wonder whether you might be good at; join a novel-writing group. If you wonder if you're in the wrong career and might be called to something else, explore what steps you could take in a new direction—vocational discernment being a first step.

Give yourself what you need. Many of us feel frustrated at not cultivating the gifts we've been given because we feel pulled in a hundred different directions. If we are faithful to the gifts given to us, we have to give ourselves time and energy to work at them. Also, giving ourselves what we need involves resources other than time, like classes, books, and whatever will enhance us in our exercise of the gifts we're given. So devote a vacation to cultivating a hobby, a passion, or an avocation that's a gift you rarely indulge. List the responsibilities that keep you from having time to grow and see what you can cross off that list, or splurge on yourself a little—buy the new putter, the reference book, or the retreat at the monastery.

Find adventuresome companions. One big obstacle to magnanimity is other people who want to keep us stuck wherever we happen to be in life. But virtuous friends wish good for each other—they help each other along in becoming better people. So find companions who share your passion and befriend them. Help your friends, especially those who are closest to you, discern and act on their passions and gifts; and read—find companions in other places and times who can become friends in virtue.

CONCLUSION

Humility and magnanimity are key aspects of what it means to flourish as human beings. They are part of what Aristotle called “*eudaimonia*,” usually translated as “happiness,” but is more like “good living;” where we live in accord with the best of our nature to enhance our own lives and those of others. Humility has gotten a bad reputation in some circles, in part due to pernicious misrepresentation. I offered this definition of humility: “Humility is the virtue of true self-understanding in context, cultivated through the practice of other-centeredness.” It is a crucial aspect of Christian living, since it brings us not only into awareness of the wide variety of human excellences in the world, but also into awareness of our creatureliness in God’s loving care.

Magnanimity, conversely, calls us to discern, cultivate, and express our own gifts with devotion and commitment. Different from humility, not merely its opposite, magnanimity asks us to take that extra step to “be all we can be.” Spiritual guidance is already marked by practices conducive to humility and magnanimity, but in conclusion, I suggested a few possible ways we might work on those aspects of our lives and, perhaps, suggest them to our clients if they seem helpful. By no means is this a conclusive list—it would be grossly un-humble of me to think that it is! A central conviction of Thomistic virtue ethics is that a life of virtue involves creativity and discovery; and that, in everything, we are accompanied by other people seeking to grow in virtue and assisted along the way by God’s grace. So you can take it from here.

NOTES

1. Lisa Fullam, “Ethics in Spiritual Guidance,” *Reflective Practice: Formation and Supervision in Ministry* 30 (2010), 83–96.
2. Julia Driver, “The Virtues of Ignorance,” *Journal of Philosophy* 86 (1989): 73–84, 76.
3. Quoted in Thomas Aquinas, *Summa Theologiae*, Q.161.6 obj.3. Thomas cites Eadmer’s *Liber de Sancti Anselmi Similitudinibus*.
4. Raymond D. DiLorenzo, “Augustine’s Sapiential Discipline: Wisdom and the Happy Life,” *Communio (US)* 10 (1983): 351–359, 355; citing Augustine’s letter to Dioscorus.
5. Owen Chadwick, ed., *Western Asceticism* (Philadelphia, PA: Westminster Press, 1958), 163.
6. Thomas began the *Summa Theologiae* in about 1265 and died in 1274, leaving it unfinished. In the text, it is possible to see development of his thought on various questions. For a more complete account of his work on humility, see my book *The Virtue of Humility: A Thomistic Apologetic* (New York: The Edwin Mellen Press, 2009).
7. Gerard Manley Hopkins, “As Kingfishers Catch Fire, Dragonflies Draw Flame,” (1877) in *Poems*, Robert Bridges, ed. (London: Humphrey Milford, 1918).