Fundamental to Taylor’s argument in *Sources of the Self* is the direct link that he draws between our understanding of selfhood and our understanding of morality. In an effort to fill in just a small part of the gaping lacuna that spans within Taylor’s book between Augustine and Descartes, I explore how early medieval philosophers, most notably Gregory the Great (d. 604), understood morality as a function of physical space. Gregory believed fully in the ascetic ideologies that encouraged the most devout Christians of his era to flee the corrosive effects of the secular world for the safety of the monastic cloister. Yet he also believed that the world needed its holiest of men to live among the people as moral guides and arbiters of right moral action under God. Elite Christian selfhood, for Gregory, thus involved a proper physical positioning of body and mind at the borders of earthly and heavenly space. I show how Gregory described this physical positioning and how his descriptions subsequently played a role in Merovingian and Carolingian conceptions of identity. I suggest in the end that remnants of these early medieval notions of physical space and moral behavior might still exist, exerting influence upon how we define the self even within the secularized modern world that we inhabit today.