264 Order (*Ordo*)

Just as there is order in things because light is up and heavy is down, so there is order in steps of states and in customs. Therefore, the Apostle said, 1 Cor. 14[:40]: “But let all things be done decently, and according to order,” among you.

¶ Therefore they ought to have four superiors in the Church. First, by the showing of good example, as the eagle flies over her chicks to provoke them and in cranes that it may proceed more forcefully, Isai. 54[:11]: “Endlessly I will lay your stones in order,” so that namely, the fathers may proceed by giving examples, “and will lay your foundations with sapphires” and sulphur. It is the color of heaven. He guards the grace of man to man and renders courage. So, the prelate ought to be of celestial association as to God, glorious as to a subordinate, bold as an adversary of the Church, and now he can say with Gideon, Judic. 7[:17]: “What you shall see me do, do you the same.”

¶ For the prelate is like the sun which if they are converted into darkness, they are the moon of deforming fault, that is, the association of subordinates is converted into the blood of vilification, both stars and subordinates will fall from heaven and the state of perfections.

Second, he ought always to have the correction of sin, just as the physician cures sickness, the shepherd cries out against the wolf, Judges 5[:20]: “The stars remaining in their order and courses fought against Sisara.” Who is interpreted as exclusion of joy and signifies an evil subordinate, who excludes himself from the joy of grace and glory against which he ought to fight so that they may correct him. Because just as Augustine says in *Epistola ad Ipomensem*,[[1]](#endnote-1) on this side just as I have not found better men than they who profess in monasteries, so I have not found worse than they who rebel in monasteries. Such one ought to be corrected but by the stars who remain light through the light of grace, by the virtue of constancy during humble obedience, and the order of regular justice. For who does not hold order with others does not know how to correct others in order, just as he who does not taste of wine does not know how to temper it with water, 2 Para. 9[:8]: “Blessed be the Lord your God, who has been pleased to set you on his throne, king.”

¶ Third, he ought to have moderation of his command. For the heaviness of the weight makes an ass to grow weary. Therefore, the best moderator of commands is charity, Can. 2[:4]: Did he not “set in order charity in me.” So that namely I am not rigid in commanding nor remiss in neglecting. Therefore, the prelate is compared to a horn which is harder in the flesh and softer in the bone, so according to justice he commands and according to mercy he mollifies, Job 38[:33]: “Do you know the order of heaven, and can you set down the reason thereof on the earth?”

¶ Fourth, he ought to have visitation of the sick, just as the eye seed and directs the other members, just as that of Isai. 5[:17]: “The lambs shall feed according to their order.” And 1 Kings 17[:18]: “Go see your brethren, if they are well: and learn with whom they are placed.” But the order is twisted in the subordinates if flesh the handmaiden is dominated, and the mistress reason becomes the handmaiden against the order of chastity, Num. 10[:18]: “And the sons of Ruben also marched,” that is, the vision, “by their troops and ranks,” concerning the camps which are called from enervating which in the camps of the Lord ought to be enervated soldiers, that is, chaste and these are the sons of Ruben, that is, of vision. Water calls back the flesh delicately nourished. For the lambs are called more healthful when they are weaned and feed on the pasture, Prov. 17[:1]: “Better is a dry morsel with joy,” namely, of the conscience, “than a house full of victims with strife.” But alas because many seek a salmon than Solomon, one fish or another to be present, than Christ’s suffering, the lamb boiled than crucified.

¶ The example of the two sisters: one prudent and the other foolish.

Second, the order of charity is perverted by avarice when one’s own things become common, when temporal things are declared to be spiritual, 1 Cor. 9[:14]: “The Lord ordained that they who preach the gospel, should live by the gospel.”

¶ Therefore they should beware of the anathema of Jericho which held on to evil, Deut. 7[:26]. But rather they should leave behind the cloak with Joseph in the hand of the Egyptian, Gen. 39[:12]. And the linen cloth of Hell, Mark 14[:51]. Lest perhaps such a one arises again in the order of their properties who each in his order will arise, 1 Cor. 15[:23].

¶ Third, the order of nature is perverted by disobedience when, namely, the infernal works are elevated, and the superior are pressed down, Rom. 13[:2]: “It is said he that resists the power, resists the ordinance of God.”

¶ Fourth, the order of truth is perverted by carnal affection when the vain is put before the true, the contingent before the necessary, the flesh before God, Psal. [49:5]: “Gather together his saints to him: who set his covenant before sacrifices.” Certainly, they order the will of God who implement what is said in Deut. 33[:9]: “Who hath said to his father, and to his mother, and to his brethren: I know you not.” And that of Matt. 10[:35]: “For I came to set a man at variance against his father,” etc. And it is well said upon the sacrifices because these have thrown out not only those carnal affections, but also, they offered themselves in sacrifice to God. For the cloistered are like prophets bellowing after food carrying the ark of God, but their necks do not bend declining to the right or to the left until they come to Bethsames [1 Kings 6:12]. Because the religious pray for their kindred, nor because of these do they bend too much the affection by contemplation until they come to Bethsames, that is, to the house of the sun.[[2]](#endnote-2) Esther has finally entered. Esther by the order of a citizen entering the doors stood before the king. Esther is interpreted as hidden signifies the religious soul which God hid in the recess of his face from the contraband of men who enter by the first door which is the exterior sense, and by the second which is the imagination, and by the third which is until she stands before the king and again that is fulfilled, 3 Kings 10[:5], because the queen of Sheba admired the orders of the administration before King Solomon.

1. Augustine, *Epistolae secundum ordinem Temporum* 2.78.9 (PL 33:272): quomodo difficile sum expertus meliores quam qui in monasteriis profecerunt; ita non sum expertus pejores quam qui in monasteriis ceciderunt. [↑](#endnote-ref-1)
2. Cf. Sancti Paterii, *Liber de Expositione Veteris ad Novi Testamenti* 1.7.3 (PL 79:791): Bethsamis quippe dicitur domus solis. [↑](#endnote-ref-2)