275 Passion of Christ (*Passio Christi*)

The passion of Christ is not marvelous because a just judge ordered the fault in pain, but it is more marvelous because God the Father ordered the fault to be served in the pain of his Son, Rom. 8[:32]: “He spared not even his own Son but delivered him up for us all.”

¶ Behold here the many motives of love toward the celestial Father. For he handed his Son over, did not hide him, did not sell him. He was not an angel, not his own servant, not another, not one adopted. It was for us, not for the apostate angels. Just as our first parents slept for all not for one alone, he did not spare that one from his passion, not so that he would spare all of us. Therefore, how not all but the inhabitants of the underworld, that is, temporal things in supporting the middle, namely, the spiritual for meriting the highest, therefore, for enjoying. Wherefore Bernard says,[[1]](#endnote-1) he gave to us our body with its members, our mind with its powers, the world with its contents, his Son with his torments, and grace with the sacraments.

¶ Again, Ambrose,[[2]](#endnote-2) the author of piety hanging on the cross divided the offices, namely, commending persecution for the apostles, peace to the disciples, his body to the Jews, the spirit to his Father, a groomsman for the Virgin, paradise for the penitent thief, hell for the impenitent, the cross for the penitent Christians.

Again, Job 16[:18]: “These things have I suffered without the iniquity of my hand,” etc. Here the vehemence of his passion when it is said, “These things have I suffered,” namely, heavy and manly.

Second, innocence of suffering when it said, “Without my iniquity.” But look at the patience in suffering when it is said because he had “pure prayers,” and it follows, “the earth,” that is, the Church because of reasons.

First, lest through the said works you lead in ever more to the memory of all things, [1] Pet. 2[:21]: “Christ also suffered for us, leaving you an example that you should follow his steps.” Truly it was great to give us his followers, but it was the greatest to give us himself. Thus, Christ gave us his temporal things in food and assistance, his angels in protection, himself as food and redemption. Wherefore Bernard,[[3]](#endnote-3) O good Jesus, how sweetly you converse with men. How severely you have suffered for us. Certainly, hard words, ah, harder blows, namely, the hardest torments of the cross. For Christ suffered heavily and as far as the intention of sorrow. For how much softer and better the complexion, stronger the state, the more innocent the spirit, so much more fearful to the body and bitter and fearful to the soul, the sorrow heavier, this was in Christ, Lam. 2[:12]: “O all you that pass by the way, attend, and see if there be any sorrow,” etc. But alas because we do not wish to suffer anything hard for him.

Second, he suffered gravely because in many places and this as far as all the senses as to all the members, Psal. [21:17-18]: “They have dug my hands and feet.” By penetrating with nails “they have numbered all my bones,” that is, they have made them countable by stretching the body, Matt. 16[:21]: “Jesus began to shew to his disciples,” that the Son of man would “suffer many things,” etc. Wherefore Bernard,[[4]](#endnote-4) I will be mindful, if I live, of the labors that Christ produced in preaching, of the fatigues in running here and there, of the vigils in praying, of the temptations in fasting, of the tears in agreeing, of the snares in conversing, and finally of the shares in suffering. Therefore 1 Pet. 1[:11] it is said many times, “The Spirit of Christ foretold those sufferings that are in Christ, and the glories that should follow.” But alas because the proud in this world have prior glories and later sufferings. The example in the rich man and in Lazarus, Luke 16[:22].

¶ Third, he suffered perseveringly because up to the end, Phil. 2[:8]: “Becoming obedient unto death, even to the death.” Heb. 2[:10]: “For it became him, for whom are all things, and by whom are all things,” and it follows, “who had brought many children into glory,” that is, he ordered to bring them in, as if, in three days. First, namely, by bringing in the day of not being of nature. Second, concerning the evil of the fault to the being of grace. Third, concerning the being of glory, the author of glory, to be perfected through the passion. Wherefore Bernard,[[5]](#endnote-5) by these four gems of virtues the four arms of the cross are adorned: charity is above, on the right obedience, on the left the patience, and the root of the virtues, humility on the bottom.

¶ Again,[[6]](#endnote-6) the passion of Christ leads a sinner to the sorrow of contrition, to the shame of confession, in the sign of which the rocks were split, that is, the hard hearts were worn down, the sepulchers were opened, that is, the hearts were opened by confession, and the bodies of the saints arose in satisfaction.

In the passion of Christ was fulfilled the dream of Mordechai,[[7]](#endnote-7) Esther [11:2]. Where the small fountain grew into a great river because of the blood of Christ at first shut up in his flesh, afterwards flowed out through his members. Upon which fountain two dragons fought, that is, two lovers of the natural Christ, namely, which he had for his own life and freely, which he had for our salvation, but freely he conquered nature by God, because from so strong a fight the blood flowed out. Wherefore Bernard,[[8]](#endnote-8) did not Christ give himself for me, unless according to something he loved me more than himself, lest there be in this clash of love any contrariety of fault, because he subjected each love to the will of the Father. But that of Luke 22[:42]: “Not my will, but yours be done.”

Therefore,[[9]](#endnote-9) having inspected such a great love, it is just that he be loved in return by us. Wherefore Augustine,[[10]](#endnote-10) look at the wounds of the one hanging, the blood of the one dying, the scars arising, the price of the one betraying himself, the exchange of the one redeeming. And append these instances of love, so that he may be totally fixed for us in our heart, who for us was totally fixed on the cross.

¶ Therefore,[[11]](#endnote-11) not only did Christ shed his blood so that he may redeem us, but also to attract us to his love, just as the blood of the prey is given to the dog as a means for tasting in order thus he would be attracted to the hunting. So, the blood of Christ is offered to us, Psal. [67:24]: “That your foot may be dipped in the blood,” that is, your affection in the passion of Christ is lacking.

Therefore,[[12]](#endnote-12) as we are ungrateful, as it happens concerning a certain ungrateful one for whose love a certain soldier endured wounds, but in returning from the conflict, this one shut the doors against him. Wherefore also he wrote back to her those verses which are recited in the great Ovid:

¶ Look at those scars,[[13]](#endnote-13) marks of the bygone fight. Whatever you have, I gained it with my blood.

Morally, this soldier is Christ. He seeks entry to the soul, according to that, Apo. 3[:20]: “Behold, I stand at the gate, and knock.” And according to that of the Apo. [3:20]: “open to me the door.” My sister, but I fear that the ungrateful soul has closed the doors of affection.

¶ Third,[[14]](#endnote-14) he shed blood that he might recall those who fled, which figure in Num. 35[:28] where it is said that those who fled ought to remain in the city of refuge up to the death of the pontiff. And as it is read, Jos. 20[:6] then they ought to return into their own country.

¶ This homicide is the death of our first parents who remained in this exile up to the death of Christ the true pontiff.

¶ Fourth,[[15]](#endnote-15) he shed blood so that he might wash us from the sickness of fault. In which he taught us against infirmities by letting his blood, but this one by far was a more severe letting than we are let in only an arm, but he was let through the whole body up to the heart.

Wherefore also to any person devotedly seeking in how many places he poured forth his blood for us, the response is truly 5,660 and 6 wounds of Christ he redeemed with his sad corpse.

¶ Again, 6 and 60 and 600 and 1000 and 5 wounds, etc. 5,666.

Again, after our bloodletting we seek amenable places. He in truth lacked solace who went to the stinking place of Calvary, so that thus in some way we might suture our bleeding for him, that is, from those incentives and foments which increase and move our blood to illicit things, we must be on guard. But it is to be feared that vile things, such as madmen, however much more they are deplored by their mother, so much more they laugh. So many hold the passion of Christ for little, judging worse by their own members, according to that of the Psal. [34:12]: “They repaid me evil for good.” Not so you but with the other creatures you compare his passion. For in his passion the sun was obscured, the rocks were split, etc. Gregory discusses these in his *Homilia*.[[16]](#endnote-16)

¶ Fifth,[[17]](#endnote-17) he shed his blood that he might annul the purchase of the devil. For the devil in collecting and buying seduced because on this side of me he bought deity at a just price, because as if for the apple. But among us we see he followed up, he offers more in buying and he prevailed. So, Christ offered more than the devil because he paid with his body and soul. Therefore, properly speaking we are his and not the devil’s. Concerning this buying he wrote the sign on the cross having the keys for the pen, the body for the parchment, and the blood for the ink.

¶ Here note[[18]](#endnote-18) according to the Master in the *Historiale*,[[19]](#endnote-19) how in the time of Solomon an ostrich brought worms from the desert. By whose blood she broke the glass and thus she led out her young. So, Christ by his blood broke the cloister of hell, according to that:[[20]](#endnote-20) Treading down on hell he freed / The suffering from their pain.

¶ Again, Christ suffered for the unjust, 1 Pet. 3[:18]: “Christ died once for our sins, the just for the unjust.”

Again, he suffered by the unjust, Job 16[:12]: “God has shut me up with the unjust man.”

¶ Again, he suffered with the unjust, Matt. 27[:38]: “Then were crucified with him two thieves.”

Again, there are seven signs which show Christ growing weak in his passion, namely, the sweat which he sent forth against the carnality, which was not for the fear of death but the horror of our crime.

Second, the shame which he admitted against worldly vanity, Lam. 3[:30]: “He shall give his cheek to him that strikes him.”

¶ Third, the gore which he shed against avarice, teaching in addition kindness.

¶ Fourth, there is the rancor which he let go against the vindictive cruelty, Luke 23[:34], Father, ignore them, because they do not know what they do.

¶ Fifth, there is the majesty which he submitted against the timidity of their pride, Phil. [2:8]: “He humbled himself.”

¶ Sixth, there is the destitution which he permitted against gluttony and cupidity. For he hung totally naked whatever the stinking ones asserted falsely.

¶ Seventh, there is the rigor to which he committed himself against the Luke warmness of sloth. For in the plain and open the cross was placed and he himself was stretched by sinews and members.

Again, Christ before his passion had defiled all his clothes, because from the sole of his feet up to the top there was not in him health without the scourges which he received. But after the resurrection he was famous in his long garment when he bore his glorified body, and the scars of his wounds served for three things. For affirming the faith of the disciples. And now also he served them in heaven as the father for us for propitiating the matter. And third he will serve in judgment for the rebuke of the evil. And fourth he will serve after the judgment because of himself and because of the elect. Because of himself certainly in sign of his glorious victory. Wherefore Bede *Super Lucam*,[[21]](#endnote-21) a soldier fighting in war and triumphing wishes to be healed of his apparent scars than to be without the sign of his victory. Wherefore also the scars on the body of Christ are not for deformity, but for beauty, according to Chrysostom, *Super Mattheum*.[[22]](#endnote-22)

¶ The scars of Christ above the rays of the sun are brighter, just as the honor of a military triumph is reported to be the pierced shield. So, it is honorific for Christ to bear with him the sign of his victory. Wherefore the *Glossa*,[[23]](#endnote-23) according to Luke [24:40] says not from the inability of curing does God save the scars, but so that he might carry around the triumph of his victory perpetually.

¶ Again, he preserves the scars because of his elect that they always may see how mercifully they were redeemed, and he adds that they sing that, Psal. [88:2]: “The mercies of the Lord I will sing forever.”

¶ Again, the passion of Christ is fourfold: the efficient cause, the material, the formal, and the final. But the efficient is triple to this extent.

First, it is ordered out of mercy, namely, God the Father who ordered the fault to be served in the pain of his Son, Act. 3[:18]: “Which God before had shown,” etc., as was explained above.

Second, the cause pertained to the care of the marketplace, namely, the Jewish people. Just as Saul from the marketplace procured the death of David, Luke 9[:22]: “The Son of man must suffer many things,” etc.

¶ Third, the efficient cause was carried into effect from foolishness, namely, Pilate and the rest of his family, Act. 2[:22-23]: “Jesus of Nazareth, a man approved,” and it follows, “This same being delivered up, by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain,” etc. And Matt. 20[:18]: “The Son of man shall be betrayed to the chief priests and the scribes, and they shall condemn him to death.”

¶ Second, the material cause was Mary in whom Christ was voluntary, innocent, and benevolent. Voluntary certainly because of the merit of his passion, just as Eleazar “went forward voluntarily to the torment,” 2 Macc. 6[:19]. So, Christ, 1 Pet. 2[:23]: “When he was reviled, did not revile.” Behold the grace in speaking when he suffered, and he did not threaten. And behold the patience in sustaining. However, he handed over himself to those judging unjustly, behold the will in suffering.

Second, Christ was innocent as for the reward of suffering, just as Naboth was unjustly killed because of his vineyard, 3 Reg. 21[:1]. So, Christ, Job 16[:18]: “These things have I suffered.” Behold the intensity of his suffering, etc., as was said above.

¶ Third, Christ was benevolent as far as the desire of giving, just as Joseph was benevolent to his brothers although he had suffered many things from them, Luke 22[:15]: “With desire I have desired,” behold the fervor of giving, “to eat this pasch,” behold the value of the gift, “with you,” behold the familiarity of love, “before I suffer,” behold the opportunity. His bodily and sacramental presence is with us, so that his bodily presence may be absent in both. Therefore, with his passion being imminent in which he would be absent in the future as far as the bodily species, he instituted the sacrament in which he remains with us under the species of the sacrament.

1. Bernard, cf. Thomas Aquinas, *Sermones festivi, S. Laur. et in Assumpt. B. Mariae,* In festio santi Laurentii ex epistola, Dispersit dedit pauperibus (D. Thomae de Aquino, Angelici Sermones, Romae: apud Iulium Accoltu, 1571, p. 133): Creator, quia dedit caelum cum syderibus, terram cum bestiis et arboriibus, corpus cum sensibus, animam cum uiribus, filium cum tormentis, mundum cum elementis, Spiritum santum cum donis. Dicit Aug. Erubescat homo auarus esse, cum tantam largitatem experitur creatoris.

   <https://books.google.com/books?id=OF5mAAAAcAAJ&pg=PA125&lpg=PA125&dq=Erubescat+homo+auarus+esse,+cum+tantam+largitatem+experitur+creatoris.&source=bl&ots=->

   Bernard, cf. Aldobrandinus de Cavalcantibus, *Sermones*, pars 2 n. 57 (Parma, 1864): Creator, quia dedit caelum cum sideribus, terram cum bestiis et arboribus, corpus cum sensibus, animam cum viribus, filium cum tormentis, mundum cum elementis, spiritum sanctum cum donis. Dicit Augustinus: erubescat homo avarus esse, cum tantam largitatem experitur creatoris.

   <http://www.corpusthomisticum.org/xaw2.html> [↑](#endnote-ref-1)
2. Ambrose, cf. Bonaventure, *Expositio Missae* in *Opuscula theologica: Accesserunt nunc eiusdem S. Patris aliqui mirae* (Venice: Apud Hierornymum Scotum, 1572, 2:331a): Ambrosi, qui dicit quod auctor pietatis in cruce pendens in singularibus negociis pietatis officia diuidebat, persecutionem Apostolis, pacem discipuls, corpus Judeis, patri spiritum, virgini paranymphum, latrini Paradisum, Christinis poenitentibus crucem commendat.

   <https://books.google.com/books?id=_gpKAAAAcAAJ&pg=PA331&lpg=PA331&dq=auctor+pietatis+in+cruce+pendens+officia+diuidebat,&source=bl&ots=yOHNaebkkb&sig=rOAJhDZNpSHAE8c9-mRvm2-z47Q&hl=la&sa=X&ved=2ahUKEwi8kI77naLdAhUMDq0KHdyBAo4Q6AEwAHoECAoQAQ#v=onepage&q=auctor%20pietatis%20in%20cruce%20pendens%20officia%20diuidebat%2C&f=false> [↑](#endnote-ref-2)
3. Bernard, *Sermones de tempore* 2.7 (PL 183:329): Quam dulciter, Domine Jesu, cum hominibus conversatus es! quam abundanter multa, et magna bona hominibus largitus es! quam fortiter tam indigna quam aspera pro hominibus passus es! ita ut liceat sugere mel de petra, oleumque de saxo durissimo: duro ad verba, duriore ad verbera, durissimo ad crucis horrenda; quia in omnibus his sicut agnus coram tondente se obmutuit, et non aperuit os suum. [↑](#endnote-ref-3)
4. Bernard, *In Feria IV Hebdomadae Sanctae, Sermo De passione Domini* 11 (PL 183:269): Proinde memor ero, quandiu fuero, laborum illorum quos pertulit in praedicando, fatigationum in discurrendo, tentationum in jejunando, vigiliarum in orando, lacrymarum in compatiendo. Recordabor etiam dolorum ejus, conviciorum, sputorum, colaphorum, subsannationum, exprobrationum, clavorum, horumque similium, quae per eum et super eum abundantius transierunt. [↑](#endnote-ref-4)
5. Bernard, *Sermones de Tempore, In die Sancto Pashae. Sermo de septem signaculis quae solvit Agnus* 3 (PL 183:275): Interim patientiam magis exhibet, humilitatem commendat, obedientiam implet, perficit charitatem. [Col.0275D] His nempe virtutum gemmis quatuor cornua crucis ornantur: et est supereminentior charitas, a dextris obedientia, patientia a sinistris, radix virtutum humilitas in profundo. [↑](#endnote-ref-5)
6. Cf. *Fasciculus morum* 3.10 (p. 200): Circa primum est sciendum quod primo sanguinem suum fudit ut esset peccatoribus in auxilium et remediu8m contra hostes spirituales et peccata temporalia carnalial. Unde notandum quod maximium remedium est eius sanguinis effusio eo quod inducit peccatorem ad dolorem contricionis, ad pudorem confessionis, et ad laborem satisfactionis. In cuius signum legimus quod in Christi passione petre scisse sunt, idest dura corda in contricione; apertaque monumenta, in confessione; et tercio multa corpora sanctorum surrexerunt, in satisfactione.... [↑](#endnote-ref-6)
7. Cf. *Fasciculus morum* 3.10 (p. 202): Que quidem victoria bellicosa pro nostra reparacione contra diabolum a Christo facta bene figuratur Hester 10 in sompno Mardochei, ubi dicitur quod “fons parvus crevit in flumen magnum,” ubi eciam dicitur quod Mardocheus vidit super illum fontem duos magnos dracones simul pugnare, et draco draconem superabat. ... Spiritualiter autem loquendo fons ille parvus sanguis Christi erat, adhuc infra carnem et cutem inclusus; set certe crevit in flumen magnum quando lancea eius aperiebat latus et continuo exivit sanguis et aqua, et non tantum hoc set quando per manus, pedes, et totum corpus eius sanguis effluxit et ebullivit. Super iso ergo fonte pugnaverunt duo dracones , id est, duplex amor Christi, qui ex una parte ad propriam vitam, et alia vero ad nostram salutem se extendit, quorum unus amor erat naturalis et alius gratuitus. Amor autem naturalis, quem scilicet Christus ad vitam propriam habuit, magnus fuit, et merito. ... Unde Bernardus: “Numquam, inquit, dedisset se pro me nisi secundum aliquid plus dilexisset me quam se.” Et tamen nota quod in ista pugna nulla fuit in Christo contrarietas culpam inducens, quia utrumque amorem sive voluntatem voluntati Patris subiecit, dicens illud Matthei: “Non mea voluntas set tua fiat.” [↑](#endnote-ref-7)
8. Bernard, cf. *Fasciculus morum* 3.3.10.64-68 (Wenzel, p. 202): Unde Bernardeus: “Numquid, inquit, dedisset se pro me nisi secundum aliquid plus dilexisset me quam se.” Et tamen nota quod in ista pugna nulla fuit in Christo contrarietas culpam inducens, quia utrumque amorem sive volountatem voluntati Patris subiecit, dicens illud Matthei: “Non mea voluntas set tua fiat.” [↑](#endnote-ref-8)
9. Cf. *Fasciculus morum* 3.10 (p. 202): Igitur inspecta erga nos tam ferventissima caritate, iustum est et quiddam naturale ipsum ex toto corde reamare, dicente beato Augustino: “Respice, inquit, vulnera pendentis, sanguinem morientis, cicatrices resurgentis, precium tradentis, commercium redimentis. Et hec quantum valeant pensate et in statera caritatis appendite, ut totus set ipse nobis fixus in corde qui totus pro nobis fuit fixus in cruce.” Hec ille. [↑](#endnote-ref-9)
10. Augustine, *De sancta virginitate* 54.55-56 (PL 40:428): inspicite vulnera pendentis, cicatrices resurgentis, sanguinem morientis, pretium credentis, commercium redimentis. ... Toto vobis figatur in corde, qui pro vobis est fixus in cruce. [↑](#endnote-ref-10)
11. Cf. *Fasciculus morum* 3.10 (p. 204): Secundo, Christus passus est et sanguinem eius fudit pro nobis, ut nos ad eius amorem et caritatem alliceret. Exemplum: Aliquando enim datur cani venatico sanguis alicuius prede ad lambendum, ut levius alliciatur ad sequendum. Revera sic nobis sanguis Christi; Psalmista: “Intinguatur pes tuus,” id est affectio tua, “in sanguine,” scilicet Christi, “ut sic illum per caritatem avidius sequaris. [↑](#endnote-ref-11)
12. Cf. *Fasciculus morum* 3.10 (p. 204): Absit quod sibi ingrati simus, sicut fuit quidam amico suo, de quo hic narratur. Unde narrat Virgilius *Eneydos*, et similiter commentator super Alexandrum Magnum, libro 5 et 6, de Enea quomodo in amore cuiusdam puelle nimium exarsit in tandtum ut seipsum pro ipsa depauperando humiliaret atque eam ditando exaltaret. Quod et factum est. Accidit ergo quadam die quod cum de quodam bello pro ea rediret vulneribus sauciatus, vix semivivus evasit. Accessit ergo ad eam tamquam ad tuciora refugia confidenter, eo quod tandum illam pre ceteris dilexisset et seipsum depauperando eam exaltasset. Set ipsa tanquam ingrata portas seravit et aditum constanter sibi negavit. Quo facto secundum Ovidium *Methamorphoseos* ei sic scripsit infortunium suum allegans:

    Cerne cicatrices veters vestigia pugne.

    Quesivi proprio sanguine quicquid habes.

    ...

    Spiritualiter loquendo iste miles Eneas Christus est.... Pulsat ergo ut ingressum habeat, prout dicitur Apocalipsis3: “Ecce sto ad ostium et pulso.” Quid plura? Revera fortissime ibe clamat illud Canticorum: “Aperi michi, soror mea, amica mea, columba mea.” Set certe, ut timeo, ta nquam ingrata et tanti beneficii immemor portas anime, que sunt amor, compassio, et huiusmodi affectiones bone, observando fortiter claudit, dum scilicet peccando sic ingrate illum excludit. [↑](#endnote-ref-12)
13. Ovid, *Amores* 8:19-20 (LCL 41:482-483): cerne cicatrices, veteris vestigia pugnae—quaesitum est illi corpore, quidquid habet.

    Look at those scars, marks of the bygone fight—that man has earned with his body whatever he has. [↑](#endnote-ref-13)
14. Cf. *Fasciculus morum* 3.10 (p. 206): Tercio passus est et sanguinem suum fudit, ut profugos et exules ad terram pacis revocaret. Quod bene figuratum erat Numeri 35, ubi dicitur: “Debuerat enim profugus usque ad mortem pontificis in urbe residere,” et sequitur: “Exules et profugi ante mortem pontificis nullo modo in urbes suas reverti non poterant,” set prout scribitur Iosue 10: “Tunce revertetur homicida et ingredietur civitatem et domum suam de qua fugerat.” Spiritualiter autem loquendo homicida erat primus parens, qui se et nos usque ad mortem vulneravit, qui tunc fugit de civitate et domo sua quando paradisum reliquit veniens in hanc vallem miserie. Set in morte Christi summi pontificis audacter reedire potuit omni timore sublato. [↑](#endnote-ref-14)
15. Cf. *Fasciculus morum* 3.10 (p. 206): Quarto sanguinem ssum fudit, ut nos a morbo culpe lavaret. Docuit enim sicut bonus medicus et formam talem reliquit, ut quantumcumque spirituali infirmitate detinemur, sanguinem minuere et ita sanari. Christus enim munutus ad nostrum exemplum fuit, tamen non eo modo quo solent homines, scilicet tantum in brachio, verum eciam in toto corpore..... Et defuit sibi omne solacium quod solet minutis exiberi. Nobiles enim et religiosi in locis amenis et secretis minuuntur, et tunc laucius illis ministratur. Se revera ipse palam coram omnibus in monte Calvarie exponebatur et felle acetoque potabatur, ut sic nos pro eius amore et propria salute sanguinem nostrum spiritualiter minuamus, hoc est, ut ab operibus illicitis ad que per carnalitatem sanguinis nostri movemur abstineamus...... [↑](#endnote-ref-15)
16. Gregory, *Moralia* 30.22.67 (PL 76:561): Esurire enim, sitire, lassescere, teneri, flagellari, crucifigi, nostrae mortalitatis vinculum fuit. Sed cum expleta morte velum templi rumperetur, scinderentur petrae, monumenta panderentur, inferni claustra patescerent; quid aliud tot argumentis tantae virtutis ostenditur, nisi quod illa infirmitatis nostrae vincula solvebantur, ut is qui ad suscipiendam servi formam venerat, in ipsa servi forma ab inferni vinculis absolutus, ad coelum etiam cum membris liber rediret? [↑](#endnote-ref-16)
17. Cf. *Fasciculus morum* 3.10 (p. 212): Quinto passus est et sanguinem suum fudit, ut diabolum ab empcione nostra excluderet. Ipse diabolus decipiendo genus humanum illud a primis parentibus citra debitum precium empserat, quasi pro uno pomo minimi valoris Set adverte. Videmus enim ad sensum: illi cicius conceditur qui plus offert; set Christus plus optulit et dedit quam diabolus, quia non tantum unum pomum set simul et semel corpus et animam, but sic per suam mortem amaram et diram de dura et crudeli diaboli potestate non liberaret. ... Sic Christus manibus et pedibus in cruce affixus corpus suum ad cartam scribendam exposuit; clavos eciam in manibus habuit pro calamo, sanginem preciosum pro encausto. .... [↑](#endnote-ref-17)
18. Cf. *Fasciculus morum* 3.10 (p. 222): Fertur enim quod Salomoni erat avis dicta strucio habens pullum clausum in vitrio vase, quem cum mater habere nequiret, tulit de deserto vermiculum quendam ex cuius sanguine vitro linito confractum est et sic pullum liberavit. Spiritualitr iste Solomon est Deus Pater, cui erat quedam strucio, idest Filius eius coeternus. Set hic Filius habuit pullum, scilicet genus humanum, quasi in vase vitrio, idest in inferno, inclusum. Videns ergo strucio ista quod pullum suum habere nequiret, tulit de deserto vermiculum, hoc est, naturam humanam assumpsit de deserto huius seculi. Quo facto sanguine illius nature assumpto dictum vas infernale linivit et statim confractum est et pullus liberatus, prout canit Ecclesia:

    Pede conculcans tartara

    Solvit a pena miseros. [↑](#endnote-ref-18)
19. Peter Comestor, *Historia Scholastica* 3 Regum.8 (PL 198:1353): Erat Salomoni struthio habens pullum, et inclusus est pullus sub vase vitreo. Quem cum videret struthio, sed habere nequiret, de deserto tulit [Col.1354A] vermiculum, cujus sanguine linivit vitrum, et fractum est. [↑](#endnote-ref-19)
20. Ambrose, *Hymnus paschalis* “Aurora lucis rutilat” 7-8 (PL 17:1203): Pede conculcans tartara / Solvit a poena miseros. [↑](#endnote-ref-20)
21. Bede, *In Lucae Evangelium Expositio* 24 (PL 92:630-631): Veluti similes aliquis fortissimus, jubente suo Rege, pro totius gentis salute singulari certamine desudans, multis quidem vulneribus exceptis, hostem tamen interficiat, spolia ejus diripiat, victoriam suae genti reportet; et interrogatus a medico, cui curandus committitur, ita ne velit curari ut nec vestigia vulnerum ulla resideant, an magis ita ut cicatrices quidem remaneant, deformitas vero prorsus omnis et feditas absit, respondeat se potius ita velle [Col.0631A] sanari ut, toto salutis decorisque pristini statu recuperato, perpetua secum tanti circumferat signa triumphi. [↑](#endnote-ref-21)
22. Chrysostom, cf. *Vita Christi*, 78 per Ludolphum Saxonium (Paris: Apud Claudium, 1534, 367ra): ille enim cicatrices sunt in Christo, non in deformitatem, sed in magnam pulchritudinem. Vnde dicit Chrosostomus quod cicatrices sunt in Christo super radio solis lucidiores. Vnde etiam secundum Aug. in illo regno apparebunt in corporibus beatorum martyrum cicatrices vulnerum,

    <https://books.google.com/books?id=LU4u1ATh29YC&pg=RA6-PT278&lpg=RA6-PT278&dq=cicatrices+in+corpore+Christi+non+sunt+ad+deformitatem&source=bl&ots=XXFD2TGKqh&sig=buj9j5lpIuDW8E6oyLCPOWR0pm4&hl=en&sa=X&ved=2ahUKEwj8sMy979vcAhVCuFMKHXsvA-cQ6AEwBXoECAUQAQ#v=onepage&q=cicatrices%20in%20corpore%20Christi%20non%20sunt%20ad%20deformitatem&f=false> [↑](#endnote-ref-22)
23. *Glossa ordinaria*, Evangelium secundum Lucam, cap. 24, vers. 40 (PL 114:354): Non ergo ex impotentia curandi cicatrices servavit, sed ut perpetuum victoriae suae circumferat triumphum. [↑](#endnote-ref-23)