346 Companion, Fellowship, Social (*Socius, Societas, Socialis*)

The social life is more secure than the solitary life, Eccle. 4[:9]: “It is better therefore that two should be together, than one: for they have the advantage of their society.”

For first, they help each other in retiring from evil. Therefore, it is said under that [Eccle. 4:10]: “If one falls, he shall be supported by the other.” Concerning this Jerome writes, *Ad Rusticum monachum*,[[1]](#endnote-1) thus I have seen in Egypt, a Greek youth, who by no abstinence, no magnitude of work could have extinguished the flame of the flesh. The father of the monastery cured this one being in peril by this art. He ordered a certain man to follow that brother around with insults and quarrels, and after the infliction of injuries, the first man complained about him and no one stood up for him. But only the father of the monastery began to oppose him hotly, lest that brother be swallowed by a more abundant sadness. Now with a year completed, the youth was asked whether he was still being molested by concupiscence or if he could live and not be permitted to sin. And Jerome adds, if this one had been alone, by what help would he have survived.

Second, the social life conserves one in goodness, Prov. 18[:19]: “A brother that is helped by his brother, is like a strong city.” It is read in the *Vitae patrum*,[[2]](#endnote-2) that to a certain youth asking what life is preferred, whether the social is superior to the solitary. The old man responded by an example. For he extracted one burning coal from a heap of a hot fire. So, he said, a man alone either from a lack of counsel or from a thought of depraved actions quickly grows dull of the good, Eccle. 4[:11]: “If two lie together, they shall warm one another: how shall one alone be warmed?” Therefore, Christ sent his disciples two by two, Luke 10[:1]. And Gen. 2[:18] it is said, “It is not good for man to be alone: let us make him a help like unto himself.

¶ Again, the Philosopher says, book 8, *De animalibus*,c. 1,[[3]](#endnote-3) every pregnant sheep if alone would miscarry in the time of a thunderstorm. And Jerome, *Epistola* 87,[[4]](#endnote-4) if one dove separates itself from the flock, it is quickly captured by the hawk. So, a solitary man easily loses the concept of the good proposal. Wherefore Bede,[[5]](#endnote-5) what do you say, the lover of singularity. Susanna was in the orchard alone and therefore was in danger, Dan. 13[:14]: “They agreed upon a time, when they might find her alone.” So, it is with the devil who is figured by gluttony, who prefers “to fight hand to hand” with man, 1 Kings 17[:8]. Wherefore it is read that the first virtuous man of the Carthusians apostated by temptation and wrote these verses.[[6]](#endnote-6)

¶ Goodbye cell, you ladder of Jacob, throne of Solomon, or you field of testing, where the straw is winnowed, and the grain is stored in heaven.

Again, Gen. 39[:11] when Joseph was alone, the wife of Potiphar tempted him. And 3 Kings 19[:10] Elias said, “I alone am left, and they seek my life to take it away.” So, the demons commonly tempt the single one, Avicenna, in his tenth book,[[7]](#endnote-7) says that man differs from the rest of the animals in this that his life is not seemly if he is alone. For man cannot be sufficiently alone for his own governance.

Again, it is read concerning the blessed Bernard[[8]](#endnote-8) that thus he responded to a certain virgin of religion inquiring whether it was better to conduct one’s life in society or solitarily. If you are good, a congregation is necessary. If, however, you are evil, a congregation is necessary for you. And just as a good society is a helper in goodness, so an evil society is a helper to one’s peril. Wherefore Augustine says, *Super Genesim* 11, c. 59 [3:6],[[9]](#endnote-9) Adam did not sin from not knowing, but from social kindness to Eve. For this because he did not want to offend her, so Solomon sinned by stooping to his wives and concubines, 3 Kings 11[:8].

Again, Gen. 19[:14] the son in laws of Lot because of their society with the Sodomites did not want to go out of Sodom with Lot their father-in-law and perished. So, the dove is captured by the crows and domesticated away from the forests. So according to Ambrose, *Super Lucam*, c. 8,[[10]](#endnote-10) in the *Glossa*,[[11]](#endnote-11) Peter although firm in his faith was troubled in the sea by the merits of others, namely, because Judas was there with him. According to the Philosopher, *De animalibus*,[[12]](#endnote-12) there is a certain great fly that enters the beehive, doing no good, but disturbing the bees and eating the honey. This one however, the bees for their strengths throw it out, so ought the good men throw out the evil, Prov. 22[:10]: “Cast out the scoffer, and contention shall go out with him.”

¶ Again, Gen. 21[:10]: “Cast out this bondwoman, and her son.” The reason is because they disturbed the house of Abraham.

¶ Again, Jonas first chapter [1:5] all who were in the ship were disturbed over Jonas. Therefore, they cast him out.

¶ Again, Bernard says in the *Sermone* de advento Domini,[[13]](#endnote-13) when someone is endangered in the sea, he lays hold of anything, he drags himself with it, either as strong as he can or not.

Again, Peter firm in faith in the courtyard with Pilate lost his faith until he was washed by the water of his tears, Matt. 26[:75].

¶ Again, Gregory,[[14]](#endnote-14) one is for which the society of the evil ought to avoided, lest they draw him away from the path of truth when they continue in their evil.

¶ Again, when the people of Israel were crossing through the land of evil men the Lord said to them, “Beware you never join in friendship with the inhabitants,” Exod. 34[:12].

¶ Again, according to the author in the *Speculo naturali*,[[15]](#endnote-15) Pythagoras says that the chords made from the intestines of a wolf and placed among chords made from the intestines of sheep takes away the harmony and corrodes them, so the evil placed among the good. The same is said concerning the feather of the eagle placed among other feathers.

¶ Again, one apple which by itself lasted whole through the great part of the year, if it lies among rotten ones, it quickly becomes rotten, so the good person among the evil ones. Augustine, *De civitate* 9, cc. 5, 6, and 7,[[16]](#endnote-16) shows how much peril comes from an evil society. Because if in a house then arise treacheries, so much more severe as much before were the sweets of friendship. Wherefore that of [Matt. 10:36]: “A man's enemies shall be they of his own household.” If in a city then because of society come the false testimonies, false judgments, the innocents punished, the injurious dismissed, because of these things it is said in Num. 16[:26]: “Depart from the tents of these wicked men, and touch nothing of theirs, lest you be involved in their sins.” Jerome, *Epistola* 72,[[17]](#endnote-17) in every condition and level, the worst are mixed with the best. Therefore, the bride seeks, Can. 1[:6]: “Show me, where you feed, where you lie in the midday, lest I begin to wander after the flocks of your companions.” Augustine, in *Sermone* 51 de verbis Domini,[[18]](#endnote-18) says companions (*sodales*) are so called because they eat (*edant*) together as if one seeks similar eaters (*edales*). However, the bride as she is related to him, where the faithful lie and rest, lest the vagabond soul fall into such things as did the companions of Sampson, Jud. 14[:11] not saving faith to their enemy.

Therefore Bernard,[[19]](#endnote-19) reprehending those who would join an evil society, says, the trembling sheep flees the coming of the wolf. The fearful dove hides herself from the sight of the hawk, the mouse does not come out of his hole while the cat walks about. And you will see the thief and you would run with him. You are more of a fool than those animals who save themselves from danger, because of which, Prov. 1[:10-11]: “If sinners shall entice you, consent not to them. If they shall say: Come with us, let us lie in wait for blood,” etc. [Prov. 1:15]: “My son, walk not thou with them.” Jerome, *Epistola* 70,[[20]](#endnote-20) not at all should you consider what other evil men do, but what good men do. Nor should you be led by the multitude of sinners, among them clerics, follow the better ones, because in every level the worst are mixed with the best.

Again, Augustine, book 8, *Confessiones*, c. 5,[[21]](#endnote-21) he says that he was moved more to conversion by the examples of the holy men that by any other which he saw or heard among the Christians. In truth however Seneca says, *Epistula* 8,[[22]](#endnote-22) consorting with the crowd is harmful. Certainly, the greater the mob with which we mix, the more is the danger. For I come back home the more avaricious and lustful, the more I have been among men.

Again, the same one,[[23]](#endnote-23) the living voice and companionship is worth more than the written word. For men believe their eyes more than their ears.

¶ Because however a companion ought to have another companion moves one to draw to God. Gregory, *Homilia* 6,[[24]](#endnote-24) if you are going to God, pray that you do not come to him alone, Prov. 16[:33]: “Lots are cast into the lap, but they are disposed of by the Lord.” How then they are disposed of Chrysostom teaches, *Homilia* 57,[[25]](#endnote-25) the devil always desires to mix his unfaithful one with the faithful. And so, the faithful are corrupted, but on the other hand Christ always hastens to separate the faithful from the unfaithful, lest the faithful be corrupted. And everywhere such separation is read about in scriptures. Always the good separated themselves from the evil and not the other way around.

¶ When they were in the captivity of the Assyrians, God said to his people [Isai. 52:11]: “Go out of the midst of them,” because rather the evil defiles the good, than the reverse, and mud dirties the flour and not the revers. Nor does wine corrupt the vinegar but the reverse.

¶ In the figure of this, Gen. 25[:6], Abraham separated Isaac the son of promise from the sons of the concubines while he was still alive lest he contract the customs from them. Wherefore says Maximus the bishop in his *Sermone* de Adventu,[[26]](#endnote-26) which begins *leticia magna*, they cannot have society towards each other the unclean and the holy, the avaricious and the merciful, the corrupt and the virgin. Wherefore Seneca says,[[27]](#endnote-27) associate with those who will make a better man of you. Or admit those with you, whom you can make better. For the thief on the cross was saved by the society of Christ, who if he had been alone, perhaps he would have perished. The Children of Israel could not expel the Jebusites, but remained with them, Jos. 15[:63]. And Rom. 9[:11] because there were always evil with good in this life, [Causa] 11, quest. 3, [c. 22], *Nolite [recedere]*.[[28]](#endnote-28) But Augustine says in his *Epistola* ad Menianum,[[29]](#endnote-29) physically the good cannot be easily severed from the bad, nor at the same time root up [the weeds and save] the wheat, but it suffices in the heart to be severed from the customs, and the life to be guarded because of peace, and because of the health of the sick.

1. Jerome, *Epistola* 125.13 (PL 22:1079-1080): Dicam et aliud, quod in Aegypto viderim: Graecus adolescens erat in coenobio, qui nulla abstinentia [al. continentia], nulla operis magnitudine flammam poterat carnis extinguere. Hunc periclitantem Pater monasterii hac arte servavit: imperavit cuidam viro gravi, ut jurgiis atque conviciis insectaretur hominem, et post irrogatam injuriam, primus veniret ad querimoniam. Vocati testes pro eo loquebantur, qui contumeliam fecerat. Flere ille contra mendacium, quod nullus crederet veritati: solus Pater defensionem suam callide opponere, ne abundantiori tristitia absorberetur frater. Quid multa? Ita annus ductus est: quo expleto, interrogatus adolescens [Col.1080] super cogitationibus pristinis, an adhuc molestiae aliquid sustineret: papae, inquit, vivere mihi non licet: et fornicari libeat? Hic si solus fuisset, quo adjutore superasset? [↑](#endnote-ref-1)
2. Cf. *Vitae Patrum* Verba seniorum 2.14-15 (PL :860): Dixit abbatissa matrona: Multi in monte positi ea quae popularia sunt agentes, perierunt. Melius est enim ut cum multis sis, et solitariam vitam agas voluntate, quam cum solus sis, esse cum multitudine proposito mentis.

   Dixit senex: Semper debet monachus emere quietem sibi, ut contemnat etiam si corporale contingat evenire dispendium. [↑](#endnote-ref-2)
3. Aristotle, *History of Animals* 9.3 610b35-611a2 (Barnes 1:952): Shepherds train sheep to close in together at a clap of their hands, for if, when a thunderstorm come on, a ewe stays behind without closing in, it will miscarry if it be with young; consequently if a sudden clap or noise is made, they close in together within the sheepfold by reason of their training. [↑](#endnote-ref-3)
4. Jerome, *Epistola* 130.19 (PL :1122): De agmine columbarum crebro accipiter unam separat, quam statim invadat et laceret, cujus carnibus et cruore saturetur. Morbidae oves suum relinquunt gregem, et luporum faucibus devorantur. Scio ego sanctas virgines, quae diebus festis propter frequentiam populorum, pedem domi cohibent; nec tunc egrediuntur, quando major est adhibenda custodia, et publicum penitus devitandum. [↑](#endnote-ref-4)
5. Bede, cf. *Ecclesiasticum officium secundum ordinem fratrum praedicatorum* Edition du lectionnaire, le sanctoral 5.3 ed. Anne-Elisabeth Urfels-Capot (p. 149): Quid dicis, amator singularitatis?

   <https://books.google.com/books?id=XVn9KG87L-UC&pg=PA149&dq=quid+dicis+amator+singularitatis&hl=en&sa=X&ved=0ahUKEwjDraCT8LTiAhUDiqwKHep7DyQQ6AEIKzAA#v=onepage&q=quid%20dicis%20amator%20singularitatis&f=false> [↑](#endnote-ref-5)
6. Cf. *Voyage litteraire de deus religieux benedictins de la Congregation de* (Paris: Chez Montalant, 1724) attributed to Guillaume de Lyon, (p. 93): Cella vale, tu scala Jacob, thronus Salomonis, / Das vento paleas, et caelo grana reponis.

   <https://books.google.com/books?id=REJKAAAAcAAJ&pg=PA93&lpg=PA93&dq=Cella+vale,+tu+scala+Jacob,+thronus+salomonis&source=bl&ots=AdaN_trw89&sig=ACfU3U2QfXSBd98kP52rK2fHN3fFshaG_A&hl=en&sa=X&ved=2ahUKEwjvtdOD97TiAhUBY6wKHR8tBGgQ6AEwC3oECAgQAQ#v=onepage&q=Cella%20vale%2C%20tu%20scala%20Jacob%2C%20thronus%20salomonis&f=false> [↑](#endnote-ref-6)
7. Avicenna, *Liber de philosophia prima sive scientia divina* ed. S. Van Riet (Louvain: E. Peeters, 1977) 10.2.81-85 (p. 531): Dico autem iam notum esse quod homo differt a ceteris animalibus in hoc quod vita eius decora non esset, si unus solus esset: non enim solus posset sufficere gubernationi sui ipsius sine consortio alicuius adjuvantis se in necessitatibus suorum negotiorum. [↑](#endnote-ref-7)
8. Cf. Bernard, *Epistola* 115.2 (PL 182:262): Denique ut ex illa evangelica partitione omnem tibi auferam tui excusationem erroris, aut de fatuis virginibus una es (si tamen virgo es), aut de prudentibus (Matth. XXV, 1-12). Si de fatuis, congregatio tibi necessaria est: si de prudentibus, tu congregationi. Nam si sapiens et probata es, religio certe quae illo in loco noviter innovata nunc ubique laudatur, multum tua discessione infamabitur et infirmabitur, ut timemus. Dicetur quippe quod, bona [Col.0262B] cum sis, bonum ordinem nequaquam desereres. Quod si fatua cognita es, et recedis, dicemus quod, quia cum bonis male vivere non licet, bonas mala non ferens, quaeris ubi vivere liceat ut libet. Et merito. Nam ante Ordinis emendationem nunquam, ut aiunt, inde locuta es; at ubi religio crevit, sanctior subito facta, fervore repentino cogitare coepisti de eremo. Agnosco, filia, agnosco, ut nam et tu mecum agnoscas, serpentinum virus, fraudulenti dolum, versipellis astutiam. [↑](#endnote-ref-8)
9. Augustine, *De Genesi ad Litteram* 11.42.59 (PL 34:453-454): Ita et Adam, posteaquam de ligno prohibito seducta mulier manducavit, eique dedit ut simul ederent, noluit eam contristare, quam credebat [Col.0454] posse sine suo solatio contabescere, si ab ejus alienaretur animo, et omnino illa interire discordia. Non quidem carnis victus concupiscentia, quam nondum senserat in resistente lege membrorum legi mentis suae; sed amicali quadam benevolentia, qua plerumque fit ut offendatur Deus, ne homo ex amico fiat inimicus: quod eum facere non debuisse, divinae sententiae justus exitus indicavit. [↑](#endnote-ref-9)
10. Ambrose, *Expositio Evangelii secundum Lucam* 10.84 (PL :1824): Error Petri, doctrina justorum est: et titubatio Petri, omnium petra est. Denique super undas titubat, sed dexteram porrigit Christo: in monte cadit, sed levatur a Christo. Titubavit quidem Petrus in mari, sed ambulavit (Matth. XIV, 30). Firmior titubatio Petri, quam nostra est firmitudo. [↑](#endnote-ref-10)
11. *Glossa marginalia* at Matt. 14:29: AMBULABAT. Ecce homo super aquas ambulat. Ne ergo dubites Christum verum corpus esse, quia super aquas ambulavit. Super mare ambulare fecit, ut ostendat divinam potestatem. Mergi facit, ne infirmitatem obliviscatur, ne putet se equalem Deo, et ne superbiat. <https://gloss-e.irht.cnrs.fr/php/editions_chapitre.php?livre=../sources/editions/GLOSS-liber55.xml&chapitre=55_14> [↑](#endnote-ref-11)
12. Aristotle, *History of Animals* 9.40 625a24-b3 (Barnes 1:973): they fight desperately with all who try to take their honey, and eject from the hive all the resident drones; and oftentimes the drones are to be seen sitting apart in the hive. The little bees fight vigorously with the long kind, and try to banish them from the hives; if they succeed, the hive will be unusually productive, but if the bigger bees get left mistresses of the field they pass the time in idleness, and no good at all but die out before the autumn. Whenever the working-bees kill an enemy they try to do so out of doors; and whenever one of their own body dies, they carry the dead bee out of doors also. The so-called robber-bees spoil their own combs, and, if they can do so unnoticed, enter and spoil the combs of other bees; if they are caught in the act they are put to death. It is no easy task for them to escape detection, [↑](#endnote-ref-12)
13. Bernard, *Sermo* 7.5 (PL 183:203): Minus sapit iis qui medio adhuc periclitantur in mari, jactantur undis, aguntur fluctibus, quamlibet favorabile sit, quod de remoti et prope jam desperati tranquillitate seu amoenitate littoris nuntiatur. Sed nec ad ejusmodi pertinet animam quod hodie nobis propositum est: neque enim talis quaepiam adhuc meretur audire: Cadent a latere tuo mille, et decem millia a dextris tuis. Memento cui haec promissio facta sit, [Col.0203C] nempe ei qui habitat in adjutorio Altissimi, in protectione Dei coeli commorabitur. [↑](#endnote-ref-13)
14. Gregory, cf. Alulfus Tornacensis, *Expositio super primam Epistolam B. Pauli…ad Corinthios* cap. 50 (PL 79:1330): Unum est pro quo vitari debet societas malorum, ne si fortasse corrigi non valent, ad imitationem sui et alios trahant: et cum ipsi a sua malitia non mutantur, eos qui sibi conjuncti fuerint pervertant. [↑](#endnote-ref-14)
15. Vincent of Beauvais, *Speculum naturale* 19.84 (Hermannus Liechtenstein, 1494) (col. 240va): Pythagoras. Si quis induat pellem ouis quandoque lupus comedit: non cessat in eo scabies: vehemensque pruritus. Si vero ponatur pellis ouis cum pelle lupi abraditur lana de pelle ouis. Denique si tendatur chorda lupi vel intestini eius cum ouium chordis: rumpit eas: et aufert omne temperamentum ab eis: vulnera eius que ex morsu eius et vnguibus accidunt: valde mala sunt: quia virus ab eis exit ad per ligamenta in spongiam que super ipsa ponitur: transit.

    Cf. Bartholomeus Anglicus, *De proprietatibus rerum* 12.1 (p. 224b): Hec autem penna aqualina quando latentem corrosiuam virtutem, vt dicit Plinius. Dicit enim quod penna aquile posita inter aliarum auium plumas corrumpit et corrodit eas sicut chorde facte de intenstinis luporum in vigella vel in cithero posite cum chordis factis de intestinis ouium eas destruunt et corrumpunt.

    The eagle's feathers done and set among feathers of wings of other birds corrupteth and fretteth them. As strings made of wolf-gut done and put into a lute or in an harp among strings made of sheep-gut do destroy, and fret, and corrupt the strings made of sheep-gut, if it so be that they be set among them, as in a lute or in an harp, as Pliny saith. [↑](#endnote-ref-15)
16. Cf. Augustine, *De civitate Dei* 9.5.1 (PL 41:260): Non est nunc necesse copiose ac diligenter ostendere, quid de istis passionibus doceat Scriptura divina, qua christiana eruditio continetur. Deo quippe illam ipsam mentem subjicit regendam et juvandam, mentique passiones ita moderandas atque frenandas, ut in usus justitiae convertantur. Denique in disciplina nostra non tam quaeritur utrum pius animus irascatur, sed quare irascatur; nec utrum sit tristis, sed unde sit tristis; nec utrum timeat, sed quid timeat.

    There is no need at the moment to point out at length and in detail what lessons divine Scripture, which is our store of Christian learning, teaches concerning these passions. The point is that Scripture subordinates the higher mind itself to God, to be governed and succoured by him, and puts the passions into keeping of the mind, to be so regulated and restrained as to be converted into servants of righteousness. Consequently, in our system we do not so much ask whether a religious mind will become angry, but rather what should make it angry, nor whether it will be sad, but what should make it sad, nor whether it will be afraid, but what should make it afraid. [↑](#endnote-ref-16)
17. Jerome, *Epistola* 125,17 (PL 22:1082): Quia in omni conditione et gradu, optimis mixta sunt pessima. [↑](#endnote-ref-17)
18. Augustine, *Sermo* 46.15.36 (PL 38:291): Latina lingua sic dicti sunt sodales, quasi simul edales, eo quod simul edant. [↑](#endnote-ref-18)
19. Bernard, *Epistola* 2.2 (PL 182:81): Repetebat ergo suum, qui sua adhuc tenebat. At tu qui jam saeculum spreveras, saecularem sequi debebas? Fugit ovis tremebunda, veniente lupo; abscondit se columba tremens, accipitre viso; de cavernula sua mus esuriens exire non audet, ambiente cato: et tu cum videbas furem, currebas cum eo? [↑](#endnote-ref-19)
20. Jerome, *Epistola* 125.17 (PL 22:1082): Neque vero peccantium ducaris multitudine, et te pereuntium turba sollicitet, ut tacitus cogites: Quid? ergo omnes peribunt, qui in urbibus habitant? Ecce illi fruuntur suis rebus, ministrant Ecclesiis, adeunt balneas, unguenta non spernunt; et tamen in omnium ore versantur. Ad quod et ante respondi, et nunc breviter respondeo, me in praesenti opusculo non de Clericis disputare, sed monachum instituere. Sancti sunt Clerici et omnium vita laudabilis. Ita ergo age, et vive in monasterio, ut Clericus esse merearis, ut adolescentiam tuam nulla sorde commacules, ut ad altare Christi quasi de thalamo virgo procedas, et habeas de foris bonum testimonium: feminaeque nomen tuum noverint, et vultum tuum nesciant. Cum ad perfectam aetatem veneris, si tamen vita comes fuerit, et te vel populus, vel Pontifex civitatis, in Clericum elegerit, agito quae Clerici sunt, et inter ipsos sectare meliores. QUIA IN OMNI conditione et gradu, optimis mixta sunt pessima. [↑](#endnote-ref-20)
21. Cf. Augustine, *Confessiones* 8.5.10-12 (PL 32:753-754). [↑](#endnote-ref-21)
22. Seneca, *Epistula* 7.2 (LCL 75:30-31): Inimica est multorum conversatio; nemo non aliquod nobis vitium aut commendat aut inprimit aut nescientibus adlinit. Utique quo maior est populus, cui miscemur, hoc periculi plus est. ... Avarior redeo, ambitiosior, luxuriosior, immo vero crudelior et inhumanior, quia intger homines fui. [↑](#endnote-ref-22)
23. Seneca, *Epistula* 6.5 (LCL 75:26-27): Plus tamen tibi et viva vox et convictus quam oratio proderit. In rem praesentem venias oportet, primum, quia homines amplius oculis quam auribus credunt;

    Of course, however, the living voice and the intimacy of a common life will help you more than the written word. You must go to the scene of action, first, because men put more faith in their eyes than in their ears [↑](#endnote-ref-23)
24. Gregory, *XL Homiliarum in Evangelia*, 1.6.6 (PL 76:1098): et si ad Deum tenditis, curate ne ad eum soli veniatis. [↑](#endnote-ref-24)
25. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum* Hom. 26 ex cap. 10.37 (PG 56:768): Ideo autem diximus, quia quos separat Christus, fideles sunt: ut sciamus quia semper fideles ab infidelibus recedunt, non infideles a fidelibus: quia semper diabolus desiderat infideles suos cum fidelibus esse, ut infideles, cum fidelibus mixti, corrumpant fideles: et Christus semper fideles festinat ab infidelibus separare, ut ne fideles, convenientes cum infidelibus, corrumpantur ab eis. Et ubicumque separatio inter bonos et malos facta legitur in Scripturis, semper boni secesserunt a malis, et non mali a bonis. [↑](#endnote-ref-25)
26. Maximus Taurinensis, *Homilia* 1 (PL 57:224): Nec societatem habere poterunt immundus et sanctus, avarus et misericors, corruptus et virgo, [↑](#endnote-ref-26)
27. Seneca, *Epistula* 7.8-9 (LCL 75:34-35): Cum his versare, qui te meliorem facturi sunt. Illos admitte, quos tu potes facere meliores.

    Associate with those who will make a better man of you. Welcome those whom you yourself can improve. [↑](#endnote-ref-27)
28. Decretum, Causa 11, quest. 3, c. 22, *Nolite recedere*. ... Sed not intelligamus hoc spiritualiter, assument4es euangelii parabolam, que dicit de zizaniis: “Sinite utraque crescere, ne forte, uolentes zizania eradicare, eradicetis cum ipsis et triticum.” [↑](#endnote-ref-28)
29. Augustine, *Contra Epistolam Parmeniani* 3.9 (PL 43:90): An quia non poterant ab eis corporaliter separari, ne simul eradicarent et triticum, sufficiebat eis a talibus corde sejungi, vita moribusque distingui, propter compensationem custodiendiae pacis et unitatis, propter salutem infirmorum et tanquam lactentium frumentorum, ne membra corporis Christi per sacrilega schismata laniarent? [↑](#endnote-ref-29)