369 Affliction (*Tribulacio*)

Many are the uses of affliction. Of which the first[[1]](#endnote-1) is that it rescues men from their enemies. Of which one is present prosperity that is designated by Joab kissing but by killing, [2] Kings 20[:9]. Wherefore Gregory,[[2]](#endnote-2) although every fortune is to be feared, however the prosperous more than the adverse. Because it fights more flattering and concealing. Against this God sends in affliction as if a help and aid, Psal. [90:15]: “I am with him in tribulation, I will deliver him, and I will glorify him.” When therefore God is with you, things of this kind are to be borne patiently, because however much more they weigh, the more God approaches, Psal. [33:19]: “The Lord is nigh unto them that are of a contrite heart.” Rather according to that of 1 Cor. 10[:13]: “God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it.” Because if you ask how the just so afflicted escaped from their enemies when they did not reach into the hands of their enemies, it can be said that they could have fallen, but when they were preserved lest they fall, it is enough that they were snatched away. Therefore, let not the troubled soul murmur lest it seem to fight against its helper.

¶ Again,[[3]](#endnote-3) affliction impedes the enemy lest he tempt the soul. Which is figured in Job 2[:13]: “No man spoke to him a word: for they saw that his grief was very great.” This is evident in human affairs; the imprudent will be the one who tempts the forsaken woman concerning lust. These pretend friends of Job designate the demons. They do not speak. They are desolate and troubled because they fear, then they are driven back. For the temptation of the devil is not dangerous unless by a subsequent response it is entertained or consented to. Just as neither is the address of the excommunicated a danger to you unless you respond to him. Therefore, it was figured Ezechias the king prohibited his people not to respond to the blasphemies of the Assyrians, Isai. 36[:21], that is, that they do not respond by consent to the temptations of the devil.

¶ The second use is that tribulations purge in the way of material purgation. For the human body is purged by drinking and by letting blood. For gold is purged by fire, iron by the file, a tree by pruning, and the grain with husks by the flail, the grape harvest by the press. Thus, affliction purges the soul like a potion purges the feelings from a noxious humor. Wherefore Gregory,[[4]](#endnote-4) evil humors are evil habits. Christ drank for you a bitter potion of death. Also,[[5]](#endnote-5) you must drink the necessary drink of tribulation for yourself, Can. 5[:1]: “O friends, and drink, and be inebriated.” And to the sons of Zebedee it is said, [Matt. 20:20-22]: “Can you drink the chalice that I shall drink?” And just as the effect of medicine is not impeded on the part of the medicine, but from the part of the one receiving and disposed badly. So, the effect of affliction is impeded by the rebellion of the hard heart. The example in the Pharaoh, Exod. 4[:20] who the more he was afflicted, so much the more he was hardened. Eccli. 3[:27]: “A hard heart shall fear evil at the last.”

¶ Second,[[6]](#endnote-6) the human body is purged by letting blood and this is in two ways, by the opening of a vein and phlebotomy, so the soul by confession and affliction. For just as corrupt blood corrupts, so sin which is designated by blood corrupts the heart and the veins. However, that by which this blood of sin is ejected is the mouth. Wherefore it is said in Prov. [10:11]: “The mouth of the just is a vein of life.” Because [Prov. 18:17]: “The just is first accuser of himself,” namely, in confessing. And just as it happens in the letting of blood that man ought to emit the noxious blood and retain also the good for his sustenance, so the man in confessing ought to emit his sins. But his good things he should be quiet about lest they be lost, just as it was evident in the Pharisee. Bloodletting by phlebotomy looks to tribulation. For however so many tribulations are sent in, just so many are the punctures of phlebotomy.

¶ Again, Augustine,[[7]](#endnote-7) that the flail makes the grain, that the fire the gold, that the file the iron. This affliction makes a just man. Wherefore,[[8]](#endnote-8) Wis. [3:6]: “As gold in the furnace he hath proved them.” The Lord has thus proved the elect, Job [23:10] who said, “He has tried me as gold that passes through the fire.” And note here that among all the metals gold is precious, lead is viler, and yet without lead gold is not purged. For lead draws with it the dregs of gold in the furnace. So, the good who are designated by gold are often purged by the evil who are figured as lead. Wherefore if it is asked in what way are the evil of service, the good can respond that they serve as lead to gold. Wherefore Solomon says that [Prov. 11:29]: “the fool shall serve the wise,” himself namely by purging. Just as Esau served Jacob himself by persecuting, Gen. 25[:23]: “The elder shall serve the younger.”

¶ Again,[[9]](#endnote-9) just as a sword never leaving the scabbard and a knife never cutting contract rust, so the soul never exercised by tribulations, Jer. [48:11]: “Moab has been fruitful from his youth and has rested upon his lees.”

¶ Therefore do not complain if for this your heart is filed so that it is cleansed, for otherwise you cannot see God, Matt. 5[:8]: “Blessed are the clean of heart: for they shall see God.”

¶ Again,[[10]](#endnote-10) the soul is purged by tribulation, just as a tree by pruning of superfluous branches, about which John 15[:2]: “Every branch in me, that bears not fruit, he will take away: and every one that bears fruit, he will purge it, that it may bring forth more fruit.” The vineyard is the heart of man whose humor is love. Wherefore when the humor is carried to the superfluous branches the tree bears less fruit. Thus, when the love of the heart is scattered on carnal friends and on temporal matters, man is less fruitful spiritually. And so, the gardener of the temporal matter does this on the tree by pruning it and so it bears fruit. It is no wonder if God does this in the heart, according to that of John 15[:1]: “My Father is the husbandman,” who namely cuts back superfluities.

The fourth way[[11]](#endnote-11) of purgation belonging to tribulation is purgation of the grains made by the flail. For just as the blow of the flail separates the grain from the straw, so tribulation separates man from the love of the world. Therefore, says the Psal. [37:18]: “For I am ready for scourges,” namely for sustaining them. Wherefore Augustine,[[12]](#endnote-12) do not complain of the flail if you wish to be a pure grain in heaven. But as it happens, it is fitting that the immature grain is not shaken by the flail, but it sticks more to the straw, so the carnal and worldly heart is not cleansed by tribulation.

¶ The fifth way[[13]](#endnote-13) of purgation made by the pressing device corresponds to the troubled. For just as the press presses the bunches of grapes so that the good juice may be separated from the fetid, so God presses the soul through infirmities, persecutions, by the subtractions of friends, through the loss of things, so thus he may purge us from the fetid matters of evil affections. Therefore, do not repel the press if you wish to be placed in the cell, according to that of the Can. 1[:3]: “The king has brought me into the storerooms” of his vineyard. According to this Augustine says the martyrs in this life were so pressed because the gross matters remained in the press. And the souls, as if preserved from vices are in heaven. Therefore, do not complain of the press when God first trampled it, Isai. [63:3]: “There is not a man with me.” He does not say there is not a woman with me. Because there were many who stood by the woman Mary.

¶ The third utility[[14]](#endnote-14) of tribulation is that it makes man to know God and himself in which consists the perfection of human knowledge. Wherefore Augustine, whoever would know so many things, let him read nothing else. Let him seek in the book of *Soliloquia*,[[15]](#endnote-15) I will know you, Lord, and I will know myself, Lord. Wherefore just as the blow of the rod makes the student incline his head to the book, so the tribulation makes one to know by beating who had forgotten by sparing. The example in Dan. 4[:31] Nabuchodonosor after he was thrown out, lifted his eyes to heaven, his sense returned to him, which previously by inclining his eyes to earthly things lost his sense. So, we see that a boy beaten lifts his eyes to the one beating, so God sends troubles and afflictions so that one may look up. Here one can say that what is necessary that God speaks by the flail, when it befits him more to speak through his benefits which for a fact move more toward love. To which it can be said that inordinate love often adheres to benefits and makes God to be forgotten. Wherefore God complains, [Eccli. 51:26]: “I stretched forth my hands,” namely, by giving benefits and there was not one who looked up, no one spoke, there was not one who accepted, because many accepted. But few looked up and it was fitting that such inordinate love be purged by tribulations. But to this extent you can say although it is fitting that the ungrateful be recalled also by the flail. To which it can be said that although the pious heart recognizes the giver of benefits, however to the perfect knowledge of God by tribulations. Wherefore it is said in Eccli. [34:9]: “What does he know, that hath not been tried?” But see here that God called Solomon to his knowledge by gifts, but he called Job by the flail and taking his things away. But tribulations led Job to perfection, but gifts led to ignorance and perdition. If therefore one so great as Solomon in prosperity lost the knowledge of God, how can you, less than that one in prosperity, be secure.

¶ It follows,[[16]](#endnote-16) concerning the second by which afflictions lead man to the knowledge of himself. The heart, which to the exterior pours itself out, is not with him, Psal. [37:11]: “The light of my eyes itself is not with me.” But how should he know himself who is not with himself. See that one strongly besieged knows to return into his lodging nor does he dare to go out. So according to Gregory,[[17]](#endnote-17) tribulations force man to return to himself, Exod. 16[:29]: “Let each man stay at home.” The home which is not quickly destroyed; so, it is concerning the heart empty of the good. Therefore, as to that heart one is compared to the home of an entertainer who the more he sings and eats in other houses, so much the more he finds his own house desolate, but finally he is driven to return. So, the dove [Gen. 8:9]: “not finding where her foot might rest, returned to the ark.” So, it is concerning the heart, [Psal. 114:7]: “Turn, O my soul, into your rest.” There the Lord said to the wandering soul, [Psal. 6:12]: “Return that we may behold you.” Therefore, hold on to what you are dragging through tribulations, according to that of Ezech. 3[:25]: “Behold they shall put bands upon you.” Nor should you think that those who are not seized are in true liberty, to whom everything is conceded that he desires.

¶ The fourth utility[[18]](#endnote-18) of tribulation is given as payment of debts which are punishments for sins. Debts which however by patiently sustaining tribulations, are relaxed in whole or in part. And just as the dispenser God computes with denarius of lead or of copper the value of marks or pounds. Thus, a little tribulation in the present frees us from a greater penalty.

¶ The example[[19]](#endnote-19) of the thief hanging with Christ who for a little tribulation which he merited along with contrition was freed from eternal pain and from his preceding sins. Woe therefore to that one who pays nothing here, but adds sin on top of sin, Psal. [36:21]: “The sinner shall borrow, and not pay again.” Woe even to those who for lavish expenses which they make here without reckoning, afterwards it will be added up strictly, Apo. [18:3]: “The merchants of the earth” will weep, etc. But the merchants of heaven will be in joy because in the end it will be shown the business of both kinds because the first gave heavenly things, for earthly the second, On the other hand, Eccli. [20:12]: “There is that buys much for a small price.” That small price is patience which the common proverb describes:[[20]](#endnote-20) From a bad debtor one receives spiky grass for good fruit. And if perhaps you are not held by the debt of a mortal fault, tribulation however serves that you are held. Wherefore Gregory in *Moralia*,[[21]](#endnote-21) many are the hearts of the innocent who quickly lose their innocence unless tribulations preserve them. Therefore, also you hold on because [Rom. 8:18]: “The sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us.”

Therefore,[[22]](#endnote-22) don’t be like the mass in extensibility in which the smith does not find a repository of his impression. Because however much the metal is nobler, so much the more ductile for pounding, and consequently more capacious of grace. Therefore, do not be murmurers of what lies below, because the smith knows to dispense according to what is possible with patience. Do not be like the old baking pan which does not receive a blow without being broken. So, the impatient heart in suffering increases its own harm. Therefore, it is said, Eccli. [2:3]: “Wait on God with patience: join thyself to God, and endure, that thy life may be increased in the latter end,” as if he might say, render to God each for each because God will not allow you to be afflicted beyond your ability, 1 Cor. 10[:13]: “God is faithful, who will not suffer you to be tempted above that which you are able.”

¶ The fifth utility[[23]](#endnote-23) of tribulation is because God by excluding inferior solaces as if forces us to seek superior. The earthly lord wishing to sell his wine prohibits his underlings lest they open their taverns until his wine is sold. So God sometimes excludes the earthly solaces so that he may pour in his, which is figured in Joel [1:20]: “The beasts of the field have looked up to thee, as a garden bed that thirsts after rain, for the springs of waters are dried up.” The beasts are the carnal affections, the springs are the worldly solaces which when they fail, one is forced to call on God. But one can say here, I am not distressed much that the tavern of this world is closed to me, but concerning this I am distressed that the tavern of Christ is closed to me, because in neither the inferior nor the superior do I find solace. To this it can be said that although the inferior was forbidden, not for this should you sell because the superior ones are open, unless you insist on seeking beforehand. For greater merit consists in seeking the Lord than in my delighting. In truth however by how much more avidly you seek, so much more wisely you will find. For one enjoys more familiar food than nonfamiliar. And truly finally seeking he will find because according to the saying of the wise, [Prov. 10:24]: “To the just their desire shall be given.”

¶ The sixth utility[[24]](#endnote-24) of tribulation is that affliction puts one more in memory of God. And frequently a true friend thinks more of his afflicted friend than of his not afflicted one, Exod. 3[:7-8] seeing, “I have seen the affliction of my people,” etc., up to “of the Egyptians.” For affliction much inclines one to the affliction of the bewailing one, 2 Kings 16[:7] David permitted Semei to curse him so that God would look upon his affliction. If therefore you wish to be liberated, hold on, according to that of the Psal. [90:15]: “I am with him in tribulation,” behold the society of God, “I will deliver him,” behold the liberation, “and I will glorify him,” behold the reward.

¶ The seventh utility[[25]](#endnote-25) of tribulation is that it often makes prayers to be heard. For God beats man to make him call in asking. And that he opens his mouth in tribulation who had closed his mouth in prosperity, Psal. [119:1]: “In my trouble I cried to the Lord: and he heard me.” For often prayer is more effective in adversity than in prosperity. And although tribulation oppresses man so much in adversity that he cannot free himself to pray, however this tribulation is effective for petitioning, if the troubled one cares for it and does not murmur. For Master Peter Comestor says,[[26]](#endnote-26) concerning Lazarus that as many wounds he had, just so many mouths crying to God. Therefore, the Lord said to Cain, Gen. [4:10]: “The voice of your brother's blood cries to me.” And Job [6:10] said, “This may be my comfort, that afflicting me with sorrow, he spares not.” Behold Job who had lost so many things, who had been stricken so greatly, derided by his friends, cursed by his wife, reputed it little, unless God afflicted him more. And if it is asked what choice of affliction would work for his liberation, it can be said that tribulation is the payment of offenses. Just as is evident concerning the pauper drinking in the tavern if he does not have the wherewithal. Wherefore he pays his contribution, he asks that he be beaten and thus he escapes.

¶ The eighth utility[[27]](#endnote-27) is the sign of divine love. For it is said [Apo. 3:19]: “Such as I love, I rebuke and chastise.” And in Eccli. [30:1] it is said, “He that loveth his son, frequently chastises him.” Where Jerome says in his *Epistola*,[[28]](#endnote-28) we are the Father, he keeps his sons always under some flail. And if perhaps they are freed from one, they are kept under another. Nor does he send in all things at once, just as some man directs one arrow after the other. But the evil, who live here without the flail and discipline, in the future he will be shot with arrows simultaneously. For all torments which in the present are divided through the whole world, in the future they will settle as if in their own place, Deut. 32[:23]: “I will heap evils upon them and will spend my arrows among them.” Therefore, oh good soul, do not send away the sign of love. Because if you say how is the reception of evils a sign of love, I respond, it is fitting that God should confer better goods upon his friends. But God the Father loved Christ more than the whole world, and yet conferred adversities upon him.

Again, Christ was here like a merchant and as a merchant looks to choose better rewards. But here Christ fled from honors. Therefore Bernard,[[29]](#endnote-29) but he accepted torments. Therefore, since it corresponds that Christ was the most prudent, those people are joined to foolishness who scorn adversities and choose prosperities. Hold on therefore, because through many tribulations, yet we enter the kingdom of God.

¶ The ninth utility of tribulation is that it makes us hurry to God. Just as it is evident concerning the sick man who confesses disposes of his affairs. He avoids harmful things because they do not make him well, Jonah 2[:8]: “When my soul was in distress within me, I remembered the Lord.” Psal. [118:143]: “Trouble and anguish have found me: your commandments are my meditation.” In second Paralip. 33[:12] Manasses the worst “after that he prayed to the Lord his God” in his straits he was liberated, Isai. 26[:16]: “Lord, they have sought after you in distress.” The goad pricks the ox just the same, Matt. 7[:13]: “Enter in at the narrow gate.”

¶ Again, as if recapitulating, note that affliction is in remedy of fault, just as a bitter potion heals the sick, Eccli. 2[:13]: “God is merciful and will forgive sins in the day of tribulation to all that seek him.”

Second, it is in solace of pain, just as a physician after cutting anoints, Psal. [70:20]: “How great troubles have you shown me, many and grievous.” And 2 Cor. 1[:3-4]: “Blessed be the God and Father of our Lord Jesus Christ … who comforts us in all our tribulation.”

Third, in refuge of life, just as a poisoned servant flees to the castle of his lord, Osee 6[:1]: “In their affliction they will rise early to me.” And Psal. [9:10]: “The Lord is become a refuge for the poor.”

Fourth, as an increase of grace. For silver by rubbing becomes shiny, and the cleansed shall see God, Matt. 5[:8]: “Blessed are the clean of heart: for they shall see God.”

Fifth, in escaping the pain of hell. Therefore, many things are prepared that one may escape death. The father beats the son lest he incur hanging, Nahum 1[:9]: “There shall not rise a double affliction.” The proud in acquiring glory, as the soldier after the war is crowned with a garland, the cleric after the examination is given a chair, Psal. [90:15]: “I am with him in tribulation, I will deliver him, and I will glorify him.” And 2 Cor. 4[:17]: “That which is at present momentary and light of our tribulation,” etc.

1. Cf. Peter Blesensis, *De duodecim utilitatibus tribulationis* Prima (PL 207:989): PRIMA utilitas quam facit tribulatio in hoc attenditur, quod tribulatio est fidelis succursus a Domino missus ad eripiendum animam de manibus inimicorum omnium ejus. Isti autem inimici sunt, falsa [Col.0989C] gaudia et deceptoria hujus mundi prosperitas, …

   Qui tanto plus timendi sunt quanto blandius alliciunt, decipiuntque in fine. Isti sunt inimici, qui blandiendo occidunt, et occidendo blandiuntur. Qui significantur per Joab, qui tenens mentum Amasae, ac si vellet osculari, interfecit ipsum. [↑](#endnote-ref-1)
2. Gregory, cf. Peter Blesensis, *De duodecim utilitatibus tribulationis* Prima (PL 207:989): Unde dicit Gregorius: «Etsi omnis fortuna timenda est, magis tamen timenda est prospera quam adversa.» Quod manifeste apparet, eo quod inimicus, qui occulte impugnat, magis timendus est quam qui aperte. Et nota quod iste tribulationis succursus non solum a Deo mittitur, [Col.0989D] sed exercitus ejus dux et marescallus est ipse Deus, ipsam ordinans ad liberationem amicorum suorum [↑](#endnote-ref-2)
3. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Tertia (PL 207:991): SECUNDA utilitas tribulationis est, quod obstruit os diaboli, ne animam in tribulatione existentem alloqui audeat, eam tentando. Timet enim repelli et vinci. Quod figuratur in Job, ubi dicitur quod nemo loquebatur ei verbum: videbant enim dolorem [Col.0991C] ejus esse vehementem. Loquitur ibi Scriptura de fictis amicis Job, qui significant daemones animam impugnantes, qui non audent animae tribulatae appropinquare, visa ejus gratia in tribulatione; timent enim a tali anima vinci. Sed nota quod diaboli tentatio non est homini periculosa vel nociva, nisi per sequentem responsionem, hoc est per delectationem et consensum: Sicut allocutio excommunicati non nocet tibi, nisi ei respondeas. Quod significatum est in Isaia, ubi dicitur quod Ezechias mandavit populo quod non responderent blasphemiis Rapsacis principis exercitus regis Assyriorum. [↑](#endnote-ref-3)
4. Gregory, cf. *Typographia, Or the Printers’ Instructor*, by James Johnson vol. 1 (London: Longman, Hurst, et al., 1824) 295 The Same: Enprynted at Westmyster in Caxtons hous. By me Wynkyn the Worde. Quarto. (p. 341): De tercia vtylytate trybulacionis: “The third profit of tribulation is, that it purgeth the soul. But it is to wit that there is v manner of purgings: one is purgings of man’s body for corruption of *wycoked* humors; and that is on two manners: one is by medicinable drinking; another is by craft-blood-letting. The second purging is metally, as gold by the fire, and iron by the file. The third purging is of trees; as of vines of unfruitful branches. The fourth purging is of corn adbeating or threshing with a flail. The fifth purging is of grapes, and that is by a pressure. On thus many many manner

   God doth purge the soul by tribulation: for as the body is purged by medicinal drinks of evil humors right so the soul [is] made clean by tribulation sent by our sovereign leech our Lord God of vain affections and evil manners, For Saint Gregory saith--- *Mali humores sunt mali mores* Euyll humours been euyll maners.”

   Cf. *Yorkshire Writers: Richard Rolle of Hampole* ed. Carl Horstman vol. 2 (London: Swan Sonnenschein, & Co., 1896) Of the third prophet of tribulacion. Capitulum tercium….. (p. 394).

   <https://books.google.com/books?id=jmcrAAAAYAAJ&pg=PA394&lpg=PA394&dq=mali+humores+sunt+mali+mores&source=bl&ots=YaPH19vHZ7&sig=ACfU3U3IywbUqf9JIKnkJMJEjXhVlBYsiw&hl=en&sa=X&ved=2ahUKEwjT3MO29e7jAhVRaq0KHQ3TBXkQ6AEwAXoECAgQAQ#v=onepage&q=mali%20humores%20sunt%20mali%20mores&f=false>

   Cf. Bernard, *Sermones in Cantica canticorum* 36.3 (PL 183:969): an non mali humores pravi mores….

   Cf. Peter Blesensis, *De duodecim utilitatibus tribulationis* Tertia (PL 207:992): TERTIA utilitas tribulationis est, quod animam tribulatam purgat. Pro quo sciendum est quod sunt quinque species purgationis materialis. Prima est, purgatio corporis humani, quae fit dupliciter, [Col.0992A] potione et minutione. Secunda est metallorum, ut igne purgatur aurum et lima ferrum. Tertia purgatio est arborum, quae fit amputatione ramorum vel fossatione surculorum. Quarta est granorum, quae fit per flagellum. Quinta purgatio est vindemiae vel vini, quae fit per torcular. Omnibus his modis purgat tribulatio. Primo igitur purgatur corpus humanum potione. Quando ergo tribulatio te apprehendet, cogita medicinam tibi missam a Domino, ad te purgandum a superfluo humore et inordinata affectione. Nam, sicut amara potione purgantur maii humores, sic per tribulationes purgantur animae mali mores. Quia secundum Gregorium: «Mali mores sunt mali humores.» [↑](#endnote-ref-4)
5. Cf. Peter Blesensis, *De duodecim utilitatibus tribulationis* Tertia (PL 207:992): Bibit enim ipse Filius Dei mortis tribulationem, non pro sua, sed pro salute et purgatione tua. Unde dicitur: Bibite, amici mei, et inebriamini, charissimi. Et de filiis Zebedaei dictum est: Potestis bibere calicem, quem ego bibiturus sum? Hic est potus salutaris, quem cum gratiarum actione recipiebat Dominus dicens: Calicem salutaris accipiam. Et si propter amaritudinem tibi difficile videatur illum transglutire, invoca Dominum in auxilium, sicut dicit David; unde sequitur: Et nomen Domini invocabo. Et nota quod, sicut medicina corporalis [Col.0992C] non debet degustari, nec per linguam diu teneri, sed cito deglutiri, sic nec tribulatio debet a cursu rebellionis retardari; sed, sicut effectus medicinae aliquando impeditur non ex defectu sui, sed ex mala dispositione recipientis, sic effectus tribulationis impeditur ex mala dispositione duri cordis et animi pertinacitate rebellis. Sicut patet in Pharaone, qui quanto plus affligebatur, tanto durius cor ejus efficiebatur. Unde dicit Salomon: Cor durum male habebit in novissimis. [↑](#endnote-ref-5)
6. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Tertia (PL 207:992-993): Secundo, purgatur corpus humanum minutione, et hoc dupliciter, videlicet venae apertione et phlebotomia. Venae apertio confessioni comparatur, phlebotomia tribulationi. Et nota quod, sicut superfluus [Col.0992D] sanguis corporalis venas et vesiculas cordis corrumpit, sic peccatum, quod in Scriptura vocatur sanguis, animam corrumpit et maculat. Vena per quam sanguis ipse ejicitur, scilicet peccatum, est os. Unde Proverbiorum Liber: Vena vitae est os justi; quia justus in principio est accusator sui, scilicet in confessione. Et nota quod, sicut in minutione debet homo emittere malum sanguinem et retinere bonum ad cordis sui nutrimentum, sic in confessione debet homo dicere peccata sua, ut ejiciantur, et bona quae fecerit, tacere, ne amittantur. Bona enim in confessione dicta amittuntur per jactantiam et vanam [Col.0993A] gloriam. Ut patet in Pharisaeo, … Minutio vero phlebotomiae tribulationi comparatur. Quot enim tribulationes immittit Deus [Col.0993B] cordi, tot ictus phlebotomiae dat ei ad purgationem ejus. Sed nota quod sicut ante purgationem et percussionem minutionis necesse est carnem calefieri, ad hoc ut ictus facilius sustineantur; sic cor humanum necesse est igne charitatis accendi, ad hoc ut de facili sustineat tribulationes. … [↑](#endnote-ref-6)
7. Augustine, Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Tertia (PL 207:992-993): Unde dicit Augustinus: Quod flagellum grano et ignis auro, quod lima ferro, hoc facit tribulatio justo. [↑](#endnote-ref-7)
8. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Tertia (PL 207:992-993): Unde de martyribus in Sapientia: Tanquam aurum in fornace probavit illos. Hoc enim igne tribulationis probatus fuit Job, qui dicebat: Probavit me, sicut aurum quod per ignem transit. [Col.0993D] Et nota quod inter omnia metalla aurum non pretiosius, et plumbum vilius; tamen aurum non probatur sine plumbo. Plumbum enim faeces auri secum trahit in fornace. Et boni, qui significantur per aurum, per malos qui significantur per plumbum, frequenter purgantur. Unde, si quaeratur, de quo deserviunt mali bonis; responderi potest, quod de eo quod deservit plumbum auro. Unde dicit Salomon: Stultus serviet sapienti, scilicet ipsum purgando. Sic servivit Esau Jacob, eum scilicet persequendo, de quo dicitur, Major serviet minori. [↑](#endnote-ref-8)
9. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Tertia (PL 207:994): Secundo tribulatio purgat animam sicut lima ferrum, limando scilicet et clarificando. Sicut gladius qui nunquam exit de vagina sua, et cultellus qui nunquam scindit, contrahunt rubiginem; sic cor humanum sine exercitatione tribulationis contrahit rubiginem spiritualem. Unde Jeremias: Sterilis fuit Moab ab adolescentia sua, et requievit in faecibus suis. Noli ergo conqueri, si Deus limet lima cor tuum ut fulgeat, et clarificetur, et gloriosum appareat, quia aliter non poteris Deum videre. Secundum illud Matthaei: Beati mundo corde, quoniam ipsi Deum videbunt. [↑](#endnote-ref-9)
10. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Tertia (PL 207:994): Tertius modus purgationis qui tribulationi competit, est putatio arborum. Sicut vitis quae fit putatione ramorum superfluorum, de quo dicit Christus: [Col.0994B] Omnem palmitem in me non ferentem fructum, tollet eum; et omnem qui fert fructum, purgabit eum ut fructum plus afferat. Per vitem, cor humanum intelligitur, cujus humor ipsum faciens fructificare est amor. Unde quantum habet de amore, tantum habet de humore. Nam quantum humor defertur per ramos superfluos vitis vel alterius arboris, tanto minus fructificat vitis illa. Sic amor cordis quanto plus diffunditur per carnales amicos vel res temporales, tanto minus aptum est cor ejus ad fructificandum spiritualiter. Et si sapiens hortolanus putet et resecet ramos superfluos vitis vel alterius arboris, ad hoc quod vitis vel arbor magis fructificet, non est mirum si Deus, qui est cultor [Col.0994C] humani cordis, secundum id Joannis: Pater meus agricola est, resecat superfluum amorem a corde tuo…. [↑](#endnote-ref-10)
11. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Tertia (PL 207:994): Quartus modus purgationis qui tribulationi competit, [Col.0994D] est purgatio granorum; quae fit per flagellum, ut granum exeat, et separetur a palea. Unde Augustinus, quod flagellum grano, ut supra; verbi gratia, sicut flagellum cogit granum exire de palea, sic tribulatio cogit cor humanum ab amore humano separari, quia mundus displicet cordi tribulato. Et ideo David sciens utilitatem flagelli tribulationie dicebat: Ecce ego in flagella paratus sum ad sustinendum, ut cor meum purgetur. [↑](#endnote-ref-11)
12. Augustine, cf. Peter Blesensis, De duodecim utilitatibus tribulationis Tertia (PL 207:994-995): Unde dicit Augustinus: Noli conqueri de flagello tribulationis, si vis habere panem grandium, et reponi cupis in [Col.0995A] coelo, ubi nonnisi purum granum reponetur. [↑](#endnote-ref-12)
13. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Tertia (PL 207:994-995): Quintus modus purgationis, qui competit tribulationi, est purgatio vini in torculari. Nam, sicut torcular premit racemos, ut pretiosus humor a faecibus [Col.0995B] separetur; sic Deus ponit animam in torculari tribulationis, ut infirmitate corporis, vel persecutione, vel dolore de morte amicorum, seu damno bonorum temporalium; scilicet ut purget eam a faecibus malarum affectionum et peccatorum. Et ideo noli repellere torcular tribulationis, si vis reponi in cellario Christi, juxta illud: Introduxit me rex in cellam vinariam. Unde dicit Augustinus quod martyres in praesenti vita ita pressi sunt, quod grossa materia corporum eorum remansit in torculari, et animae pretiosae sicut vinum pretiosum positum in cellario vitae aeternae. Noli ergo conqueri, si Deus in torculari tribulationis te reponat, cum ipse prius torcular calcaverit, sicut dicitur: Torcular calcavi [Col.0995C] solus, et de gentibus non est vir mecum. Vir dicit, non mulier, quia omnes apostoli in passione sua, relicto eo, fugerunt; sed beata Maria virgo ab eo non recessit per infidelitatem, sed cum eo compassa est per compassionem. Unde promiserat ei Simeon dicens: Et tuam ipsius animam pertransibit gladius. [↑](#endnote-ref-13)
14. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Tertia (PL 207:995-998): QUARTA tribulationis utilitas est, quod illuminet cor hominis ad cognitionem sui ipsius, in quo consistit conditionis humanae perfectio. Unde Augustinus, qui tot legerat et audierat, plus non petebat, dicens in libro Soliloquiorum: «Noverim te.» Inquit et in libro Sapientiae: Scire te est sensus consummatus. Sicut enim videmus quod ictus virgae cogit discipulum inclinare caput, et respicere in libro, et lectionem repetere, sic tribulatio tibi [Col.0995D] a Domino mittitur ut, mediante tribulatione, discas agnoscere tuum Creatorem. Unde dicit beatus Bernardus: «Deus fecit se cognosci verberando, qui oblitus erat, et incognitus parcendo.» De hoc habemus exemplum de Nabuchodonosor rege superbo, quem Deus ejecit de regno suo, et fuit habitatio ejus cum feris et bestiis, et fenum sicut bos comedit; sed in fine dierum, scilicet tribulationis et poenitentiae suae, levavit oculos suos ad coelum, et sensus ejus redditus est ei. Oculos suos levat ad coelum, qui cognitionem suam ad Creatorem [Col.0996A] suum dirigit. In hac elevatione oculorum sensus redditus est ei, qui per inclinationem ad inferiora eam perdidit. Nabuchodonosor ergo ante tribulationem clauserat Creatori suo, scilicet respiciendo ad terrena, post tribulationem levavit oculos suos ad coelum, ubi erat ille qui eum verberavit, quia Deus vult quod tribulati ad ipsum vertant facies suas. Considera ergo, o anima, quia mos amantium est mittere litteras ad se invicem, et in memoriam revocare grata et mutua beneficia, et timere ne oblivioni dentur. Idcirco amator tuus Jesus Christus immittit tibi tribulationes, qui forte omnino oblitus exstiterat, dum in prosperitate vixeras….

    Sed posses dicere quod tribulationes ad hanc memoriam sui faciendam non sunt necessariae, quia Deus beneficia [Col.0996C] dando, admonet sufficienter, sicut dicit Augustinus, quod beneficia Dei nil aliud sunt, quam admonitiones veniendi ad eum. Sufficiat ergo illi quod monitiones facit dando beneficia, quia talis monitio deceat magis Deum quam alia, quae fit per verbera. Ad hoc responderi potest quod, quamvis beneficia te revocent ad cognitionem sui, tamen aliquando amor inordinatus inhaeret ipsis beneficiis temporalibus, et datur oblivioni Creator, qui est summum bonum et incommutabile, dans bona aeterna. Unde Deus conqueritur de talibus, dicens: Extendi manus meas, scilicet beneficia largiendo, et non erat qui aspiceret. Non dicit, non fuit qui acciperet, quia multi libenter accipiunt, pauci vero respiciunt; nam a majori ad minorem omnes diligunt munera, [Col.0996D] sequuntur retributiones. Sed posses dicere, licet conveniens sit quod Deus corda dura et indisciplinata, quae ad eum non convertuntur per beneficia, revocet per tribulationes, tamen conveniens non est bonos, qui largitorem suum per beneficia recognoscunt, taliter revocare. Ad hoc dici potest, quod licet cor bonum per delectamentum naturale in beneficiis recognoscat suum largitorem, tamen ad perfectam cognitionem Dei non perveniet sine probante tribulatione. Unde dicitur: Qualia scit vir, qui non est tentatus, in multis expertus multa [Col.0997A] recognoscit. Sed vide quod Deus revocavit Salomonem ad cognitionem suam munera largiendo, Job vero sua conferendo et adversa inferendo. Sed tribulationes duxerunt eum ad perfectionem, munera vero Salomonem ad stultitiam et perditionem. Si ergo Salomon tanta scientia praeditus, suis illecebris in prosperitate Dei cognitionem amisit, non sis securus quod tu in ea Dei cognitionem diu valeas retinere. Sustine ergo patienter et libenter tribulationem, ut possis venire ad Dei cognitionem. Et si per magnitudinem tribulationis desolare, in hoc consolare, quod ad majorem coronam major tribulatio te faciat pervenire. [↑](#endnote-ref-14)
15. Augustine, *Soliloquiorum* 2.1.1 (PL 32:885): noverim me, noverim te. [↑](#endnote-ref-15)
16. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Tertia (PL 207:997-998): Dicto quomodo tribulationes revocant cor ad cognitionem Creatoris, [Col.0997B] modo dicendum est qualiter revocant ad cognitionem sui ipsius. Cor enim, quod gaudium mundanum elongavit a se ipso, non potest recognoscere se ipsum. Unde, in persona talium David dicit: Et lumen oculorum meorum, et ipsum non est mecum. Vae ei qui lucernam cognitionis suae expendit in cognitionem extraneorum, et in sui cognitionem nihil reservat! Sed quomodo se cognosceret, qui secum non est? Prosperitas enim mundana tanto plus animam a se ipso elongat, quanto plus eam insequitur et diligit. Sed sicut obsessus vel percussus per violentiam inimicorum cogitur reverti ad se ipsum, et quanto plures habes adversitates, tanto potiores habet exitus ad eundum a se ipso. Felix est ergo adversitas, quae te reddit tibi, [Col.0997C] et in proprium hospitium te facit reverti. Unde in Exodo: Maneat unusquisque apud seipsum hoc, est se cognoscat, ut sibi ipse intendat, et a se ipso per inordinatum amorem non recedat; nam domus in qua nemo habitat cito annihilatur; ita cor, quod non virtuose inhabitatur, ad vastationem et ad nihilum deducitur. Vae cordi quod ad similitudinem joculatoris vagos et verecundos morcellos extra domum suam transglutit, et quanto plus in alieno hospitio cantat, tanto plus in hospitio proprio invenit quod defleat! Sicque quanto plus cor in mundanis delectatur, tanto minus in se invenit unde consoletur. Tribulatio ergo cordi mittitur, ut illud a gaudiis mundanis cogat reverti ad se ipsum, sicut joculator tandem cogitur ad suam domum, [Col.0997D] reverti et remanere reversus; et sicut columba, cum non invenit ubi requiesceret pes ejus, reversa est ad Noe in arcam. Noe Christum significat, arca Noe requies mentis intelligitur. Quando enim humanum cor non invenit exterius in quo amor ejus requiescat, tunc ad se revertitur. Per pedem columbae, amor cordis intelligitur. Tunc enim columba non invenit ubi requiescat pes ejus, quando cor humanum non ponit amorem suum in aliquo terreno, et tunc revertitur ad se ipsum, et dicit cum Psalmista: Convertere, anima mea, in requiem [Col.0998A] tuam. Et in Canticis canticorum dicit Dominus ad animam peccatricem quae cor suum evagare permisit in mundanis: Revertere, revertere, Sunamitis, revertere, revertere, ut intueamur te; ego scilicet et tu: tu intuearis te oculo conscientiae, ego vero te intuear oculo misericordiae. Sustine, o anima Christiana, per tribulationes te revocari ad te et ad Deum….

    sustine te stringi vinculis tribulationis, quae a Deo veniunt et ad Deum trahunt. Unde ad Ezechielem dicit Dominus: Ecce dedi vincula mea super te. Et per hoc datur intelligi quod vincula tribulationis sunt dona Dei. Ex praemissis patet quod tribulationes [Col.0998D] sunt vincula Christo animam ligantia, et quanto tribulatio est vehementior, tanto fortius animam stringit Deo. [↑](#endnote-ref-16)
17. Gregory, cf. Peter Blesensis, *De duodecim utilitatibus tribulationis* Quarta (PL 207:997): Sed sicut obsessus vel percussus per violentiam inimicorum cogitur reverti ad se ipsum. [↑](#endnote-ref-17)
18. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Sexta (PL 207:999-1000): SEXTA utilitas tribulationis est, quod datur ad solutionem debitorum quibus obligaris Deo, quae non [Col.0999D] potes effugere; nec aliquid de debito auferre seu celare. Haec debita sunt poenae, quae debentur pro peccatis quae fecisti. Et licet pro peccatis mortalibus poena aeterna debeatur, per contritionem et confessionem illa poena aeterna mutatur in poenam temporalem, ita et poenae istae temporales per jejunia et tribulationes diminuuntur, et aliquando totaliter relaxantur, et maxime per tribulationes. Unde quidquid pro Deo sustineas, illud a Deo in solutionem tui debiti computatur. Et sicut dispensator regis quando reddit rationem de receptis sui domini, computat et jactat cum denariis plumbeis vel cupreis [Col.1000A] recepta, et aliquando in fine eomputationis suae unus denarius plumbeus vel cupreus valet vel significat centum marcas auri vel argenti, qui in se est parvi valoris; sic tribulatio unius horae in praesenti cum patientia recepta, liberat a tribulatione inferni, quae est gravissima et est aeterna. [↑](#endnote-ref-18)
19. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Sexta (PL 207:1000): Exemplum habetur in latrone qui a dextra Christi suspensus fuit, qui, cum tormentum crucis pro suis malis sustineret, et ad aliam poenam inferni esset obligatus, contritionem tamen habens de malis suis in illa hora convertit se ad Dominum, dicens: Memento mei dum veneris in regnum tuum; et statim ab omni delicto et debito absolutus est et liberatus; quia meruit audire illam vocem suavissimam: Amen dico tibi quia hodie mecum eris in paradiso. Vae ei [Col.1000B] qui in hac vita nihil solvit, sed peccatum super peccatum addit; de quo dicitur in Psalmo: Mutuabitur peccator, et non solvet [54 1Kb] ! Vae ei qui de largis et prodigis expensis quae fecit, cogitur ad aequissimam computationem devenire! Talis enim, qui vixit semper sine computatione, meretur quod in inferno semper poenas solvat sine alicujus debiti relaxatione. Ibi flebunt multi mercatores, qui in praesenti rident, et gaudent de varietate solatiorum temporalium. Hoc significatum est in Apocalypsi [55 1Kb] , ubi dicitur: Mercatores terrae flebunt. Per mercatores terrae intelliguntur illi qui cogitationem suam et amorem suum posuerunt in terrenis, qui amare flebunt, quia mercaturam suam malam omnibus [Col.1000C] Deus ostendit. Sed mercatores coeli ridebunt, cum videbunt quod gloriam paradisi pro modica tribulatione adepti sunt. Quod significatum est ubi dicitur: Est qui multum redimat modico pretio. Istud modicum pretium est sufferentia tribulationis vitae praesentis, quam Deus recipit pro magno debito. Quia secundum vulgare proverbium: «De malo debitore recipitur fenum vel avena.» Et si forte in nullo debito tenearis pro mortali peccato seu veniali, a quo te liberet tribulatio, tamen praeservat te a contractione sive commissione delicti; quoniam secundum Gregorium: «Multa sunt innocentia quae cito innocentiam suam perderent, nisi tribulationes ea praeservarent,» etc. Tunc ergo, o anima, quae te sentis obligari debitis, vel times solutionem [Col.1000D] futuram, patienter sustine hujus mundi tribulationem; quandiu habes tempus tuum pro obligatione debitorum, in quibus Deo teneris solvere. Nam omnes tribulationes vitae praesentis tribulationi unius horae quae in futuro est, vix valent comparari. Similiter si omnes tribulationes mundi essent simul positae, non essent dignae ad adipiscendum paradisi gloriam, dicente Apostolo: Non sunt condignae passiones hujus temporis ad futuram gloriam, quae revelabitur in nobis. [↑](#endnote-ref-19)
20. Proverb, cf. Peter Blesensis, *De duodecim utilitatibus tribulationis* Sexta (PL 207:1000): Quia secundum vulgare proverbium: «De malo debitore recipitur fenum vel avena.» [↑](#endnote-ref-20)
21. Gregory, *Moralia* cf. Peter Blesensis, De duodecim utilitatibus tribulationis Sexta (PL 207:1000): Multa sunt innocentia quae cito innocentiam suam perderent, nisi tribulationes ea praeservarent,» etc [↑](#endnote-ref-21)
22. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Septima (PL 207:1000-1001): SEPTIMA utilitas tribulationis est quod dilatat cor hominis ad receptionem gloriae et gratiae Dei. Quia [Col.1001A] sicut malleus aurifabri dilatat aurum vel argentum frequenti percussione ad faciendum vas pretiosum; sic Deus fabricator totius creaturae ordinavit tribulationem ad cordis dilatationem, ad reponenda dona gratiae. De hac tribulatione dicit Psalmista: In tribulatione dilatasti cor meum. Sustine ergo tribulationis ictus, quia quanto dilatatur cor tuum in plus sustinendo, tanto plura spiritualia dona in te reponet Deus. Considera quod quanto metallum est pretiosius, tanto est ductilius et magis obediens ictibus mallei; sic cor pretiosum et mite majorem habet in tribulatione patientiam. Et licet ictus mallei, tribulationis scilicet, te dure affligant, in hoc tamen consolare, quod Deus aurifaber tenet in manu sua malleum tribulationis, qui bene novit ictum suum [Col.1001B] secundum possibilitatem recipientis materiae moderari. Noli ergo esse sicut metallum in massa, sine extensione, sicut sunt corda dura et indisciplinata, in quibus locum non invenit tribulatio vel disciplina. Similiter noli esse sicut sartago vetus, quae prae vetustate sub ictu frangitur, et pro una fractura veteri multas recipit novas; sic durum cor et impatiens in tribulatione auget damnum suum. Sustine ergo hilariter tribulationem cor tuum dilatantem. Ad hoc te invitat Sapiens dicens: Sustine sustentationes Dei, conjungendo te Deo; et sustine ut crescat in novissimo vita tua. Quasi diceret: Sustine patienter et libenter tribulationes hujus mundi pro Deo, qui pro te multa sustinuit; et redde ei vicem hujus servitii. Conjungere Deo et sustine; ac si diceret: [Col.1001C] Sociare Deo, et quidquid tibi imposuerit sustine, et scito quia non ultra possibilitatem te onerabit. Unde Apostolus: Fidelis est Deus, qui non permittit vos tentari ultra id quod ferre potestis. Sustine ergo libenter modis praedictis, ut crescat in novissimis vita tua, quia per hoc vives in aeteruum in gloria. [↑](#endnote-ref-22)
23. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Octava (PL 207:1001-1002): OCTAVA utilitas tribulationis est, quod Deus excludendo terrena solatia quae sunt inferius, cogit quaerere coelestia, quae sunt superius. Sicut terrenus dominus, qui vult vendere vinum suum, prohibet ne aliquis audeat tabernam suam aperire, donec vendiderit vinum suum; sic Deus aliquando excludit solatia terrena, ut conferat coelestia, quae sunt [Col.1001D] sua. Hoc significatum est in Joele, ubi dicitur: Bestiae agri quasi area sitiens suspexerunt te, quoniam exsiccati sunt fontes aquarum. Bestias agri appellat affectiones et desideria carnalia. Fontes aquarum vocat mundana solatia; quando ergo siccantur fontes aquarum, id est quando deficiunt solatia mundana in adversitatibus, tunc cogitur cor respicere superius et quaerere largitorem solatiorum et praemiorum coelestium; unde tanto est Dominus corde benignior, quanto cor in exterioribus majores reperit amaritudines. Sed posses dicere: De hoc non contristor, quia taberna solatiorum mundanorum non est mihi aperta, sed de hoc quod taberna [Col.1002A] solatiorum supernorum est mihi clausa, quia nec inferius nec superius invenio solatium. Ad hoc respondetur quod per hoc quod solatia mundana interdicta tibi sunt, non habebis coelestia, nisi prius redieris ad cor tuum desiderando et quaerendo Deum et superna. Vult enim Deus hoc, quia majus meritum consistit in desiderando et quaerendo Dominum, quam delectando totaliter in ipso et propter ipsum. Similiter quanto ferventius eum desideraveris et quaesieris, tanto majus solatium tibi conferetur, et majorem in eo invenies dulcedinem, sicut famelico sapit aliquid melius quam non famelico; et scies quod non diu differenter coelestia solatia, si per tribulationem fuerint exclusa terrena, si ardenter petieris et quaesieris, licet videntur [Col.1002B] differri, sicut dicit Salomon: Desiderium suum justo dabit. [↑](#endnote-ref-23)
24. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Nona (PL 207:1002-1003): NONA utilitas tribulationis est, quod te ponit in memoriam Dei….

    quia ipsa tribulatio ponit te in Dei memoriam, et memoria Dei plus valet tibi quam omne quod posset tibi auferre tribulatio. In figura hujus dicit Dominus: Vidi afflictionem populi mei qui est in Aegypto, et descendi ut liberarem eum de manibus Aegyptiorum….

    Ideo dicitur de David qui fugiebat a facie Absalon filii sui, quod Semei videns maledicebat ei dicens: Egredere, vir sanguinis et vir Belial, etc….

    De his tribus dicitur in Psalmo: Cum ipso sum in tribulatione; ecce societas Dei: eripiam eum; ecce liberatio: et glorificabo eum; ecce praemium. Ecce ergo quod tribulatio ponit te in memoriam Dei, quae plus tibi confert quam tribulatio posset auferre. [↑](#endnote-ref-24)
25. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Nona (PL 207:1003-1004): DECIMA utilitas tribulationis est, quod orationes tuas facit exaudiri….

    Ideo enim multoties Deus verberat homines et tribulationes eis immittit, ut eos misericordiam postulare [Col.1003C] compellat, ut aperiat os eorum ad petendum eum in tribulatione, quia clausum illud habuerunt in prosperitate. Unde Augustinus: Deus immittit tribulationes aliquibus, ut excitentur in tribulatione, et petant illud a Deo quod ipse vult illis conferre. In persona talium dicit Psalmista: Ad Dominum cum tribularer clamavi et exaudivit me. Et si forte contingat quod tu Deum in prosperitate invoces, ut prosperitas te totaliter dormire non faciat, tamen te somnolentum aliquando reddit, ita clamor tuus in prosperitate non fit ita efficax sicut in adversitate. Et si forte adeo adversitas occupaverit cor tuum, quod non sit ita intentum orationi in adversitate sicut in prosperitate, tamen ipsa adversitas orationem pretiosiorem facit. Si vero tantum tribulatio [Col.1003D] te oppresserit, quod non potes aperire os ad clamandum ad Dominum, tribulatio tamen orat pro te, dum tu patientiam habes; dicit enim magister Petrus Lombardus de Lazaro, quod quot habebat vulnera, tot habebat ora clamantia ad Deum; quia, quando Lazarus ore suo tacebat, vulnera sua pro se clamabant. Unde Dominus dicit ad Cain de Abel fratre suo quem occidit: Vox sanguinis fratris tui clamat ad me de terra. Sic ergo patet quod tribulatio orationem pretiosiorem reddit et acceptabiliorem. Tribulationes enim sunt quasi solutio pro una bullata littera liberationis suae. Unde Job dicit: [Col.1004A] Quis mihi det ut veniat mihi petitio mea, et quod exspecto tribuat mihi Deus; qui coepit, ipse me conterat, solvat manum suam et scindat me, et haec mihi sit consolatio, ut affligens me dolore non parcat. Nota quod Job, qui possessiones suas, filios et filias amiserat, percussus est vulnere pessimo a planta pedis usque ad verticem, afflictus ab amicis, vituperatus ab uxore, tamen videbatur quod Deus parum eum affligeret, nec in alio consolationem quaerebat, nisi tantum in hoc quod Deus ei non parceret. Sed si quaeris quid pertinet ad liberationem afflictionis suae; ad hoc responderi potest quod afflictio ejus est solutio litterarum suarum, sicut quando pauper bibit vinum in taberna, et non habet unde solvat escotum suum, petit ut verberetur, et sic dimittatur; [Col.1004B] si autem, in quo erat ipsius Job consolatio quando petebat affligi; ad hoc responderi potest secundum quod Deus aliquibus in praesenti non parcit, ut in futuro parcat eis. [↑](#endnote-ref-25)
26. Peter Comestor, *Historia Scholastica* attributed to Peter Lombard in Peter Blessensis, *De duodecim utilitatibus tribulationis* Nona (PL 207:1003): dicit enim magister Petrus Lombardus de Lazaro, quod quot habebat vulnera, tot habebat ora clamantia ad Deum; quia, quando Lazarus ore suo tacebat, vulnera sua pro se clamabant. [↑](#endnote-ref-26)
27. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Duodecima (PL 207:1005-1006): DUODECIMA utilitas tribulationis est quod reddit homini certum testimonium quod Deus ipsum diligit. Unde Apostolus: Ego quos amo, arguo et castigo, etc. Et in Eccli.: Qui amat filium, assiduat ei flagella, hoc est assidue immittit ei aliqua flagella, unum post aliud. Summus Pater Jesus Christus semper filios suos sub aliquo flagello et virga retinet. Unde quando eripiuntur ab uno, sumuntur ab alio. Nec omnia simul immittit, sed post unum alterum; sicut homo post unam sagittam immittit aliam. Sed malos, qui in praesenti vita sine [Col.1005B] flagello Dei et disciplina vivunt, et quos nulla correctio ab errore trahit ab omnibus tribulationibus, quas in praesenti vita bonis particulariter immittit, et unam post aliam, et hoc ad purgationem suam, simul in futuro sagittabit. Omnia enim tormenta, quae in praesenti vita per totum mundum divisa sunt, in futuro quasi in loco proprio requiescent. Sicut enim dicit Dominus: Congregabo, inquit, super eos mala, et sagittas meas complebo in eis. Si ergo, o anima, vis amari a Deo, noli rejicere tribulationes, quae testimonium divini amoris tibi ostendunt. Sed si tu dicis quod de manu Dei recipiunt filii bona et mala, quare ergo receptio malorum est magis indicium amoris Dei, quam receptio bonorum? Ad hoc respondetur: Certum estquod amicis [Col.1006A] suis spiritualibus meliora bona Deus confert, et illis quos magis diligit, sed magis dilexit Christum incomparabiliter quam totum mundum, et tamen multa mala et pauca bona temporalia ei contulit in hoc mundo. Imo secundum Bernardum, post ingressum uteri virginalis usque ad patibulum crucis nunquam habuit nisi paupertates et tribulationes. Consolatio ergo tribulationis et adversitatis est magis indicium Dei amoris quam consolatio temporalis prosperitatis. Praeterea Jesus Christus Filius Dei, qui vixit in hoc mundo, sicut mercator, qui est in nundinis, eligit bonas merces, et malas rejicit, sic elegit tribulationes et fugit prosperitates, sicut patet in Evangelio. Fugit enim in desertum, cum vellent eum Judaei rapere in regem; tamen non [Col.1006B] fugit, quando eum quaesierunt ad destruendum et occidendum. Imo et dixit eis: Ego sum. Dum ergo Christus fuit sapientissimus in eligendo, constat illos esse stultos qui contemptis tribulationibus et adversitatibus prosperitatem mundanam eligunt, quae non valebit eos liberare de manibus inimicorum suorum, scilicet daemonum, in futuro. Sustine ergo tribulationem in praesenti cum Christo, ut tandem percipias coronam in regno coelorum. Aliter non intrabis in regnum coelorum, secundum Apostolum dicentem, quod per multas tribulationes oportet nos intrare in regnum coelorum; quod nobis concedat qui vivit et regnat omnipotens Deus in saecula saeculorum. Amen. [↑](#endnote-ref-27)
28. Jerome, *Adversus Jovinianum* 2.19 (PL 23:314): sumus Pater et Filius et Spiritus sanctus unus Deus, sic et unus populus in ipsis sit, hoc est, quasi filii charissimi, divinae consortes naturae. Sponsa, soror, mater, et quaecumque alia putaveris vocabula, unius Ecclesiae congregatio est, quae numquam est sine sponso [Al. sponsa], fratre, filio. [↑](#endnote-ref-28)
29. Bernard, *Sermo* 16.3 (PL 183:248): Unde scimus quod nobiscum sit in tribulatione? Ex eo utique quod in ipsa tribulatione nos sumus. Quis enim sustineret, quis subsisteret, quis persisteret sine eo? Omne gaudium existimemus, cum in tentationes (alias, tribulationes) varias inciderimus, [Col.0248C] fratres mei; non modo quia per multas tribulationes oportet nos intrare in regnum Dei (Act. XIV, 21), [↑](#endnote-ref-29)