270 Patience (*Paciencia*)

Patience is the virtue by which adversities are borne according to the governance of reason, but also this is verified concerning human patience. For there is a certain divine patience awaiting the fruit of our patience, just as the farmer awaits the fruit of the earth, but James [5:7], for God himself is the farmer of our hearts. John [15:1]: “I am the vine; and my Father is the husbandman.” Therefore, because of this we ought not to say that of Matt. 18[:26]: “Have patience with me, and I will pay you all.” Wherefore we are taught how much for the two, to seek so much delay and offer satisfaction. However, the reason why God so patiently awaits is because in a tranquil time a small whispering and sighing is easily heard. So, in a tumult then God easily hears the sighing of a penitent.

Therefore, without the tumult he awaits, Gen. 6[:3] God awaits the conversion of sinners for a hundred years. Therefore, he permitted that the ark of Noe was a hundred years in the making so that thus men should repent, 1 Pet. 3[:20]: “They waited for the patience of God in the days of Noah, when the ark was a building.” And in the meanwhile, Noah preached to the sinners concerning conversion, but they contemned him. So, in two kinds Lot is seen. Lot playing in speaking when he foretold to them the destruction of the city, Gen. 19[:1]. Against whom and all such people, Rom. 2[:4]: “Do you despise the riches of his goodness, and patience, and longsuffering?” But according to Augustine in his *Regula*,[[1]](#endnote-1) because however much the wiser see, so much more those who are more patient, and how much more severely he will punish in the end, Eccli. 35[:22]: “The Almighty will not have patience with them.” And Gregory, in *Moralia*,[[2]](#endnote-2) certainly the Lord tolerates patiently in the present what afterwards among his own he will damn.

About human patience it is to be noted that when adversity arises against a man that these are by personal injuries, and then it is virtuous to suffer them. Sometimes they are from injuries to God or to the community, and then it is vicious to suffer them. Wherefore Chrysostom, *Super Mattheum,* homily five,[[3]](#endnote-3) Christ neither in the first temptation nor in the second of the enemy was provoked, but in the third when the devil presumed the honor of God, then he reproached and rebuked him, Matt. 4[:10]. The same one says in his *Homilia* eleven,[[4]](#endnote-4) irrational patience not only commits the evil but also the good to evil. But concerning rational patience Augustine says, *De verbis Domini*, sermon 64,[[5]](#endnote-5) he has not found a place of wisdom where patience is lacking. Wherefore Anselm, *De similitudinibus*, c. 9,[[6]](#endnote-6) patience is some virtue without effect as if it were a leaden lance. Therefore, it is said in Eccli. 2-:4-5]: “Keep patience. For gold is tried in the fire, but acceptable men in the furnace of humiliation.” Therefore, Christ said, Luke 21[:19]: “In your patience you shall possess your souls.” Which Gregory explaining, 35, *Moralia*,[[7]](#endnote-7) says, therefore the possession of the soul is placed in the virtue of patience, because it is the root and custodian of virtues. Wherefore the verse:[[8]](#endnote-8)

¶ For strength is a widow which patience does not support.

But Gregory, *Super Ezechielem,* book one, c. 7,[[9]](#endnote-9) that patience is true, which loves that which it carries. For to tolerate, but to hate, it is not a virtue of mildness, but a covering of madness. Therefore, it is said in Prov. 16[:32]: “The patient man is better than the valiant: and he that rules his spirit than he that takes cities.” Because according to Gregory, there above, *Homilia* 6,[[10]](#endnote-10) the conqueror of cities is a victor of exterior things, but the patient one is a victor over himself. Wherefore Alcuin says,[[11]](#endnote-11) without steel and flame we can be martyrs, if we truly hold on to patience in our soul. More praiseworthy is to decline the injury by being silent, than to overcome by responding. Wherefore Ambrose in a *Hymn*,[[12]](#endnote-12) the blessed mind consciously preserves its patience.

¶ Examples: If a bell is not struck, and it is in quietness, it is not known about its quality. So, it is concerning a person, if he is not vexed, it is not known about his patience. Wherefore the Lord said about Job 1[:11]: “Touch all that he has.” But he was found to be good because for all his affliction he gave praise to God. Wherefore Gregory,[[13]](#endnote-13) the just mind is discerned from the unjust, when he confesses the praise of God among his adversities.

Again, he says in the first book of the *Moralia*,[[14]](#endnote-14) the man Job supported by the best virtues, he was noted to himself and to God. Who if he had not been scourged, he would assuredly not have been known to us. Certainly, virtue exercises itself through quietness, but the opinion of virtue stirred up by the scourges breathes forth. For just as people do not recognize an ointment to be fragrant unless stirred up, so holy men become known in every tribulation because they are fragrant in their virtues. Wherefore also among these it is to be known that a patient man makes three goods, for he acquires, conserves, and multiples.

As for the first, the patient man comes to pay his debts. About these which seem to have no value, namely, concerning evils almost which he sustains, so that God may remit to him the debt of his fault, and by paying he expends nothing of his own, but of these which he received from his enemy, such as opprobria and contumelies, Job 37[:22]: “Gold comes out of the north.”

¶ As for the second, when he loses temporal matters, he spreads abroad eternal things, Prov. 19[:19]: “He that is impatient, shall suffer damage.” As for opprobrium, it multiples and combines in gold. For the patient man is as if a bear that fattens on blows, as if an ass that feeds on pungent things, as if a fish that grows in salt water. Wherefore the verse:[[15]](#endnote-15)

¶ The noble origin of the conqueror is patience; he conquers. Who suffers; if he wishes to conquer, learn to suffer.

¶ Again, the patient one is invited to the divine banquet. For some are called by preaching, some are drawn by internal inspiration, some are lacerated that they may come like those being patient through tribulation. Wherefore it is said in Luke [14:23]: “Compel them to come in.” And just as it would be a great incivility for someone to reject the food which the king has sent to him for eating, so it is foolish to reject the tribulation which first Christ tasted for us. And just as something strong of itself passing through an aromatic species is made a sweet nectar, so the tribulations of the world if they pass through the remembrance of the passion of Christ grow sweet, Can. 8[:2]: “I will give you a cup of spiced wine.” Wherefore it is to be noted that four factors ought to move toward patience: the force of example, the shame of opprobrium, the fear of punishment, the love of reward.

¶ Concerning the first, it moves greatly to have good predecessors like Stephen or Laurence, James 5[:10]: “Take, my brethren, for an example of suffering evil, of labor and patience, the prophets, who spoke in the name of the Lord.”

¶ And note that this touches three very patient persons, namely, Job, a married man, who holds the type of those girdled about, who are punished in possession, children, and the flesh. Where it is noted that if God scourges such a just man, how would he spare the wicked, Tobias [3:22]: “After this storm.” Therefore, God permitted him to escape, that afterwards it was given to him. The example of patience as of the saints, Job 2[:10]. It touches the prophets accustomed to divine secrets who hold the type of the contemplatives. Behold how they are pricked, Isaiah, Jeremiah, Ezekiel, and Zachariah.

¶ Because if God did not spare his followers, how would he spare his enemies, 1 Pet. last chapter [5:9]: “Knowing that the same affliction befalls your brethren who are in the world.” And briefly “all that will live godly in Christ Jesus, shall suffer persecution,” 2 Tim. 3[:12].

¶ Third, Christ is touched on who is the head of the Church and hold the type of the prelates who sometimes are afflicted.

Second, the shame of opprobria moves to being patient, Luke last chapter [24:26]: “Ought not Christ to have suffered these things, and so to enter into his glory?” If Christ the soldier did not enter his own house without lacerations and broken arms, how will the foolish and voluptuous enter, Phil. 3[:8-11]: “I count them but as dung, that I may gain Christ,” etc., up to “from the dead.” This is against the soldiers who are more intent upon spoils than battles. Rather more that, 1 Pet. 4[:1]: “Christ having suffered in the flesh, be you also armed with the same thought… for he that hath suffered in the flesh, has not ceased from sins.”

¶ The example in dried plants that do not easily germinate. Note here how the true prince enters the battle if the soldier enters the tavern or the brothel.

¶ Third, for begetting fear of punishment it is necessary that the fault be punished here or elsewhere, but more certainly here.

¶ The example of the sick man who allows the cutting off the member lest he die, Eccli. 2[:21]: “They that fear the Lord, keep his Commandments.” And 2 Macc. 6[:30]: “I might be delivered from death; I suffer grievous pains in body.” This is against those murmuring under the whips, who are assimilated wickedly to the wheel who always murmur unless they are anointed, 1 Pet. 4[:15]: “But let none of you suffer as a thief.” But rather thankfully, about which, Act. 5[:41]: “They went from the presence of the council, rejoicing that they were accounted worthy.”

Fourth, the love of reward or one’s own convenience moves to being patient, Eccli. 2[:4-5]: “In your humiliation keep patience. For they are tried in the fire.” And 1 Pet. 3[:17]: “For it is better doing well (if such be the will of God) to suffer, than doing ill,” etc.

¶ Again, patience is consoled in the person just as unction, Eccli. 1[:29]: “A patient man shall bear for a time, and afterwards joy shall be restored to him.” Example of the sun which puts darkness to flight, illuminates the air, and comforts the sight, 2 Cor. 1[:15]: “As the sufferings of Christ abound in us: so also does our comfort abound.”

¶ About a certain philosopher,[[16]](#endnote-16) it is read that when he was reproached by someone he responded, You have taught me to curse, I have taught you to scorn curses.

¶ Again, concerning Socrates,[[17]](#endnote-17) it is read that when he was crossing a road, he was hit on the head by something. He said it is grave matter for men that they do not know when they should go forth armed and when not. For if I had known this in advance, I would have covered my head.

¶ Again, concerning the same Socrates,[[18]](#endnote-18) it is read that he freely married two most litigious women, and asked by his friends why he had done this, he responded that I ought to be at home just as I am in the forum.

Again, concerning the same, Jerome narrates in his book, *Contra Jovinianum*,[[19]](#endnote-19) that after many clamors heard from his wives, he was drenched with their urine. And he only said this, he knew well that after the thunder the rain would follow.

¶ Again,[[20]](#endnote-20) patience is to be preserved in four cases: in the persecution of enemies, in the correction of superiors, in the loss of fortunes, and in the yielding to sicknesses.

Concerning the first,[[21]](#endnote-21) by patience the attack of adversaries is broken, which to an extent the softness of the matter deludes the blow of the machine lest the walls of the city be loosened, Prov. 15[:1]: “A mild answer breaks wrath.” By how much more a hazel tree is shaken in on year, by so much more it will bear fruit in another year. So, it was concerning the children of Israel, Exod. 1[:12]: “The more they oppressed them, the more they increased.” Therefore, patience is compared to gold because the more it is beaten, the more it is enlarged, Psal. [4:2]: “In distress, you have enlarged me.”

¶ Therefore,[[22]](#endnote-22) let the one scourged think if he has merited, etc., and not murmur. If he has not merited it, let him consider the saying of Christ, Matt. [5:10]: “Blessed are they that suffer persecution for justice' sake.”

¶ Concerning the second,[[23]](#endnote-23) the ox draws to that part in which he is stimulated, and the turtle when he is touched withdraws his head.

¶ Concerning the third,[[24]](#endnote-24) it is read in the *Vitae patrum*,[[25]](#endnote-25) that a certain one stole from an old man his ass, and moreover he gave him a slap. The old man in truth offered to him the other cheek that it may receive a slap. And so that the ass may lead better, he gave him the bridle of the ass. Wherefore then the demon going out from the thief with ah, ah, ah, the offering of the old man has expelled me, Rom. 12[:21]: “Be not overcome by evil but overcome evil by good.”

¶ Concerning the fourth,[[26]](#endnote-26) the patience is necessary under illness and sickness. For from one-part infirmity is a purgatory of fault, from another it is called a regurgitation lest man falls under the moon of a new night.

About which see above, chapter [175] Weakness (*Infirmitas*).

¶ Again, patience consists in putting up with insults as far as words, and in the endurance of pains as far as the body.

Again, in the remission of injuries as far as the heart.

¶ Concerning the first, note the response of Octavian,[[27]](#endnote-27) to someone being inappropriate to him about tyranny, If, he said, I were a tyrant, you would not say these things.”

¶ Again, because of a just cause, one should be patient, 1 Pet. 3[:14]: “If you suffer any thing for justice' sake, blessed are you.” And well he said that, namely, of the afflicted. For some want to be patient, but without affliction, just as it happened concerning that abbess[[28]](#endnote-28) who wanted to be well disciplined, but with the tail of a wolf. He is not said to be cured who contrives on the day of his approaching remission, so neither is one said to be patient who is not moved when he lacks vexation. And truly we ought to suffer all thing because of Christ, because Rom. 8[:18]: “The sufferings of this time are not worthy to be compared with” past fault which is remitted for the present grace which is infused, nor “the glory to come, that shall be revealed in us.”

¶ Again, conformity to change moves us to suffering for Christ, 1 Pet. 4[:1]: “Christ having suffered in the flesh, be you also armed with the same thought.”

Second, the necessity of change, for it is necessary that if we are here that we suffer, 1 Pet. last chapter [5:9]: “Knowing that the same affliction befalls your brethren who are in the world.” And 2 Tim. 3[:12]: “All that will live godly in Christ Jesus,” etc. Luke last chapter [24:46]: “It behooved Christ to suffer.”

¶ Third, join to this the utility of retribution, 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.”

¶ Again, for this that man usefully suffers, it is required that this is done innocently, freely, and joyfully, namely, the he be innocent in suffering, Job 16[:18]: “These things have I suffered without the iniquity of my hand.”

Again, that one be mute in suffering, 1 Pet. 4[:15]: “Let none of you suffer as a murderer, or a thief.” 2 Macc. 6[:30]: “I am well content to suffer these things because I fear you.”

Third, if thus there is joy in persecution, Act. 5[:41]: “The apostles went from the presence of the council, rejoicing. And 1 Pet. 4[:13]: “If you partake of the sufferings of Christ, rejoice.”

1. Augustine, *Regula ad servos Dei*, 6 (PL 32:1381): An ideo putandus est non videre, quia tanto videt patientius, quanto sapientius? [↑](#endnote-ref-1)
2. Gregory, *Moralia* 18.29.46 (PL 76:62): Nam bona faciens et ordinans [Col.0062B] Deus, mala vero non faciens, sed ab iniquis facta ne inordinate eveniant ipse disponens, considerat universorum finem, et patienter tolerat omnia, atque intuetur electorum terminum, quod ex malo mutentur ad bonum. Intuetur etiam reproborum finem, quod do malo opere dignum se trahantur ad supplicium. [↑](#endnote-ref-2)
3. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum*, homilia 5 ex cap. 4.7 (PG 56:668): Aduc vide, cum Christus in prima tentatione passus fuisset tentationis injuriam, dicente sibi diabolo: Si Filius Dei es, dic lapidi huic ut fiat panis: nen est exasperatus, nin in increpationem vel abjectionem ejus est excittus: sed sustinuit, et mitis permansit; tamen contra verba tentationis congrua dedit exempla. Similiter et in secunda, quamvis esset injuriatus, dicente sibi diabolo: Si filius Dei es, mitte te deorsum: turbatus non est, nec increpans ei dixit: Vade retro, Satana. Nunc autem quando diabolus Dei sibi praesumpsit honorem, dicens: Haec omnia tibi dabo, si procidens adoraveris me, et hoc quae sivit fieri sibi a Christo, quod soli Deo fieri debebat, exasperatus est, et iratus est, et increpavit eum, et repulit dicens: Vade retro, Satana; scriptum est, Dominum Deum tuum adorabis, et illi soli series; [↑](#endnote-ref-3)
4. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum* homilia 11 ex cap. 5.22 (PG 56:690): Itaque non solum non peccant, qui cum causa irascuntur: sed e contra, nisi irati fuerint, peccant quia patientia irrationabilis vitia seminat, negligentiam nutrit, et non solum malos, et etiam bonos invitat ad malum: quia malus quidem, quamvis incorreptus fuerit, non emandatur: bonus autem nisi correptus fuerit, perit quia in corpore magis praevalet malum quam bonum. [↑](#endnote-ref-4)
5. Augustinus, *Sermo de Scripturis* 153.1 (PL 38:825): Non invenit locum sapientia, ubi non est patientia. [↑](#endnote-ref-5)
6. Anselm, cf. Eadmer, *Liber de Sancti Anselmi Similitudinibus* 185 (PL 159:699): Patientia etenim, vel quaelibet virtus sine exercitio, quasi plumbea lancea est. [↑](#endnote-ref-6)
7. Gregory, *XL Homiliarum in Evangelia* 2.35 (PL 1261): Idcirco possessio animae in virtute patientiae ponitur, quia radix omnium custosque virtutum patientia est. [↑](#endnote-ref-7)
8. Cf. Prudentius, *Psychomachia* 177 (PL 60:36): Nam vidua est, quam non Patientia firmat. [↑](#endnote-ref-8)
9. Gregory, *Homiliae in Ezechielem* 1.7.12 (PL 76:846): Patientia enim vera est, quae et ipsum amat quem portat. Nam tolerare, sed odisse, non est virtus mansuetudinis, sed velamentum furoris. [↑](#endnote-ref-9)
10. Gregory, *Homiliae in Ezechielem* 2.6.7 (PL 76:1001): Unde bene per Salomonem dicitur: Melior est patiens viro [Col.1001C] forti, et qui dominatur animo suo expugnatore urbium (Prov. XVI, 32). Recte autem expugnatori urbium patiens praefertur, quia in illa actione victoriae homo victor est hominum, in hac autem mansuetudine patientiae animus victor est sui. [↑](#endnote-ref-10)
11. Alcuin, *De virtutibus et vitiis* 11 (PL 101:619): Sine ferro vel flammis martyres esse possumus, si patientiam veraciter in animo servamus cum proximis nostris. Laudabilius est injuriam tacendo declinare, quam respondendo superare. [↑](#endnote-ref-11)
12. Ambrose, cf. John Cassian, *Collationum XXIV* 2.16.26 (PL ): Sed corde tacito mens bene conscia Conservat patientiam. [↑](#endnote-ref-12)
13. Gregory, *Moralia* 11.34.47 (PL 75.975): In hoc itaque mens justa ab injusta discernitur, quod omnipotentis Dei laudem et inter adversa confitetur, quod non cum rebus frangitur, non cum casu gloriae exterioris cadit, sed in hoc magis qualis cum rebus fuerit demonstrat, quae et sine rebus robustior stat. [↑](#endnote-ref-13)
14. Gregory, *Moralia* Praefatio.2.6 (PL 75:591): Vir itaque iste summis viribus fultus, sibi notus erat et Deo: qui si non flagellaretur, a nobis nullatenus agnosceretur. Virtus quippe etiam per quietem se exercuit, sed virtutis opinio commota per flagella fragravit. Et qui quietus in se ipso quod erat continuit, commotus ad notitiam omnium odorem suae fortitudinis aspersit. Sicut enim unguenta latius redolere nesciunt nisi commota, et sicut aromata fragrantiam suam non nisi cum incenduntur expandunt; ita sancti viri omne quod virtutibus redolent in tribulationibus innotescunt. [↑](#endnote-ref-14)
15. Cf. Edward Bensi, “Nobile virtutis genus est patientia,” in *Notes and Queries* S. IV, Nov. 18, 1905, p. 417: Nobile vincendi genus est patientia, vincit. / Qui patitur, Si vis vincere, disce pati. [↑](#endnote-ref-15)
16. Cf. (Pseudo-)Caecilius Balbus, *De nugis philosophorum* 18. Xenophon maledicenti sibi cuidam, Tu, inquid, maledicere didicisti: ego conscientia teste didici maledicta contempnere. <http://www.intratext.com/IXT/LAT0406/_P1J.HTM> [↑](#endnote-ref-16)
17. Socrates, cf. a similar story about Aeschylus in Valerius Maximus, *Memorable Doings and Sayings* 9. ext. 2 (LCL 493: 374-375): Aeschyli vero poetae excessus quem ad modum non voluntarius sic propter novitatem casus referendus. in Sicilia moenibus urbis, in qua morabatur, egressus aprico in loco resedit. super quem aquila testudinem ferens elusa splendore capitis—erat enim capillis vacuum—perinde atque lapidi eam illisit, ut fractae carne vesceretur, eoque ictu origo et principium <per>fectioris98 tragoediae exstinctum est.

The poet Aeschylus’ departure was not voluntary, but the novelty of the occurrence makes it worth mention. He was in Sicily. Leaving the walls of the town where he was staying, he sat down in a sunny spot. An eagle carrying a tortoise was above him. Deceived by the gleam of his hairless skull, it dashed the tortoise against it, as though it were a stone, in order to feed on the flesh of the broken animal.11 By that blow the origin and beginning of more perfect tragedy was extinguished. [↑](#endnote-ref-17)
18. Socrates, cf. Aulus Gellius, *Attic Nights* 1.17.1-3 (LCL 195:84-85): Xanthippe, Socratis philosophi uxor, morosa admodum fuisse fertur et iurgiosa, irarumque et molestiarum muliebrium per diem perque noctem scatebat. Has eius intemperies in maritum Alcibiades demiratus, interrogavit Socraten quaenam ratio esset cur mulierem tam acerbam domo non exigeret. “Quoniam,” inquit Socrates, “cum illam domi talem perpetior, insuesco et exerceor, ut ceterorum quoque foris petulantiam et iniuriam facilius feram.”

Xanthippe, the wife of the philosopher Socrates, is said to have been ill-tempered and quarrelsome to a degree, with a constant flood of feminine tantrums and annoyances day and night. Alcibiades, amazed at this outrageous conduct of hers towards her husband, asked Socrates what earthly reason he had for not showing so shrewish a woman the door. “Because,” replied Socrates, “it is by enduring such a person at home that I accustom and train myself to bear more easily away from home the impudence and injustice of other persons.”

cf. Jerome, *Adversus Jovinianum* 1.48 (PL 23:278-279): Socrates Xantippen et Myron neptem Aristidis, duas habebat uxores. Quae cum crebro inter se jurgarentur, et ille eas irridere esset solitus, quod propter se foedissimum hominem, simis naribus, recalva [Mss. [Col.0279A] recurva] fronte, pilosis humeris, et repandis cruribus, disceptarent: novissime verterunt in eum impetum, et male mulctatum fugientemque diu persecutae sunt.

Cf. Douglas Galbi, “Xanthippe, Socrates & rationalizing wives' abusive behavior,” *Purples motes* July 12, 2015 <https://www.purplemotes.net/2015/07/12/xanthippe-socrates-abuse/> [↑](#endnote-ref-18)
19. Jerome, *Adversus Jovinianum* 1.48 (PL 23:279): Quodam autem tempore cum infinita convicia ex superiori loco ingerenti Xantippae restitisset, aqua perfusus immunda, nihil amplius respondit, quam capite deterso: Sciebam, inquit, futurum, ut ista tonitrua imber sequeretur.

Cf. Chaucer, *The Canterbury Tales* The Wife of Bath’s Prologue 3.727-732:

No thyng forgat he the care and the wo

That Socrates hadde with his wyves two,

How Xantippa caste pisse upon his heed.

This sely man sat stille as he were deed;

He wiped his heed, namoore dorste he seyn,

But ‘Er that thonder stynte, comth a reyn!’

Cf. *Fasciculus morum* 2.6 (p. 136): Et ideo narratur de quodam philosopho ab uxore maledicto et summe irritato per verba, quem cum ipsa vidit in nullo sibi respondere, vas aqua repletum super capud suum effudit; quo facto cum paciencia dixit: “Bene, inquit, scivi quod communiter post ventum sequitur pluvia.” [↑](#endnote-ref-19)
20. *Fasciculus morum* 2.6 (p.134): Ad sciendum autem in quibus necessaria est paciencia per quam voluntatem Dei perficiemus eciam ut illius imitatores simus, adverte quod in quatuor necessaria est: primo in adversitate inimicorum, secundo in correpcione superiorum, tercio in amissione bonorum, quarto in infirmitate diversorum. [↑](#endnote-ref-20)
21. *Fasciculus morum* 2.6 (pp. 134-136): Contra enim adversitatem inimicorum qui dura verba et duriora verbera nobis inferunt, si pacienter sustineamus, est de nobis sicut de illis qui tempore guerre contra ictus machinelli ponunt culcitras vel fenum vel aliquod huiusmodi molle, ne muri et turres dissolventur; Proverbiorum 12: “Responcio mollis frangit iram.” Arbor enim nucis quanto magis verberatur et percutitur uno anno, tanto magis fructificat alio anno; sic verus paciens per opprobria magis fructificat virtut4es producendo, sicut patet de filiis Israel qui quanto magis opprimebantur tanto magis crescebant. Et ideo verus paciens auro bene comparatur, quod quanto magis tunditur, tanto magis dilatatur; sic ille qui per iniuriam atteritur et contunditur, in paciencia dilatatur; unde in Psalmo: “In tribulacione dilatasti me.” [↑](#endnote-ref-21)
22. *Fasciculus morum* 2.6 (p. 136): Quando autem aliquando tibi accidit aliqua adversitas vel iniuria ab inimico, delibera bene penes te si sis culpabilis aut non; si sic, revera iniustge conqueris quia forte plura meruisti quam sustines; si non, ecce quid dicit Christus Matthei: “Beati qui persecucionem paciuntur propter iusticiam. [↑](#endnote-ref-22)
23. *Fasciculus morum* 2.6 (p. 136): Secundo necessaria est paciencia in superiorum correpcione. Sicut bos qui semper trahit ad illam partem qua stimulatur, sic paciens humiliter tendit gressus ad stimulum superioris et ad eius correctionem voluntatem suam inclinat. Et ideo bene compartur testudini, quam cum tetigeris statim cornua sua retrahit et abscondit.... [↑](#endnote-ref-23)
24. *Fasciculus morum* 2.6 (p. 136): Tercio necessaria est in amissione bonorum temporalium..... Unde legitur in *Vitas Patrum* de quodam sene a quo quidam raptor asinum suum abstulit et dedit ei similiter alapam, qui pacienter sustinens aliam maxillam prebuit atque, ut aqsinum melius duceret, tradidit capisterium. Unde exiens demon hanc vocem emisit dicens: “A sola paciencia victus sum.” ... Romanorum 12: “Noli vinci a malo set vince in bono malum” [↑](#endnote-ref-24)
25. Cf. *Vitae patrum* 15.14 (PL 956-957):  Exeuntes ergo in platea, invenerunt unum discipulum senum sedentem ut venderet sportellas suas; et tulerunt eum secum in domo ut quasi pretium sportarum acciperet. Et cum intrasset monachus ille in domo, venit puella illa quae a daemonio vexabatur, **[Col.0957A]**et dedit alapam monacho illi. Ille autem convertit ei et aliam maxillam, secundum divinum praeceptum. Daemon autem coactus clamare coepit: O violentia! mandata Jesu Christi expellunt me hinc; et statim mundata est puella illa. Cum autem venissent ad senes, indicaverunt eis quod fuerat factum, et glorificaverunt Deum, et dixerunt: Consuetudo et superbiae diabolicae, humilitate mandatorum Christi Jesu corruere. [↑](#endnote-ref-25)
26. *Fasciculus morum* 2.6 (p. 136): Quarto necessaria est in infirmitate, quod est vinculum Christi, per quod quos amat castigat. ... [↑](#endnote-ref-26)
27. Cf. the similar situation applied to Julius Caesar, Iacobus de Cessolis, *De ludo scachorum* (p. 32): Eodem modo narratur de patientia Julii Caesaris. Cum esset calvus et hoc gravissime ferret et capillos defluentes a vertice ad frontem revocaret, milite quodam ei dicente: “Facilius est te, Caesar, calvum non esse quam me in Romano exercitu timide quidquam egisse vel acturum esse” nihil omnino respondit. Cumque quidam maternam eius originem despexisset et paneficum eum vocaret, ridendo pertulit dicens: “Quid melius existimas: aut quod

nobilitas in me incipiat aut quod in te desinat?”. Cumque eidem alius diceret: “O tyranne”, patienter respondit dicens: “Si essem, non diceres”.

<https://www.medeltid.su.se/Nedladdningar/De_ludo_scachorum.pdf> [↑](#endnote-ref-27)
28. Cf. Pliny, *Natural History* 8.34.84-85 (LCL 353: 60-61): quin et caudae huius animalis creditur vulgo inesse amatorium virus exiguo in villo eumque cum capiatur abici nec idem pollere nisi viventi direptum;

Moreover it is popularly believed that even the tail of this animal [wolf] contains a love-poison in a small tuft of hair, and when it is caught it sheds the tuft, which has not the same potency unless plucked from the animal while it is alive [↑](#endnote-ref-28)