297 Prelate (*Prelatus*)

A prelate is to superintend, Augustine, *De duodecim abusionibus*,[[1]](#endnote-1) as it is said about everyone who rules.

First, concerning the help of God let no one doubt, because then no men will have contempt of his divinity. The first precedence was appointed by God to a man so that he might rule over the fish of the sea and the beasts of the earth, Gen. 1[:26]. Wherefore Gregory in the *Pastoralis*, c. 17,[[2]](#endnote-2) let the ruler be an ally by doing well through humility, erect against the vices of the delinquent through zeal for justice. As far as with honor suppressed, he considers himself equal to his underlings in living well, and toward the perverse he exercises the laws of rectitude. For nature begets all men equal, but by a variety of merits fault puts some behind others. Wherefore all who are ruling, they ought not in themselves have the power of the order, but let them accede to equality, but to be useful.

¶ Our old fathers were not named kings of men, but shepherds of flocks. And since the Lord said to Noe and his sons: “Increase and multiply” [Gen. 9:1], immediately he added, “Let the fear and dread of you be upon all the beasts of the earth.”

¶ Because it was commanded to be over the animals, it was prophesied to be over men. For to set oneself against nature is to wish to be feared by an equal. Which however is said in Eccle. 8[:9]: “Sometimes one man rules over another to his own hurt.” Because just as Augustine says, *De duodecim abusionibus*,[[3]](#endnote-3)the king knows that, just as on the throne he has the first place, so unless he has acted for justice, he will have the first place in punishments. And Lamen. 5[:12]: “The princes were hanged up by their hand.” And Gregory, in the *Pastoralis*,[[4]](#endnote-4) prelates ought to know, that if ever they seek perverse things, they are worthy of as many deaths, as examples of mortal sins they transmitted to their underlings. Wherefore says Seneca,[[5]](#endnote-5) our souls are subject in evil, but by God it is so called forth to the right and honesty, just as the good association of our elders. Wherefore Chrysostom,[[6]](#endnote-6) just as when you see a tree with blanching leaves to wither, know that it has its cause around the root. So, when you see a display of indiscipline, without doubt know its priestly order is not healthy. Wherefore it says in 1 Pet. 5[:3]: “A pattern of the flock.” Gregory,[[7]](#endnote-7) now the whole composite follows the condition of its form, if it is the substantial form of which kind ought to be the prelate.

¶ For the substantial form gives being to the subject and does not take being from its subject, as is consistent with accidental form. Therefore, it says in Rom. 12[:2]: “Be not conformed to this world,” which touches when a person is nothing unless because he is above all. About which Bernard,[[8]](#endnote-8) it is a monstrous thing to be in the first seat and have the worst life. Therefore Philip. 3[:17] it is said, “Observe them who walk so as you have our model.”

¶ Note also here that prelates are said to be curates because they ought to care, and bear care of underlings, not because they care for sickness, but because they are sick until they have the prelacy. Bernard says,[[9]](#endnote-9) the ass falls, and who is to raise it. The soul falls, and there is no one who cures it. And it follows,[[10]](#endnote-10) O would that prelates were so vigilant for care, just as they were swift to the episcopal see.

Again, prelates are in greater peril and perturbation than underlings, about which Chrysostom exemplifies *Super Mattheum,* homily 2,[[11]](#endnote-11) just as the gentle breeze moves the highest branches, so the slight news of a messenger disturbs the highest men. And Gregory, in his *Moralia*,[[12]](#endnote-12) it often happens that they who presume to rule others are conquered by a more forceful struggle of temptation. Wherefore it is read in 1 Kings 31[:3] that, “The whole weight of the battle was turned upon Saul.” Concerning this the poet says:[[13]](#endnote-13) Envy seeks the highest; the winds blow at the highest. Therefore, prelates are in a triple peril. Of which the first is to themselves as has already been said. Second as for the underlings. Wherefore Augustine, book 19, *De civitate*, c. 19,[[14]](#endnote-14) the name of a bishop, it is the name of the work, not of the honor. Which means to superintend. Therefore, they ought to be strong watchmen because of what is said by Bernard,[[15]](#endnote-15) for what greater impiety than to place upon the first one, upon the shoulders of all the angels, things to be feared. Wherefore accordingly most servants in sailing over the waters serve more forcefully. In the figure of which, Exod. 18[:21] Jethro consulted Moses that he would set up judges of the people, strong men and youths of the Lord, etc. And Joseph said to Pharaoh [Gen.] 41[:33]: “Let the king provide a wise man and make him ruler over the land.”

¶ Again, Sampson blinded was ruled by a wicked man and therefore brought himself to ruin and those who were with him, Jud. 16[:30].

Again, Lamech being blinded as a boy was guided by a wicked man, and therefore he should have struck a wild animal, he struck a man, Gen 4[:23]. Prelates are in danger because of their riches. Where it is read in *Historia ecclesiastica*,[[16]](#endnote-16) that in the time of Silvester when the emperor Constantine bequeathed to the Church a voice was heard in the air: Today a poisoned is infused in the Church of God, Ezech. 41[:16] the prophet saw the temple full, from the ground up to the windows, and the windows were closed. According to Gregory, *Super Ezechielem,* the first part, homily 11,[[17]](#endnote-17) the windows were closed, because with earthly thought grown in the hearts of all the priests, the windows did not pour out light, because the priests grew silent from the office of preaching. The danger of the curate is figured in 3 Kings 20[:39-40]: “Keep this man: and if he shall slip away,” from your hand, “your life shall be for his life,” and it follows there until “whilst I in a hurry turned this way and that, on a sudden he was not to be seen.” So, it happens for the prelate undertakes in danger of his soul the care of the underling, but then they turn themselves alternately to business of the world and the underling perishes. Therefore, says the Apostle, 2 Tim. 2[:4]: “No man, being a soldier to God, entangles himself with secular businesses; that he may please him to whom he hath engaged himself.” Wherefore also prelates of the Church are not lords of the things of the Churches but dispensers, [Causa] 12, quest. 1, [c. 13, *Expedit facultates*].[[18]](#endnote-18)

¶ For it is one thing to possess one’s things and it is another to be the procurator of things in common. Thus, it is that things offered to God are not anyone’s because they are used for canonical things of the Church not one’s own, but just for paying out to its creditors.

¶ Again in a prelate there ought to be three demonstrations of good example, just as an eagle flies above her chicks to call them forth. And in the fires, one goes forth more readily. Wherefore that belongs to it, Jud. 7[:17]: “What you shall see me do, do you the same.”

¶ For it is the prelate just as the sun who if it is turned into the darkness of fault by the moon of deformity, that is, the association of underlings is converted into the blood of vilification. And the stars, that is, the underlings fall from the heaven, that is, from the state of perfection.

Second, he ought to be in it as the correction of sin, just as the pastor calls against the arrival of the wolf, namely, who does not taste of the wine, does not know to temper it with water.

¶ Third, he ought to be in it as the moderation of the precept, for the heaviness of the weight makes the ass to fall, as, namely, may he not be excessive in prescribing nor remiss in neglecting. Therefore, the prelate compared to the horn that is harder than flesh and softer than bone, because the prelate ought to rule according to justice and to be moderated according to prudence. Because it is just as in corporal medicine something bitter through which a sickness is cured, and it is added to a sweet lest the medicine be rejected. So, in spiritual medicine of correction, namely, the virtue of justice ought to be added to the mildness of mercy. Wherefore also the works of the prelate are designated through the horn which is harder than flesh and softer than bone, because out of the two contraries justice and mercy ought to make one temperament, Psal. [140:5]: “The just shall correct me in mercy.” And in my mouth. Wherefore Helinand says,[[19]](#endnote-19) that prelates and princes as if physicians ought never use severer remedies, unless when a light is despaired of for the benefit of health. But in the likeness of the physicians, now by eating in emptiness, now cauterization, now sedating the pain with poultices. For if the harper procures with much diligence how to constrain the vices by wandering through the chords, by how much more solicitude ought the prelate be moderated, as the underlings whom he makes one in customs to dwell in the house. For it is safer to pass over the chord, than to extend it with more intent.

¶ Certainly he recovers the remiss chords with a trick. However broken ligaments are repaired by no art. Wherefore says the poet Ovid, *De Ponto*,[[20]](#endnote-20) let there be a prince slow to punish, quick to reward. And let him sorrow as often as he is forced to be severe. And Chrysostom, *Super Mattheum*,[[21]](#endnote-21) if we err, by imposing a small penance, is it not better because of mercy to render a reason, than because of too much severity to succumb to the penitent. Therefore, prelates are put in a place of more eminence, just as their states excel others in dignity, so also their rewards or holiness of life. Wherefore also Gregory, in *Moralia*,[[22]](#endnote-22) he ought to be conspicuous in habits, who is proposed to be imitated by others. And *De consideratione ad Eugenium*,[[23]](#endnote-23) listen to the canticle, less pleasant but healthful. A monstrous thing, the highest step, and the lowest mind; the first seat, and the lowest life; magniloquence in tongue, and emptiness in hand; great speech, and no fruit. This is Bernard. Therefore, Constantine the Great[[24]](#endnote-24) by his mother Helen, is reported to have written when we hold the highest place among men, how much more we are open to all views. Therefore, one ought to be not only irreprehensible but also laudable because we wish to be the great rock but falling from the mountain it drags many rocks with it, so concerning the prelate. Wherefore Gregory in the *Pastoralis*.[[25]](#endnote-25)

¶ When the shepherd goes by the edge of vices, it is necessary that the flock follow him to the precipice. Who therefore is on high ought to be careful of the fall. Wherefore Bernard, *Ad Eugenium*,[[26]](#endnote-26) now from the son you are for me the father. Who came after me, has been made before me. I confess I am not envious, but I consider the step and I watch that it is a fall. I confess I do not envy, but I dread the precipice. I sing that of Psal. [48;13]: “Man when he was in honor did not understand.” Therefore, a prelate ought to recollect that however much higher so much greater the ruin, 4 Kings 1[:2]: “Ochozias fell through the lattices of his upper chamber.” And given that proposition, how many things happen from only one fall. How many falls are accused, blamed, and taken away from the lord, namely, concerning crime and are removed from control and thus fall ignominiously.

Again, just as the eye on high judges things below to be little, so often the prelate judges concerning his subordinates. Therefore, it is said in Eccli. 32[:1]: “Have they made you ruler? be not lifted up.” And Deut. 17[:20] it is said concerning the new king, “That his heart be not lifted up with pride over his brethren.”

¶ Again, since the prelate has one mouth and two hands he is instructed that he should rather pay attention as a watchman rather than talker, to working rather than sermonizing.

¶ For it befits a prelate to be one who talks little and at the same time bearing much fruit. Therefore, says Job 29[:25, 22]: “when I sat as a king, with his army standing about me,” and it follows, “my speech dropped upon them.” He does not say flooded but distilled. For it is better that the ears of men be thirsty for listening to the conversation of the prince, than that the listeners be satisfied with his conversations and be pacified in weariness. Wherefore when someone asked Socrates[[27]](#endnote-27) how he would be able to make his best reputation, he responded if you do the best and speak the least.

Again, the prelate ought to be as if the eye to watch over the whole body, Ezech. 3[:17]: “Son of man, I have made you a watchman to the house of Israel.” A watchman is to be vigilant and warn against dangers. Wherefore Bernard, *Super Cantica*, homily 117,[[28]](#endnote-28) few are our watchmen today if they do not serve us, except they also perish. For nothing of the Lords threatening thunder are they awakened. What will you give to me of their reward who are no more unvigilant for the emptying of purses than rooting out vices. Oh, if only they were as vigilant for caring, as they are swift to the episcopal chair.[[29]](#endnote-29) Oh, if only they thus watched as the cranes,[[30]](#endnote-30) as namely they hold the little stone in their foot, that is, Christ in the mind, which if from the foot it fell surreptitiously on account sleep, he calls out through confession, namely, that he might awaken the sleepers. Therefore Prov. 6[:1, 3-4]: “My son, if you be surety for your friend … Run about, make haste, stir up your friend. Give not sleep to your eyes.” But in Isai. 56[:10] it is said, “His watchmen are all blind,” etc. For just as Heli the leader of the people being blind and sitting on a lazy stool examining reports concerning the army of the Lord, but not wanting any outward labor [1 Kings 1:9].

¶ Also they are like Jacob being blind who with canceling hands placed his right one upon Esau who is interpreted fruitful, because they signified the principal intention of the earth, [Gen. 27:24]. But upon Manassas who is interpreted as forgetfulness he placed his left hand because heavenly things were entirely forgotten being blind, [Gen. 48:13]. Even as Lamech who thought to shoot a wild animal but killed a man, [Gen. 4:23]. So today many think they pursue fault and really pursue perverse things according Hebrews [8:7]. This Lamech is read as the first to incur blindness and committed bigamy, [Gen. 4:23]. So, from the blindness of prelates again is bigamy first come into the Church, 2 Kings 5[:6] the Jebusites said to David, “You shall not come in hither unless you take away the blind and the lame.” The blind are they whose intellect is blinded through ignorance, of which their affections are depraved through malice.

¶ Lame is he who having the shin bones incapacitated sits down. These are said to be placed on the walls of Jerusalem and to be said to prohibit the entry, those who today are set in authority who impede the good to be promoted.

¶ These cannot say with Job 29[:15]: “I was an eye to the blind, and a foot to the lame.”

Again, Bernard,[[31]](#endnote-31) it is a monstrous to be a blind watchman, an ignorant teacher, a mute suppliant. These however sometimes are permitted that they may have knowledge according to that they do not direct their life. In this they are like the peacock that has many eyes in its tail, but with those they see nothing because such do not taste according to knowledge, 4 Kings 7[:2]: “You shall see it with your eyes but shall not eat thereof.”

¶ Again, just as the eye becomes debilitated as the body grows old. So, prelates who are just as the eyes in the Church grow dim in these days, Isai. 24[:2]: “It shall be as with the people, so with the priest.” Therefore, now the Church is figured well by the statue of Nabuchodonosor, Dan. 2[:38]: “Whose head of gold.”

About which see above in chapter [119] Church (*Ecclesia*).

¶ Again, the prelate ought to be compassionate to the weaknesses of his subordinates. So, Job [30:25]: “I wept heretofore for him that was afflicted.” 2 Cor. 11[:29]: “Who is weak, and I am not weak?” Philip. 1[:8]: “For God is my witness, how I long after you all in the bowels of Jesus Christ.”

¶ The example in the story of Cedrus [Cecrops][[32]](#endnote-32) king of the Athenians how he died for the safety of his people. Therefore, our prelates are ashamed of their hire who do not put themselves up as a wall for the house of the Lord. But as it is said in Luke 10[:31] having seen one wounded, a priest and Levite passed by. Wherefore Bernard, *Ad Eugenium*,[[33]](#endnote-33) daily expenses are searched with a daily scrutiny, but we do not know the continual harms of the flock.

¶ The ass falls, and who is to lift it, the soul perishes, and there is no one to reflect upon it. Wherefore someone, They do not seek souls but altars, not true things but the mistress, etc., as was said further above.

¶ The eggs of the ostrich were sought,[[34]](#endnote-34) they hang in the church next to the cross. And it is responded because the prelates whose type they hold as the ostrich, they imitate the ostrich as for as the neglect of their children. Because in Job 39[:14] it is said of the ostrich that she is hardened to her children as if they were not hers.

Again, it was asked, Who were the men who lied more often. And it was answered that priests and clerics because daily they say in the Psal. [118:53]: “A fainting has taken hold of me, because of the wicked that forsake your law.”

¶ Again, just as a defect appearing in the eye is greater and more perilous than in another member, so sin is greater in a priest than in a lay person with other things being equal.

¶ For a thorn harms the eye more than the foot, and respectively the sin of a lay person is like a straw, the sin of a priest is like a beam, Matt. 7[:3]: “And why do you see the mote that is in your brother's eye; and see not the beam that is in your own eye?” Wherefore Juvenal says,[[35]](#endnote-35) Every fault of character lays itself open to criticism, and the higher the wrongdoer’s status, the more glaring the criticism. In the figure of which matter Moses numbered more uncleanness of birds than fish than animals, Deut. 4[:17-18]. Because other things being equal the same sin is worse in the cleric than in the lay person. For just as a good priest is in a better condition than a good lay person. Just as a bad priest is worse than a bad lay person.

¶ For a priest if evil has the duty to which he is held, he cannot exercise without sin. Which however a lay person can do although he be evil. Wherefore just as a good priest is called an angel of God, Mal. 2[:7]: “The lips of the priest shall keep knowledge,” etc. So, an evil priest can be called an angel of Satan. For just as the devil sins in every work, although in him it is a good work and creature of God. Because however everything that he does he does with an evil intention, so also an evil priest sins even doing good. And just as it is more perilous to sleep upon a horse than upon a column, so the prelate sins more severely than the subordinate. In the figure of which Heli falling from his stool died, [1 Kings 4:18].

¶ Again, since subordinates hang from the neck of the prelate, with that one falling to ruin, they all fall to ruin, and the rest. Wherefore Isai. 3[:6]: “Be our ruler, and let this ruin be under your hand.” And just as we see that the defect of the sailor rowing does not harm much, just as the defect of the skipper guiding the ship in the end. So, the defect of the prelate harms more, Eccli. 10[:3]: “An unwise king shall be the ruin of his people.” Here also note that princes in the book of Numbers [31:3] did not sin with the Madianites, but the people. And however, princes are hanged for the faults of the people, because sometimes the faults of the underlings come from negligence of the prelate.

¶ Again, in the sun there is no stain as is seen in the moon. Therefore, a prelate ought to illumine others. Therefore, it is not without mystery that it would be a rare writing making mention of a darkening of the sun without immediately following the darkening of the moon and the stars, Isai. 13[:10]: “The sun shall be turned into darkness, and the moon into blood.”

1. Augustine, *De duodecim abusionibus saeculi* 6 (PL 4:875): Omnis ergo qui praeest, hoc primitus animi tota intentione procuret, ut per omnia de Dei adjutorio omnino non [Col.0875C] dubitet. Si namque coeperit in actibus suis auxiliatorem habere Dominum dominorum, nullus hominum contemptui poterit habere ejus dominatum. [↑](#endnote-ref-1)
2. Gregory, *Regula pastoralis*, 2.6 (PL 77:34): Sit rector bene agentibus per humilitatem socius, contra delinquentium vitia per zelum justitiae erectus; ut et bonis in nullo se praeferat, et cum pravorum culpa exigit, potestatem protinus sui prioratus agnoscat, quatenus et honore suppresso aequalem se subditis bene viventibus deputet, et erga perversos jura rectitudinis exercere non formidet. … omnes homines [Col.0034C] natura aequales genuit, sed variante meritorum ordine alios aliis culpa postponit. Ipsa autem diversitas quae accessit ex vitio, divino judicio dispensatur; ut quia omnis homo aeque stare non valet, alter regatur ab altero. Unde cuncti qui praesunt, non in se potestatem debent ordinis, sed aequalitatem pensare conditionis; nec praeesse se hominibus gaudeant, sed prodesse. Antiqui etenim patres nostri non reges hominum, sed pastores pecorum fuisse memorantur. Et cum Noe Dominus filiisque ejus diceret: Crescite et multiplicamini, et replete terram (Gen. IX, 21), protinus adjunxit: Et terror vester ac tremor sit super cuncta animalia terrae. Quorum videlicet terror ac tremor, quia esse super animalia terrae praecipitur, profecto esse super homines [Col.0034D] prohibetur. Homo quippe brutis animalibus, non autem hominibus caeteris natura praelatus est; et idcirco ei dicitur ut ab animalibus et non ab hominibus timeatur, quia contra naturam superbire est ab aequali velle timeri. [↑](#endnote-ref-2)
3. Augustine, *De duodecim abusionibus saeculi*, 9 (PL 4:878): Attamen sciat rex quod, sicut in throno hominum primus constitutus est, sic et in poenis, si justitiam non fecerit, primatum habiturus est. [↑](#endnote-ref-3)
4. Gregory, *Regula pastoralis* 3.4 (PL 77:54): Scire etenim praelati debent (II, q. 3, c. Praecipue, p. scire praelati), quia si perversa unquam perpetrant, tot mortibus digni sunt, quot ad subditos suos perditionis exempla transmittunt. [↑](#endnote-ref-4)
5. Seneca, *Epistula* 94.39-40 (LCL 77:36-37): Sed putemus non proficere leges; non ideo sequitur, ut ne monitiones quidem proficiant. Aut sic et consolationes nega proficere dissuasionesque et adhortationes et obiurgationes et laudationes. Omnia ista monitionum genera sunt. Per ista ad perfectum animi statum pervenitur. Nulla res magis animis honesta induit dubiosque et in pravum inclinabiles revocat ad rectum quam bonorum virorum conversatio.

Grant, if we will, that the laws do not avail; it does not necessarily follow that advice also should not avail. On this ground, you ought to say that consolation does not avail, and warning, and exhortation, and scolding, and praising; since they are all varieties of advice. It is by such methods that we arrive at a perfect condition of mind. Nothing is more successful in bringing honourable influences to bear upon the mind, or in straightening out the wavering spirit that is prone to evil, than association with good men. [↑](#endnote-ref-5)
6. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum* Hom. 38 ex cap. 21 (PG 56:839): Nam vere quemadmodum cum videris arborem pallentibus foliis, marcidam intelligis, quia aliquam culpam habet circa radicem ita cum videris populum indisciplinatum et irreligiosum, sine dubio cognosce, quia sacerdotium ejus non est sanum. [↑](#endnote-ref-6)
7. Gregory, *Regulae Pastoralis* 2.6 (PL 77:37): Hinc etiam Petrus ait**: [Col.0037B]**Non dominantes in clero, sed forma facti gregis **(I Petr. V, 3).** Hinc per semetipsam Veritas ad altiora nos virtutum merita provocans, dicit: Scitis quia principes gentium dominantur eorum, et qui majores sunt, potestatem exercent in eos.  [↑](#endnote-ref-7)
8. Bernard, *De consideratione ad Eugenium* 2.7.15 (PL 182:750): Monstruosa res gradus summus, et animus infimus: sedes prima, et vita ima; lingua magniloqua, et manus otiosa; sermo multus, et fructus nullus; vultus gravis, et actus levis; ingens auctoritas, et nutans stabilitas. [↑](#endnote-ref-8)
9. Bernardus, *De consideratione ad Eugenium* 4.6.20 (PL 182:786): Cadit asina, et est qui sublevet eam: perit anima, et nemo est qui reputet. [↑](#endnote-ref-9)
10. Bernard, *Sermones in Cantica Canticorum*, 77.2 (PL 183.1156): O utinam tam vigiles reperirentur ad curam, quam alacres currunt ad cathedram! Vigilarent utique, sollicite servantes ab illis inventam, sibi creditam. [↑](#endnote-ref-10)
11. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum* homilia 2 ex cap. 2 (PG 56:639): Sicut ramum arborum in excelso positarum, etiam si lenis aura flaverit, movet: sic et sublimes homines in culmine dignitatum exsistentes etiam levis nuntii fama conturbat. [↑](#endnote-ref-11)
12. Gregory, *Moralia* 26.26.46 (PL 76:376): Cunctos quippe natura aequales genuit; ut autem alii ad regendum aliis committantur, non eos natura, sed culpa postponit. Vitiis ergo se debent rectores erigere, quorum et causa praeferuntur; et cum delinquentes corrigunt, [Col.0376D] sollicite attendant, ut per disciplinam culpas quidem jure potestatis feriant, sed per humilitatis custodiam aequales se ipsis fratribus qui corriguntur agnoscant. [↑](#endnote-ref-12)
13. Cf. Ovid, *Remedia amoris* 369 (LCL 232:202-203): Summa petit livor; perflant altissima venti:

What is highest is Envy’s mark; winds sweep the summits. [↑](#endnote-ref-13)
14. Augustine, *De civitate Dei* 19.19 (PL 41:647): Exponere voluit quid sit episcopatus; quia nomen est operis, non honoris. Graecum est enim, atque inde ductum vocabulum, quod ille qui praeficitur, eis quibus praeficitur superintendit, curam eorum scilicet gerens: ἐπί quippe, Super; σκοπός vero, Intentio est: ergo ἐπισκοπεῖν, si velimus, latine Superintendere possumus dicere; ut intelligat non se esse episcopum, qui praeesse dilexerit, non prodesse. [↑](#endnote-ref-14)
15. Bernard, *In ascensione Domini* 2.6 (PL 183:304): O perversitas! o abusio filiorum Adam! quia cum ascendere difficillimum sit, descendere autem facillimum; ipsi et leviter ascendunt, et difficilius descendunt, parati ad honores et celsitudines graduum ecclesiasticorum, ipsis etiam angelicis humeris formidandos. [↑](#endnote-ref-15)
16. *Historia ecclesiastica* cf. Hugo de Sancto Charo, *Super Apocalypsim*, cap. 12 Quia ex ore serpentis non exit nisi sibilus et venenum. Et ista temporalia non sunt nisi sibilus unus quia cito transeunt, et plena sunt novitatis et litis, et quae venenosa sunt, quia libenter occidit. Unde tunc audita fuit vox Angelorum in aere dicentium, hodie infusum est venenum in Ecclesia Dei, sicut legitur in apocryphis Sylvestri; et quia jam appropinquat venenum ad cor Ecclesiae.

<http://www.corpusthomisticum.org/x1a12.html> [↑](#endnote-ref-16)
17. Gregory, *Homiliae in Ezechielem* 11.26 (PL 76:917): Terra usque ad fenestras, et fenestrae clausae (Ezech. XLI, 16). Paulus quoque apostolus dicit: Templum enim Dei sanctum est, quod estis vos (I Cor. III, 17; II Cor. VI, 16). In hoc autem templo fenestrae sacerdotes et speculatores sunt, qui in populo fidelium lumen sanctae praedicationis fundunt. Sed [Col.0917D] cum terra usque ad fenestras est, fenestrae clausae sunt, quia cum terrena cogitatio in sacerdotum cordibus 1292 excrescit, fenestrae lumen non fundunt, quia sacerdotes ab officio praedicationis obmutescunt. [↑](#endnote-ref-17)
18. Decretum, Causa 12, quest. 1, c. 13: Expedit facultates ecclesiæ possideri, et proprias perfectionis amore contempni. Non enim propriæ sunt, sed communes ecclesiæ facultates, et ideo quisquis omnibus, que habuit, dimissis aut uenditis fit rei suæ contemptor, cum prepositus factus fuerit ecclesiæ, omnium, que habet ecclesia, efficitur dispensator. [↑](#endnote-ref-18)
19. Helinandus Frigidi Monis, *Flores a Vincentio Bellovacensi Collecti*, De Bono regimine principis, 15 (PL 212:737): Principes sicut medici nunquam debent gravibus uti remediis, nisi cum levium beneficio desiderata sanitas desperatur (unde Lucius: «Principem saevum moribus esse non oportet et qui moderatiora consilia sequatur et vicem gerere medicorum, qui morbos curant, nunc ex inanitione in repletis, nunc refectione in vacuis. Et dolorem etiam sedant nunc cauterio, nunc fomentis. Si enim citharoedi aliique fidicines multa diligentia procurent, quomodo oberrantis chordae compescant vitium, et aliis concordem reddant; quanta sollicitudine oportet principem moderari, [Col.0737B] ut subditos reddat quasi unanimes, et unius moris habitantes in domo? Certum est autem, tutius chordas remitti amplius, quam intentius protendi, remissarum namque intensio artificis opera convalescit. Quae autem semel rupta est, nullo artificio reparatur. [↑](#endnote-ref-19)
20. Ovid, *Ex Ponto* 1.121-122 (LCL 151:278-279): sed piger ad poenas princeps, ad praemia velox, / quique dolet, quotiens cogitur esse ferox,

but to a prince, slow to punish, quick to reward, who sorrows whenever he is forced to be severe, [↑](#endnote-ref-20)
21. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum* homilia 43, ex cap. 23 (PG 56:878): Deinde etsi erramus, modicam poenitentiam imponentes: nonne melius est propter misericordiam rationem dare, quam propter crudelitatem? Ubi enim paterfamilias largus est, dispensator non debet esse tenax. [↑](#endnote-ref-21)
22. Gregory, cf. Cassiodorus, *Variarum* 4.3 (PL 69:612): Moribus enim debet esse conspicuus, qui datur imitandus. [↑](#endnote-ref-22)
23. Bernard, *De consideratione ad Eugenium* 2.7.15 (PL 182:750): Et nunc audi canticum meum, et quidem minus suave, sed salutare. Monstruosa res gradus summus, et animus infimus: sedes prima, et vita ima; lingua magniloqua, et manus otiosa; sermo multus, et fructus nullus; vultus gravis, et actus levis; ingens auctoritas, et nutans stabilitas. [↑](#endnote-ref-23)
24. Constantine, cf. Nathaniel Lardner, *A large collection of ancient jewish and heathen testimonies* (London: Buckland and Longman, 1766) *The second Edict of Constantin and Licinius:* 3:313-314:

Itaque hoc consilio salubri, ac rectissima ratione ineundum esse credidimus, ut nulli omnino facultatem abnegandam putaremus, qui ves observationi Christianorum, vel ei religioni mentem suam dederat, quam ipse aptissimam esse sentiret: ut possit nobis summa divinitas, cujus religioni libertis mentibus obsequimur, in omnibus solitum favorem suum benevolentiamque praestare.

Moreover it is not thought proper to signify to you, that all the restrainst concerning the Christians, which were in the former letter sent to you should be left out: that whatever is unsuitable to our benignity may be omitted, and tht now for the future every one who chooseth to adhere to the Christian Religion, may observe it freely, without any impediment or molestation. These thing we have thought proper to signify to you, in order to your perceiving, that we have given free and full liberty to these3 same Christians to follow their oen religion. And you may perceive, that as we have granted this full liberty to them; so in like manner we have granted the same liberty to others, to observe their own institution and religion For, as it is manifest, this is suitable to the tranquility of our times: that every one should have libert to choose and follow the worship of that Deity which he approves. [↑](#endnote-ref-24)
25. Gregory, *Regula pastoralis* 1.2. (PL 77:15): cum Pastor per abrupta graditur, ad praecipitium grex sequatur. [↑](#endnote-ref-25)
26. Bernard, *Epistolae* 238.1 (PL 182:428): Jam enim filium dicere non audeo, quia filius in patrem, pater mutatus est in filium Qui post me venit, ante me factus est: sed non invideo, quia quod mihi deerat, in eo me habere confido, qui non solum post me, sed etiam per me venit. [↑](#endnote-ref-26)
27. Socrates, cf. Pseudo-Caecilius Balbus, De Nugis, 5.43.1 (Agesilaus): si gesseris optima et locutus fueris pauca. [↑](#endnote-ref-27)
28. Bernard, *In Cantica Canticorum* 77.2 (PL 183:1156): Parum est nostris vigilibus quod non servant nos, nisi et perdant. Alto quippe demersi oblivionis somno, ad nullum Dominicae comminationis tonitruum expergiscuntur, ut vel suum ipsorum periculum expavescant. Inde est ut non parcant suis, qui non parcunt sibi, perimentes pariter et pereuntes. [↑](#endnote-ref-28)
29. Cf. Bernard, *Sermones in Cantica Canticorum* 77.2 (PL 183:1156): O utinam tam vigiles reperirentur ad curam, quam alacres currunt ad cathedram. [↑](#endnote-ref-29)
30. Cf. Bartholomaeus Anglicus, *De proprietatibus rerum* 12.15 (1505, p. 232a): Vigiles autem super vnum crus stant directged et lapillum tenent in pede altero a terra suspenso vel elevato, vt si casu aliquando dormierint per casum lapilli excitentur vt dicit Aristoteles.

they ordain watches that they may rest the more surely, and the wakers stand upon one foot, and each of them holdeth a little stone in the other foot, high from the earth, that they may be waked by falling of the stone, if it hap that they sleep. [↑](#endnote-ref-30)
31. Bernard, cf. P. Jacues Nouet, *L’Homme d’Oraison* (Paris: Librairie Catholize de Perisse Freres, 1844, 10:223-224, note 1): Monstruosa res est speculator caecus, doctor inscius, praeco mutus. [↑](#endnote-ref-31)
32. Cecrops, the reference may fit Solon more precisely: “After he had finished his reforms, he travelled abroad for ten years, so that the Athenians could not induce him to repeal any of his laws. ... After his return to Athens, Solon became a staunch opponent of Peisistratos. In protest, and as an example to others, Solon stood outside his own home in full armour, urging all who passed to resist the machinations of the would-be tyrant. His efforts were in vain. Solon died shortly after Peisistratos usurped by force the autocratic power that Athens had once freely bestowed upon him. Solon died in Cyprus at the age of 80.

<https://en.wikipedia.org/wiki/Solon> [↑](#endnote-ref-32)
33. Bernard, *De Consideratione ad Eugenium* 4.6.20 (PL 182:786): Quotidianas expensas quotidiano reciprocamus scrutinio, et continua dominici gregis detrimenta nescimus. De pretio escarum et numero panum cum ministris quotidiana discussio est: rara admodum cum presbyteris celebratur collatio de peccatis populorum. Cadit asina, et est qui sublevet eam: perit anima, et nemo est qui reputet. [↑](#endnote-ref-33)
34. Cf. Bartholomaeus Anglicus, *De proprietatibus rerum* 12.33 (1505, p. 237a): Natura que in in omnibus est prouida dedit ei facere oua maxima et durissime teste, vt circa eorum generationem occupatus calor temperaretur et sei essem nimis intensus cqalor: essent cause quare citius moreretur. [↑](#endnote-ref-34)
35. Juvenal, *Satires* 8.14-141 (LCL 91:334-335):

omne animi vitium tanto conspectius in se / crimen habet, quanto maior qui peccat habetur.

Every fault of character lays itself open to criticism—and the higher the wrongdoer’s status, the more glaring the criticism. [↑](#endnote-ref-35)