315 Religion (*Religio*)

Religion is said to be the fruit of a better life, Extra. *De statu monachorum [et canonicorum regularium]*, c. 5, *[Quod] Dei timorem*.[[1]](#endnote-1)

Again, such a life as it is better is to be followed, [Causa] 20, quest. 1, [c. 7].[[2]](#endnote-2)

Again, according to Augustine, book 10, *De civitate,* c. 4,[[3]](#endnote-3) it is called religion because we re-choose God through it yearning for God. Therefore, having tried or according to others, religion is said as if a tying up (*religatio*), because first man is tied up to God through baptism. Second by religion. Wherefore note that to religion there are three vows connected. Thus, because if one of these is lacking there will be no religion. However, those are obedience, continence, and voluntary poverty. Among which obedience is preeminent, preponderant, and exceeds these others. First it conquers the devil. Second the flesh. Third the world. Wherefore Bernard,[[4]](#endnote-4) three are the gifts which the magi offered to the Lord, Matt. 2[:11]. Gold of earthly possession through voluntary poverty, frankincense of devout subjection through obedience, myrrh of carnal mortification through continence.

¶ The figure for this is in Gen. 12[:1] where the Lord commanded Abraham, “Go forth out of your country,” namely, by expulsion and renunciation of property, “and out of your father's house,” by abdication of one’s own will. This is “a threefold cord which is not easily broken,” Eccle. 4[:12]. By which a religious is said with God.

¶ By this group of three is destroyed the group of three, [1] John 2[[:16]: “All that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life.”

¶ With this cord Isaac permitted himself to be bound when he should be burned, Gen. 22[:9]. Just as one infirm permits himself to be bound or cut asunder although he was unwilling because of his health, so the religious permits himself to be bound by the aforesaid chains because of the health of the soul and lest in temptation he springs back from a good proposition. The Egyptians say that dogs that are led to the prey bound and coupled run better and catch it than dogs running free. So those spiritually bound in divine office and service and obedient to one prelate more quickly reach to the spiritual capture of souls, namely, and better they fight on the battle line of the Church than running free without a leader. Therefore, it is said Prov. 4[:11-12]: “I will lead you by the paths of equity. Which when you shall have entered, your steps shall not be straightened.”

¶ These three vows Christ expresses to Peter, John last chapter [21:18] when he said, “Another shall gird you,” and of which whither to continence, “and lead you” to obedience, “whither you would not,” whither to poverty. Because of these significant matters he seeks, Psal. [24:4]: “Show, O Lord, your ways to me, and teach me your paths.”

¶ There are three general ways toward God, namely, the way of dignities and prelates, the way of riches and magnates, and the way of the married. Wherefore he explains well the man to know these ways although they are not experienced. Therefore, he sought prudence, Psal. [104:22], to teach concerning the tracks, not concerning these ways. For next to one of these ways is a track apt for avoiding inconveniences of the ways.

¶ For next to the way that goes astray is the track of obedience and humility which is more secure. Next to the way of riches is the track of poverty which is more expeditious. Next to the way of married people is the track of chastity which is cleaner above these three cases. Travelers are accustomed to choosing tracks and dismiss common ways and however it is said in Prov. 3[:17]: “Her ways are beautiful ways, and all her paths are peaceable.”

¶ For how beautiful and honest is the way that the prelates, the powerful, and the married can lead, however the religious live in a greater peace sequestered from the strife of the world and from the society of the mill stones. Therefore, in commendation of religion Peter Blesensis says *Epistola* 12,[[5]](#endnote-5) next to the thought of my heart, if paradise is present in life, it is either in the cloister, or in the schools.

¶ For whatever is outside of these two, is full of anxiety, bitterness, fear, solicitude, and sorrow.

In which however and how the religious life is better than the secular, see above chapter [226] Better (*Melior*).

Therefore, religion is called a prison because there the religious is prohibited and impeded lest he sin freely. So, King Manasses in a prison profited more before God than before when he was free in the kingdom, 2 Paral. 33[:13]. So, Jeremias [36:4] closed in a prison wrote and ordered Baruch his scribe that he might collect the threats of the Lord. [Gen.] 41[:14], Joseph was led out of prison, and he was made lord of Egypt, Gen. 41[:40]. And in Eccle. 4[:14] it is said, “Out of prison and chains a man comes forth to a kingdom.” Christ also especially permitted his followers to be imprisoned, namely, Peter, Act. 5[:18], Paul, 2 Cor. 6[:5], John the Baptist, Matt. 14[:3].

Again,[[6]](#endnote-6) among the religious three matters are commended: gravity, love of the group, and flight of property.

¶ Concerning the first, just as a money changer judges the better coin according to the weight, so the religious from the gravity, Psal. 34:18]: “I will praise you in a strong people.”

¶ Concerning the second, it seems that when many are gathered, they proceed more securely, resist more forcefully, and are joyfully convivial, Eccle. 4[:9]: “It is better that two should be together, than one.” On the other hand, we see that when a bird is alone and singular, it is either a raptor as a hawk, or it has lost its companion as a turtle dove. So, a singular religious is either rapacious taking in judging, or he has lost his spouse Christ, Eccle. 4[:10]: “Woe to him that is alone.” There in offering to the Lord it is to be done by offering a pair of turtle doves not just one turtle dove, Luke 2[:24]. I see also that a lone candle is easily extinguished by the wind, but many gathered by a bond of charity better light by example, they burn more vehemently by desire, Psal. [49:5]: “Gather together his saints to him.”

Again,[[7]](#endnote-7) not one ox but several pull the plow. Not one member but several make a body. Not one bee but many compose a hive. So, when many live in the bond of love there is a great abundance of merits. In the figure of this matter not of unity of disciples but many gathered received the Holy Spirit, [Act. 2:1].

¶ Three,[[8]](#endnote-8) the religious ought to avoid property lest he be like the bat drinking oil in the church while he attended the divine office like Judas, John 12[:4].

¶ Again,[[9]](#endnote-9) three matters are disapproved of in a religious person: irreverence, dissolution, and wandering.

¶ Concerning the first, because such a one is like a cypress standing empty, Psal. [33:11]: “The rich have wanted and have suffered hunger.”

¶ Concerning the second, the dishonest layman disgraces only himself, but the dissolute religious besmirches the whole monastery. Just as wines are sampled from the cask the whole cask is judged either for good or for ill, 1 Cor. 4[:9]: “We are made a spectacle to the world.”

¶ Concerning the third, a fish quickly dies out of the water, so a religious out of his discipline.

Again,[[10]](#endnote-10) the religious ought to castigate himself, not kill, obey his prelate, not to go outside to profit, not to be defective.

¶ Concerning the first, the eagle first retracts his wings afterwards he extends them more, so sometimes the discipline is remitted so that afterwards it may convalesce, Rom. 12[:1]: “Your reasonable service.”

¶ Concerning the second, to obey, for just as members are judged to be paralytic or died off if they do not move at the command of the head, so religious if they do not follow the order of the father, Exod. 15[:16]: “Let them become unmovable as a stone.” And according to the Philosopher,[[11]](#endnote-11) everything containing moisture ends badly by its own termination and well in another. Just as a religious is ruled badly if he follows his own motion. Wherefore Bernard,[[12]](#endnote-12) take away one’s own will and there will be no hell.

¶ Concerning the third, Gregory[[13]](#endnote-13) and Bernard[[14]](#endnote-14) say in the way of God no one profits. Wherefore just as a lay man begins a building and the structure is completed, so a religious thus ought to begin what he can complete and persevere lest perchance he be delayed in it, Luke 14[:30]: “This man began to build and was not able to finish.”

Again, the religious ought to be educated under discipline just as boys, namely, have in their birth two midwives, and in nurture two mothers.

During time two consolers, about which see above in chapter [292] Boy (*Puer*).

¶ Again,[[15]](#endnote-15) he ought to be stable in the congregation. Nor should he be foolish who in the time of a tempest would go from the ship, so the religious if in the time of temptation desires his first proposal, Act. 28[:11]. “Unless you abide in me” you will perish, [John 15:4].

¶ Again,[[16]](#endnote-16) the religious like to a plant ought to be eradicated and transplanted, shut up and watered, pruned and dug around, so the novice ought to be rooted out from the world, to be planted in religion, rooted in the holy proposal, shut up in circumspection, watered with devotion, pruned with confession, and dug around with exercise and good work, and cultivated, as they are according to Psal. [127:3; 143:12]: “As olive plants ... in their youth.”

¶ Again,[[17]](#endnote-17) the religious ought to have just as a plant a deep root of humility, a stem of right intention, branches of sincere love, leaves of chaste speaking, flowers of honest associations, and finally above all fruit of good work, by which he can be recognized by God according to that of Matt. 7[:16]: “By their fruits.”

¶ Again,[[18]](#endnote-18) religion had a laudable origin, an imitable way, not yet notable.

Concerning the first, Samuel first gathered the throng of the prophets, 1 Kings 10[:9-10]. John the Baptist gathered disciples, John 1[:6]. And Mark the evangelist among the Egyptians had disciples by the law of sanctity.[[19]](#endnote-19) Wherefore there arose the holy fathers in the *Vitiae patrum*, of which there are three kinds: cenobites, hermits, and anchorites, as is treated in the *Historia Ecclesiastica*, book 2, c. 16.[[20]](#endnote-20)

Second, religion has an imitable way as is evident, Act. 4[:32] where none of those disciples said anything to be his of these things which they possessed.

Third,[[21]](#endnote-21) it has a notable manner because it is subject to obedience, alleviating poverty, and shining chastity. Because obedience takes away the willful proposition and consequently hell. According to Bernard,[[22]](#endnote-22) poverty takes away cupidity and consequently every evil according that of 1 Tim. 6[:10]: “The desire of money is the root of all evils.” Chastity takes away carnal ugliness and consequently makes an angel according to that, Matt. 22[:30]: “They shall neither marry nor be married; but shall be as the angels.”

¶ Again, one who will enter religion ought to dismiss the old age of worldly vices, just as the serpent putting off his old skin.

About which see chapter [302] Prudence (*Prudencia*).

Because of this Bernard[[23]](#endnote-23) said when novices are entering, they leave their bodies outside, that is, corporal desires and they are alone. They enter because [John 12:24-25]: “Unless the grain of wheat falling into the ground die ... itself remains alone.” Thus, one entering religion unless he leaves his old self, he cannot bear fruit under the new.

¶ For there are many who in the beginning of conversion pretend simplicity and if they always say the Psalm’s [118:1] Aleph,[[24]](#endnote-24) namely, “Blessed are the undefiled,” but when they were made afterwards officials and obedientiaries they tended to change the old observances.

And they say [Psal. 118:33] He,[[25]](#endnote-25) “Let before me a law” and when they were long exercised and hardened in offices the original journey of devotions was forgotten.

They arrived at [Psal. 118:81] Caph[[26]](#endnote-26) and say, “My soul has fainted after your salvation.”

Because in such things with devotion receding secularity from God succeeded because thus [Psal. 118:129] Phe[[27]](#endnote-27) are heard by such, “(Your testimonies) are wonderful.” Because of the dissolutions of this one in religion, Augustine writes, *Epistola* to the church of Hippo, as treated in Decretum, 47 Distinctio, c. [9] *Quantumlibet*.[[28]](#endnote-28) Just as I have not found better men than they who have succeeded in monasteries, so I have not found worse men than they who have failed in monasteries.

1. *Decretales*, X.3.35.5: Quod Dei timorem prae oculis habeas, ex fructibus tuis colligitur evidenter, quum opera, quae facis, testimonium perhibeant veritati. *Unde tuum in Domino propositum commendabus*. Sane, *sicut iam dudum auribus nostris insonuit,* quondam desiderans ad frugem melioris vitae transire, officium plebani resignans, coram fratribus S. Victoris Bononiensis promissionem de tua conversione fecisti.... [↑](#endnote-ref-1)
2. *Decretum*, Causa 20, quest. 1, c. 7, Infans pro infante potest dari in monasterio, quamuis alter uocatus sit. Tamen melius est uotum soluere. Similiter et pecora equali precio (si necesse est) sunt redimenda. [↑](#endnote-ref-2)
3. Augustine, *De civitate Dei*, 10.3.2 (PL 41:280-281): Hunc eligentes, vel potius religentes, amiseramus enim negligentes: hunc ergo religentes, unde et religio dicta perhibetur, ad eum dilectione tendimus, ut perveniendo [Col.0281] quiescamus: ideo beati, quia illo fine perfecti.

In electing him, or rather re-electing him, for we had lost him by our neglecting him, in re-electing him then—and this is also said to be the derivation of the word “religion”—we make our way towards him through our love, that when we reach him, we may have rest, being blessed because made perfect by him who is our goal. [↑](#endnote-ref-3)
4. Bernard, *In Epiphania Domini* sermo 2.1 (PL 183:147): Et in his non latet eos magnum pietatis sacramentum: unde et in myrrha indicant moriturum. Adorant Magi, et offerunt munera [Col.0147D] adhuc sugenti matris ubera. [↑](#endnote-ref-4)
5. Petrus Blesensis, *Epistula* 13 (PL 207:42): juxta sententiam cordis mei, si paradisus in hac vita praesenti est, vel in claustro est, vel in scholis. Quidquid enim extra haec duo est, plenum est anxietate, inquietudine, amaritudine, formidine, sollicitudine et dolore. [↑](#endnote-ref-5)
6. Cf. William de Lancea, *Diaetae salutis* 4.1 (8:283a-b): Unde nota, quod tria commendantur in religione vel religiosis, scilicet pondus maturitatis, amor communitatis, et fuga proprietatis. Religiosus ergo debet habere pondus maturitatis. Sicut verus trapezita, vel campsor, cognoscit meliores denaarios ad pondus, sic absque dubio in pondere maturitatis cognoscitur religiosus. Nam in Psalmo dicitur: *In populo gravi laudabo te.* Religiosus debet amare communitatem, et hoc multiplici exemplo: videmus enim quod plures homines quando sunt congregati, incedunt securius, resistunt fortius, solatiantur jucundius. Unde dicitur in *Ecclesiaste: Melius est duos esse simul quam unum.* Videmus insuper e contrario, quod avis sola singularis, vel est rapax, ut accipiter, vel amisit socium, ut turtur; sic religiosus singularis, vel est rapax detrahendo, vel judicando patrem vel proximum, vel amisit socium, id est, Christum; quia dicitur etiam in *Ecclesiastes: Væ soli.* Ideo in oblatione Domini in templo, fuit *par turturum,* non sola turtur, ut dicitur in *Luca.* Videmus enim quod sola candela per ventum extinguitur, sed non ita de facili, quando cum aliis ardet: sic plures congregati vinculo charitatis juncti melius lucent per exemplum, vehementius ardent per desiderium divinum. Unde dicitur in Psalmo: *Congregate illi sanctos ejus.* [↑](#endnote-ref-6)
7. Cf. William de Lancea, *Diaetae salutis* 4.1 (8:283b): non unus bos, sed plures trahunt jugum; non unum membrum, sed plura faciunt corpus unum; non una apis, sed plures componunt favum; ... sic cum plures sunt uniti per amoris vinculum, est in eis absque dubio major abundantia meritorum. Unde in figura hujus non unus solus discipulus, sed plures discipuli receperunt Spiritum sanctum ut dicitur in Actis. [↑](#endnote-ref-7)
8. Cf. William de Lancea, *Diaetae salutis* 4.1 (8:283b): Religiosus debet insuper fugere et cavere proprietatem: sicut enim vespertilio bibit oleum in Ecclesia, ubi laudant alii Deum; sic religiosus proprietarius, instar vespertilionis, bibit et furatur bona monasterii, ubi alii vacant laudibus et Dei servitio, sicut Judas, qui solus inter Apostolos pecuniam furatus est, ut dicitur in *Joanne*. [↑](#endnote-ref-8)
9. Cf. William de Lancea, *Diaetae salutis* 4.1 (8:283b): Item nota, quod tria sunt reprobata specialiter in quolibet religioso, scilicet indevotio, dissolutio, et vagatio. Nam religiosus indevotus est sicut scirpus, vel juncus, aut mergus, qui interius est aridus, quod tamen stat in aqua vel loco aquoso. Item sicut piscis, qui semper bibit aquam, et cum aperitur venter, invenitur vacuus; talis juxta panem moritur fame, juxta fontem moritur siti, juxta ignem moritur frigore. Et de talibus dicitur in Psalmo: *Divites eguerunt, et esurierunt.* Est etiam reprobanda in religione dissolutio vitæ, et inhonestas in conversatione. Nam sæcularis inhoneste vivens, solum infamat seipsum; religiosus vero inhonestus et dissolutus infamat totum monasterium et ordinem suum. Nam sicut quando vinum proclamatur in villa, per vinum quod portatur in scypho judicant homines de toto vino, quod est in dolio; sic mundus per conversationem, quam videt in uno religioso, judicat omnes alios qui sunt in monasterio, vel in ordine suo, et hoc tam in bono, quam in malo. Unde dicit Apostolus: *Spectaculum facti sumus mundo* Est insuper in religioso valde reprobanda vagatio: sicut enim piscis non diu vivit extra aquam, sic religiosus vagabundus cito moritur per culpam. ... [↑](#endnote-ref-9)
10. Cf. William de Lancea, *Diaetae salutis* 4.1 (8:284a): Item nota, quod religiosus debet se castigare, non interficere; praelato obedire, non contradicere; et semper in bono proficere, non retrocedere. ... Sicut aquila retrahit alas, ut melius extendat, ... sic inter5dum remittenda et temperanda est disciplina, ut postea convalescat. Nam dicit Apostolus: *Rationabile sit obsequium vestrum*. Religiosus etiam suo praelato debet obedire humiliter, et non resistere. Sicut enim membra judicantur paralytica, quae non moventur ad imperium capitis; sic perversus est religiosus subditus, qui non sentit motume et imperium patris spiritualis. De talibus dicitur in *Exodo: Fiant immobiles quasi lapis.* Et sicut omne humidum, sicut dicit Philosophus, male terminatur termino proprio, et bane alieno; sic religiosus bene regitur, si observet praelati praeceptum, male vero, si sequatur propriae voluntatis votum. [↑](#endnote-ref-10)
11. Aristotle, *On Generation and Corruption* 2.8 335a1-3 (Barnes 1:548): Earth has no power of cohesion without the moist. On the contrary, the moist is what holds it together; for it would fall to pieces if the moist were eliminated from it completely. [↑](#endnote-ref-11)
12. Bernard, *In Tempore Resurrectionis, ad Abbates* Sermo 3.3 (PL 183:290): Cesset voluntas propria, et infernus, non erit.

Cf. William de Lancea, *Diaetae salutis* 4.1 (8:284a): Nam dicit Bernardus: “Tolle propriam voluntatem, et infernus non erit tibi.” Religiosus insuper debet semper proficere, et non retrocedere; et ideo a latioribus incipere debet, ut proficiendo ad altiora valeat pervenire. Nam dicit Gregorius: “In via Dei non proficere, deficere est.” Sicut enim aedificium in fundamento fit latius, et postmodum construendo fit strictius; sic religiosus talem perfectionem debet accipere, quod ad illam valeat addere, et in ea perseverare, ne illud evangelicum verbum contra ipsum: *Hic homo coepit aedificare, et non potuit consummare*, ut dicitur in Luca. [↑](#endnote-ref-12)
13. Cf. Gregory, *Registri* Epistola, 9.110 (PL 77:1040): Et dum vitia munerantur honore, in locum ultoris is qui fortasse fuerat ulciscendus adducitur; atque hinc sacerdotes non proficere, sed perire potius indicantur. Vulnerato namque pastore, quis curandis ovibus adhibeat medicinam? [↑](#endnote-ref-13)
14. Bernard, *Epistola* 385.1 (PL 182:588): Quisquis in [Col.0588A] schola Christi non proficit, ejus indignus est magis sterio, praesertim tamen ubi sumus, ubi nihil eodem statu permanet: et non proficere, sine dubio deficere est. Nemo proinde dicat: Satis est, sic volo manere, sufficit mihi esse sicut heri et nudius tertius. In via residet qui ejusmodi est: in scala subsistit, ubi neminem patriarcha vidit non ascendentem, aut descendentem (Gen. XXVIII, 12). [↑](#endnote-ref-14)
15. Cf. William de Lancea, *Diaetae salutis* 4.1 (8:284b): Sicut enim stultus est, qui tempore tempestatis exit de navi, et projicit se in mare; ita summa stultitia est, tempore tentationis navem religionis dimittere, et ad submergendum se in mare saeculi praecipitare. De talibus autem dicitur in *Actis: Nisi in navi menseritis, peribitis.* [↑](#endnote-ref-15)
16. Cf. William de Lancea, *Diaetae salutis* 4.1 (8:284b-285a): Religiosus instar plantulae debet nutriri in disciplina, vel in religione. ... Plantulae vero de uno loco eradicantur, et in alio transplantatur, clauduntur, rigantur, purgantur, fodiuntur, et coluntur: sic novitius debet instar plantulae, de mundoi radicitus evelli, et in religione transplantari, et in sancto proposito radicari, circumspectione claudi, devotione rigari, confessione purgari, exercitio et occupatione fodi et excoli; et tales sunt *sicut novellae plantationes in juventute sua*, ut dicitur in Psalmo. [↑](#endnote-ref-16)
17. Cf. William de Lancea, *Diaetae salutis* 4.1 (8:285a): debet habere ista sex, scilicet radicem profundae humilitatis, stipitem rectae intentionis, frondes sincerae dilectionis, folia honestae locutionis, flores pulchrae conversationis, et tandem super omnia fructus corum cognoscit eos Deus, sicut dicit Salvator in *Matthae* [Matth. 7:16]. [↑](#endnote-ref-17)
18. Cf. William de Lancea, *Diaetae salutis* 4.1 (8:285a): Habet etiam religio ortum primordialem valde laudabilem. Unde nota, quod omnis religio et omnis spiritualis congregatio, vel fraternitas, habuit primo ortum a Samuele, qui congregavit *cuneum prophetarum*, ut dicitur in primo *Regum*. It ita dicit ibidem Magister historiarum. ... Tertio habuit ortum a Joanne Baptista, qui congregavit *discipulos*, ut dicitur in Joanne. ... Sexto habuit ortum a Marco Evangelista, quia apud Alexandriam discipulos vitae mirabilis habuit, ut habetur in Ecclesiastica Historia.... [↑](#endnote-ref-18)
19. Cf. Eusebius Pamphilus, *Historia ecclesiastica* 2.16 (PG 20:174).

Cf. Eusebius Pamphilus, *Historia ecclesiastica* trans. Arthur Cushman McGiffert 2.16.1-2 (pp. 175-176): And they say that this Mark was the first that was sent to Egypt, and that he proclaimed the Gospel which he had written, and first established churches in Alexandria. And the multitude of believers, both men and women, that were collected there at the very outset, and lived lives of the most philosophical and excessive asceticism, was so great, that Philo thought it worth while to describe their pursuits, their meetings, their entertainments, and their whole manner of life. [↑](#endnote-ref-19)
20. Eusebius Pamphilus, *Historia ecclesiastica* 2.17 (PG 20:178): Religiosus instar plantulae debet nutriri in disciplina, vel in religione.

Cf. Eusebius Pamphilus, *Historia ecclesiastica*, trans. Arthur Cushman McGiffert 2.17.2-3 (pp. 176-178): And since he describes as accurately as possible the life of our ascetics, it is clear that he not only knew, but that he also approved, while he venerated and extolled, the apostolic men of his time, who were as it seems of the Hebrew race, and hence observed, after the manner of the Jews, the most of the customs of the ancients. In the work to which he gave the title, On a Contemplative Life or on Suppliants, after affirming in the first place that he will add to those things which he is about to relate nothing contrary to truth or of his own invention, he says that these men were called Therapeutæ and the women that were with them Therapeutrides. He then adds the reasons for such a name, explaining it from the fact that they applied remedies and healed the souls of those who came to them, by relieving them like physicians, of evil passions, or from the fact that they served and worshiped the Deity in purity and sincerity. [↑](#endnote-ref-20)
21. Cf. William de Lancea, *Diaetae salutis* 4.1 (8:285b): Habet insuper religio nodum regulantem valde notabilem, qui ipsam facit valde laudabilem. Est enim in ipsa triplex nodus valde laudabilis, scilicet nomen religionis obedientiae subjugantis, paupertatis alleviantis, et castitatis decorantis. Obedientia aufert religioso propriam voluntatem, et per consequens infernum, juxta illud Bernardi: *Tolle propriam voluntatem, et infernus non erit tibi*. [Bern., *de resurr. Dom*., serm. III, ante med.] ... juxta illud verbum Apostoli: *Radix omnium malorum est cupiditas.* Castitas aufert homini carnalem foeditatem, et per consequens facit eum angelum, juxta illud *Matthaei: Neque nubent, neque nubentur, sed erunt sicut angeli Dei in caelo*. [↑](#endnote-ref-21)
22. Bernard, *Sermo* 3.3 (PL 183:289): Voluntatem dico propriam, quae non est communis cum Deo et hominibus, sed nostra tantum: quando quod volumus, non ad honorem Dei, non ad utilitatem fratrum, sed propter nosmetipsos facimus, non intendentes placere Deo et prodesse fratribus, sed satisfacere propriis motibus animorum. Huic contraria est recta fronte charitas, quae Deus est. Haec enim adversus Deum inimicitias exercens est, et guerram crudelissimam. Quid enim odit aut punit Deus **[Col.0290A]**praeter propriam voluntatem? [↑](#endnote-ref-22)
23. Bernard, *Sermones in Cantica Canticorum* 15.3 (PL 183:845): Profecto quod Jesus. Nisi granum frumenti cadens in terram mortuum fuerit, ipsum solum manet; si autem mortuum fuerit, multum fructum affert (Joan. XII, 22-25). Moriatur igitur granum, et surgat gentium seges. Oportet pati Christum, et resurgere a mortuis, et praedicari in nomine ejus poenitentiam et remissionem peccatorum, non solum in Judaeam, sed etiam in omnes gentes; [↑](#endnote-ref-23)
24. Cf. Primales, Psal. 118[:1]: ALEPH. [↑](#endnote-ref-24)
25. Cf. Homilia tercia, Psal. 118[:33]: HE. [↑](#endnote-ref-25)
26. Cf. Homilia sexta, Psal. 118[:81]: CAPH. [↑](#endnote-ref-26)
27. Cf. Homilia nova, Psal. 118[:129]: PHE. [↑](#endnote-ref-27)
28. Decretum, Distinctio 47, c. 9 Quantumlibet uigilet disciplina domus meæ, homo sum et inter homines uiuo; nec mihi arrogare audeo, ut domus mea melior sit quam archa Noe, ubi tamen inter octo homines unus reprobus inuentus est, aut melior sit quam domus Abrahæ, ubi dictum est: “Eice ancillam et filium eius,” aut melior sit quam domus Ysaac, cui de duobus geminis dictum est: “Iacob dilexi, Esau autem odio habui”.

Cf. Augustine, *Epistola* 128.8 (PL 33: 271-272): Quantumlibet enim vigilet disciplina domus meae, homo sum, et inter homines vivo, nec **[Col.0272]**mihi arrogare audeo ut domus mea melior sit quam arca Noe, ubi tamen inter octo homines reprobus unus inventus est **(Gen. IX, 27)**: aut melior sit quam domus Abrahae, ubi dictum est, Ejice ancillam et filium ejus **(Id. XXI, 10)**: aut melior sit quam domus Isaac, cujus de duobus geminis dictum est, Jacob dilexi, Esau autem odio habui **(Malach. I, 2)** [↑](#endnote-ref-28)