Worcester F 80 Distinctiones

157 Trade until I come (*Negociamini dum venio*)

*Trade until I come*, Luke [19:13]. Some trade badly. For some sell their souls like the greedy buying and selling, the perjurers in a contract, Eccli. 10[:9]: “Nothing is more wicked than the covetous man. For this one made his soul into an object for sale. Therefore, in the end the demons will seek him as their own, Luke 12[:20]: “You fool, this night do they require your soul of you.” These lose both the egg and the halfpenny. Others give their soul as if for nothing, namely, lust, Eccli. 9[:6]: “Give not your soul to harlots.” Whoever would give three pounds for a halfpenny, he gives enough for nothing. Thus, whoever gives the eternal for the temporal. It is a marvel, the ribald for one lying-together would not give a finger, if he does this, he gives his soul. A hundred thousand to the demons as if for nothing.

¶ Others freely lose as the proud and the hypocrites who for shame do not confess their sins, Eccli. 20[:24]: “There is one that will

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destroy his own soul through shamefacedness.” It is a marvel that they are not ashamed of a blemish, but it happens that in a washing often that a man is ashamed to disclose his sickness and incurs death. Therefore Eccli. 4[:24]: “For your soul be not ashamed to say the truth.”

¶ Others as a pledge obligate their soul to be cared for, [3] Kings 20[:39, 42]: “Keep this man, and if he shall slip away, out of your hand.” It is a marvel that a scholar will not oblige one of the shoemakers for an old woman, and yet he will obligate his soul. He cannot carry a heap of wood and yet he piles wood on top of wood. He does not know how to guard his own soul, and yet he undertakes to guard many things, Can. 1[:5]: “He made me the keeper in the vineyards, my vineyard I have not kept.”

¶ Others dishonor, namely, notorious sinners, Eccli. 10:32]: “Who will honor him that dishonors,” namely, marvelous perversity to honor a toilet and not the church, a wagon and not the horse, the sack and not the bundle, the body and not the soul. O how many are they who put on beautiful clothes and yet say foul things and do evil things. Others in a contract defraud because, namely, concerning earthly things they are less intent, Eccle. 4[:8]: “For whom do I labor and defraud my soul.” The daughter is defrauded in goods when the maid is set forth as the heir. It is a great foolishness to care more for the horse than the king. Such it is to use the powers of the soul concerning temporal matters while spiritual matters are neglected. Wherefore Bernard,[[1]](#endnote-1) O soul, the excellent image of God.

1. Bernard, *Meditationes Piissimae de Cognitione Humanae conditionis* 3.7 (PL 184:489): O anima, Dei insignita imagine, decorata similitudine, desponsata fide, dotata spiritu, redempta sanguine, deputata cum Angelis, capax beatitudinis, haeres bonitatis, rationis particeps, quid tibi cum carne unde ista pateris? [↑](#endnote-ref-1)