Worcester F 80 Distinctiones

175 Patience for being patient (*Patientia ad paciendum*)

Patience. Four things ought to moue one for being patient: the vigor of example, the shame of opprobrium, the fear of punishment, the love of reward.

¶ Concerning the first,

/fol. 275vb/

it moves one to have good predecessors like Stephen or Laurence, James 5[:10]: “Take, my brethren, for an example of long suffering, 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. Here it is noted that if God does not spare a just man, how would he spare the wicked, Tobias 3[:22]: “This storm.” Therefore, God permitted him to escape, that afterwards it was given to him. The example of patience as of the blessed, Job 2[:10]. The prophets accustomed to divine secrets who hold the type of the contemplatives. Behold how they are pricked, Elias and Isaiah. 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]. Who wishes to rejoice with the saints and not suffer similarly with them, who want the egg (*ovum*) and the halfpenny (*obolum*). Jesus who was the third nominated among the patient in the previously mentioned authority, who is the head of the Church holds the type of the heads who sometimes are afflicted.

¶ Concerning the second, what ought to move one is the shame of opprobrium, 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[:7-11]: “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. More that, [1] Pet. 4[:1]: “Christ having suffered in the flesh, be you also armed with the same thought,” etc. “For he that hath suffered in the flesh, has not ceased from sins.”

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

¶ Third, the fear of punishment moves one to be patient. It is necessary that the fault be punished here or elsewhere, but it is better 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,” etc. 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

/fol. 276ra/

suffer as a thief.” But thankfully, about which, Act. 5[:41]: “They went from the presence of the council, rejoicing.”

¶ Fourth, the love of one’s own convenience moves one. For patience purges, Eccli. 2[:4-5]: “In your humiliation keep patience. For,” etc. [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 pain just as unction, Eccli. 1[:29]: “A patient man shall bear for a time, and afterwards,” etc. 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,” etc.

¶ Again God helps the patient ones. The example concerning the father who sent his son to be beaten in the tournament, but afterwards helped him, [1] Cor. 10[:13]: “God is faithful, who will not suffer you to be tempted above that which you are able.” The example of the gold craftsman who first hammers the metal and afterwards produces a precious vase, [1] Pet. the last chapter [5:10]: “The God of all grace, who has called us into his eternal glory.” And James 1[:4]: “Patience has a perfect work.”

¶ The patient are lifted in glory, Rom. 8[:18]: “The sufferings of this time are not worthy,” etc. For all who have victory here then will have the crown. The example of the thief, Luke next to last chapter [23:41, 43] who afterwards said, “We indeed justly, for we receive the due reward of our deeds.” Immediately he heard, “This day you shall be with me in paradise,” as if, from the gibbet he was taken to the palace, Matt 5[:10]: “Blessed are they who suffer persecution for justice’ sake.” It is read about a certain philosopher,[[1]](#endnote-1) that when he was reproached by someone, he responded to him, You have taught me to curse, I have taught you to scorn curses. Again, it is read that Socrates,[[2]](#endnote-2) when he was crossing a road, he was hit on the head. But he said nothing else than it was a grave matter for men that they do not know when they should go forth armed and when not. For if I had known this blow in advance, I would have covered my head. Again, it is read about the same one that he freely married two most litigious women and asked by his friends why he had done this, he responded that I ought to learn at home just as I ought in the forum. Again, concerning the same, Jerome narrates, *Contra Jovinianum*,[[3]](#endnote-3) that after many clamors heard from his wife, he was drenched with her urine. And he only said this, he knew that after so much thunder the rain would follow.

¶ Therefore,[[4]](#endnote-4) patience is to be preserved in the persecution of enemies, in the correction of superiors, in the loss of fortunes, and in the yielding to sicknesses.

/fol. 276rb/

Concerning the first,[[5]](#endnote-5) 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, by so much more it will bear fruit, Psal. [4:2]: “In distress, you have enlarged me.” Therefore,[[6]](#endnote-6) let the one scourged think if he has merited to be scourged, and then murmur. Let him consider the saying of Christ, Matt. [5:10]: “Blessed are they that suffer persecution for justice' sake.”

¶ Second,[[7]](#endnote-7) patience is necessary for corrections, just as the ox draws to that part in which he is stimulated. And the turtle when he is touched withdraws his head.

¶ Third,[[8]](#endnote-8) patience is necessary in the loss of temporal goods, as it is evident concerning Job. Therefore, it is read in the *Vitae patrum*,[[9]](#endnote-9) 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. Wherefore then the demon going out called out saying, I have been conquered by patience, Rom. 12[:21]: “Be not overcome by evil but overcome evil by good.”

¶ Fourth,[[10]](#endnote-10) patience is necessary under illness. For from one part infirmity is a purgatory of fault, from another it is called a bond and a restraint by which man is inhibited lest he fall into the fire of lust or in the water of gluttony.[[11]](#endnote-11)

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

¶ Concerning the first, the example in the *Polychronicon,* book 3.[[12]](#endnote-12) Concerning the response of Octavian,[[13]](#endnote-13) to someone being inappropriate to him about tyranny, If, he said, I was a tyrant, you would not say this. Again, God scourges for this that he may correct, that he may reward, Heb. 12[:5-6]: “Son, neglect not the discipline of he Lord,” and it follows, “he chastises every son whom he receives.” Where the *Gloss* says,[[14]](#endnote-14) If you are taken out of the discipline of the scourges, you are taken out of the number of the Sons. Wherefore Augustine,[[15]](#endnote-15) just as the earthly father for that son whom he wants to inherit, as often as he is derelict, he whips him, but the servant being derelict he punishes him with a reward. So now God the father for the heirs preordained for heaven he whips by infirmities and memories. The figures is in Esth. 5[:2]: King Assuerus held out “the golden scepter” to those whom he wanted to save, in his clemency he extended it to her so that she “kissed” it. So, they were saved, etc. Also, God wishes that

/fol. 276va/

we be troubled here, that we be consoled elsewhere. The figure of this, Luke 16[:25]: “Abraham” responded to the rich person who was damned, “Remember that you did receive good in your lifetime,” etc. And this remembrance will be had continuously. The example of the merchants however many perils they sustained on account of temporal gain, so many more we must sustain for eternal gain.

1. 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-1)
2. 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-2)
3. 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-3)
4. *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-4)
5. *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-5)
6. *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-6)
7. *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-7)
8. *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-8)
9. Cf. *Vitae patrum* 15.14 (PL 73:956-957):  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-9)
10. *Fasciculus morum* 2.6 (p. 136): Quarto necessaria est in infirmitate, quod est vinculum Christi, per quod quos amat castigat. ... [↑](#endnote-ref-10)
11. At this point F 128 adds: About which see above, chapter [175] Weakness (*Infirmitas*). [↑](#endnote-ref-11)
12. Ranulph Higden treats of Octavian in the *Polychronicon* book 3, chapter 43, but this exemplum is not found there. [↑](#endnote-ref-12)
13. 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-13)
14. *Glossa ordinaria* Heb. 12:6 : OMNEM  FILIUM. AUGUSTINUS. etiam unicum sine peccato. Si ergo exceptus es a passione flagellorum, exceptus es a numero filiorum. Unicus ille de Patris substantia natus, equalis Patri in forma Dei, Verbum quo facta sunt omnia non habebat ubi flagellaretur. Ad hoc autem carne indutus est, ut sine flagello non esset. Qui flagellat unicum sine peccato, relinquit adoptatum qui est cum peccato. Unicus sine pecccato, non tamen sine flagello, exemplum nobis proposuit in passionibus suis. Non ergo turbari debemus, cum aliquis sanctus gravia et indigna perpetitur, si obliti non sumus que pertulerit iustus iustorum sanctusque sanctorum. Et attende hec iustitiam et misericordiam Dei. Iustitia est in eo quod flagellat. Misericordia vero in eo quod recipit. [Glossae Scripturae Sacrae-electronicae (Gloss-e) (cnrs.fr)](https://gloss-e.irht.cnrs.fr/php/editions_chapitre.php?id=liber&numLivre=73&chapitre=73_12) [↑](#endnote-ref-14)
15. Augustine, gloss to Heb. 12:7 :  QUIS  EST  FILIUS etc. AUGUSTINUS. Dat disciplinam ut non auferat misericordiam. Cedit contumacem ut reddat hereditatem. Si promissa patris bene agnovisti non timeas flagellari sed exhereditari. Curre sub manu patris flagellantis, quia dum flagellat erudit ad hereditatem. Noli esse iniquo sensu m puerili, ut dicas plus amat pater meus fratrem meum cui permittit facere quicquid vult quam me, quia si me movero contra iussionem eius flagella invenio. Potius gaude sub flagellis, quia tibi servatur hereditas. [Glossae Scripturae Sacrae-electronicae (Gloss-e) (cnrs.fr)](https://gloss-e.irht.cnrs.fr/php/editions_chapitre.php?id=liber&numLivre=73&chapitre=73_12) [↑](#endnote-ref-15)