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254 Affliction (*Tribulacio*)

Affliction.[[1]](#endnote-1) “Give us help from trouble,” [Psal. 59:13]. The first[[2]](#endnote-2) usefulness of affliction is that it rescues man from his most powerful enemies. Which is present prosperity which the more pleasing they attract, the more dangerous they seduce. Therefore, it is designated by Joab taking the chin of Amasia as if to kiss him secretly, he killed him, [2 Kings 20:9]. Wherefore Gregory,[[3]](#endnote-3) although every fortune is to be feared, however the prosperous more than the adverse. Because it fights more concealing. Against this God sends in affliction as if a help, Psal. [90:15]: “I am with him in tribulation, I will deliver him, and I will glorify him.” When therefore God is with you, afflictions of this kind are to be borne patiently. For however much more they weigh, the more God approaches, Psal. [33:19]: “The Lord is nigh unto them that are of a contrite heart.” But one might say, I feel the present affliction, but the presence of God in affliction I do not know. How might I feel just as I feel to sustain the bitterness cheerfully. Why even before affliction is sent in, I was feeling more sweetness than now. To this it can be said that just as affliction is thus increased, both grace and virtue are so much more secretly multiplied, [1] Cor. 10[:13]: “God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it” in his castle. And if sometimes consolation is not felt by the one troubled, this happens for a trial of his fear and liberation. Moreover, it is not necessary to bring in consolation until the fruit is prepared which affliction prepares according to that of Tob. 3[:22]: “After a storm you make a calm, and after weeping you pour in joyfulness.”

¶ Thus certainly because according to Bernard,[[4]](#endnote-4) the consolation of one hour exceeds the tribulation of many times. Because if you seek the causes of the handing over of one consolation. Cassiodorus[[5]](#endnote-5) responds saying that much like the lover this speediness seems tardiness.

¶ Because if you ask about the justice of tribulation how these have escaped from

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the enemies when they through mortal sin did not fall into the hands of the enemies, it can be said that they could have fallen, but God preserved them, it is enough that they escaped. There then the troubled soul reckons himself derelict by that he is troubled, but more an escapee. Because if he murmurs against affliction he fights against his helper and repels him.

¶ The second[[6]](#endnote-6) usefulness of affliction is that this blocks the mouth of the devil lest he dare speak to the troubled soul for tempting. Which is figured in Job 2[:13]: “No man spoke to him a word: for they saw that his grief was very great.”

¶ These pretend friends of Job designate demons who do not speak to the troubled one because they fear, then they are repelled. For the temptation of the devil is not dangerous unless by a subsequent response it is entertained or consented to. Just as neither is the address of the excommunicated a danger to you unless you respond to him. Therefore, it was figured, Isai. 36[:21], Ezechias the king prohibited his people lest they respond to the blasphemies of Rabsaces the leader of the army of the king of the Assyrians, that is, that they do not respond by consent to the temptations of the devil. For being about this one is not harmed. Indeed, more to be tormented are these blasphemers.

¶ The third[[7]](#endnote-7) usefulness is that afflictions purge in the manner that materials are purged. For the human body by a potion and bloodletting. Metal is purged by fire as gold and a file as iron. Trees are purged by pruning and digging. Grains are purged by the flail, wines from grapes through the press. Thus, trouble purges the soul as a potion from the noxious humor of infection. Wherefore Gregory,[[8]](#endnote-8) evil humors are evil habits. Christ drank for you the bitter potion of death. Drink[[9]](#endnote-9) for yourself the necessary drink of tribulation, Can. 5[:1]: “O friends, and drink, and be inebriated.” And to the sons of Zebedee it is said, [Matt. 20:20-22]: “Can you drink the chalice that,” etc. And just as the effect of medicine is not impeded on the part of itself, but from the part of the one receiving and disposed badly. So, the effect of affliction is impeded by the rebellion of the hard heart. The example in the Pharaoh, Exod. 4[:20] who the more he was afflicted, so much the more he was hardened. Wherefore the proverb, [Eccli. 3:27]: “A hard heart shall fear evil at the last.”

¶ Second,[[10]](#endnote-10) the human body is purged by letting blood and this is in two ways, by the opening of a vein and phlebotomy, so the soul by confession and affliction. For just as corrupt

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blood corrupts, so sin which is designated by blood corrupts the heart and the veins. However, that by which this blood of sin is ejected is the mouth. Wherefore it is said in Prov. [10:11]: “The mouth of the just is a vein of life.” Because [Prov. 18:17]: “The just is first accuser of himself,” namely, in confessing. And just as it happens in the letting of blood that man ought to emit the noxious blood and retain the good for his sustenance. So, the man in confessing ought to emit his sins, and his good things he should be quiet about lest they be lost, just as it was evident in the Pharisee, etc., [Luke 18:12]. Bloodletting by phlebotomy looks to tribulation. For however so many tribulations are sent in, just so many are the punctures of phlebotomy.

¶ And it is noted that before phlebotomy the flesh is warmed so that the punctures may more easily pierce. So, the heart ought to be set on fire by charity. Wherefore Augustine,[[11]](#endnote-11) every fierce and near savage makes no love. In the sign of which “The Holy Spirit descended in tongues of fire.” Act. 2[:3-4]. Through the coming of whom the disciples were so strengthened that they were able to bear all things then, who before were in trepidation. The example of Peter who before the voice of the handmaiden denied but afterwards did not fear death.

¶ Again just as metal is purged by fire and file, just so the soul is purged by the fire of tribulation. Wherefore Augustine,[[12]](#endnote-12) because the flail makes the grain, because the fire the gold, because the file the iron, this tribulation makes the just man. Wherefore,[[13]](#endnote-13) Wis. [3:6]: “As gold in the furnace he has proved” the elect. Thus, he was proved, Job [23:10] who said, “He has tried me as gold that passes through the fire.”

¶ And note here that among all the metals gold is precious, lead is viler, and yet without lead gold is not purged. For lead draws with it the dregs of gold in the furnace. So, the good who are figured by gold, by the evil who are signified by lead, are often purged. Wherefore if it is asked in what way are the evil of service to the good it can be responded that they serve as lead to gold. Wherefore Solomon says that [Prov. 11:29]: “The fool shall serve the wise,” himself namely by purging. Just as Esau served Jacob by persecuting him, Gen. 25[:23]: “The elder shall serve the younger.”

¶ Again affliction purges the soul. Just as a file to iron when namely, by filing and making bright. Nor[[14]](#endnote-14) just as a sword that never is drawn from the scabbard and a knife that never cuts contracts

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rust, thus the heart of man if it is not exercised. Therefore, do not complain if for this your heart is filed so that it is cleansed and clarified, for otherwise you cannot see God, Matt. 5[:8]: “Blessed are the clean of heart,” etc.

¶ The third,[[15]](#endnote-15) way of purgation which fits to the troubled is the pruning of trees such as vines which need pruning of superfluous branches, about which John 15[:2]: “Every branch in me, that bears not fruit, he will take away: and every one that bears fruit, he will purge it, that it may bring forth more fruit.” The vineyard is the heart of man whose humor itself is to fructify making what is love. Wherefore when the humor has so much of love just so much it has of the humor, so that when the humor is carried to the superfluous branches the tree bears less fruit. Thus, when the love of the heart is scattered on carnal friends and on temporal matters, so much less is the heart apt to being fruitful spiritually. And so, the earthly gardener cuts off the superfluous so that tree bears more fruit. It is no wonder if God the cultivator does this in the heart, according to that of John 15[:1]: “My Father is the husbandman,” who namely cuts back your carnal desires with the hoe of death which he holds in his hand lest you scatter by foolish things by which you distance yourself from him. Wherefore Gregory,[[16]](#endnote-16) he who is inclined to falling it is necessary that he fall with one falling.

¶ Fourth[[17]](#endnote-17) way of purgation that fits with affliction is the purgation of grains done by the flail. For just as the blow of the flail separates the grain from the straw, so tribulation separates the heart of man from the love of the world. For, the world is displeased with a heart troubled. Therefore, David weighing this carefully said [Psal. 37:18]: “For I am ready for scourges,” namely for sustaining them that my heart may be purged. Wherefore Augustine,[[18]](#endnote-18) do not complain of the flail if you wish to be a pure grain deposited in heaven. But as it happens, it is fitting that the immature grain is not shaken from the straw by the blow of the flail, but it sticks more. So, the carnal heart is not cleansed nor separated from the world by tribulation but sticks even more. Wherefore he receives torment and labor. Therefore [1] John [2:15] in the canonical epistle said: “Love not the world,” etc.

¶ The fifth[[19]](#endnote-19) way of purgation made by the pressing device corresponds to the troubled. For just as the press presses the bunches of grapes

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so that the good juice may be separated from the fetid, so God presses the soul through infirmities, through persecutions, by the subtractions of friends, through the loss of things, so thus he may purge us from the fetid matters of evil affections. Therefore, do not repel the press if you wish to be placed in the cell of Christ, according to that of the Can. 1[:3]: “The king has brought me into the storerooms.” According to this Augustine says,[[20]](#endnote-20) the martyrs in this present life were so pressed because the gross matters remained in the press. And the souls, as if wine reposed in the cellar of eternal life. Therefore, do not complain of the press when God first trampled the press, Isai. [63:3]: significantly says, “There is not a man with me.” He does not say there is not a woman with me. Because in his passion the apostles fled but blessed Mary remained in faith and in compassion.

¶ The fourth utility[[21]](#endnote-21) of tribulation is that it makes man to know God and himself in which consists of the perfection of human knowledge. Wherefore Augustine, whoever would know so many things, let him read nothing else than that in the book of *Soliloquia*,[[22]](#endnote-22)

¶ I will know you, Lord. For just as the blow of the rod forces the disciple to incline his head to the book, so the tribulation makes one know the creator. Wherefore Bernard,[[23]](#endnote-23) God makes himself be known by beating who has been forgotten by sparing. The example in Dan. 4[:31] Nabuchodonosor after he was thrown out, lifted his eyes to heaven, his sense returned to him, which, namely, by inclining his eyes to earthly things lost his sense. So, we see that a boy beaten lifts his eyes to the one beating, so God sends afflictions so that the one troubled may look up. Just as mute lovers send letters to each other lest they be betrayed by forgetfulness. So, Christ “who was forgotten” in prosperity just like Joseph by the butler of the Pharaoh, Gen. 40[:23]. He sends in troublers lest he be given to forgetfulness and letters of his scars for letters and if the knot in the belt may become for a memory of things possessed, Isai. 49[:15-16]: “Yet will not I forget you, I have engraved you in my hands,” because, namely, those things which I have promised to be pierced for you. Therefore, you who are troubled do not be angered against the afflictions because just as many afflictions have been sent to you just so many enemies are directed. But you can say it is not necessary that God speaks through tribulations when

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according to Augustine,[[24]](#endnote-24) God speaks and moves by benefits which move more to the love of God than tribulations and it befits the Lord more to call through benefits than by the flail. To which it can be said that inordinate love often adheres to temporal benefits and makes the Lord to be forgotten. Wherefore he complains, [Eccli. 51:26]: “I stretched forth my hands,” namely, by giving benefits and there was not one who looked up, no one spoke, there was not one who accepted. But many accepted, but few looked up and it was fitting that such inordinate love be purged by tribulations. But to this extent you can say although it is fitting that the perverse and ungrateful be recalled also by the flail. Not however that the grateful also are giving thanks to God so they are troubled. To which it can be said that although the pious heart by natural love in benefits recognizes the giver of benefits, however to the perfect knowledge of God by tribulations. No one arrives unless by the probation of afflictions. Wherefore it is said in Eccli. [34:9]: “What does he know, that has not been tried?” But see here that God recalled Solomon to his knowledge by giving gifts, but Job by taking his things away. Wherefore also tribulations led Job to perfection, but gifts led Solomon to ignorance and perdition. If therefore one so great as Solomon in prosperity lost the knowledge of God, how can you, less than that one in prosperity, be secure.

¶ It was said,[[25]](#endnote-25) how afflictions lead the heart to the knowledge of itself. For the heart, which for worldly things pours itself out to the exterior, cannot remain with him. Wherefore the Psal. [37:11]: “The light of my eyes itself is not with me.” Woe therefore to that one who pours himself out totally and hardly anything he reserves for himself. But how should he know himself who is not with himself. But like one strongly besieged is forced to return into his lodging nor does he dare to go out. So according to Gregory,[[26]](#endnote-26) tribulations force man to return to himself. Happy therefore is the affliction which returns a man to himself, Exod. 16[:29]: “Let each man stay at home.” This is one who knows himself. For just as the home which is not inhabited is destroyed, so the heart empty of the good is dissipated. Therefore, woe to that heart which is compared to the like of an entertainer who the more he sings and

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eats in other houses, so much the more he finds his own house desolate, but finally he is driven to return. So, the dove [Gen. 8:9]: “not finding where her foot might rest, returned to the ark.” So, it is concerning the heart that of the [Psal. 114:7]: “Turn, O my soul, into your rest.” Therefore, the Lord said to the wandering soul,

¶ [Psal. 6:12]: “Return that we may behold you.” Therefore, hold on, soul, to what you are dragging through, tribulations, Nor should you think that those who are not seized are in true liberty, to whom everything is conceded that he desires. Just as the sick man does not believe he is in a good state if everything which he desires is conceded to him. For then he despairs most powerfully for himself. If therefore, O soul, you wish to have the mercy of the Lord, bear the restrictions of God according to that of Ezech. 3[:25]: “Behold they shall put bands upon you.”

¶ The fifth[[27]](#endnote-27) usefulness of affliction is that it accelerated the perfection of man to God. For tribulations are sent as messengers extinguishing evil desires which retard, Psal. [15:4]: “Their infirmities were multiplied,” that is, affliction, “afterwards they made haste,” namely, to go to God. Wherefore Gregory in the *Moralia*,[[28]](#endnote-28) evils which do not compromise us here compel us to go to God. Therefore, do not estimate as small the benefit of affliction which liberates from the prison and accelerates to the kingdom according to that of Eccle. [4:14]: “Out of prison and chains sometimes a man comes forth to a kingdom.” He calls a prison there what is loved inordinately by one who leads them when he takes away evil desire or makes it abominable for the heart which is signified, Acts 12[:5]: “Where Peter was kept in prison,” but his side was poked by an angel when he was near or touching him subtracted him from death. But for this thus he was poked so that he might be liberated from prison. Therefore, just as Peter did not complain at the blow through which he was liberated, so you ought not complain about the blow liberating you from the vanity of the world. Therefore, do not repel the affliction of the messenger of God lest perchance in this messenger you repel God himself, which happens by impatience which it is necessary to sustain and however by his fruit which will be lacking if it is resisted.

¶ The sixth utility[[29]](#endnote-29) of tribulation is that it is given as payment of debts which are punishments for sins. Debts which however by

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tribulations, are relaxed in whole or in part. And just as the dispenser of the Lord computes with denarii of lead the value of one hundred pounds of silver. Thus, a little tribulation in the present frees us from the greatest affliction and eternal penalty. The example[[30]](#endnote-30) of the thief who was with Christ on the cross and suffered temporal punishment signified however for one contrition and petition was liberated. Woe therefore to that one who pays nothing in this life, but adds sin on top of sin, Psal. [36:21]: “The sinner shall borrow, and not pay again.” Woe even to those who for lavish expenses which they make will be forced to the most careful reckoning. For who here always lived without compunction in infernal pains forever will reckon it and never be liberated. There many merchants will weep who here always rejoiced in comforts, Apo. [18:3]: “The merchants of the earth” will weep. But the merchants of heaven will rejoice because in the end it will be shown the wages of evil of what kind of changes they made, that is, one thing for another, heavenly gifts for present enjoyment. But the merchants of heaven will laugh when they receive glory for a little penitence, Eccli. [20:12]: “There is that buys much for a small price.” That small price is patience in present tribulation which God receivers for the great debt according to that vulgar proverb:[[31]](#endnote-31) From a bad debtor one receives spiky grass for good fruit. And if you are not held by the debt of a mortal fault, tribulation however holds to the owed contract, because according to Gregory,[[32]](#endnote-32) many are the hearts of the innocent who quickly lose their innocence unless tribulations preserve them. Therefore, you, O soul, that fears the future payment, patiently bear up under the present pressure because all present affliction cannot be compared to one drop of the future and the Apostle says, [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.”

¶ The seventh[[33]](#endnote-33) usefulness is that affliction expands our heart for the reception of grace just like the blacksmith expands the metal by stretches in his vessel, Psal. [4:2]: “In distress, you have enlarged me.” Bear up, O my soul, because however much more you were thus enlarged, so much the more you will have an efficient capacity of graces.

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Also consider that by how much more the metal was precious so much more in ductility for stretching. Nor should you murmur under the blows because your blacksmith knows how to dispense the blows according to the possibility of the patient.

¶ Therefore, do not be like the block of metal without extensibility in which the smith does not find a repository of his impression. Do not be like the old frying pan which for so much food does not receive the blow without it being broken, and through one old fracture it receives many new ones. Thus, the impatient heart in suffering increased its own damnation. Because of this wisdom says, [Eccli. 2:3]: “Wait on God with patience: join yourself to God, and endure, that your life may be increased in the latter end,” as if he might say, render to God each for each because God will not allow you to be afflicted beyond your ability if you join yourself to him, [1] Cor. 10[:13]: “God is faithful, who will not suffer you to be tempted above that which you are able.”

¶ The eighth[[34]](#endnote-34) usefulness is because God by excluding inferior solaces as if forces us to seek superior. Thus, the earthly lord wishing to sell his wine prohibits his underlings lest they open their taverns until he has sold his wine. So, God sometimes excludes the earthly solaces so that he may pour in his, which is figured in Joel [1:20]: “The beasts of the field have looked up to thee, as a garden bed that thirsts after rain, for the springs of waters are dried up.” The beasts are the carnal affections, the springs are the worldly solaces which when they fail in adversities, the heart is forced to call on the heavenly. But one can say concerning this, I am not distressed much that the tavern of this world has closed its consolation to me, because I find not inferior but superior solace.

¶ To this it can be said that although the inferior solaces were forbidden to you, not for this should you sell because the superior ones are open, unless you insist on seeking beforehand. For greater merit consists in seeking the Lord than in delighting in him. In truth, by how much more avidly you seek, so much more wisely you will find. For one enjoys more familiar food than unfamiliar. And for certain, finally seeking he will find according to the saying of the wise, [Prov. 10:24]: “To the just their desire shall be given.”

¶ The ninth[[35]](#endnote-35) utility of tribulation is that it puts one in the memory of God. For frequently a friend thinks more of his afflicted friend than of his not afflicted one, Exod. 3[:7-8] seeing,

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“I have seen the affliction of my people,” who are “of the Egyptians,” etc. For affliction of a man much inclines one to the respect of God for being merciful, 2 Kings 16[:7] David permitted Semei to curse him so that God would look upon his affliction and render him good for that cursing. What is figured in Dan. 3[:49]: where “the angel of the Lord went, and he drove the flame of the fire out. He drove out the ministers of the king and gave them refreshment for the present tribulation. If therefore you wish to be liberated, and your enemies to be burned hold on and I will glorify him. Behold the reward. Therefore, behold that tribulation puts you in memory of God which can confer more than tribulation takes away.

¶ The tenth[[36]](#endnote-36) utility of tribulation is that it makes prayers to be heard. For often God beats man to make him cry out in asking. And that he opens his mouth in tribulation who had closed his mouth in prosperity, Psal. [119:1]: “In my trouble I cried to the Lord: and he heard me.” Often prayer is more effective in adversity than in prosperity. And although tribulation oppresses man so much in adversity that he cannot free himself to pray, however this tribulation is effective for petitioning, if the troubled does not murmur.

¶ For Master Peter says,[[37]](#endnote-37) concerning Lazarus that as many wounds he had, just so many mouths crying to God. Therefore, the Lord said to Cain, Gen. [4:10]: “The voice of your brother's blood cries to me from the earth.” Therefore Job [6:10] said, “This may be my comfort, that afflicting me with sorrow, he spares not.”

¶ Behold Job who had lost so many things, who had been stricken so greatly, derided by his friends, cursed by his wife, reputed it little, unless God afflicted him more and beat him. And if it is asked what choice of affliction would work for his liberation, it can be said that tribulation is the payment of debts. Just as is evident concerning the pauper drinking in the tavern if he does not have the wherewithal. Wherefore he pays his contribution, he asks that he be beaten and thus he is let go free.

¶ Again if it asked how consolation can be in affliction, therefore Gregory says,[[38]](#endnote-38) to some God spares in the present so that in the future he may afflict them more forcefully and opposite. Therefore Job [19:2] was petitioning, “Here you afflict me,” etc.

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For it is said, Nahum 1[:9]: God will not judge twice in the same thing. Therefore, blessed is he now who asks to be afflicted so that elsewhere he may ask to be spared when he says spare me O Lord, namely, in the future.

¶ The eleventh[[39]](#endnote-39) usefulness of tribulation is that it guards and nourishes the heart. For just as a fire is guarded under the ashes, so the heart of the lover under tribulation. Therefore, the precept was in Exodus [26:12] that the tabernacle be covered with hair cloth curtains because precious relics of virtues were preserved under the adversity of tribulation. Again, just as one who nurses first masticates hard food, drawing it into the stomach, and converts it into milk. Wherefore the child is managed who at first cannot take that food without peril. Thus, Christ who on account of the vehemence of his love for us is called a mother first sustained hard things so that we might at the beginning bear them. For so when wine is strong the wise person transfers it into a sack to sweeten it with crushed honey, so our tribulations if they are transferred by the exemplar of our Lord’s passion are sweetened.

¶ The twelfth[[40]](#endnote-40) utility of affliction is that which gives to man a covenant of divine love to himself. Wherefore it is said [Apo. 3:19]: “Such as I love, I rebuke and chastise.” And in Eccli. [30:1] it is said, “He that loveth his son, frequently chastises him.” Where Jerome says,[[41]](#endnote-41) the great Father, he keeps his sons always under some flail. And if they are freed from one, they are kept under another. Nor does he send in all things at once, just as some man directs one arrow after the other. But the evil, who lives here without the flail and discipline, in the future he will be shot with arrows simultaneously.

¶ For all torments which in the present are divided through the entire world, in the future, namely, they will settle as if in their own place, Deut. 32[:23]: “I will heap evils upon them and will spend my arrows among them.” Therefore, O soul, do not send away the sign of love. Because if you say the sons of God receive enough goods and evils, why therefore is the reception of evils a sign of love. I respond that God confers better goods upon his friends. But God the Father loved incomparably more than the entire world, and however conferred few temporal goods, rather many adversities in this world upon him. Again, Jesus Christ the son of God was here like a merchant who in the marketplace of this world chose good merchandise but rejected the evil.

¶ But it agrees that this one fled honor just as it is treated in John 6[:15]. But he did not

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flee when he was sought for torture. Since therefore it is agreed that Christ was most prudent in choosing foolish men, they convict themselves to be so who have contempt for adversities and affect the prosperous thing of this world, who are not able to free themselves from the hands of the demons. Bear up, O my soul, those adversities that press upon you. For the Apostle [Acts 14:21]: “Through many tribulations we must enter into the kingdom of God.”

1. Most of this long chapter is drawn from Peter Blesensis, *De duodecim utilitatibus tribulationis* (PL 207:989-1005). Peter of Blois (*Petrus Blesensis*; *Pierre de Blois*; c. 1130 – c. 1211) was a French cleric, theologian, poet and diplomat. [↑](#endnote-ref-1)
2. Cf. Peter Blesensis, *De duodecim utilitatibus tribulationis* Prima (PL 207:989): PRIMA utilitas quam facit tribulatio in hoc attenditur, quod tribulatio est fidelis succursus a Domino missus ad eripiendum animam de manibus inimicorum omnium ejus. Isti autem inimici sunt, falsa [Col.0989C] gaudia et deceptoria hujus mundi prosperitas, …

   Qui tanto plus timendi sunt quanto blandius alliciunt, decipiuntque in fine. Isti sunt inimici, qui blandiendo occidunt, et occidendo blandiuntur. Qui significantur per Joab, qui tenens mentum Amasae, ac si vellet osculari, interfecit ipsum. [↑](#endnote-ref-2)
3. Gregory, quoted in Peter Blesensis, *De duodecim utilitatibus tribulationis* Prima (PL 207:989): Unde dicit Gregorius: «Etsi omnis fortuna timenda est, magis tamen timenda est prospera quam adversa.» Quod manifeste apparet, eo quod inimicus, qui occulte impugnat, magis timendus est quam qui aperte. Et nota quod iste tribulationis succursus non solum a Deo mittitur, [Col.0989D] sed exercitus ejus dux et marescallus est ipse Deus, ipsam ordinans ad liberationem amicorum suorum [↑](#endnote-ref-3)
4. Bernard quoted in Peter Blessensis, *De duodecim utilitatibus tribulationis* Prima (PL 207:990): Consolationes autem unius horae excedunt tribulationes multorum annorum. [↑](#endnote-ref-4)
5. Cassiodorus quoted in Peter Blessensis, *De duodecim utilitatibus tribulationis* Prima (PL 207:991): huic respondet Cassiodorus dicens, quia ipsa velocitas cordi consideranti et amanti videtur tarditas.  [↑](#endnote-ref-5)
6. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Tertia (PL 207:991): SECUNDA utilitas tribulationis est, quod obstruit os diaboli, ne animam in tribulatione existentem alloqui audeat, eam tentando. Timet enim repelli et vinci. Quod figuratur in Job, ubi dicitur quod nemo loquebatur ei verbum: videbant enim dolorem [Col.0991C] ejus esse vehementem. Loquitur ibi Scriptura de fictis amicis Job, qui significant daemones animam impugnantes, qui non audent animae tribulatae appropinquare, visa ejus gratia in tribulatione; timent enim a tali anima vinci. Sed nota quod diaboli tentatio non est homini periculosa vel nociva, nisi per sequentem responsionem, hoc est per delectationem et consensum: Sicut allocutio excommunicati non nocet tibi, nisi ei respondeas. Quod significatum est in Isaia, ubi dicitur quod Ezechias mandavit populo quod non responderent blasphemiis Rapsacis principis exercitus regis Assyriorum. [↑](#endnote-ref-6)
7. Peter Blesensis, *De duodecim utilitatibus tribulationis* Tertia (PL 207:992): TERTIA utilitas tribulationis est, quod animam tribulatam purgat. Pro quo sciendum est quod sunt quinque species purgationis materialis. Prima est, purgatio corporis humani, quae fit dupliciter, [Col.0992A] potione et minutione. Secunda est metallorum, ut igne purgatur aurum et lima ferrum. Tertia purgatio est arborum, quae fit amputatione ramorum vel fossatione surculorum. Quarta est granorum, quae fit per flagellum. Quinta purgatio est vindemiae vel vini, quae fit per torcular. Omnibus his modis purgat tribulatio. Primo igitur purgatur corpus humanum potione. Quando ergo tribulatio te apprehendet, cogita medicinam tibi missam a Domino, ad te purgandum a superfluo humore et inordinata affectione. Nam, sicut amara potione purgantur maii humores, sic per tribulationes purgantur animae mali mores. Quia secundum Gregorium: «Mali mores sunt mali humores.» [↑](#endnote-ref-7)
8. Gregory quoted in Peter Blessensis, *De duodecim utilitatibus tribulationis* Tercia (PL 207:992): Quia secundum Gregorium: «Mali mores sunt mali humores.» [↑](#endnote-ref-8)
9. Cf. Peter Blesensis, *De duodecim utilitatibus tribulationis* Tertia (PL 207:992): Bibit enim ipse Filius Dei mortis tribulationem, non pro sua, sed pro salute et purgatione tua. Unde dicitur: Bibite, amici mei, et inebriamini, charissimi. Et de filiis Zebedaei dictum est: Potestis bibere calicem, quem ego bibiturus sum? Hic est potus salutaris, quem cum gratiarum actione recipiebat Dominus dicens: Calicem salutaris accipiam. Et si propter amaritudinem tibi difficile videatur illum transglutire, invoca Dominum in auxilium, sicut dicit David; unde sequitur: Et nomen Domini invocabo. Et nota quod, sicut medicina corporalis [Col.0992C] non debet degustari, nec per linguam diu teneri, sed cito deglutiri, sic nec tribulatio debet a cursu rebellionis retardari; sed, sicut effectus medicinae aliquando impeditur non ex defectu sui, sed ex mala dispositione recipientis, sic effectus tribulationis impeditur ex mala dispositione duri cordis et animi pertinacitate rebellis. Sicut patet in Pharaone, qui quanto plus affligebatur, tanto durius cor ejus efficiebatur. Unde dicit Salomon: Cor durum male habebit in novissimis. [↑](#endnote-ref-9)
10. Cf. Peter Blesensis, *De duodecim utilitatibus tribulationis* Tertia (PL 207:992-993): Secundo, purgatur corpus humanum minutione, et hoc dupliciter, videlicet venae apertione et phlebotomia. Venae apertio confessioni comparatur, phlebotomia tribulationi. Et nota quod, sicut superfluus [Col.0992D] sanguis corporalis venas et vesiculas cordis corrumpit, sic peccatum, quod in Scriptura vocatur sanguis, animam corrumpit et maculat. Vena per quam sanguis ipse ejicitur, scilicet peccatum, est os. Unde Proverbiorum Liber: Vena vitae est os justi; quia justus in principio est accusator sui, scilicet in confessione. Et nota quod, sicut in minutione debet homo emittere malum sanguinem et retinere bonum ad cordis sui nutrimentum, sic in confessione debet homo dicere peccata sua, ut ejiciantur, et bona quae fecerit, tacere, ne amittantur. Bona enim in confessione dicta amittuntur per jactantiam et vanam [Col.0993A] gloriam. Ut patet in Pharisaeo, … Minutio vero phlebotomiae tribulationi comparatur. Quot enim tribulationes immittit Deus [Col.0993B] cordi, tot ictus phlebotomiae dat ei ad purgationem ejus. Sed nota quod sicut ante purgationem et percussionem minutionis necesse est carnem calefieri, ad hoc ut ictus facilius sustineantur; sic cor humanum necesse est igne charitatis accendi, ad hoc ut de facili sustineat tribulationes. … [↑](#endnote-ref-10)
11. Augustine, *De verbis Domini* Sermo 10 quoted in Peter Blesensis, *De duodecim utilitatibus tribulationis* Tertia (PL 207:993) Unde dicit Augustinus: «Omnia saeva et immania facilia et prope nulla facit amor.»  [↑](#endnote-ref-11)
12. Augustine, quoted in Peter Blesensis, *De duodecim utilitatibus tribulationis* Tertia (PL 207:993): Unde dicit Augustinus: Quod flagellum grano et ignis auro, quod lima ferro, hoc facit tribulatio justo. [↑](#endnote-ref-12)
13. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Tertia (PL 207:992-993): Unde de martyribus in Sapientia: Tanquam aurum in fornace probavit illos. Hoc enim igne tribulationis probatus fuit Job, qui dicebat: Probavit me, sicut aurum quod per ignem transit. [Col.0993D] Et nota quod inter omnia metalla aurum non pretiosius, et plumbum vilius; tamen aurum non probatur sine plumbo. Plumbum enim faeces auri secum trahit in fornace. Et boni, qui significantur per aurum, per malos qui significantur per plumbum, frequenter purgantur. Unde, si quaeratur, de quo deserviunt mali bonis; responderi potest, quod de eo quod deservit plumbum auro. Unde dicit Salomon: Stultus serviet sapienti, scilicet ipsum purgando. Sic servivit Esau Jacob, eum scilicet persequendo, de quo dicitur, Major serviet minori. [↑](#endnote-ref-13)
14. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Tertia (PL 207:994): Secundo tribulatio purgat animam sicut lima ferrum, limando scilicet et clarificando. Sicut gladius qui nunquam exit de vagina sua, et cultellus qui nunquam scindit, contrahunt rubiginem; sic cor humanum sine exercitatione tribulationis contrahit rubiginem spiritualem. Unde Jeremias: Sterilis fuit Moab ab adolescentia sua, et requievit in faecibus suis. Noli ergo conqueri, si Deus limet lima cor tuum ut fulgeat, et clarificetur, et gloriosum appareat, quia aliter non poteris Deum videre. Secundum illud Matthaei: Beati mundo corde, quoniam ipsi Deum videbunt. [↑](#endnote-ref-14)
15. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Tertia (PL 207:994): Tertius modus purgationis qui tribulationi competit, est putatio arborum. Sicut vitis quae fit putatione ramorum superfluorum, de quo dicit Christus: [Col.0994B] Omnem palmitem in me non ferentem fructum, tollet eum; et omnem qui fert fructum, purgabit eum ut fructum plus afferat. Per vitem, cor humanum intelligitur, cujus humor ipsum faciens fructificare est amor. Unde quantum habet de amore, tantum habet de humore. Nam quantum humor defertur per ramos superfluos vitis vel alterius arboris, tanto minus fructificat vitis illa. Sic amor cordis quanto plus diffunditur per carnales amicos vel res temporales, tanto minus aptum est cor ejus ad fructificandum spiritualiter. Et si sapiens hortolanus putet et resecet ramos superfluos vitis vel alterius arboris, ad hoc quod vitis vel arbor magis fructificet, non est mirum si Deus, qui est cultor [Col.0994C] humani cordis, secundum id Joannis: Pater meus agricola est, resecat superfluum amorem a corde tuo…. [↑](#endnote-ref-15)
16. Gregory, quoted in Peter Blesensis, *De duodecim utilitatibus tribulationis* Tertia (PL 207:994): secundum Gregorium, dicentem: «Qui labenti innititur, necesse est ut cum labente labatur.» [↑](#endnote-ref-16)
17. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Tertia (PL 207:994): Quartus modus purgationis qui tribulationi competit, [Col.0994D] est purgatio granorum; quae fit per flagellum, ut granum exeat, et separetur a palea. Unde Augustinus, quod flagellum grano, ut supra; verbi gratia, sicut flagellum cogit granum exire de palea, sic tribulatio cogit cor humanum ab amore humano separari, quia mundus displicet cordi tribulato. Et ideo David sciens utilitatem flagelli tribulationie dicebat: Ecce ego in flagella paratus sum ad sustinendum, ut cor meum purgetur. [↑](#endnote-ref-17)
18. Augustine, cf. Peter Blesensis, *De duodecim utilitatibus tribulationis* Tertia (PL 207:994-995): Unde dicit Augustinus: Noli conqueri de flagello tribulationis, si vis habere panem grandium, et reponi cupis in [Col.0995A] coelo, ubi nonnisi purum granum reponetur. [↑](#endnote-ref-18)
19. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Tertia (PL 207:994-995): Quintus modus purgationis, qui competit tribulationi, est purgatio vini in torculari. Nam, sicut torcular premit racemos, ut pretiosus humor a faecibus [Col.0995B] separetur; sic Deus ponit animam in torculari tribulationis, ut infirmitate corporis, vel persecutione, vel dolore de morte amicorum, seu damno bonorum temporalium; scilicet ut purget eam a faecibus malarum affectionum et peccatorum. Et ideo noli repellere torcular tribulationis, si vis reponi in cellario Christi, juxta illud: Introduxit me rex in cellam vinariam. Unde dicit Augustinus quod martyres in praesenti vita ita pressi sunt, quod grossa materia corporum eorum remansit in torculari, et animae pretiosae sicut vinum pretiosum positum in cellario vitae aeternae. Noli ergo conqueri, si Deus in torculari tribulationis te reponat, cum ipse prius torcular calcaverit, sicut dicitur: Torcular calcavi [Col.0995C] solus, et de gentibus non est vir mecum. Vir dicit, non mulier, quia omnes apostoli in passione sua, relicto eo, fugerunt; sed beata Maria virgo ab eo non recessit per infidelitatem, sed cum eo compassa est per compassionem. Unde promiserat ei Simeon dicens: Et tuam ipsius animam pertransibit gladius. [↑](#endnote-ref-19)
20. Augustine quoted in Peter Blesensis, De duodecim utilitatibus tribulationis Tertia (PL 207:995): Unde dicit Augustinus quod martyres in praesenti vita ita pressi sunt, quod grossa materia corporum eorum remansit in torculari, et animae pretiosae sicut vinum pretiosum positum in cellario vitae aeternae. Noli ergo conqueri, si Deus in torculari tribulationis te reponat, cum ipse prius torcular calcaverit, sicut dicitur: *Torcular calcavi* ***[Col. 0995C]****solus, et de gentibus non est vir mecum. Vir dicit, non mulier, quia omnes apostoli in passione sua, relicto eo, fugerunt; sed beata Maria virgo ab eo non recessit per infidelitatem, sed cum eo compassa est per compassionem.* [↑](#endnote-ref-20)
21. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Tertia (PL 207:995-998): QUARTA tribulationis utilitas est, quod illuminet cor hominis ad cognitionem sui ipsius, in quo consistit conditionis humanae perfectio. Unde Augustinus, qui tot legerat et audierat, plus non petebat, dicens in libro Soliloquiorum: «Noverim te.» Inquit et in libro Sapientiae: Scire te est sensus consummatus. Sicut enim videmus quod ictus virgae cogit discipulum inclinare caput, et respicere in libro, et lectionem repetere, sic tribulatio tibi [Col.0995D] a Domino mittitur ut, mediante tribulatione, discas agnoscere tuum Creatorem. Unde dicit beatus Bernardus: «Deus fecit se cognosci verberando, qui oblitus erat, et incognitus parcendo.» De hoc habemus exemplum de Nabuchodonosor rege superbo, quem Deus ejecit de regno suo, et fuit habitatio ejus cum feris et bestiis, et fenum sicut bos comedit; sed in fine dierum, scilicet tribulationis et poenitentiae suae, levavit oculos suos ad coelum, et sensus ejus redditus est ei. Oculos suos levat ad coelum, qui cognitionem suam ad Creatorem [Col.0996A] suum dirigit. In hac elevatione oculorum sensus redditus est ei, qui per inclinationem ad inferiora eam perdidit. Nabuchodonosor ergo ante tribulationem clauserat Creatori suo, scilicet respiciendo ad terrena, post tribulationem levavit oculos suos ad coelum, ubi erat ille qui eum verberavit, quia Deus vult quod tribulati ad ipsum vertant facies suas. Considera ergo, o anima, quia mos amantium est mittere litteras ad se invicem, et in memoriam revocare grata et mutua beneficia, et timere ne oblivioni dentur. Idcirco amator tuus Jesus Christus immittit tibi tribulationes, qui forte omnino oblitus exstiterat, dum in prosperitate vixeras….

    Sed posses dicere quod tribulationes ad hanc memoriam sui faciendam non sunt necessariae, quia Deus beneficia [Col.0996C] dando, admonet sufficienter, sicut dicit Augustinus, quod beneficia Dei nil aliud sunt, quam admonitiones veniendi ad eum. Sufficiat ergo illi quod monitiones facit dando beneficia, quia talis monitio deceat magis Deum quam alia, quae fit per verbera. Ad hoc responderi potest quod, quamvis beneficia te revocent ad cognitionem sui, tamen aliquando amor inordinatus inhaeret ipsis beneficiis temporalibus, et datur oblivioni Creator, qui est summum bonum et incommutabile, dans bona aeterna. Unde Deus conqueritur de talibus, dicens: Extendi manus meas, scilicet beneficia largiendo, et non erat qui aspiceret. Non dicit, non fuit qui acciperet, quia multi libenter accipiunt, pauci vero respiciunt; nam a majori ad minorem omnes diligunt munera, [Col.0996D] sequuntur retributiones. Sed posses dicere, licet conveniens sit quod Deus corda dura et indisciplinata, quae ad eum non convertuntur per beneficia, revocet per tribulationes, tamen conveniens non est bonos, qui largitorem suum per beneficia recognoscunt, taliter revocare. Ad hoc dici potest, quod licet cor bonum per delectamentum naturale in beneficiis recognoscat suum largitorem, tamen ad perfectam cognitionem Dei non perveniet sine probante tribulatione. Unde dicitur: Qualia scit vir, qui non est tentatus, in multis expertus multa [Col.0997A] recognoscit. Sed vide quod Deus revocavit Salomonem ad cognitionem suam munera largiendo, Job vero sua conferendo et adversa inferendo. Sed tribulationes duxerunt eum ad perfectionem, munera vero Salomonem ad stultitiam et perditionem. Si ergo Salomon tanta scientia praeditus, suis illecebris in prosperitate Dei cognitionem amisit, non sis securus quod tu in ea Dei cognitionem diu valeas retinere. Sustine ergo patienter et libenter tribulationem, ut possis venire ad Dei cognitionem. Et si per magnitudinem tribulationis desolare, in hoc consolare, quod ad majorem coronam major tribulatio te faciat pervenire. [↑](#endnote-ref-21)
22. Augustine, *Soliloquiorum* 2.1.1 (PL 32:885): noverim me, noverim te. quoted in Peter Blesensis, *De duodecim utilitatibus tribulationis* Tertia (PL 207:995): Unde Augustinus, qui tot legerat et audierat, plus non petebat, dicens in libro *Soliloquiorum:* «Noverim te.» Inquit et in libro Sapientiae: Scire te *est sensus consummatus*. Sicut enim videmus quod ictus virgae cogit discipulum inclinare caput, et respicere in libro, et lectionem repetere, sic tribulatio tibi   
    **[Col. 0995D]**a Domino mittitur ut, mediante tribulatione, discas agnoscere tuum Creatorem. [↑](#endnote-ref-22)
23. Bernard quoted in Peter Blesensis, *De duodecim utilitatibus tribulationis* Tertia (PL 207:995): Unde dicit beatus Bernardus: «Deus fecit se cognosci verberando, qui oblitus erat, et incognitus parcendo.» [↑](#endnote-ref-23)
24. Augustine quoted in Peter Blesensis, *De duodecim utilitatibus tribulationis* Tertia (PL 207:996): sicut dicit Augustinus, quod beneficia Dei nil aliud sunt, quam admonitiones veniendi ad eum. Sufficiat ergo illi quod monitiones facit dando beneficia, quia talis monitio deceat magis Deum quam alia, quae fit per verbera.  [↑](#endnote-ref-24)
25. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Tertia (PL 207:997-998): Dicto quomodo tribulationes revocant cor ad cognitionem Creatoris, [Col.0997B] modo dicendum est qualiter revocant ad cognitionem sui ipsius. Cor enim, quod gaudium mundanum elongavit a se ipso, non potest recognoscere se ipsum. Unde, in persona talium David dicit: Et lumen oculorum meorum, et ipsum non est mecum. Vae ei qui lucernam cognitionis suae expendit in cognitionem extraneorum, et in sui cognitionem nihil reservat! Sed quomodo se cognosceret, qui secum non est? Prosperitas enim mundana tanto plus animam a se ipso elongat, quanto plus eam insequitur et diligit. Sed sicut obsessus vel percussus per violentiam inimicorum cogitur reverti ad se ipsum, et quanto plures habes adversitates, tanto potiores habet exitus ad eundum a se ipso. Felix est ergo adversitas, quae te reddit tibi, [Col.0997C] et in proprium hospitium te facit reverti. Unde in Exodo: Maneat unusquisque apud seipsum hoc, est se cognoscat, ut sibi ipse intendat, et a se ipso per inordinatum amorem non recedat; nam domus in qua nemo habitat cito annihilatur; ita cor, quod non virtuose inhabitatur, ad vastationem et ad nihilum deducitur. Vae cordi quod ad similitudinem joculatoris vagos et verecundos morcellos extra domum suam transglutit, et quanto plus in alieno hospitio cantat, tanto plus in hospitio proprio invenit quod defleat! Sicque quanto plus cor in mundanis delectatur, tanto minus in se invenit unde consoletur. Tribulatio ergo cordi mittitur, ut illud a gaudiis mundanis cogat reverti ad se ipsum, sicut joculator tandem cogitur ad suam domum, [Col.0997D] reverti et remanere reversus; et sicut columba, cum non invenit ubi requiesceret pes ejus, reversa est ad Noe in arcam. Noe Christum significat, arca Noe requies mentis intelligitur. Quando enim humanum cor non invenit exterius in quo amor ejus requiescat, tunc ad se revertitur. Per pedem columbae, amor cordis intelligitur. Tunc enim columba non invenit ubi requiescat pes ejus, quando cor humanum non ponit amorem suum in aliquo terreno, et tunc revertitur ad se ipsum, et dicit cum Psalmista: Convertere, anima mea, in requiem [Col.0998A] tuam. Et in Canticis canticorum dicit Dominus ad animam peccatricem quae cor suum evagare permisit in mundanis: Revertere, revertere, Sunamitis, revertere, revertere, ut intueamur te; ego scilicet et tu: tu intuearis te oculo conscientiae, ego vero te intuear oculo misericordiae. Sustine, o anima Christiana, per tribulationes te revocari ad te et ad Deum….

    sustine te stringi vinculis tribulationis, quae a Deo veniunt et ad Deum trahunt. Unde ad Ezechielem dicit Dominus: Ecce dedi vincula mea super te. Et per hoc datur intelligi quod vincula tribulationis sunt dona Dei. Ex praemissis patet quod tribulationes [Col.0998D] sunt vincula Christo animam ligantia, et quanto tribulatio est vehementior, tanto fortius animam stringit Deo. [↑](#endnote-ref-25)
26. Gregory, cf. Peter Blesensis, *De duodecim utilitatibus tribulationis* Quarta (PL 207:997): Sed sicut obsessus vel percussus per violentiam inimicorum cogitur reverti ad se ipsum. [↑](#endnote-ref-26)
27. Cf. Peter Blesensis, *De duodecim utilitatibus tribulationis* Quinta (PL 207:998-999): QUINTA utilitas tribulationis est, quod accelerat iter tuum ad Deum. Unde quot tribulationes habuisti, tot nuntios misit tibi Deus, ut ad ipsum festinares nec in via tardares. Et vide quam prava sunt, quae cor pravum retardant ne homines festinent ad Deum. Cum ergo tribulatio auferat delectationem et amorem in rebus transitoriis, quae retardant hominem ire ad Deum festinanter; unde Gregorius: **[Col. 0999A]**«Mala quae hic nos comprimunt, nos ire ad Deum compellunt:» noli ergo parvum aestimare beneficium tribulationis, quae a gravi carcere te liberavit, et accelerat iter tuum ad regnum coeli. Juxta illud Ecclesiastis: *De carcere catenisque quis* introducitur *ad regnum*. Carcer vocatur ibi quidquid cor inordinate diligit in hoc mundo. Vincula quibus ligatur, sunt affectiones pravae. Et quanto amor est major, tanto carcer est profundior. De hoc carcere Deus te ducit per tribulationem, quando rem inordinate amatam vel inposterum amandam tibi aufert, vel contrariam tibi facit eam. Quod significatum est, ubi dicitur quod Petrus *servabatur in carcere* Herodis; et sequitur, quod *angelus Domini ei astitit, percussoque latere Petri, excitavit****[Col. 0999B]****eum, dicens: Surge velociter*. Per latus intelligitur frater tuus, qui de eodem latere exivit de quo tu, vel omnes generaliter illi, qui de cognatione vel affinitate tibi sunt juncti. Quando ergo ille, qui jure naturali deberet esse amicus tibi, est contrarius, vel morte subtrahitur, intellige te percussum latere ad hoc quod de carcere exeas, et cor tuum in solo Deus ponas, qui deficere non potest. Sed considera quod Petrus non conqueritur de ictu in latere, per quem liberabatur a carcere; sic tu conqueri non debes de tribulatione, quae te ab amore mundano malo vel falso sanat et liberat. Et si forte ictus tribulationis difficilis est tibi sustineri, respice Christum, qui pro te vulneratus erat in latere, et **[Col. 0999C]**tunc facilius sustinebis. Sicut bonus miles, quando videt vulnera domini sui, non sentit sua. Noli ergo repellere nuntios Domini, qui te ad Dominum revocat et festinare cogunt; quia, qui repellit nuntium, repellit Dominum. Tunc enim nuntius repellitur, quando cor per impatientiam tribulationi contradicit. Et nota quod tribulatio duo facit, scilicet affligit animam ipsam purgando et purgat affligendo. Sed quando cor cum rebellione recipit tribulationem, ab afflictione non recipit tribulatus purgationem. Unde talis amaritudinem tribulationis accipit, et ejusdem perdit utilitatem, et tamen velit nolit, oportet eum sustinere tribulationem. [↑](#endnote-ref-27)
28. Gregory, *Moralia* quoted in Peter Blesensis, *De duodecim utilitatibus tribulationis* Quarta (PL 207:998-999): unde Gregorius: **[Col. 0999A]**«Mala quae hic nos comprimunt, nos ire ad Deum compellunt:» [↑](#endnote-ref-28)
29. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Sexta (PL 207:999-1000): SEXTA utilitas tribulationis est, quod datur ad solutionem debitorum quibus obligaris Deo, quae non [Col.0999D] potes effugere; nec aliquid de debito auferre seu celare. Haec debita sunt poenae, quae debentur pro peccatis quae fecisti. Et licet pro peccatis mortalibus poena aeterna debeatur, per contritionem et confessionem illa poena aeterna mutatur in poenam temporalem, ita et poenae istae temporales per jejunia et tribulationes diminuuntur, et aliquando totaliter relaxantur, et maxime per tribulationes. Unde quidquid pro Deo sustineas, illud a Deo in solutionem tui debiti computatur. Et sicut dispensator regis quando reddit rationem de receptis sui domini, computat et jactat cum denariis plumbeis vel cupreis [Col.1000A] recepta, et aliquando in fine eomputationis suae unus denarius plumbeus vel cupreus valet vel significat centum marcas auri vel argenti, qui in se est parvi valoris; sic tribulatio unius horae in praesenti cum patientia recepta, liberat a tribulatione inferni, quae est gravissima et est aeterna. [↑](#endnote-ref-29)
30. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Sexta (PL 207:1000): Exemplum habetur in latrone qui a dextra Christi suspensus fuit, qui, cum tormentum crucis pro suis malis sustineret, et ad aliam poenam inferni esset obligatus, contritionem tamen habens de malis suis in illa hora convertit se ad Dominum, dicens: Memento mei dum veneris in regnum tuum; et statim ab omni delicto et debito absolutus est et liberatus; quia meruit audire illam vocem suavissimam: Amen dico tibi quia hodie mecum eris in paradiso. Vae ei [Col.1000B] qui in hac vita nihil solvit, sed peccatum super peccatum addit; de quo dicitur in Psalmo: Mutuabitur peccator, et non solvet [54 1Kb] ! Vae ei qui de largis et prodigis expensis quae fecit, cogitur ad aequissimam computationem devenire! Talis enim, qui vixit semper sine computatione, meretur quod in inferno semper poenas solvat sine alicujus debiti relaxatione. Ibi flebunt multi mercatores, qui in praesenti rident, et gaudent de varietate solatiorum temporalium. Hoc significatum est in Apocalypsi [55 1Kb] , ubi dicitur: Mercatores terrae flebunt. Per mercatores terrae intelliguntur illi qui cogitationem suam et amorem suum posuerunt in terrenis, qui amare flebunt, quia mercaturam suam malam omnibus [Col.1000C] Deus ostendit. Sed mercatores coeli ridebunt, cum videbunt quod gloriam paradisi pro modica tribulatione adepti sunt. Quod significatum est ubi dicitur: Est qui multum redimat modico pretio. Istud modicum pretium est sufferentia tribulationis vitae praesentis, quam Deus recipit pro magno debito. Quia secundum vulgare proverbium: «De malo debitore recipitur fenum vel avena.» Et si forte in nullo debito tenearis pro mortali peccato seu veniali, a quo te liberet tribulatio, tamen praeservat te a contractione sive commissione delicti; quoniam secundum Gregorium: «Multa sunt innocentia quae cito innocentiam suam perderent, nisi tribulationes ea praeservarent,» etc. Tunc ergo, o anima, quae te sentis obligari debitis, vel times solutionem [Col.1000D] futuram, patienter sustine hujus mundi tribulationem; quandiu habes tempus tuum pro obligatione debitorum, in quibus Deo teneris solvere. Nam omnes tribulationes vitae praesentis tribulationi unius horae quae in futuro est, vix valent comparari. Similiter si omnes tribulationes mundi essent simul positae, non essent dignae ad adipiscendum paradisi gloriam, dicente Apostolo: Non sunt condignae passiones hujus temporis ad futuram gloriam, quae revelabitur in nobis. [↑](#endnote-ref-30)
31. Proverb, cf. Peter Blesensis, *De duodecim utilitatibus tribulationis* Sexta (PL 207:1000): Quia secundum vulgare proverbium: «De malo debitore recipitur fenum vel avena.» [↑](#endnote-ref-31)
32. Gregory, *Moralia* cf. Peter Blesensis, De duodecim utilitatibus tribulationis Sexta (PL 207:1000): Multa sunt innocentia quae cito innocentiam suam perderent, nisi tribulationes ea praeservarent,» etc [↑](#endnote-ref-32)
33. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Septima (PL 207:1000-1001): SEPTIMA utilitas tribulationis est quod dilatat cor hominis ad receptionem gloriae et gratiae Dei. Quia [Col.1001A] sicut malleus aurifabri dilatat aurum vel argentum frequenti percussione ad faciendum vas pretiosum; sic Deus fabricator totius creaturae ordinavit tribulationem ad cordis dilatationem, ad reponenda dona gratiae. De hac tribulatione dicit Psalmista: In tribulatione dilatasti cor meum. Sustine ergo tribulationis ictus, quia quanto dilatatur cor tuum in plus sustinendo, tanto plura spiritualia dona in te reponet Deus. Considera quod quanto metallum est pretiosius, tanto est ductilius et magis obediens ictibus mallei; sic cor pretiosum et mite majorem habet in tribulatione patientiam. Et licet ictus mallei, tribulationis scilicet, te dure affligant, in hoc tamen consolare, quod Deus aurifaber tenet in manu sua malleum tribulationis, qui bene novit ictum suum [Col.1001B] secundum possibilitatem recipientis materiae moderari. Noli ergo esse sicut metallum in massa, sine extensione, sicut sunt corda dura et indisciplinata, in quibus locum non invenit tribulatio vel disciplina. Similiter noli esse sicut sartago vetus, quae prae vetustate sub ictu frangitur, et pro una fractura veteri multas recipit novas; sic durum cor et impatiens in tribulatione auget damnum suum. Sustine ergo hilariter tribulationem cor tuum dilatantem. Ad hoc te invitat Sapiens dicens: Sustine sustentationes Dei, conjungendo te Deo; et sustine ut crescat in novissimo vita tua. Quasi diceret: Sustine patienter et libenter tribulationes hujus mundi pro Deo, qui pro te multa sustinuit; et redde ei vicem hujus servitii. Conjungere Deo et sustine; ac si diceret: [Col.1001C] Sociare Deo, et quidquid tibi imposuerit sustine, et scito quia non ultra possibilitatem te onerabit. Unde Apostolus: Fidelis est Deus, qui non permittit vos tentari ultra id quod ferre potestis. Sustine ergo libenter modis praedictis, ut crescat in novissimis vita tua, quia per hoc vives in aeteruum in gloria. [↑](#endnote-ref-33)
34. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Octava (PL 207:1001-1002): OCTAVA utilitas tribulationis est, quod Deus excludendo terrena solatia quae sunt inferius, cogit quaerere coelestia, quae sunt superius. Sicut terrenus dominus, qui vult vendere vinum suum, prohibet ne aliquis audeat tabernam suam aperire, donec vendiderit vinum suum; sic Deus aliquando excludit solatia terrena, ut conferat coelestia, quae sunt [Col.1001D] sua. Hoc significatum est in Joele, ubi dicitur: Bestiae agri quasi area sitiens suspexerunt te, quoniam exsiccati sunt fontes aquarum. Bestias agri appellat affectiones et desideria carnalia. Fontes aquarum vocat mundana solatia; quando ergo siccantur fontes aquarum, id est quando deficiunt solatia mundana in adversitatibus, tunc cogitur cor respicere superius et quaerere largitorem solatiorum et praemiorum coelestium; unde tanto est Dominus corde benignior, quanto cor in exterioribus majores reperit amaritudines. Sed posses dicere: De hoc non contristor, quia taberna solatiorum mundanorum non est mihi aperta, sed de hoc quod taberna [Col.1002A] solatiorum supernorum est mihi clausa, quia nec inferius nec superius invenio solatium. Ad hoc respondetur quod per hoc quod solatia mundana interdicta tibi sunt, non habebis coelestia, nisi prius redieris ad cor tuum desiderando et quaerendo Deum et superna. Vult enim Deus hoc, quia majus meritum consistit in desiderando et quaerendo Dominum, quam delectando totaliter in ipso et propter ipsum. Similiter quanto ferventius eum desideraveris et quaesieris, tanto majus solatium tibi conferetur, et majorem in eo invenies dulcedinem, sicut famelico sapit aliquid melius quam non famelico; et scies quod non diu differenter coelestia solatia, si per tribulationem fuerint exclusa terrena, si ardenter petieris et quaesieris, licet videntur [Col.1002B] differri, sicut dicit Salomon: Desiderium suum justo dabit. [↑](#endnote-ref-34)
35. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Nona (PL 207:1002-1003): NONA utilitas tribulationis est, quod te ponit in memoriam Dei….

    quia ipsa tribulatio ponit te in Dei memoriam, et memoria Dei plus valet tibi quam omne quod posset tibi auferre tribulatio. In figura hujus dicit Dominus: Vidi afflictionem populi mei qui est in Aegypto, et descendi ut liberarem eum de manibus Aegyptiorum….

    Ideo dicitur de David qui fugiebat a facie Absalon filii sui, quod Semei videns maledicebat ei dicens: Egredere, vir sanguinis et vir Belial, etc….

    De his tribus dicitur in Psalmo: Cum ipso sum in tribulatione; ecce societas Dei: eripiam eum; ecce liberatio: et glorificabo eum; ecce praemium. Ecce ergo quod tribulatio ponit te in memoriam Dei, quae plus tibi confert quam tribulatio posset auferre. [↑](#endnote-ref-35)
36. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Nona (PL 207:1003-1004): DECIMA utilitas tribulationis est, quod orationes tuas facit exaudiri….

    Ideo enim multoties Deus verberat homines et tribulationes eis immittit, ut eos misericordiam postulare [Col.1003C] compellat, ut aperiat os eorum ad petendum eum in tribulatione, quia clausum illud habuerunt in prosperitate. Unde Augustinus: Deus immittit tribulationes aliquibus, ut excitentur in tribulatione, et petant illud a Deo quod ipse vult illis conferre. In persona talium dicit Psalmista: Ad Dominum cum tribularer clamavi et exaudivit me. Et si forte contingat quod tu Deum in prosperitate invoces, ut prosperitas te totaliter dormire non faciat, tamen te somnolentum aliquando reddit, ita clamor tuus in prosperitate non fit ita efficax sicut in adversitate. Et si forte adeo adversitas occupaverit cor tuum, quod non sit ita intentum orationi in adversitate sicut in prosperitate, tamen ipsa adversitas orationem pretiosiorem facit. Si vero tantum tribulatio [Col.1003D] te oppresserit, quod non potes aperire os ad clamandum ad Dominum, tribulatio tamen orat pro te, dum tu patientiam habes; dicit enim magister Petrus Lombardus de Lazaro, quod quot habebat vulnera, tot habebat ora clamantia ad Deum; quia, quando Lazarus ore suo tacebat, vulnera sua pro se clamabant. Unde Dominus dicit ad Cain de Abel fratre suo quem occidit: Vox sanguinis fratris tui clamat ad me de terra. Sic ergo patet quod tribulatio orationem pretiosiorem reddit et acceptabiliorem. Tribulationes enim sunt quasi solutio pro una bullata littera liberationis suae. Unde Job dicit: [Col.1004A] Quis mihi det ut veniat mihi petitio mea, et quod exspecto tribuat mihi Deus; qui coepit, ipse me conterat, solvat manum suam et scindat me, et haec mihi sit consolatio, ut affligens me dolore non parcat. Nota quod Job, qui possessiones suas, filios et filias amiserat, percussus est vulnere pessimo a planta pedis usque ad verticem, afflictus ab amicis, vituperatus ab uxore, tamen videbatur quod Deus parum eum affligeret, nec in alio consolationem quaerebat, nisi tantum in hoc quod Deus ei non parceret. Sed si quaeris quid pertinet ad liberationem afflictionis suae; ad hoc responderi potest quod afflictio ejus est solutio litterarum suarum, sicut quando pauper bibit vinum in taberna, et non habet unde solvat escotum suum, petit ut verberetur, et sic dimittatur; [Col.1004B] si autem, in quo erat ipsius Job consolatio quando petebat affligi; ad hoc responderi potest secundum quod Deus aliquibus in praesenti non parcit, ut in futuro parcat eis. [↑](#endnote-ref-36)
37. Peter Comestor, *Historia Scholastica* attributed to Peter Lombard in Peter Blessensis, *De duodecim utilitatibus tribulationis* Nona (PL 207:1003): dicit enim magister Petrus Lombardus de Lazaro, quod quot habebat vulnera, tot habebat ora clamantia ad Deum; quia, quando Lazarus ore suo tacebat, vulnera sua pro se clamabant. [↑](#endnote-ref-37)
38. Gregory, unattributed in Peter Blessensis, *De duodecim utilitatibus tribulationis* Decima (PL 207:1004): ad hoc responderi potest secundum quod Deus aliquibus in praesenti non parcit, ut in futuro parcat eis. [↑](#endnote-ref-38)
39. Peter Blessensis, *De duodecim utilitatibus tribulationis* Undecima (PL 207:1004-1005): UNDECIMA utilitas tribulationis est, quod custodit et nutrit cor. Sicut ignis custoditur et nutritur in cinere, sic cor amici Dei custoditur in tribulatione. Ideo praecepit Deus, quod tabernaculum sagis cilicinis cooperiretur. Saga cilicina pretiosas curtinas et omnia vasa aurea et argentea contra ventos et pluvias protegebant; ad significandum quod in adversitate tribulationis pretiosae virtutes sanctorum, et praecipue humilitas conservantur. Tribulatio enim cogit hominem, humiliari, quem forte humana prosperitas ultra terminos suae infirmitatis exuberat in excessum. Jam tribulatio nutrit cor, **[Col. 1004D]**sicut nutrix nutrit puerum. Nam, sicut mater durum cibum, quem masticare non potest parvulus, masticat et in ventrem suum trahit, ut illic cibus convertatur in lac ad nutrimentum pueri; sic Christus in Scriptura appellatur mater nostra propter vehementiam charitatis, quam habet ad nos, et propter amaritudines, quas habuit in cruce, ubi poenas, dura verbera et opprobria masticavit nobis, ut nos nutriret et fortificaret spiritualiter ad sustinendum ejus exemplo tribulationes hujus mundi. Sicut enim vinum colatum per succum plenum speciebus, sic homo tribulationes sustinens debet eas **[Col. 1005A]**colare per corpus Dominicum, considerando scilicet tribulationem et passionem quam pro se sustinuit; et sic indulcorabuntur ut tolerabiles fiant, quae prius intolerabiles videbantur. [↑](#endnote-ref-39)
40. Cf. Peter Blesensis, De duodecim utilitatibus tribulationis Duodecima (PL 207:1005-1006): DUODECIMA utilitas tribulationis est quod reddit homini certum testimonium quod Deus ipsum diligit. Unde Apostolus: Ego quos amo, arguo et castigo, etc. Et in Eccli.: Qui amat filium, assiduat ei flagella, hoc est assidue immittit ei aliqua flagella, unum post aliud. Summus Pater Jesus Christus semper filios suos sub aliquo flagello et virga retinet. Unde quando eripiuntur ab uno, sumuntur ab alio. Nec omnia simul immittit, sed post unum alterum; sicut homo post unam sagittam immittit aliam. Sed malos, qui in praesenti vita sine [Col.1005B] flagello Dei et disciplina vivunt, et quos nulla correctio ab errore trahit ab omnibus tribulationibus, quas in praesenti vita bonis particulariter immittit, et unam post aliam, et hoc ad purgationem suam, simul in futuro sagittabit. Omnia enim tormenta, quae in praesenti vita per totum mundum divisa sunt, in futuro quasi in loco proprio requiescent. Sicut enim dicit Dominus: Congregabo, inquit, super eos mala, et sagittas meas complebo in eis. Si ergo, o anima, vis amari a Deo, noli rejicere tribulationes, quae testimonium divini amoris tibi ostendunt. Sed si tu dicis quod de manu Dei recipiunt filii bona et mala, quare ergo receptio malorum est magis indicium amoris Dei, quam receptio bonorum? Ad hoc respondetur: Certum estquod amicis [Col.1006A] suis spiritualibus meliora bona Deus confert, et illis quos magis diligit, sed magis dilexit Christum incomparabiliter quam totum mundum, et tamen multa mala et pauca bona temporalia ei contulit in hoc mundo. Imo secundum Bernardum, post ingressum uteri virginalis usque ad patibulum crucis nunquam habuit nisi paupertates et tribulationes. Consolatio ergo tribulationis et adversitatis est magis indicium Dei amoris quam consolatio temporalis prosperitatis. Praeterea Jesus Christus Filius Dei, qui vixit in hoc mundo, sicut mercator, qui est in nundinis, eligit bonas merces, et malas rejicit, sic elegit tribulationes et fugit prosperitates, sicut patet in Evangelio. Fugit enim in desertum, cum vellent eum Judaei rapere in regem; tamen non [Col.1006B] fugit, quando eum quaesierunt ad destruendum et occidendum. Imo et dixit eis: Ego sum. Dum ergo Christus fuit sapientissimus in eligendo, constat illos esse stultos qui contemptis tribulationibus et adversitatibus prosperitatem mundanam eligunt, quae non valebit eos liberare de manibus inimicorum suorum, scilicet daemonum, in futuro. Sustine ergo tribulationem in praesenti cum Christo, ut tandem percipias coronam in regno coelorum. Aliter non intrabis in regnum coelorum, secundum Apostolum dicentem, quod per multas tribulationes oportet nos intrare in regnum coelorum; quod nobis concedat qui vivit et regnat omnipotens Deus in saecula saeculorum. Amen. [↑](#endnote-ref-40)
41. Jerome, *Adversus Jovinianum* 2.19 (PL 23:314): sumus Pater et Filius et Spiritus sanctus unus Deus, sic et unus populus in ipsis sit, hoc est, quasi filii charissimi, divinae consortes naturae. Sponsa, soror, mater, et quaecumque alia putaveris vocabula, unius Ecclesiae congregatio est, quae numquam est sine sponso [Al. sponsa], fratre, filio.

    Cited in Peter Blesensis, *De duodecim utilitatibus tribulationis Duodecima* (PL 207:100): without attribution: Summus Pater Jesus Christus semper filios suos sub aliquo flagello et virga retinet. Unde quando eripiuntur ab uno, sumuntur ab alio. Nec omnia simul immittit, sed post unum alterum; sicut homo post unam sagittam immittit aliam. Sed malos, qui in praesenti vita sine [Col.1005B] flagello Dei et disciplina vivunt, et quos nulla correctio ab errore trahit ab omnibus tribulationibus, quas in praesenti vita bonis particulariter immittit, et unam post aliam, et hoc ad purgationem suam, simul in futuro sagittabit. [↑](#endnote-ref-41)