Worcester F 80 Distinctiones

28 The City is Triple (*Ciuitas est triplex*).

The city is triple: the highest, the middle, and the lowest. The first is of the good, without the evil, namely, paradise. The second is of the good mixed with the evil, namely, the world. The third is evil totally without good, namely, hell. The first is of those rejoicing, the second of those militants, the third is of those sorrowing. The first is to be sought for, the second is to be paid little attention, the third is to be fled.

¶ The first, I say, is to be desired because of four: First, because of the amenity, just as one incarcerated desires good air, Psal. [45:5]: “The stream of the river makes the city of God joyful.”

¶ Second, because of felicity, just as the poor man hopes for abundance, the tongue for a sense of taste, Isai. 33[:20]: “Your eyes shall see the city, a rich habitation.” Because there anyone will find what he would want, Psal. [121:3]: “Jerusalem, which is built as a city.”

¶ Third, because of the perpetual joy, as those laboring hope for quiet, Psal. [47:9]: “As we have heard, so have we seen, in the city... of our God.”

¶ Fourth, because of the pleasing society, just as the lamb looks for the companionship of a lamb, not a wolf, the healthy of the healthy, not the leprous, [Psal. 86:7]: “The dwelling in you is as it were of all rejoicing.”

¶ The city of the world is to be little valued because it is transitory, Heb. 13[:14]: “For we have not here a lasting city,” etc. Therefore, it is to be negotiated here instantly, prudently, and innocently, and this because of three, because here is the facility of acquiring through divine generosity, Psal. [30:22]: “Blessed be the Lord, for he has shown his wonderful mercy to me in a fortified city.” Again, it is to be negotiated here instantly while marketable things last to this point, Gen. 19[:20]: “There is this city here at hand, it is a little one, to which I may flee” to you there.

¶ Second, because there is here the readiness of falling from the slipperiness of the way, Psal. [54:10]: “I have seen iniquity

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and contradiction in the city.” And Luke 19[:41]: “Seeing the city, he wept over it,” etc. Therefore, we must walk prudently, Eccli. 9[:7]: “Look not round about you in the ways of the city, nor wander up and down in the streets thereof.”

Third, because here there is difficulty of lifting oneself up from the contagious society, Prov. 29[:8]: “Corrupt men bring a city to ruin.” Therefore, we must walk innocently, so life is cared for rather than money, because lost things are more difficult to recuperate. Therefore, the serpent exposes his members because of his head, so that he may save his life, Eccli. 7[:7]: “Offend not against the multitude of a city.”

¶ Note therefore, there ought to be four [virtues] in the city just as in the Church. The first is justice. The second is penitence which punishes the annoyance, Psal. [100:8]: “in the morning,” that is, in the beginning. For in the beginning a wound is more easily healed, a fire more easily extinguished. “I put to death all the wicked, that I might cut off all the workers of iniquity from the city of the Lord,” that is from the Church of Christ, Psal. [72:20]: “As the dream of them that awake, O Lord; so, in your city you shall bring their image,” that is, the remembrance of sins, “to nothing.”

The second is fortitude which fights against vicious uprisings, Prov. [18:19]: “A brother that is helped by his brother, is like a strong city.” When the hearts of the citizens are not united, the city is easily captured. And whoever does not remain in the city does not merit the support of the citizens.

The third is temperance in distributing goods, 4 Kings 2[:19]: “Behold the situation of this city is very good,” that is, of the Church, “but the waters [are very bad],” and the abundance of temporal things which the superiors have, “and the ground barren.”

The fourth is prudence in ruling, Eccle. 9[:14]: “A little city, and few men in it.”

¶ Third, the city namely, the hell one ought to flee because of four circumstances. First because of the deformed dwelling, Isai. 25[:2]: “You have reduced the city to a heap.” Second, because of the horrible gathering, Apo. 18[:2]: “It is become the habitation of devils.” Ezech. 24[:6]: “Woe to the bloody city,” etc. Third, because of the lack of joy, thus Jacob with his sons fled the land of Canaan in a time of famine, Jer. 33[:5]: “Hiding my face from this city because of all their wickedness.” Fourth, because of the perpetuity of punishment, just as a dog flees the stick and each man his harm, Isai. 14[:31]: “Howl, close gate; cry, O city,” etc. Isai. 1[:7]: “Your cities are burnt with fire.”

¶ A city is commended if it is well fortified, rich, and governed. The soul if it is on the way is like a city besieged which if it is not fortified it will be destroyed by violence. If it is not rich it will be consumed by starvation. If it is not governed it will be seduced by tricks. Against the first of these the firm soul

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ought to be governed by the counsel of truth which is stable, Zach. 8[:3]: “Jerusalem shall be called the city [of truth],” etc., Psal. [121:3]: “Jerusalem, which is built as a city.”

Second, it ought to be enriched with a fullness of holiness, Isai. 33[:20]: “Your eyes shall see Jerusalem, a rich habitation.”

¶ Third it ought to be armed by a fortification of firmness, Jer. 1[:18]: “I have made for you a fortified city.” Esdr. 4[:16]: We certify “the king,” etc.