Worcester F 80 Distinctiones

283 To Call (*Vocare*)

To Call. Some are invited through human preaching, some are drawn by internal inspiration, others are lacerated and as if forced that they come through tribulation, Luke [14:23]: “Compel them to come in.” Again, if a dog and a bird obey the voice of their lord, why is it not shameful for a man if he does not obey the Lord. If the demon obeys the voice of Christ, man is worse than a demon who does not obey. If the ribald calls out the proclamation of the king no one contradicts him. But now Christ calls out our salvation, which is that you will be sanctified, [1] Thess. 4[:7]: “For God has not called us unto uncleanness, but unto sanctification.” And however, many contradict the fact. Therefore, one ought to obey God calling because he is the highest power. The insensible creatures obey God, Baruch 3[:33]: “He that sends forth light, and it goes, and has called it, and it obeys him with trembling.” Alas as if shamefully reason is overwhelmed in man who does not obey the highest God, where the dog obeys the lowest rustic, Job 19[:16]: “I called my servant, and he gave me no answer,” etc. It is to be feared concerning such ones lest it happen to them as the chick called by the hen to the protection of her wings. So much it is delayed about the ear of corn that it is taken off by the hawk. So those by the devil, Matt. 23[:37]: “Jerusalem, Jerusalem, you who kill the prophets,” etc. “how often would I,” etc.

¶ Second, God is to be obeyed when he calls, because he is the highest wisdom, Prov. 9[:1, 3]: “Wisdom,” that is, the Son of God, “has built herself a house,” that is, the Church, etc. If therefore the disciple obeys the teacher. The example of the Magdalene whom John 11[:28-29]: As “The master is come, and calls, she rises quickly and comes to him.” Every man ought to obey him, but alas because God calls to the licit and the good, human concupiscence calls to the illicit and the evil. And however, many have followers, Matt. 20[:16]: “Many are called, but few chosen.”

¶ Third, God calling is to be obeyed because he is the highest good, [1] Thess. last chapter [5:23-24]: “May the God of peace sanctify you in all things,” If therefore the sheep follow the shepherd, John 10[:3]: “He calls his own sheep by name.” Much more man, but alas

/fol. 325rb/

because Isai. 50[:2] it is said, “I called,” namely, by preaching, “and there was none that would hear,” by obeying.

¶ Again, he calls us to the confession of faith, as the wise man calls the erring to the righteous path, [1] Pet. 2[:9]: “You are a chosen generation,” etc., Just as he is ungrateful, who called to a party does not come, than he who is not called to the party does not come. So, it is concerning the evil Christians who confess that they know God, however they deny his deeds, Isai. 65[:12]: “I called, and you did not answer, I spoke, and you did not hear,” etc. There are many who do not see, think they are not seen by God. Similar ones are in this peril who put their head in the weeds and believe they are not seen and thus are captured. He calls us to the satisfaction of penance, just as the nurse calls the child for washing, Matt. 9[:13]: “I have not come to call the just, but sinners.” So, the Lord called Adam after sin, Gen. 3[:9]: “Adam, where are you?” And Exod. 3[:18]: “The Lord God of the Hebrews has called us,” etc. up to “our God.” But many are like the monkey who throws away the kernel of the nut on account of the bitterness of the rind, Isai. 22[:12]: “The Lord shall call to weeping,” contrition, “and to mourning,” confession, “to baldness,” satisfaction, “and to girding,” continuation. And behold the joy against weeping and the happiness against mourning, etc.

¶ Third, to the perfection of life. Just as the eagle provokes its chicks to flying, Eph. 4[:1]: “I beseech you that you walk worthy of the vocation in which you are called,” etc.

¶ Thus, he called Paul, Gal. 1[:15]: “But when it pleased him, who separated me.” But alas because the Lord lamented, Prov. 1[:24-26, 28]: “I called, and you refused,” to obey me, “I stretched out my hand,” to imitate the work, “and there was none that regarded,” for imitating, “you have despised all my counsel,” namely, poverty, obedience, and conscience, “and have neglected my reprehensions,” as if saying, you have received neither the goodness of the one calling, nor the wisdom of the one counseling, nor the power of the one rebuking. Therefore, it follows, “I also will laugh in your destruction,” And after that, “Then shall they call upon me, and I will not hear,” because their ingratitude has made me, as if, deaf. But it is better to receive and listen to the apostle who left what they had and followed him, Matt. 4[:21].

¶ Again, note that God calls us in three ways, because by hearing the words,

/fol. 325va/

seeing the signs and receiving his messengers. First, therefore he calls by words of persuasion, just as men are called to the church by the bells. Formerly the trumpets called to war, so God called by the prophets, by himself, by the apostles, and now by the apostolic men, Matt. 25[:14-15]: “For even as a man going into a far country,” that is, Christ carrying human nature to heaven, “called his servants, and delivered to them his goods. And to one he gave five talents,” for he gave to man the good of nature in working, the good of grace in cooperation, the good of fortune in sustaining, the good of acquaintance in instructing, and the good of prudence in defense. But alas because many abuse these talents, just as the steward of iniquity who ruins his talents and by this receives a terrible abuse, Luke 16[:1]: “There was a certain rich man who had a steward,” etc. So, men who defile the good, if they do not defile the goods of knowledge, they neglect the goods of prudence. Second, God calls by signs of benefits, just as someone noble extends his hand with the act of recalling, Job 14[:15]: “You shall call me, and I will answer you, to the work of your hands you shall reach out your right hand.” By bestowing, namely, benefits of justification, resurrection, and blessings. If another holy man recalls someone to restore his members, men run to him much more than to him who gave all, Isai. 42[:6]: “I the Lord have called you in justice.” But alas because there are many like the bird satiated although often called does not return to the hand of its lord, Jer. 8[:5]: “They have laid hold on lying,” that is, these temporal matters, “and have refused to return.”

¶ Third, God calls to the enemies of the flails, just as a lone cold one is called to the fire, and the mother threatening calls the child from the place of danger, [1] Pet. 2[:20-21]: “If doing well you suffer patiently,” etc. It follows “unto this are you called. Because Christ suffered for us, leaving you an example,” etc. But there are many as the weak vessel that cracks in the furnace, where the good vessel is made solid. These are like the balky horse who the more he is prodded the more he rears back, Jer. 35[:17]: “Behold I will bring upon Juda all the evil because I have spoken to them, and they have not heard, I have called to them, and they have not answered me.”

/fol. 325vb/

Again, God calls to those presently meriting their wages, Matt. 20[:8]: “Call the laborers and pay them their hire.” However, this hire consists in three things which men most desire, namely, distinction of honors, abundance of delights, and perpetuity of riches. Under this triple condition the Lord calls his elect to a heavenly reward where there is first a distinction of honors, the cleric is called to dignity, and the layperson to power. Quickly he runs much more to the eternal kingdom for the giving of grace, [1] Pet. last chapter [5:10]: “The God of all grace, who has called us into his eternal glory,” etc. To these two however God gives in the mind and through himself, namely, grace and temporal glory. In truth he gives through intermediate agency, through the hands of other ministers, just as a prince gives for life a hereditary benefice through himself, other alms he gives through the hands of others, Psal. [83:12]: “the Lord will give grace and glory.” Therefore, according to Gregory in a *Homilia*,[[1]](#endnote-1) if you seek true riches, hurry to that heavenly country as fast as possible.

¶ Second, the abundance of delights, the poor are called to the battle of long lasting and freely given feasts, he runs quickly, Apo. 19[:9]: “Blessed are they that are called to the marriage supper of the Lamb.” But Luke 14[:16, 24]: “A certain man made a great supper and invited many.” And they did not come because either they were intent on worldly vanity which is designated by the farm, or the desire of the temporal which is designated by the yoke of oxen, or the carnal delights which is designated by the married wife. Therefore, it follows, “None of those men that were invited, shall taste of my supper.”

¶ Third, there is perpetuity of goods or riches, [1] Pet. 3[:9]: “Unto this are you called.”

1. Gregory, *Liber Responsalis sive Antiphonarius,* In Evangelio (PL 78:749): Si vere, fratres, divites esse cupitis, veras divitias amate. Ant. Si culmen veri honoris quaeritis, ad illam coelestem patriam quantocius properate. [↑](#endnote-ref-1)