Worcester F 80 Distinctiones

53 We Must Love One Another (*Diligere Debemus Inuicem*)

We must love one another, Eph. 4[:25]: “We are members one of another.” For this, three concerns move us. First, a debt from which no one can be absolved. There is not in the world anyone so foolish as to not pay a debt of money if by paying it he would be settled and not paying he would betray perfidiously. Such is love according to the gloss, Rom. 13[:8]:[[1]](#endnote-1) “Owe no man anything, but to love one another.”

¶ Second, the precept from which no one can be excused, concerning the giving of money, the poor man can excuse himself, concerning making a pilgrimage, the sick, concerning singing, the hoarse, but all can love, John 15[:12]: “This is my commandment, that you love one another.”

¶ Third, the teaching which cannot be falsified. For nature teaches this, that “every beast loves its like,” Eccli. 13[:19]. The scripture teaches this, 1 Pet. 1[:22]: “From a sincere heart love one another earnestly.” Rom. 12[:10]: “Loving one another with the charity of brotherhood.” [1] Thess. 4[:9]: “For yourselves have learned of God to love one another.”

¶ Fourth, association from which no one ought to be excluded. For anyone is held to go to schools of a better teacher. But God is the best teacher, John 13[:35]: “By this shall all men know that you are my disciples, if you have love one for another.”

¶ Fifth, the good

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because the more it is poured out, the more it happens to be increased. Therefore, the wise farmer sows his seed so that it may be multiplied, such is charity, 1 Thes. 3[:12]: “May the Lord

multiply you, and make you abound in charity over each other.”

¶ Sixth, the example which ought to be exchanged by men, [1] John 4[:11]: “If God has so loved us; we also ought to love one another.” Eph. [5:1]: “Be therefore followers of God, as most dear children.”

¶ Seventh, an advantage without which no one can be saved, [1] John 4[:12]: “If we love one another, God abides in us.” But alas because many love salmon more than Solomon, garlic (*allia*) than alleluia, roasted fish (*piscem assum*) than Christ having suffered (*Christum passum*), boiled lamb (*agnum lixum*) more than the crucifixion. Therefore Augustine,[[2]](#endnote-2) he created me when I was not, he redeemed me when I was lost. He assumed mortality, he sustained death. For all these what do I pay back, certainly I have nothing but to love. Again, it is to err greatly if I do not love God who gave me my soul, so that I might live in grace, so that I might live well in wisdom, so that I might live ordinately and finally he will give glory so that I might live well.

1. *The Glossa Ordinaria on Romans* 13:8, trans. Michael Scott Woodward, (2011). TEAMS Commentary Series. 3. https://scholarworks.wmich.edu/mip\_teamscs/3

   For love is granted by possessing it, not by relinquishing it, as with the granting of money. Love cannot be granted unless it is possessed, nor possessed unless it is granted. Indeed when love is granted by someone, it grows in him, and more is acquired as it is granted to more people. [↑](#endnote-ref-1)
2. Augustine, *De contritione cordis* 1 (PL 40.943): Miser ego quantum deberem diligere Deum meum, qui me fecit cum non eram, redemit cum perieram? Non eram, et de nihilo me fecit, non arborem, non avem, non aliquod de animalibus; sed hominem me voluit esse, dedit mihi vivere, sentire, discernere. Perieram, et ad mortalem descendit immortalis; suscepit passionem, suscepit mortem et vicit, et sic me restauravit: sic gratia ejus, et misericordia ejus semper praevenerunt me. [↑](#endnote-ref-2)