Worcester F 80 Distinctiones

57 House (*Domus*)

House. In the construction of houses this order is used. They lay down the foundation, they place the footings, they erect the columns, they place the capitals, they place the epistyles on top, they put in the doors, they spread out the flooring. And the temple is divided into two houses. The foundation is faith about which the Apostle, [Heb. 11:1]: “Faith is the substance of things to be hoped for.” For whatever is not of faith is sin. Certainly, it is just from

/fol. 231vb/

faith, upon this are the seven footings ordered. First seven petitions or divine prayer upon these seven columns, that is, the seven gifts of the seven-formed grace is erected. These things Isaias [11:2] enumerates saying, “And the spirit of the Lord shall rest upon him.” And Solomon says [Prov. 9:1]: “Wisdom has built herself a house, she has hewn her out seven pillars.” These are the seven eyes in one stone and seven lights burning in the candelabrum, to these columns seven epistyles and to those seven, seven capitals are appointed, that is, the seven virtues and the seven beatitudes are counted, saying [Matt. 5:3]: “Blessed are the poor,” etc. The eighth beatitude goes back to the beginning. To this, four walls are produced, that is, four cardinal virtues, of which justice looks to the east through which for those fearing God the sun of justice rises. The broad side of fortitude looks to the north through which we resist evil. The broad side of temperance looks to the south through which we control enticements, the side of prudence looks to the west through which we flee the snares of the besiegers. In these five windows are signified the five spiritual senses, that is, the sight of intelligence, the hearing of obedience, odor of discretion, the taste of love, and the touch of work. Against those it is said death entered through the windows. To these the door is placed in the east is hope through which we enter for fulfilling justice. We enter of these two doors or double doors, that is, abstinence and continence of which the first ought to be closed to Nabuzardan [4 Kings 25:8], the prince of cooks lest by chance entering he overturns the temple and the walls. The second ought to be closed lest foreign women might enter for subverting the mind of Solomon. The roof is placed as charity over the other virtues which it excels, and it covers a multitude of sins. On the inside is spread out the pavement, that is, humility about which Psal. [118:25]: “My soul has cleaved to the pavement.”

¶ This temple is divided into two houses of which the interior one is wisdom, which is occupied in celestial contemplations, the exterior one is knowledge, which concentrates on earthly matters. On the inside Mary sits listening. On the outside Martha is busy. We therefore should make it that we construct a similar temple for the Lord in us.