Worcester F 80 Distinctiones

59 House in Scriptures (*Domus in Scriptura*)

House in scriptures is found many ways. For first it is said that it is made for the entire world, Bar. 3[:24]: “O Israel, how great is the house of God,” etc. In this house it is to be inhabited prudently lest we be endangered, such as one navigating in perilous water, as one walking on a thorny path, Psal. [83:11]: “I have chosen to be an abject in the house of my God.” The example concerning blessed Anthony[[1]](#endnote-1) who when he was seeing, etc. Again, it is to be walked in this house united so that we may be fortified. For united virtue is more forceful than those spread out, In the Psal. [54:15]: “In the house of God we walked with consent.” Again, innocently so that we may merit, just as the cleric on account of his prebend, Psal. [100:2]: “I walked in the innocence of my heart,” etc.

¶ Second, the house of God is said to be the heavenly fatherland, John 14[:2]: “In my Father's house there are many mansions,” to which we must tend because there it is full of fertility, just as the bird flies where it hopes for a meal, Psal. [64:5]: “We shall be filled with the good things of your house,” because there is true joy as youth hurry to the choir. Psal [121:1]: “I rejoiced at the things that were said to me.” Because there is true eternity. For all things that exist they seek there. If the seven days are commonly magnified, how much more eternity, Psal. [83:5]: “Blessed are they that dwell in your house, O Lord.”

¶ Third, a house is said to be the infernal ditch, Job 17[:13]: “If I wait, hell is my house.” But this one is to be fled, because there is want of the delightful good, just as a man flees a prison, Job 15[:28]: “He has dwelt in desert houses.” Because there is the presence of gloomy evil. So, the merchant flees the thief, Mich. 6[:10]: “As yet there is a fire in the house of the wicked.” Because there is perpetuity of duration. So, one’s own way is extensive, Zach. 5[:4]: “It shall remain in the midst of his house.”

¶ Fourth, the house is said to be the faithful soul, Heb. 3[:6]: he “is as the Son in his own house.” This house ought to be clean from filth of sins, just like a temple from material dirt, Psal. [92:5]: “Holiness becomes your house, O Lord.” Again, it ought to be opulent with virtues, Psal. [111:3]: “Glory and wealth shall be in his house.” Again, it out to be warm through charity, clear through faith, firm through constancy in good works just like a castle with defensive arms, Matt.7[:24]: “A wise man that built his house upon a rock.”

¶ Fifth, a house is said

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to be the church militant, 2 Tim. [2:20]: “In a great house there are not only vessels of gold,” etc. In this house one ought to pray because there a prayer is sooner heard. Isai. 56:7]: “I will make them joyful in my house of prayer.” Again, because the gates of heaven are open there through the sacraments, just as a prebend is given by the seal of the pope. Isai. [2:3]: “Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob.” Gen. 28[:17]: “This is no other but the house of God and the gate of heaven.”

¶ Sixth, a house is said to be the virgin, Mary. Wherefore it is sung,[[2]](#endnote-2) The dwelling of a chaste soul. Prov. 9[:1]: “Wisdom has built herself a house.” This house is above others, marvelous in capacity, because[[3]](#endnote-3) He whom the whole world is unable to contain, etc., 2 Paral. 2[:9]: “The house which I desire to build, is to be exceeding great.” Therefore, to this one we ought to run because there is God. Again because of the sublime sanctity, Isai. 2[:2]: “In the last days the house of the Lord shall be prepared.” Again, because it is useful for protection, Psal. [30:3]: “Be thou unto me a God, a protector, and a house of refuge.” Again, the house is said abominable if it is dusty through evil thoughts, if it is filthy through loquacity, if it is disgusting through an evil will, if it is stinking through evil opinion, ruinous through the frequency of sinning; laid bare through ill repute.

1. Antonio, cf. Jacobus de Voragine, *The Golden Legend* 21 (Ryan 1:94): Once when he was rapt in ecstasy, he saw the whole world covered with snares connected one to the other, and exclaimed: “Oh, how can anyone escape these traps.” And he heard a voice say: “Humility!” [↑](#endnote-ref-1)
2. Sacred Office hymn at Lauds on Christmas Day (Verse 4 of “A solis ortus cardine”):

   Domus pudici pectoris

   Templum repente fit Dei.

   Intacta nesciens virum,

   Verbo concepit filium

   The dwelling of a chaste soul  
   Miraculously became a temple of God:  
   Untouched, not knowing a man,  
   By the Word she conceived a son.

   [Domus pudici pectoris (Heinrich Finck) - ChoralWiki (cpdl.org)](https://www.cpdl.org/wiki/index.php/Domus_pudici_pectoris_(Heinrich_Finck)) [↑](#endnote-ref-2)
3. R.R. Dom Prosper Guéranger, *The Liturgical Year: The time after Pentecost*, Volume 3. 2d Ed., Translated from the French by the Rev. Dom Laurence Shepherd. (Worcester: Stanbrook Abbey, 1800), p. 516, citing*Hymnis Completorii in festis B. Marks. Antiphonar. Serum.*1552.

   1 Virgo Dei Genitrix, quem totus non capit orbis:  
   In tua se clausit viscera factus homo.

   2. Vera fides Geniti purgavit crimina mundi:  
   Et tibi virginitas inviolata manet.

   3. Te matrem pietatis, opem te clamitat orbis:  
   Subvenias famulis, 0 benedicta, tuis.

   4. Gloria magna Patri, compar tibi gloria, Nato:  
   Spiritui Sancto gloria magna Deo. Amen.

   O Virgin Mother of God, He whom the whole world is unable to contain, being made Man, enclosed Himself in thy womb.

   The true faith of Christ thy Son hath cleansed away the world's guilt. And to thee, Virginity remains inviolate. [Virgo Dei genitrix - Marian (hymnsandcarolsofchristmas.com)](https://www.hymnsandcarolsofchristmas.com/Hymns_and_Carols/NonEnglish/virgo_dei_genitrix__marian.htm) [↑](#endnote-ref-3)