Worcester F 80 Distinctiones

79 Heavenly Glory (*Gloria celestis*)

Heavenly glory has a priceless value, an inestimable beauty, an insuperable honor. Concerning the first it is said, 1 Cor. 2[:9]: “Eye has not seen neither has it entered into the heart,” etc. For unless they be of immense value, God would not sell it so dearly for his son nor his friends, apostles and martyrs who gave their life for that, 1 Cor. 6[:20]: “You are bought with a great price.”

¶ Concerning the second, Eccli. 43[:20]: “The eye admires the beauty” of the senses, etc. If God conferred so much beauty on natural things, and man on artificial matters, what would God do in the end for his friends, Matt. 6[:30]: “If the grass of the field, which is today, and tomorrow is cast into the oven, God so clothes: how much more you, O you of little faith?”

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¶ Concerning the third, triply it is evident in three ways. Because they were chosen like kings, of their almighty will, according to Anselm,[[1]](#endnote-1) Matt. 25[:33]: “Come, blessed of my Father, possess the kingdom.” Second, they will be like lords because just as it is said in Luke 12[:37]: Christ “will gird himself and will minister unto them.” Third, because they will be like gods, Psal. [81:6]: “I have said: You are gods.” Because certainly it results from the magnitude of love to God who reforms the lover into what is loved, according to Augustine.[[2]](#endnote-2) And according to the Philosopher,[[3]](#endnote-3) everyone is such as he has a beloved. Therefore, if you love the earth you are earth, if you love God you are God.

¶ In heavenly glory there is a fullness of sufficiency without any lack, Psal. [16:15]: “I shall be satisfied when your glory shall appear.”

¶ Second social grace without perturbation because there is the beauty of virgins, the charity of confessors, the gentleness of martyrs, the wisdom of the apostles, the lives of the prophets, the honesty of the patriarchs, the joyful song of the angels, the graciousness of the blessed virgin, the clarity of the most high trinity. Wherefore Bernard,[[4]](#endnote-4) O the heavenly city, the secure dwelling, etc. Third perpetual joy without limits, for then note in his vigor he will not grow weak. In his purity he will not become soiled. In his vigor he will not wither. In his security he will not become afraid, [1] Pet. 1[:3]: “God according to his mercy has regenerated us unto a lively hope,” etc.

1. Anselm [↑](#endnote-ref-1)
2. Augustine, cf. Thomas Aquinas, *Collationes in decem praeceptis* Prooemium: Natura etiam amoris est quod amantem in amatum transformat. [Thomas de Aquino, Collationes in decem praeceptis (corpusthomisticum.org)](https://www.corpusthomisticum.org/cac.html)

    It is also the nature of love that it transforms the lover into what is loved

   Cf. Thomas Aquinas, *Super Apocalypsim “Vox”* cap. 14: quia caritas est transformare amantem in amatum. Unde Augustinus, *talis est quisque, qualis sua dilectio: si terram diligis, terra eris: si Deum diligis, quid dicam? Deus eris?*[Ignotus Auctor, Ignotus Auctor, Expositio super Apocalypsim «Vox», cap. 13-15 (corpusthomisticum.org)](https://www.corpusthomisticum.org/x2a13.html) [↑](#endnote-ref-2)
3. Aristotle, cf. Thomas Aquinas, *Super Sent*., lib. 1 d. 17 q. 1 a. 1 co:  unde quantum bona est tantum habet de caritate. [Thomas de Aquino, Scriptum super Sententiis, lib. 1 d. 9-18 (corpusthomisticum.org)](https://www.corpusthomisticum.org/snp1009.html) [↑](#endnote-ref-3)
4. (Bernardus Claraeuallensis?), *Meditationes piisimae de cognitione humanae conditionis*, 4 (PL 184, col.492C-493A): Civis siquidem erit illius sanctae civitatis, cujus Angeli cives sunt, Deus Pater templum, Filius ejus splendor, Spiritus sanctus charitas. O civitas coelestis! mansio secura, patria fertilis et ampla, totum continens quod delectat: [↑](#endnote-ref-4)