

DE DIUERSITATE ORDINUM.

	Diuisa enim est ordo spiritalis et ordo secularis. Spiritalibus   conuenit ut spiritalem militiam contra Diabolum exerceant, id est ut fideliter Deo semper seruiant et pro populo christiano die noctuque intercedere non desistant. Secularibus autem conuenit ut sint defensores sanctę Dei ęcclesię et propugnatores gregis Christi, quoniam milites Christi armis secularibus uti non debent, ut testimonia multa declarant.	p. 99 5
2 Tm. 2:4	Apostolus quidem dicit, <i>Nemo militans deo, et reliqua</i> . Contrarium itaque omnino est ęcclesiasticis ordinibus post ordinationem redire ad militiam secularem. Et canonum auctoritas docet ut quicumque clericus in bello aut in rixa mortuus fuerit, neque oblatione neque oratione postuletur pro eo; sepultura tamen non priuetur. Multis igitur declaratur exemplis ępiscopum, presbiterum, diaconum, uel monachum arma bellica portare non licere, nisi tantum ea de quibus legitur, <i>In omnibus sumentes scutum fidei, et reliqua</i> . Legitur siquidem in Exodo quod dum pugnaret Iosue aduersum Amalech, Moyses non armis pugnat sed extensis manibus Deum orabat, et uincebat israheliticus populus; ut autem remittebat manus inualescebat Amalech. Unde manifestatur quia non in	10 15
Eph. 6:16 cf. Ex. 17:8-13	<h>asta solummodo et gladio saluat deus, sed potius in assiduis orationibus et ceteris diuinis seruitiis.	20 25
cf. Io. 18:10-1 2; Lc. 22:49-5 1	Sumamus adhuc testimonium. Nam <cum> dominus noster iesus christus pro humano genere crucis uellet subire tormentum et a militibus esset tentus, Petrus euaginato gladio abscidit auriculam Malchi; quam Dominus sanitati restituit, et Petro prohibuit ne postea umquam gladio pugnaret. Et quid nobis rectius quam ut eius imitemur ex <em>plum? Sanctus quoque confessor Martinus, dum a Iuliano apostata iussus fuisset militaria suscipere indumenta, dixit se Christi esse militem et ideo	30 p. 100 35

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Base text: O (Cambridge, Corpus Christi College 190, pp. iii-xii and 1-294, at pp. 99-100)

25 hasta] scripsi asta O 27 nam ... christus] emendavi nam dominus ... christus cum O 33 exempla] scripsi explum O

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non posse pugnare. His exemplariis docentur ecclesiastici non bellicis sed spiritalibus armis pugnare debere, eo auxiliante qui uiuit et regnat in secula seculorum. Amen.

### Translation

#### CONCERNING THE DIFFERENCE BETWEEN THE ORDERS.

The spiritual and secular orders are differentiated. It befits the spiritual orders that they wage spiritual war  
5 against the Devil, that is that they always faithfully serve God and never cease to intercede day and night on behalf of Christian people. On the other hand, it befits the secular orders to be the protectors of God's holy church and the defenders of Christ's flock, for the *milites* of Christ [i.e.  
10 priests] are not permitted to use worldly weapons, as manifold testimony proves.

For instance, the Apostle says, 'No one, being a soldier to God, etc.' (2 Tim. 2:4). It is altogether contrary to ecclesiastical orders to return to worldly military service  
15 after ordination. And the authority of the canons teaches that if any cleric dies in a war or quarrel, neither at oration or the offering shall any prayer be made on his behalf (though he shall not be deprived of a [Christian] burial). Thus by many examples is it proven that no bishop, priest,  
20 deacon or monk is allowed to bear weapons of war, unless they be those concerning which we read, 'In all things taking up the shield of faith, etc.' (Eph. 6:16). Accordingly, we read in Exodus that while Joshua battled against Amalech, Moses was not fighting with weapons but was  
25 praying to God with outstretched arms, and the Israelite people were overcoming; but as he relaxed his arms Amalech grew stronger. By this it is made clear that not through sword and spear alone does God give salvation, but even more through incessant prayer and other divine  
30 service.

We may find yet more testimony. For when our lord Jesus Christ was willing to submit to the torture of the cross on behalf of humankind, and was being arrested by soldiers, Peter drew his sword and cut from Malchus his  
35 ear; this the Lord restored to health, and to Peter he forbid that he should ever afterward fight with a sword. And what

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36 exemplariis] sic O

is more proper for us than that we should imitate his example? Saint Martin the confessor, too, when ordered by Julian the Apostate to don military robes, said that he was a soldier of Christ and so was not able to fight. By these examples are ecclesiastics taught that they ought to fight, not with weapon of war, but with weapons of the spirit, and with the aid of him who lives and rules forever. Amen.