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Présentation de la fiche

Coteb022_f0306

SourceBoite_022-8-chem | Gerson.

LangueFrançais

TypePhotocopie

RelationNumérisation d'un manuscrit original consultable à la BnF, département des Manuscrits, cote NAF 28730

Références éditoriales

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thus is deceived. St. Gregory understood this when he said that the spirit of the prophets is not always under the control of the prophets, or is not clearly understood by them, proving this statement by the words of Nathan who advised David to build a house of God: *Go, do all that is in thy heart: because the Lord is with thee* (2 Kings 7:3). The contrary of which God revealed to Nathan that very night.

9 *V Reflection*: The discernment of spirits by the first method is the one I propose to develop more fully, namely, the norms from Holy Scripture and those proposed by good men well versed in it. For what kind of a norm (insofar as it considers the present struggle for salvation and the common state of souls in this life), can we expect to obtain from those leading evil lives except one that is distorted and unreliable?

10 I have discovered not one, but several treatises, written on this subject by different ones, which it would now be a privilege to have at hand to study carefully during the Sacred Council in which the canonization of saints and the examination of their teachings are being discussed.

11 Of special interest is the case of Bridget (of Sweden), who claims to have enjoyed visions not only of angels, but also of Jesus Christ, Mary, Agnes, and other saints, who talk to her with the familiarity of friends, or as a bridegroom to his bride.

12 Truly there is danger here, either in approving or in disapproving of such writings. For what would be more disgraceful or incongruous for this Sacred Council than to declare that false, imaginary, or foolish visions are true and genuine revelations? On the other hand, to denounce those revelations which are declared authentic in many places and by different peoples, after various and numerous examinations, would pose a threat, perhaps great, of spiritual harm to the Christian religion and the devotion of the faithful.

13 Finally, I fear that some judgment is expressed even



