234 Mercy (*Misericordia*)

Mercy is double: divine and human mercy. The mercy of God gives a remedy against the misery of sin. For he heals the penitent, Wis. 16[:10]: “Your mercy came and healed them.” And Prov. 28[:13]: “He that shall confess, and forsake them,” namely sins, “shall obtain mercy.” The example in the Samaritan, Luke 10[:33].

Second, he repairs the penitent and says just as the rains make fruitful the parched earth, Eccli. 35[:26]: “The mercy … as a cloud of rain in the time of drought.” Therefore, Psal. [50:14]: “Restore unto me the joy of thy salvation.” For through sin I have lost the happiness of conscience, the health of soul, the spirit of grace, the firmness of constancy. For this reason, mercy is to be called upon which having been lost he has restored. Which is figured in the prodigal son, Luke 15[:20]: “Where his father was moved with compassion,” restored him and all necessary things for salvation, because putting on the garment of grace, restoring the clothes of virtues, putting on the ring of glory as a dowry, making lovely with a chaste conversation, rejoicing the conscience with banquets.

Third, mercy supports one sloping toward going backwards just as a column supports a house, Psal. [93:18]: “If I said,” to God in supplication, “My foot is moved,” that is, affected by temptation in laboring, “thy mercy assisted me.” By chance in protecting, but alas because with many ingrates another matter happens at the same time, Isai. 26[:10]: “Let us have pity on the wicked,” frequently remitting sins, “but he will not learn to do justice,” concerning the sin corrupting himself, “in the land of the saints he hath done wicked things,” by accumulating sins, “and he shall not see the glory” for enjoying the highest good. Therefore, Eccli. 5[:5]: “Add not sin upon sin, saying the mercy of the Lord is great.” Justice says it is just that this one of sins be damned, but mercy says [John 3:6]: “It is flesh.” Therefore, it is better that one is reserved for penance, but that one be saved, Psal. [51:10]: “I have hoped in your mercy” Lord, I will not be confounded because I have called you.

Therefore, as one prays, Psal. [142:2, 8]: “Enter not into judgment with your servant,” Lord, but as it follows there, “Cause me to hear thy mercy in the morning,” that is, at the last judgment. Justice says [Luke 14:24]: “None of those men … shall taste of my supper.” Mercy says [Luke 14:21]: “Go out quickly into the streets, and bring in hither.” Eccli. 16[:15]: “All mercy shall make a place for every man according to the merit of his works.” Justice says that of the Psal. [9:18]: “The wicked shall be turned into hell.” Mercy says,[[1]](#endnote-1) From the gates of hell, deliver, O Lord, their souls, Psal. [56:4-5]: “God has sent his mercy and his truth, and he has delivered my soul from the midst of the young lions.”

Again, that is, namely, mercy for man to acquire the good. For with a triple law something coincides for man by trading, labor, and meditation. In these three ways mercy makes the good to go over into the domain of man.

¶ For it is mercy, the wiser market woman in the market places of this world, because it turns mud into gold, the temporal into the eternal, Eccli. 29[:1]: “He that shows mercy, lends to his neighbor.” Also, not just the one who lends to his neighbor, but also the one who lends himself to God, who has mercy on the poor and thus makes himself a debtor of the Lord and a servant to man.

Again, mercy is a marvelous country woman in the fields of this world because she sows in a barren field and among the poor and reaps abundantly, Luke 14[:12-13]: “When you make a dinner call the poor,” etc. And Tob. 4[:8-9]: “According to your ability be merciful. If you have much give abundantly.”

Again, mercy is the more secure medicine, for it has letters patent written in the blood of Christ concerning the penny looked for in the gospel, Matt. 5[:7]: “Blessed are the merciful: for they shall obtain mercy.” And Prov. 14[:22]: “Mercy and truth prepare good things,” namely, glory and grace.

Second, divine mercy drives away evil, for it is a triple evil disturbing man, namely, fault, penalty, and temptation. Certainly, mercy placates the fault of purgatory just as injury is placated by gifts, Prov. 16[:6]: “By mercy and truth iniquity is redeemed.”

Second, namely to the revelation of the punishment. For it is just that he who lessens the punishment of another because of God that his own punishment be lessened, Dan. 4[:24]: “Redeem your sins with alms.” Matt. 18[:33]: “Should you not then have had compassion also on your fellow servant, even as I had compassion on you?”

Third, namely for the victory over temptation just as also food which the hand reaches to the mouth, namely to the hand. Just as alms, which man gives to the poor, namely they give, Eccli. 12[:4]: “Give to the merciful and uphold not the sinner,” and the mouth of man chewing while he transmits food from other members and produces for them and for himself. For if these are wanting those and he himself is wanting, Eccli. 29[:13]: “Lose your money for your brother and your friend.” Wherefore Ambrose,[[2]](#endnote-2) nothing is so fitting according to nature, than to help the companion of nature. [Eccli. 29:13]: “And hide it not under a stone” in preaching as that one did who wrote on a certain stone: “it is here.” And another stole the stone, did not replace it, and it resulted “it is not here.” It follows, place your treasure as the highest precept, that is, in works of mercy, just as the highest commanded and it will produce more for you or as an aid. Wherefore Augustine,[[3]](#endnote-3) if you have money, give it out. For in giving money, you increase justice. Wherefore Tob. 12[:8]: “Prayer is good with fasting and alms.”

¶ Again, it is just that he who in his perpetuity prolongs his life for God and the poor because of God prolongs his life in his perpetuity, Matt. 25[:35]: “For I was hungry, and you gave me to eat.”

¶ Again, mercy and truth, grace and justice concerning human kind run together from the casting out of Adam up to the coming of Christ.

Second, from the coming of Christ up to the day of judgment, and third in this final judgment and in succession. But in the first concourse justice prevailed, in the second mercy, but in the third both prevailed by their chance.

¶ Again, this would be easier to wonder at the stars of heaven, the fish of the sea, the leaves of the forest than the mercy of God, because according to the Psal. [144:9]: “His tender mercies are over all his works.” For he receives contrite sinners of every sort to divine forgiveness. For example [Isai. 23:15] concerning the harlot of Tyre, [Acts 9:3] concerning Paul, [Luke 7:36] concerning the Magdalene, [Luke 23:43] concerning the thief.

Again, the same, whatever sort of justice leads you to penance. Neither the quality of the sin, nor the enormity of life, nor the brevity of time excludes you from forgiveness so long as there is true contrition of heart.

Again, O good Jesus, you were not frightened of the thief confessing [Luke 23:43], nor of the crying sinner [Luke 7:44], nor of the praying Canaanite [Matt. 15:22], nor of the woman taken in adultery [John 8:3], nor of the annoying Peter [Matt. 26:75], nor of the persecuting Paul [Acts 9:7], how therefore would I despair of your mercy.

Again, Augustine, *De spiritu et anima*,[[4]](#endnote-4) it seems that God gives the sinner pardon more slowly, how the sinner himself accepts the pardon. How the compassion of the Lord crucifies the wretched, how his compassion is upon the wretched. Wherefore Anselm says,[[5]](#endnote-5) we do injury to divine mercy, if in our misery whatever we despair of the mercy of God. When you sin, you take away your goodness from yourself. Wherefore Augustine,[[6]](#endnote-6) like a spark of fire in the middle of the sea, so all your malice to the goodness of God.

Again, Augustine, in the book *De penitentia*, c. 5,[[7]](#endnote-7) I am baptized in Christ, I am cleaned from every wrong, but by chance I may return to the vomit. Where from his spirit, where will I go except by repenting to his mercy. For no one rightly flees from him, unless to him, from his severity to his goodness.

Third, in the book *Declamationes*, the first chapter,[[8]](#endnote-8) it is said that there was a law among the Romans that a blind man should receive a thousand denarii from the public (treasury). Wherefore ten youths, when they had consumed their goods, drew lots among themselves that the name of the one drawn from the pact should be blinded so that thus he might accept a thousand denarii. He was denied. Because the intention of the law was not that men blind themselves. Rather then such a law should be abrogated. Because if thus a thousand men blind themselves, so that thus they could receive. The republic consoles the debilitated, it does not buy. Thus, to the next, the mercy of God does not assist that one who sins voluntarily, but he who is detained mute, Heb. 10[:26]: “For if we sin willfully after having the knowledge of the truth, there is now left no sacrifice for sins.” Here Augustine asks in his first of the *Soliloquia* c. 9.[[9]](#endnote-9) Wherefore is it that God desires to save the evil when he himself is the highest just entity. And he responded although God is the highest just entity and the highest good, however he would be less good if were not good to any evil man. Certainly, he is better who is good and good to the evil, than he who is good to the good only. According to Aristotle, in the second book of the *Rhetoric*,[[10]](#endnote-10) there are four things which provoke a man to being merciful, namely, figure, voice, clothing, and hypocrisy. All these things the brothers of Joseph seemed to express when they sought mercy for that sin committed against him [Gen. 37:31-35].

¶ However, it is to be known here that certain ones are the corporal works of mercy and certain ones are spiritual, for which God will reward in the day of judgment as is evident in Matt. 25[:31-45]. Which are noted in this verse:[[11]](#endnote-11) visit, clothe, give drink, give food, ransom, cover, collect, bury which are expressed in Tob. 1[:19]. The other seven spiritual works are noted in this verse: counsel, chastise, comfort, give back, bear, pray, of which three are treated in [1] Thes. 5[:13]. The other four in different places.

Concerning alms to the poor see more above, c. [122] Alms (*Elemosina*) and below c. [278] Poverty (*Paupertas*).

Wherefore Prov. 14[:21]: “He that shows mercy to the poor, shall be blessed. He that believes in the Lord, loves mercy.” For he who believes another as one who is faithful lends to him, but Prov. 19[:17]: “He that hath mercy on the poor, lends to the Lord.” [Augustine], homily 15, *De verbis Domini*,[[12]](#endnote-12) concerning a little mercy, a great abundance is born. Fertile is the field of the poor, quickly it yields fruit. The way to heaven is the poor man. If you do not wish to go astray, begin to bestow alms. Wherefore James of Ravenna,[[13]](#endnote-13) fasting without mercy is not truth, “they have [not] met each other,” [Psal. 84:11]. Just as the foot is ordained to walking, so the hand to giving.

¶ The best purgation of corrupt blood is through the arm, so the purgation of sins is through alms, Eccli. 7[:33-36]: “Purify yourself with your arms,” and “Give them their portion, as it is commanded to you,” and it follows, “And stretch out your hand to the poor.”

¶ Again,[[14]](#endnote-14) mercy can be said to be the internal compassion of Christ, which is both greater, and is better than his passion from which it can be deduced that the cross of Christ was double. Namely, the exterior was of wood, the interior gold, the exterior was of the passion and penance, the interior was of compassion and mercy. Therefore, it is said in 1 John 3[:16]: Christ would rather “lay down his life for us” than his flesh.

¶ Again,[[15]](#endnote-15) mercy can be said to be the greatest lesson of Christ, because concerning it he will examine most in the end his scholars “I was hungry, and you gave me not to eat,” Matt. 25[:42]. The truants who do not know this lesson well will be whipped, James 2[:13]: “Judgment without mercy to him that has not done mercy.”

Third,[[16]](#endnote-16) mercy is the best anointing of Christ.

¶ For, since the anointing becomes triple according to Bernard, *Super Cantica* 8,[[17]](#endnote-17) contrition which is born from the remembrance of sins, devotion which is made from the remembrance of divine benefits, and compassion which is constructed from the consideration of the other’s suffering. This last which is of compassion excels, by which the head of intention ought to be anointed, Matt. 6[:17]: “Anoint your head,” the feet of feeling anointed with oil, Luke 7[:46]: “Mary anointed the feet of Jesus,” the hand of working, Can. 5[:5]: “My hands dropped with myrrh.”

¶ Again,[[18]](#endnote-18) mercy converses becomingly, negotiates prudently, and rewards abundantly. Christ taught this commerce, Matt. 19[:21]: “Go sell all that you have, and give to the poor.” In this negotiation God permits himself as if to be deceived for that chalice by which chilling refreshment he gives one burning for eternal pleasure, Ose. 11[:12]: “Ephraim has compassed me about with denials.”

¶ Again,[[19]](#endnote-19) two virtues are abundantly remunerated, charity and mercy. For charity makes other goods its own goods, Psal. [118:63]: “I am a partaker.” Mercy makes other evils its own evils, 2 Cor. 1[:7]: “As you are partakers of the sufferings,” so also of consolations. For this is the law of the faithful merchants who were participants. They who are in damnation thus and in wealth three things move to mercy: conformity to nature, Matt. [23:8]: “All you are brethren.”

Second, one’s own necessity, Psal. 138[:23]: from you yourself “know” what things of yours are Christ’s.

Third,[[20]](#endnote-20) the unity of Christ and his members, for Matt. 25[:40] it is said that “As long as you did it to one of these my least brethren, you did it to me.”

¶ However,[[21]](#endnote-21) it is to be known that there are seven corporal works of mercy, namely, to feed the hungry, to cloth the naked, to shelter the homeless, to visit the sick, to ransom the captive which six are placed in Matt. 25[:31-46]. The seventh which is to bury the dead is placed in Tob. 2[:4-9]. The seven spiritual works are these: to forgive the sinners, to admonish sinners, to pray for the departed, to instruct the ignorant, to counsel the doubtful, to comfort the afflicted, to bear wrongs patiently, Apo. 1[:13, 16]: “In the midst of the seven golden candlesticks, the Son of man … And he had in his right hand seven stars.”

The verses above treat concerning these seven works.

Again, mercy liberates from sin by loosening the bonds of guilt, it enriches the one empty of merit by giving the gifts of grace, it makes happy the one without reward by leading to the joys of life. Concerning the first, Prov. 16[:6]: “By mercy and truth iniquity is redeemed.” The good conjunction of truth and mercy.

¶ For through the truth of penitence fault is purged. Through the mercy of alms, the penalty is dismissed. Therefore, it is said in Dan. 4[:24]: “Redeem your sins with alms.”

Concerning the second, Prov. 19[:17]: “He that has mercy on the poor, lends to the Lord.

Note here concerning the six works of mercy as it was said above.

Concerning the third, Prov. [22:9]: “He that is inclined to mercy shall be blessed.” Namely by that blessing which is said in Matt. 5[:7]: “Blessed are the merciful, for they shall obtain mercy.”

Note here that almost all the final discussion will be concerning mercy not shown.

Again, how much is the mercy of God I do not know how to say, but I know it is great. For Christ while still an infant called from the ends of the earth the magi, after these the publicans, after which the prostitute, and at last the thief. Therefore, if you are impious look to the publican, if you are unclean the prostitute, and if homicidal look to the thief.

Again, the mercy of God toward us appears most powerful in three ways: in the instance of unappreciated calling, in the tolerance of inductive expectation, and clemency received ungraciously. Concerning the first, Matt. 9[:13]: “I will have mercy and not sacrifice.”

Again, according to Gregory in his *Homily*,[[22]](#endnote-22) we should be ashamed of mercy, if we do not wish to be afraid of his justice. Because so much the more he is contemned by improbity, so much the more the one contemned does not deign to call.

¶ Concerning the second, Lam. 3[:22]: “The mercies of the Lord,” are many that “we are not consumed.” Man sinning is diminished by God his creator because immediately he would be worthy of total consumption. But if God would immediately punish the sinner, afterwards he would not have anyone that he might spare. Therefore, brothers we shoulder the defects of others by the example of Christ in word and deed not immediately breaking mercy by summoning vengeance.

Concerning the third, the example in the prodigal son, Luke 15[:20]: “His father saw him, and was moved with compassion, and running to him fell upon his neck.” Behold here that the father because of the foulness of the sinner did not dismiss the society of the one returning. Rather, as a sign of the perfect reconciliation he commanded a ring be given, that is, a consideration of benevolence, the gift of domestic animals, that is, grave in affections, to be clothed in purple, that is, to be restored to innocence. Wherefore it is very notable here that this one returning seems to have repented driven by a certain necessity and however his penitence seems acceptable because of what Augustine[[23]](#endnote-23) and even Bernard says,[[24]](#endnote-24) that whatever necessity forces the sinner to penitence, not the quality of the fault, not the enormity of life, nor the extremity of fortune excludes from forgiveness if there was perfect deliberation of the will. Therefore, the Apostle says, Eph. 4[:32]: “And be to another merciful, forgiving one another, even as Christ.”

1. Cf. Officium Pro Defunctis: Ad Vesperas: V: A porta inferi. R: Erue Domine animas eorum. [↑](#endnote-ref-1)
2. Ambrose, *Exposition Evangelii Secundum Lucam* 7.84 (PL 15:1720): nihil enim tam secundum naturam, quam juvare consortem naturae. [↑](#endnote-ref-2)
3. Augustine, *Sermo de diversis* 3.3 (PL 38:410): Habes pecuniam, eroga. Erogando pecuniam, auges justitiam. [↑](#endnote-ref-3)
4. Augustine, *De spiritu et anima*, 6 (PL 40:784): Tardius siquidem ei videtur peccatori veniam dare, quam ipsi peccatori accipere. Sic enim festinat absolvere reum a tormento conscientiae suae, quasi plus eum cruciet compassio miseri, quam ipsum miserum compassio sui. [↑](#endnote-ref-4)
5. Anselm, cf. Hugh of St. Victor, *Elucidationes variae in Scripturam moraliter* 74 (PL 177:509): Injuriam misericordiae facimus, si in qualicunque miseria nostra ex ipsa misericordia desperamus. Quando peccas, tollis tibi bonitatem tuam. [↑](#endnote-ref-5)
6. Augustine, cf. Kristen Leigh Allen, *SICUT SCINTILLA IGNIS IN MEDIO MARIS*: THEOLOGICAL DESPAIR IN THE WORKS OF ISIDORE OF SEVILLE, HROTSVIT OF GANDERSHEIM AND DANTE ALIGHIERI. Doctor of Philosophy, 2009. Graduate Centre for Medieval Studies, University of Toronto. [↑](#endnote-ref-6)
7. Augustine, *Sermones ad populum, De diversis* 351.5.12 (PL 39:1548): Sed ego jam baptizatus sum in Christo, a quo omnia mihi peccata praeterita dimissa sunt; vilis factus sum nimis iterans vias meas, et canis horribilis oculis Dei, conversus ad vomitum suum. Quo abibo a spiritu ejus? et a facie ejus quo fugiam? Quo, frater, nisi ad ejus misericordiam poenitendo, cujus potestatem peccando contempseras? Nemo enim recte fugit ab illo, nisi ad illum, ab ejus severitate ad ejus bonitatem. [↑](#endnote-ref-7)
8. Seneca the elder, *Controversiae* 3.1 (LCL 463:392-394): Caecus de publico mille denarios accipiat.

   Decem adulescentes, cum bona comedissent, sortiti sunt ut cuius nomen exisset ex pacto excaecaretur et ita acciperet mille denarios. Exiit sors cuiusdam; excaecatus est. Petit mille denarios. Negantur.

   Hi sunt oculi quos timuistis, mariti. O legem, si excaecat homines, abrogandam! Mille denarios nulli res publica dat nisi qui invitus accipit. Dic nunc: miserere; hoc, cum excaecareris, non dixisti. Res publica debilitatem consolatur, non emit. Consumptis patrimoniis membra conferunt. Utilius est rei publicae unum caecum repelli quam novem fieri. Non solus a vobis petit alimenta, sed primus. Alam qui propter debilitatem alitur, non alam qui propter alimenta debilitatur. Sic fit, ubi homines maiorem vitae partem in tenebris agunt, ut novissime solem quasi supervacuum fastidiant.

   A blind man shall receive a thousand denarii from the state.

   Ten youths, having eaten up their estates, drew lots on the understanding that the one whose name came out should be blinded and so receive a thousand denarii. The lot for one of them came out, and he was blinded. He asks for a thousand denarii; they are refused.

   Against the youth: These are the eyes you feared, husbands.—What a law! It deserves to be annulled if it causes men to be blind!—The state gives a thousand denarii to no-one who is not sorry to receive them.—Say now: “pity me”—you did not say that when you were being blinded.—The state consoles a man for disability—it doesn’t purchase it.—Having eaten up their estates, they pay contributions in limbs.—It is more expedient for the state that one blind man should be rebuffed than that nine men should be blinded. He is not the only one who seeks support from you—merely the first.—I will feed the man who is being fed because of his disability, not the man who gets disabled to be given food.—So it is that, when men spend the greater part of their lives in darkness, they end up despising the daylight as unnecessary. [↑](#endnote-ref-8)
9. Cf. Augustine, *Manuale* 32 (PL 40:965): si es totus justus et summe justus? An quia bonitas tua est incomprehensibilis, et latet in luce inaccessibili, quam inhabitas? Vere in altissimo et secretissimo bonitatis tuae profundo latet fons, unde manat fluvius misericordiae tuae. Nam cum totus et summe justus sis, tamen idcirco malis etiam benignus es, quia totus et summe bonus es. Minus namque bonus esses, si nulli malo esses benignus. Melior est enim qui et bonis simul et malis bonus est, quam qui bonis tantum bonus est. Et melior est qui malis et parcendo et puniendo bonus est, quam qui puniendo tantum. [↑](#endnote-ref-9)
10. Aristotle, cf. Thomas Aquinas, Summa Theologica IIa-Iiae, q. 30 art. 1 Respondeo: Sic igitur motivum misericordiae est, tanquam ad miseriam pertinens, primo quidem illud quod contrariatur appetitui naturali volentis, scilicet mala corruptiva et contristantia, quorum contraria homines naturaliter appetunt. Unde philosophus dicit, in II Rhet., quod misericordia est tristitia quaedam super apparenti malo corruptivo vel contristativo. Secundo, huiusmodi magis efficiuntur ad misericordiam provocantia si sint contra voluntatem electionis. Unde et philosophus ibidem dicit quod illa mala sunt miserabilia quorum fortuna est causa, puta cum aliquod malum eveniat unde sperabatur bonum. Tertio autem, sunt adhuc magis miserabilia si sunt contra totam voluntatem, puta si aliquis semper sectatus est bona et eveniunt ei mala. Et ideo philosophus dicit, in eodem libro, quod misericordia maxime est super malis eius qui indignus patitur. [↑](#endnote-ref-10)
11. Cf. Thomas Aquina, *Summa Theologica* IIª-IIae q. 32 a. 2 arg. 1: Ponuntur enim septem eleemosynae corporales, scilicet pascere esurientem, potare sitientem, vestire nudum, recolligere hospitem, visitare infirmum, redimere captivum, et sepelire mortuum; quae in hoc versu continentur, visito, poto, cibo, redimo, tego, colligo, condo. Ponuntur etiam aliae septem eleemosynae spirituales, scilicet docere ignorantem, consulere dubitanti, consolari tristem, corrigere peccantem, remittere offendenti, portare onerosos et graves, et pro omnibus orare; quae etiam in hoc versu continentur, consule, castiga, solare, remitte, fer, ora. [↑](#endnote-ref-11)
12. Augustine, *Sermo ad populum* 367.3.3 (PL 39:1651-1652): De [Col.1652] misericordia ejus parva, magna nascitur copia. Fecundus est ager pauperum, cito reddit dominantibus fructum. Via coeli est pauper, per quam venitur ad Patrem. Incipe ergo erogare, si non vis errare. [↑](#endnote-ref-12)
13. James of Ravenna, cf. Peter Chrysologus of Ravenna, *Sermo* 8 (PL 52:210): Jejunium sine misericordia non est veritas, sed figura: ubi autem misericordia, ibi et veritas: probante propheta, cum dicit: Misericordia et veritas obviaverunt sibi(Psal. LXXXIV, 11). [↑](#endnote-ref-13)
14. Cf. William de Lancea, *Diaetae Salutis* 7.4 (8:320a): Primo ergo notandæ sunt ejus figurales comparationes. Unde nota, quod misericordia est interna Christi passio, prima Christi lectio, et optima Christi unctio. Primo ergo misericordia est interna Christi passio, id est, compassio, quæ melior est et major fuit, quam aliqua passio. Unde nota, quod duplex fuit crux Christi, scilicet exterior, quæ fuit lignea; et interior, quæ fuit aurea. Exterior fuit passionis et pænitentiae, interior fuit compassionis et misericordiæ. Ideo Christus dicitur pro nobis animam posuisse, prius quam carnem. Unde dicitur in *Joannę Christus pro nobis animam suam posuit nos debemus pro fratribus animam ponere*. ... [↑](#endnote-ref-14)
15. Cf. William de Lancea, *Diaetae Salutis* 7.4 (8:320a): Secundo, misericordia est summa Christi lectio, ut dicit Amrosius. In signum hujus, Christus in hac lectione prae caeteris 0065aminabit s cholares suos in die districti judicii, didens: *Esurivi, et non dedistis mihi manducqare*, etc. Dyscoli, qui nesciunt hujus lectionis, scilicet misericordiae versiculum, in aeternum sentient sine pietate flabgellum, qui dicit Jacobus: *Judicium sine misericordia fiet illi, qui non fecit misericordiam.* [↑](#endnote-ref-15)
16. Cf. William de Lancea, *Diaetae Salutis* 7.4 (8:320a-b): Tertio, misericordia est optima Christi unctio. Nam cum sit triplex unguentum, scilicet contritionis et devotionis et compassionis; unguentum compassionis optimum est, ut dicit Bernardus: Bonum est, inquit, unguentum, quod de recordatione peccatorum nascitur; melius, quod ex devotione conficitur; porro utrumque vincit compassio charitatis vel pietatis. Et nota, quod isto unguento deberent tria perungi, scilicet caput, id est, intentio; pedes, id est, affectio; manus, id est, operatio: quia in his tribus scilicet intentione, affectione et operatione, debet præcipue relucere. De unctione capitis dicitur in *Matthæo: Unge caput tuum*. De unctione pedum dicitur in Luca quod Maria unxit pedes Jesu. De unctione manuum dicitur in *Canticis: Manus mece stillaverunt myrrham et digiti mei pleni myrrha probatissima.* [↑](#endnote-ref-16)
17. Bernard, *Sermones in Cantica Canticorum* 12.10 (PL 183:832-833): Bonum tamen contritionis unguentum, quod [Col.0833A] de recordatione peccatorum conficitur, mittiturque in pedes Domini; quia cor contritum et humiliatum Deus non despiciet (Psal. L, 19). Caeterum longe melius esse arbitror id quod dicitur devotionis, factum de recordatione beneficiorum Dei; quippe quod et capiti idoneum reputatur, ita ut perhibeat de ipso Deus: Sacrificium laudis honorificabit me (Psal. XLIX, 23). Porro utrumque vincit unctio pietatis, quae de respectu miserorum fit, et per universum Christi corpus diffunditur. Corpus dico, non illud crucifixum, sed quod illius acquisitum est passione. Optimum revera unguentum, in cujus comparatione caetera nec respicere se ostendit, [↑](#endnote-ref-17)
18. Cf. William de Lancea, *Diaetae Salutis* 7.4 (8:320b-321a): Item nota, quod misericordia decenter conversatur, prudenter negotiatur, et abundanter remuneratur. ... Hanc negotiationem docuit summus mercator, scilicet Christus: *Vade et vende omnia quae possides, et da pauperibus*. ... et quodam modo circumvenit Deum in sua negotiatione, quia pro calice aquae frigidae recipit torrentem voluptatis aeternae. Unde dicit Augustinus: “Praebe tectum, et accipe coelum.” It ideo dicitur in *Osea: Circumdedit me in negotiatione sua Ephraim*. [↑](#endnote-ref-18)
19. Cf. William de Lancea, *Diaetae Salutis* 7.4 (8:321a): Tertio, misericordia abundanter remuneratur. Unde nota, quod duæ virtutes valde copiosæ et plenæ veniunt ad judicium propter quod recipiunt salarium valde copiosum, scilicet charitas misericordia. Charitas enim aliena bona facit sua, juxta illud Psalmi: *Particeps ego sum om nium timentium te*, etc. Misericordia facit aliena mala sua, juxta illud: *Sicut socii estis passionum ita et consolationum.* Hæc est enim lex fidelium mercatorum, scilicet, sicut sunt socii in damno, ita sunt socii in lucro. [↑](#endnote-ref-19)
20. Cf. William de Lancea, *Diaetae Salutis* 7.4 (8:322a): Tertium motivum pietatis est Christi et membrorum suorum, scilicet pauperum, amor et unitas: adeo namque Christus afficitur ad amorem pauperum, quod quidquid fit eis, reputat sibi factum; quia dicitur in *Matthaeo: Quod uni ex minimis meis fecistis*, etc. [↑](#endnote-ref-20)
21. Cf. William de Lancea, *Diaetae Salutis* 7.4 (8:322a): Et notandum, quod septem sunt opera misericordiæ corporalia, et septem spiritualia. Corporalia sunt ista: nempe esurientem pascere, sitientem potare, nudum vestire, hospitem colligere, infirmum visitare, vinctum liberare, et mortuum sepelire. Septem spiritualia sunt peccata dimittere, peccantem corrigere, pro peccante orare, ignorantem instruere, hæsitantem consulere vel confirmare, lugentibus consolationem præbere, et ad omnes cordis compassionem habere. Sex de istis numerantur in *Matthæo;* septima in *Tobia.* Et in figura horum dicitur in *Apocalypsi* quod filio hominis erat in medio septem candelabrorum aureorum, et habebat in dextera sua septem stellas. [↑](#endnote-ref-21)
22. Gregory, *Regulae Pastoralis* 3.28 (PL 77:105): Debemus igitur pietatem vocantis erubescere, si justitiam nolumus formidare; quia tanto graviori improbitate contemnitur, quanto et contemptus adhuc vocare non dedignatur. [↑](#endnote-ref-22)
23. Augustine, cf. Ernaldus Bonaevallis, *Operibus Christi* 6 (PL 189:1648-1649): et quaecunque necessitas cogat ad poenitudinem, nec quantitas criminis, nec brevitas temporis, nec borae extremitas, nec vitae enormitas (si vera contritio, si pura fuerit voluptatum mutatio) excludit a veniat sed in amplitudine sinus sui mater charitas prodigos suscipit revertentes, et, velit nolit Novatus haereticus, omni tempore Dei gratia recipit poenitentes. [↑](#endnote-ref-23)
24. Bernard, cf. Ernaldus Bonaevallis, *Operibus Christi* 6 (PL 189:1648-1649): et quaecunque necessitas cogat ad poenitudinem, nec quantitas criminis, nec brevitas temporis, nec borae extremitas, nec vitae enormitas (si vera contritio, si pura fuerit voluptatum mutatio) excludit a veniat sed in amplitudine sinus sui mater charitas prodigos suscipit revertentes, et, velit nolit Novatus haereticus, omni tempore Dei gratia recipit poenitentes. [↑](#endnote-ref-24)