280 Sin, To commit a sin (*Peccatum, Peccare*)

In three ways a sin is committed:[[1]](#endnote-1) from infirmity or impotency, sometimes from ignorance, and sometimes from malice.

In the first way, Peter sinned by denying [John 18:17], and David by committing adultery and homicide, [2 Reg. 11:4, 21]. Wherefore Bernard,[[2]](#endnote-2) concerning love, [1] John [3:9] says, “Whosoever is born of God, does not commit sin.” Rather the Father, than that he did it. Therefore, he cannot persevere in sin.

Again,[[3]](#endnote-3) Peter in sinning, did not lose charity. Because he sinned rather in truth, than in charity, when he was not being himself, he lied in his mouth, of which the whole was in his heart. Thus, David when he sinned, did not lose charity, but charity in that extent he was amazed at the vehemence of the blow of temptation. And that lethargy of charity awakened to the prophetic rebuke when he would say [2 Reg. 12:13]: “I have sinned against the Lord.” And continually he heard, the Lord transferred from you your sin. This is Bernard. Anselm touches on the cause of this saying in the book, *De similitudinibus*,[[4]](#endnote-4) who says that, not often is the work of virtue or vice put in motion, this virtue or vice properly is said to be retained. For then properly they are retained only when they are handled through custom.

¶ Concerning the sin of David, Augustine speaks in the book *De penitentia*,[[5]](#endnote-5) O the three syllables which have opened the gates of paradise. For there is no quantity of crime, nor brevity of time, nor enormity of life, so that the extremity of the hour excludes from forgiveness. So pure was the imitation of the will, this was evident in the prodigal son, Luke 15[:21] who returning said, “Father, I have sinned,” etc., and immediately the father kissed him, and put a robe on him, giving him a ring. So, God gives the penitent a kiss in sign of the full reconciliation, arrays him with the robe of honest association, and gives him the ring of the lost faith.

¶ But why is it that Saul after his sin, 1 Kings 15[:24], was rebuked by Samuel. Although he said, “I have sinned,” however he did not hear that his sin was dismissed.

¶ To this it is responded, Augustine, book 22, *Contra Faustum*,[[6]](#endnote-6) God is not a favorer of persons, but in a similar voice he heard dissimilar senses. In this way he said as a philosopher, “I have sinned,” but in vain and not truly repenting.

¶ Secondly, it is sinned through ignorance of disposition, namely, wickedness not from ignorance of absolute knowledge. So sinned the blessed Paul, an external emulator of paternal traditions, 1 Tim. 1[:13]: “But I obtained the mercy of God, because I did it ignorantly in unbelief.” Wherefore Bernard, *Super cantica*, sermon 37,[[7]](#endnote-7) concerning your ignorance, pride came into you, it showed your ignorance to you. When a better than you are, deceived and deceiver, your thought is lying to you.

Again, Chrysostom in *Imperfectum*, homily 41,[[8]](#endnote-8) there can be no excuse of condemnation, ignorance of the truth, in which there was the facility of finding out, if the will of seeking was present.

¶ For if truth is life and the health of those knowing themselves, one ought to be sought more than to seek. Wherefore about the philosopher who said, Exod. 5[:2]: “I know not the Lord.” He is not excused through ignorance, because Moses and Aaron were available to him who taught him sufficiently.

Again, Abimelech, Gen. 20[:4] did he not say, “Lord, will you slay a nation, that is ignorant and just?” When he feared because of the wife of Abraham. But this ignorance did not excuse him entirely, although in as much as hearing even that she was Abraham’s sister, he should have inquired whether she was his wife.

¶ Third, it is sought out of malice, about which, 1 Kings 12[:25] Samuel said to his people, “If you will still do wickedly: both you and your king shall perish.” In other sins forgiveness is easier, and therefore such sinners are to some extent to be tolerated. So, Jerusalem sinned, Lam. 1[:8]: “Jerusalem has grievously sinned, therefore is she become unstable.”

¶ Behold that here he doubles sin because of the gravity of sin in fact and in measure. Similarly, we see in hand that some are harmful but from infirmity, as the dove which ate standing grain and befouled the house with its dung. Some are harmful as if from ignorance, as the hens overturning grain and straw. Some are harmful as if from malice as ravens and jackdaws that carry away things and conceal them although they do not profit them. The first two kinds are tolerated, but the third is destroyed by men as much as they can. So, in the proposition, Gen. 6[:5, 7] it is said, “God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil … I will destroy man,” he said, “whom I have created.” For whichever producers of these sins there ought to be a penalty as if a fault. Lest the fault be considered small, if it is ended with that penalty, according to Augustine, *Super Joannem*, sermon 104.[[9]](#endnote-9) To these things Gregory says, *Super Ezechielem*, first part, homily 11,[[10]](#endnote-10) he who expects to be a sinner for a long time that he might return, he wagers not on the returning and the scorning up to where he heavily pawns himself. Sin certainly is not destroyed through penance, either sin is the cause of sin or sin is the penalty of sin, for example, sin that is of penance lamentably does not destroy sin. Sin is also the cause of subsequent sin because it arises from this. Wherefore the soul of the sinner is obliged to a higher. We put before the eyes something pious. The king of our neighbor desires a thing because it is open, neither openly nor does he dare by theft, he takes it. But put in the accusation of theft, he denies this taking in an oath. The desiring of this one was a sin, and with the subsequent theft he was also a thief, and it is a sin and the penalty of the preceding sin of concupiscence, and not in purity, with the following he will be punished.

¶ Again, Augustine, *Epistola* nine,[[11]](#endnote-11) let us not tie up our sins however small. For just as a strong wave overwhelms a ship, so wetness pouring in by drops through the ruins, unless it is cared for, does that same thing. The same Augustine, *Epistola* 86,[[12]](#endnote-12) what does it matter whether lead is in one mass, or sand is of many grains, but the composite presses down. There are minute sins, but from many drops a river is filled. Therefore Eccli. 19[:1]: “He that contemns small things,” shall drown. Wherefore Jerome in *Epistola ad Celanam*,[[13]](#endnote-13) I don’t know if we can say that any sin is light that is admitted into the contempt of God. Therefore, sins are to be avoided because of many things.

First, because they are unclean, Isai. 64[:5-6]: “We have sinned … And we are all become as one unclean.”

Second, because they are penurious, Jerome, 5,[[14]](#endnote-14) your sins have prohibited the good from you.

¶ Third, because they are dark, Soph. 1[:17]: “They shall walk like blind men, because they have sinned against the Lord.”

Fourth, because they are sumptuous, Eccle. 9[:18]: “He that shall offend in one, shall lose many good things.”

Fifth, because they are damnable, Rom. 6[:23]: “The wages of sin is death.”

¶ Again, sin is to be avoided particularly because of three. Because it is a deformity hateful to God, an iniquity friendly to the devil, an infirmity of the world and well known to man.

Concerning the first, it is said in Wis. 14[:9]: “The wicked and his wickedness are hateful alike.” For God made nothing of those who to such an extent that God has often because of sin almost scattered all their works which he had made, that is, the world by “the flood” Gen. 7[:17]. Other kings in hate of their enemies depopulate their lands, but not their own land. But God scattered his own land because sin had entered it. For God knew that sin is a spiritual poison quickly diffusing itself through the whole surroundings.

¶ Again,[[15]](#endnote-15) God not only hates sin itself, but also anything that sin touches. When the danger is on the sea, the liquid of containers is poured out, but the precious containers are saved. But God not only pours out the sin, but also the containers of sins into the sea of hell, that is, the souls made to his image and redeemed by his blood.

Again, because of taking away sin God promised this Son to be killed, Isai. 53[:8]: “For the wickedness of my people have I struck him.” But no one is found hating his enemy so much. If therefore God because of nothing else hates the devil, rather also because of sin God will be taken away by man, Isai. [59:2]: “Your iniquities have divided between you and your God.”

¶ Also because during sin God cannot by placated by any service, Matt. 5[:24]: “Leave there your offering before the altar and go first to be reconciled to your brother.”

Again,[[16]](#endnote-16) from the beginning God put to flight sin from heaven, afterwards he personally descended that he might put it to flight then from the world, finally in the end he drove it into hell, Mich. 7[:19]: “He will cast all our sins into the bottom of the sea.”

Again, sin displeases the angels. The example in the *Vitae patrum*,[[17]](#endnote-17) concerning the angel who because of the body of the dead did not cover his nostrils, but because of the stink of a certain lascivious youth he could not sustain it. Wherefore Anselm in his *Meditationibus*,[[18]](#endnote-18) more tolerably smells the stink of a dog before men than the soul of a sinner before angels.

¶ Second,[[19]](#endnote-19) sin is a friendly iniquity to the devil whose sign is what he is in evil, he is other from God, Gen. 14[:21]: “Give me the persons, and the rest take to thyself.” The example in the *Legend* of John the evangelist,[[20]](#endnote-20) a youth raised from the dead saw some devils rejoicing over the ruin of one whom John conjectured as faithful, Psal. [12:5]: “They that trouble me will rejoice when I am moved.”

¶ But note here that sin does not please the devil because of the sin itself, but because of the wealth that he acquires from it. So, one cleaning a privy does not do this because he loves the stink, but because of the money.

Second,[[21]](#endnote-21) the sign that the devil pursues sin committed by man and that in procuring sin ne never tires nor ever is satisfied, Job 40[:18]: “He will drink up a river,” that is, secular men who flow with the impetus, “and not wonder,” for, “he trusts that the Jordan may run into his mouth,” that is, ecclesiastical men. The example in the *Vitae patrum*,[[22]](#endnote-22) from the meeting of the devils, where each one gave an account of his successes, but that one who after forty years had brought down one monk, he was crowned and installed on the ceremonial chair next to the prince of the demons.

Third, sin is an infirmity for man and the world harming them, namely by corrupting like a rotten apple spoils the barrel, and a sick sheep the flock, and this not only by word according to that of the Apostle, to [1] Cor. [15:33]: “Evil communications corrupt good manners.” But in fact, because they harm more. Wherefore it is said in Eccle. 14[:18]: “He that shall offend in one, shall lose many good things.” For God destroys him who offends his neighbor, him who stains himself, him who harms.

Therefore,[[23]](#endnote-23) sin is said an infirmity for a multiple kind of corrupting. For it can be called a triple fever because of triple concupiscence of delights, riches, and honors. About which 1 John 2[:16]: “All that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life.”

¶ Again, it can be called a quadruple fever because of the four grades of sinning, namely, in the heart, mouth, work, and custom. Against which it is said four times, Can. 6[:12]: “Return, return, O Sulamitess: return, return.” It is also called a daily fever because of the sin of pride which so frequently is the head of all sins. It is also called gout or an ulcer of the feet because of sloth. It is also called paralysis of the hands because of lack of affection and tenacity. It is called dropsy because of envy. It is called quinsy because of the sin of gluttony. It is called leprosy because of lust. Because of all these it is called concerning that sinner, that of Isai. 1[:6]: “From the sole of the foot unto the top of the head, there is no soundness therein.”

No marvel,[[24]](#endnote-24) because sin is as if the rottenness in an apple which carries from it beauty, fragrance, value, and taste. Thus, it carries away the beauty of the soul, the color of life, the odor of fame, the value of grace, the taste of glory, Job 13[:28]: “I am to be consumed as rottenness.”

Again,[[25]](#endnote-25) sin is as if a wound in the body. For one wounded recently permits it to be touched and the wound to be investigated, but after the third day not touched without great pain. So sin in its newness is easily cured, but after the third day, namely, of privileging, habituating, defending, or hardening, hardly is it cured because it does not permit itself to be touched through correction or through the treatment of penance, Gen. 34[:25-26]: “The third day, when the pain of the wound was greatest … Simeon and Levi … killed also Hemor and Sichem.” So, the correction of the sinner is intolerable after the aforesaid three days, Prov. [18:3]: “The wicked man when he is come into the depth of sins, contemns,” namely, correction and medicine. Nor according to that, Amos 5[:10]: “They have hated him that rebukes in the gate.” For they say that of Isai. 30[:10]: “Speak unto us pleasant things.”

Again,[[26]](#endnote-26) sin is like falseness in a piece of cloth whose middle or end the merchant does not show, but the beginning. So, the devil shows only the beginning of sin to the sinner, that is, the delight, not the middle which is the remorse of conscience, nor the end, that is, the pain of hell, Isai. 24[:2]: “It shall be … as with the buyer, so with the seller.” Because he was deceived so the devil as the sinner.

Again,[[27]](#endnote-27) sin is the chain by which the pig is led to the butcher’s stall, the cow to the sacrifice, the falcon is bound to the perch.

¶ The butcher does not tie the foot of the pig too tight in the beginning lest it by chance squeal. So, neither does the devil tie the sinner too tight by temporal adversity lest per chance he would cry out through confession or prayer, Prov. 7[:22]: “Not knowing that he is drawn like a fool to bonds.”

¶ Again, the cow, the monkey, and the falcon do not feel themselves bound, unless they wish to flee. So, neither does the sinner feel the chain of sin while he sins, but afterwards.

¶ Again, sin is said to be a weight which the sinner does not feel carrying it in water until it is extracted, Psal. [37:5]: “As a heavy burden are become heavy upon me.” Therefore, in the same way as those of the porticoes in verses, the sinner considers how much he will carry, how long he will carry, and for how much he will carry. This is to say he considers the quantity of the burden, the length of life, and the quantity of the reward. But as far as the first sin it is unbearable since neither heaven nor anything short of hell can carry that, Luke 10[:18]: “I saw Satan like lightning falling from heaven.”

¶ As for the second, perhaps he will carry that without end up to hell, Psal. [48:9-10]: “He shall labor forever and shall still live.”

¶ As for the third, Rom. 6[:23]: “The wages of sin is death.” Because not only do the delightful yokes not release sins which they promise, but they inflict on these contrary things, such as afflictions, want of the true good. Wherefore Augustine, first book, *Confessiones*,[[28]](#endnote-28) every wicked person is a penalty to himself. And Seneca, *Epistula* 99,[[29]](#endnote-29) crimes can be well guarded; free from anxiety they cannot be. For no one is zealous to be unpunished for evils, for, these almost oppress the mind, always to fear, to despair of its own security. And Jerome, *Epistola* 87,[[30]](#endnote-30) for every sin, we are either embarrassed, or we are fearful. Why for each one you will also find as many torments of the soul as there are vices. Wherefore also Wis. [11:17] it is said, “By what things a man sins, by the same also he is tormented.” For what are the delights for man in sinning, they are the instruments for God in punishing. For pride inflates, envy torments, anger burns, and so on for the other sins. Therefore, sin ought to be avoided because it is harmful to man. For it wounds us in our natures, just as rust spoils iron freely.

¶ The example of that one who “fell among robbers,” Luke [10:30]. For through sin the intellect is obscured in the knowledge of the true, that is, the reason is clouded in choosing, just as it is figured in Tobias [2:11]. Wis. 2[:21]: “Their own malice blinded them.”

¶ Again, through sin the feelings grow tepid in operation, because the will is damned in seeking, the operation dies in attending, the whole man is debilitated for rising, Job 7[:20]: “I am become burdensome to myself.”

¶ Again, sin weighs down the carrier, vexes the journey to God, and separated the one doing wrong.

Concerning the first, Isai. 1[:4]: “Woe to the sinful nation, a people laden with iniquity.” And in the Psal. [37:5]: “As a heavy burden are become heavy upon me.”

¶ Concerning the second, Wis. 5[:7]: “We wearied ourselves in the way of iniquity and have walked through hard ways.”

Concerning the third, Isai. 59[:2]: “Your iniquities have divided between you and your God, and your sins have hidden his face from you.”

Again, sin hurts in a multitude of ways. And first, man himself because if sin did not exist, there would be no hell, nor would there be a purgatory, nor anything of evil that would hurt man. Wherefore Gregory,[[31]](#endnote-31) if there were no adversity to do harm, then there would be no iniquity to be dominated.

¶ Again, it harms the virtue of man.

First, by infecting his sensuality, just as garlics do to a fever, James 1[:14]: “But every man is tempted by his own concupiscence, being drawn away,” etc., up to sin.

Second, it dulls the will as rust does iron, and a wound does to the flesh, Tob. 12[:10]: “They that commit sin, are enemies to their own soul.”

Third, it blinds the reason just as a hot basin makes the bear’s vision dark,[[32]](#endnote-32) Sopho. 1[:17]: “They shall walk like blind men, because they have sinned against the Lord.”

Second, sin harms the work of man himself.

First, it mortifies before the acts, just as the paralysis of a member, the cutting off an infected part, Ezech. 18[:24] the which sinned daily, “All his justices, shall not be remembered.” Just as rottenness make a thing to fall from its worth, so sin does to the soul, Isai. 64[:5-6]: “we have sinned … we are all become as one unclean.” Therefore, he prays in Psal. [50:4]: “Wash me yet more.”

Second, because it abhors the present, just as sleep does work, freezing does fruit, 1 Cor. 13[:1]: “If I speak with the tongues of men, and of angels,” etc. Therefore, the Lord said to the sinful people, Isai. 1[:13]: “Offer sacrifice no more in vain,” etc. Eccli. 15[:9]: “Praise is not seemly in the mouth of a sinner.”

Third, because it impedes future matters, such as sterility does fruit. [Rom. 7:14]: “I am carnal, sold under sin.”

Fourth, it varies toward things opposed, as desertion of the middle makes one go to the extremes, as the wind agitates the foliage about to be torn away, Lam. 1[:8]: “Jerusalem has grievously sinned, therefore she is become unstable.” Therefore, it is to be consulted, Eccli. 17[:21]: “Turn to the Lord,” in whom namely is stability, “and forsake your sins.”

Again, sin harms the penitent himself because he will never recover first innocence and even after healing, the scar remains.

¶ The example of the temple destroyed never returned to its original beauty, and the tree moved from its place loses some of its strength.

Again, sin engenders an aversion of the good. Wherefore Augustine in his *Confessiones*,[[33]](#endnote-33) for habitual wrongdoing had more power over me than goodness, which was unfamiliar.

Again, it incapacitates one for falling, because a robber injured by a cleaver more easily falls.

Again, it debilitates for resisting.

¶ The example of Sampson who with his locks cut off lost his strength [Judges 16:17].

Again, it harms the damned by way of conjunction, whereby how many more there are, the greater will be the pain.

Again, it harms the saved my means of subtraction, by which the accidental joy grows from the increase of the society. But also, much more sin harms. Man backslides because thus man becomes more prone for falling. The example old wood once burned is more easily rekindle. Wherefore Bernard,[[34]](#endnote-34) the open will is attacked, attacked it is lulled, it is bound by custom. And Augustine,[[35]](#endnote-35) while accustomed he does not resist, it becomes a necessity.

¶ Again, then man becomes more impotent for resisting fault, fault stronger for fighting against, God inclement for indulging, Jer. [2:36]: “How exceeding base you are become, going the same ways over again!” Eccli. 21[:1]: “My son, have you sinned? do so no more: but for your former sins also pray that they may be forgiven you.” Just as saying to many it is as concerning the viper as if exhausted by coitus with his wife resumes his venom. So, the imprudent one who goes back on his ways in evil.

¶ The example, a wound repeated in the same place heals more slowly. Wherefore also 3 Kings [2:16] Semey in his first petition found grace, in his second not, and then the devil becomes more difficult for expelling, Luke [11:26]: “Then he takes with him seven other spirits more wicked than himself and entering in they dwell there.” Because of the aforesaid Anselm says in his book *Cur Deus homo*,[[36]](#endnote-36) if it were necessary to lose the world, or do something against the will of God. I confess that for saving all the creatures, nothing ought to the done against the will of God.

¶ To this Isidore says, *De summo bono*,[[37]](#endnote-37) with these supports, as if by certain steps, every sin forms. For wicked thought begets delight, delight consent, consent action, action custom, custom necessity, necessity defense, defense desperation. By which as if chains man thus entangled cannot turn away, unless grace is found for these, for it follows the difficulty of cure, Matt. 17[:15]: “No one could cure him.” The example the one living in the shade by how much more he is beaten, so much the more he goes back.

¶ The remedies against sin are avoidance and flight from opportunity, just as to flee the tavern, namely against inebriation, just as to flee the water, namely against drowning, Eccli. 20[:23]: “There is that one who is hindered from sinning through want.”

Second, frequentation of good work, Eccli. 24[:30]: “They that work by me, shall not sin.” Wherefore Jerome in his *Epistola*,[[38]](#endnote-38) always do something good, lest the devil find you unoccupied.

¶ Third, frequent reminder of death, just as looking at the feet in a peacock is useful against the elevation of the tail, Eccli. 7[:40]: “Remember your last end, and you shall never sin.”

Fourth, there is the fear of the pain of hell, just as the fear of the gallows against theft, Eccli. 21[:2]: “Flee from sin as from the face of a serpent.”

Fifth, there is the love of heaven, just as the love of wealth against sloth, the canonical letter of Jude [1:24]: “To him who is able to preserve you.” etc.

Sixth, is the presence of one inhibiting, namely, God, just as the presence of the teacher against the frenzy of boys, Eccli. 4[:32]: “A wise heart, and which has understanding, will abstain from sins.”

Seventh, is the suffering of redemption, that is, the pain to think upon him who sustained such contradiction against himself by the sinner.

Eighth, is to recollect the inconvenience of sin about which the saying of Paul above. For just as Augustine says in the *Enchiridion*,[[39]](#endnote-39) just as bodies are corrupted by sickness and wounds, which are privations of that good which is health, so vices of the soul are privations or corruptions of natural goods. And thus, according to Augustine in his book *De natura boni*,[[40]](#endnote-40) although sin is said to be nothing, it can corrupt the good, just as we see that to abstain from food is nothing of substance, however through that the body languishes and grows thin. And according to Anselm in his book *De similitudinibus*,[[41]](#endnote-41) the lack of a bridle is nothing and yet it makes a horse to go astray. In a similar way sin is said to be darkness which is nothing in substance, but a certain lack of light. For just as in darkness an enemy is not discerned from an ally, gold from lead, the strength of a thing is not weighed carefully. In fear it is advanced, it is questioned what is behind, what is before. So also, in sin, Isai. 59[:9-10]: “We have walked in the dark. We have groped like the blind.” And Tob. 5[:11]: “What manner of joy shall be to me, who sit in darkness, and see not the light of heaven.” Therefore, “Let us cast off the works of darkness,” etc., Rom. 13[:12].

1. Cf. William de Lancea, *Diaetae salutis* 6.1 (8:305b): Et nota quod secundum Bedam quatuor mala sunt propter peccatum nobis injuncta et nobis colligata, quae sunt omnis mali et peccati materia, scilicet impotentia, ignorantia, concupiscentia, et malitia. [↑](#endnote-ref-1)
2. Bernard, *Sermones de tempore* in septuagesima, 1.1 (PL 183:163): Omnis qui natus est ex Deo, non peccat; sed generatio caelestis conservat illum (I Joan. V, 18). Non peccat, inquit, id est non permanet in peccato; quia conservat illum, utique ut perire non possit, ea quae falli non potest generatio coelestis. [↑](#endnote-ref-2)
3. Cf. William of St. Thierry, *Tractatus de Natura et Dignitate* Amoris 6.14 (PL 184:389): Petrus cum peccavit, charitatem non amisit: quia peccavit potius in veritatem, quam in charitatem, cum ejus se non esse mentitus est in ore, cujus totus erat in corde. Ideoque negationem falsitatis continuo lacrymis lavit veritas charitatis (Matth. XXVI, 69-75). Sic et David cum peccavit (II Reg. XI), charitatem non perdidit, sed obstupuit quodammodo in eo charitas ad vehementem tentationis ictum: et charitatis in eo nequaquam facta est abolitio, sed quasi quaedam soporatio; quae mox ut ad vocem arguentis prophetae evigilavit, continuo in illam ardentissimae charitatis confessionem erupit, Peccavi Domino: et continuo audire meruit, Dominus transtulit a te peccatum tuum; non morieris [Col.0390B] (Id. XII, 13). [↑](#endnote-ref-3)
4. Anselm, cf. Eadmer, *Liber de Sancti Anselmi Similitudinibus* 135 (PL :682): Non tamen quoties agitur opus virtutis vel vitii, virtus ipsa vel vitium proprie dicitur haberi. Tunc enim tantum proprie habentur, cum ex consuetudine possidentur, unde et homines justi [Col.0682B] vel vitiosi dicuntur. [↑](#endnote-ref-4)
5. Augustine, cf. Ernaldus Bonaevallis, *Liber de cardinalibus operibuys Christi usque ad ascensum ejus at patrem* 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 [Col.1649A] sed in amplitudine sinus sui mater charitas prodigos suscipit revertentes, et, velit nolit Novatus haereticus, omni tempore Dei gratia recipit poenitentes. [↑](#endnote-ref-5)
6. Augustine, *De magnificentiis beati Hieronymi* (PL 22:287): cum non sit personarum acceptor Deus, sed singulorum merita decernens, et reddens unicuique quod meruit. [↑](#endnote-ref-6)
7. Bernard, *Sermones in Cantica Canticorum* 37.6 (PL 183:973): Sic autem superbiam parit tibi ignorantia tui, cum meliorem quam sis, decepta et deceptrix tua cogitatio te esse mentitur. Hoc quippe et superbia, hoc initium omnis peccati, cum major es in tuis oculis quam apud Deum, quam in veritate. Et ideo qui primus peccavit hoc grande peccatum (diabolum loquor), de ipso dictum est quia in veritate non stetit, sed mendax est ab initio (Joan. VIII, 44); quoniam, quod in sua fuit cogitatione, non [Col.0973D] fuit in veritate. [↑](#endnote-ref-7)
8. (Pseudo-)Chrysostom, *Opus Imperfectum in Mattheum* homilia 44 ex ca. 23.13 (PG 56:882): Nec potest eis esse excusatio condemnationis ignorantia veritatis, quibus fuit inveniendi facultas, si fuisset quaerendi voluntas. Nam si veritas, salus et vita est cognoscentium se, magis debet quaeri quam quaerere. [↑](#endnote-ref-8)
9. Augustine, *In Joannis evangelium tractaus* 124.5 (PL :1972): Productior est enim poena quam culpa; ne parva putaretur culpa, si cum illa finiretur et poena. [↑](#endnote-ref-9)
10. Gregory, *Homiliae in Ezechielem* 1.11.23-24 (PL 76:915): Sed districta sunt omnipotentis Dei judicia; et qui peccatorem diu exspectat ut redeat, non redeunti atque contemnenti ponit adhuc ubi gravius impingat. 24. Peccatum quippe quod per poenitentiam citius non deletur, aut peccatum est et causa peccati, aut peccatum et poena peccati, aut peccatum simul et causa et poena peccati. Omne enim quod prius committitur peccatum est. Sed si citius poenitendo non tergitur, justo judicio omnipotens Deus obligatam peccantis mentem etiam in culpam alteram permittit cadere, ut quae flendo et corrigendo noluit emendare quod fecerit, peccatum incipiat peccato cumulare. [↑](#endnote-ref-10)
11. Augustine, *De cantico novo*, sermo ad catechumenos 2.2 (PL 40:680): Non negligamus nostra peccata: minuta sunt, sed multa sunt. Fluctus unus validus irruens obruit navem, minaturque naufragium: humor autem per rimas influens et in sentinam veniens, nisi subinde siccetur, hoc idem facit. [↑](#endnote-ref-11)
12. Augustine, *Sermo de scripturis* 56.8.9 (PL 38:383): Quid interest, utrum te plumbum premat, an arena? Plumbum una massa est, arena minuta grana sunt, sed copia te premunt. Minuta sunt peccata: non vides de guttis minutis flumina impleri, et fundos trahi? Minuta sunt, sed multa sunt. [↑](#endnote-ref-12)
13. Jerome, *Epistola* 148.6 (PL 22:1207): Et sane nescio, an possimus leve aliquod peccatum dicere quod in Dei contemptum admittitur. [↑](#endnote-ref-13)
14. Jerome, *Commentariorum in Jeremiam* 2 (PL 24:719): Iniquitates vestrae declinaverunt haec, et peccata vestra prohibuerunt bonum a vobis. [↑](#endnote-ref-14)
15. Cf. William de Lancea, *Diaetae salutis* 1.2 (8:249a): Item non solum habet peccatum odio, sed et quidquid peccatum tangit. Alii autem homines, propter vinum corruptum, non projiciunt in mari vasa aurea, vel argentea; sed servant vasa, et vinum effundunt: Deus autem non solum peccatum, sed etiam vasa peccati, id est, creaturas rationales, scilicet animas ad suam imaginem factas, et suo pretioso sanguine redemptas in odium peccati projicit in oceano infernali, quia, ut dicitur, *odio est Deo impius, et impietas ejus*. Deus insuper in tantum peccatum odit, quod propter peccata mundi innocentem Unigenitum interfecit. Unde dicitur: *Propter scelus populi mei percussi eum*. [↑](#endnote-ref-15)
16. Cf. William de Lancea, *Diaetae salutis* 1.1 (8:249a-b): Item Deus persecutus est pecatum ab initio in tantum, quod projecit ipsum de coelo, et videns quod remanserat in mundo, ipse in propria persona descendit in mundum, ut de ipso fugaret peccatum, et tandem in judicio projiciet, et includet ipsum in inferno, quia dicitur: *Projiciet in profundum maris omnia peccata nostra.* [↑](#endnote-ref-16)
17. *Vitae patrum* Verba seniorum 6.3.18 (PL 73:1014): Dicebant Patres de aliquo sene magno, quia cum ambularet in eremo, vidit duos angelos comitantes secum, unum a dextris, et alium a sinistris [Col.1014C] suis. Dum vero ambularent, invenerunt cadaver in via jacens. Et cooperuit ille senex nares suas propter fetorem: fecerunt autem et angeli similiter. Et profecti pusillum, dixit senex: Et vos hoc odorastis? Qui dixerunt ei: Nequaquam, sed propter te cooperuimus et nos; nam immunditiam mundi hujus non odoramus nos, neque appropiat nobis; sed animas, quae fetorem peccatorum habent, ipsarum odorem nos odoramus. [↑](#endnote-ref-17)
18. Anselm, *Liber meditationum et orationum* 2 (PL 158:722): Quam tolerabilius canis putris fetet hominibus, quam anima peccatrix Deo; [↑](#endnote-ref-18)
19. Cf. William de Lancea, *Diaetae salutis* 1.1 (8:249b): Secundo peccatum est iniquitas, quam daemon amplexatur. Et not quod triplex est signum, quod peccatum placet diabolo. Primum signum est, quia in nullo alio delectatur, quia ipse non vult aliud bonum, non quaerit aurum, non amat argentum, quia in persona ejus dicitur: *Da mihi animas, caetera tolle tibi*. [↑](#endnote-ref-19)
20. Jacobus de Voragine, *The Golden Legend* 9 St. John Apostle and Evangelist (Ryan, 1:52-53).

    Cf. James of Voragine, *The Golden Legend*, trans. F. S. Ellis, 2:72: When S. John had said all this there was brought tofore him a young man dead, which only had been in marriage thirty days. And his mother and friends wept sore, which tofore S. John kneeled down on their knees, praying him that he would raise him to life. S. John had great pity, and when he had long wept he bade to loose and unbind the body and said: O Satheus, which wert blinded with fleshly love, soon thou hast lost thy soul, and because thou knewest not thy maker Jesu Christ, thou art fallen ignorantly into the leash of the right evil fiends, wherefore I weep and pray that thou mayst be releved from death to life, and show thou to these twain, Actius and Eugenius, what great glory they have lost and what pain they have deserved. Anon Satheus releved him in yielding thankings to S. John, and blamed much the two disciples in saying: I saw your two angels weep and the devils demene joy of your perdition, also I saw the realm of heaven made ready for you and full of all delights, and ye have follily gotten for you the place of hell, dark and tenebrous, full of dragons and of all pains, and therefore it behoveth you to pray to the apostle of God that he remise and bring you again to your salvation, like as he hath revived me goodly. And among all other pains, this Satheus reciteth these that be contained in two verses following:

    Vermes et umbrae, flagellum, frigus et ignis, Dæmonis aspectus, scelerum confusio, luctus.

    that is to say: worms, darkness, scourges, cold, heat, sight of devil, confusion of sins, and wailing. Anon then these two men by right great repentance prayed S. John that he would pray for them, to whom S. John answered that they should do penance thirty days long, and pray to God that the rods of gold and the precious stones might return to their first proper natures. After these thirty days they came to S. John and said to him: Fair father, ye have always preached misericord and mercy, and commanded that one should pardon another his trespass, we be contrite and repentant of our sins and weep with our eyes for this evil worldly covetise, the which we have by them received, and therefore we pray you that ye have mercy on us. And S. John answered: Our Lord God when he made mention of the sinner he said, I will not the death of the sinner, but that he be converted and live, for great joy is in Heaven of a sinner repentant. And therefore know ye that he hath received your repentance, go ye forth and bear the rods and stones thither where ye took them, for they be returned to their first nature. Thus received they the grace that they had lost, so that after they did great miracles in the name of our Lord Jesu Christ. [↑](#endnote-ref-20)
21. Cf. William de Lancea, *Diaetae salutis* 1.1 (8:249b-250a): Secundum signum quod Diabolus amat peccatum, est, quia in procurando peccatum nunquam fatigatur. ... Unde dicitur: *Absorbebit fluvium, et non mirabitur, et habet fiduciam, quos influatJordanis in os ejus*. Peccatores cum impetu currentes in os ejus, id est, in infernum, vocantur hic fluvius quem absorbet diabolus, et non miratur; justi vero quieti et pacifici dicuntur *Jordanis*, qui interpretatur humilis descensus, et tales summe diabolus desiderat absorbere. Exemplum in *Vitis Patrum* de capitulo daemonum, et singulis daemonibus de peccatis et malis, quae procuraverant, reddentibus rationem, et de illo qui specialiter fuit laudatus et honoratus a principe eorum, et in cathedra collocatus, quia fecerat fornicari unum monachum, quem in quadraginta annis vix traxerat ad peccatum. [↑](#endnote-ref-21)
22. *Vitae Patrum,* Verba seniorum 3.18 (PL 73:1014): Dicebant Patres de aliquo sene magno, quia cum ambularet in eremo, vidit duos angelos comitantes secum, unum a dextris, et alium a sinistris **[Col.1014C]**suis. Dum vero ambularent, invenerunt cadaver in via jacens. Et cooperuit ille senex nares suas propter fetorem: fecerunt autem et angeli similiter. Et profecti pusillum, dixit senex: Et vos hoc odorastis? Qui dixerunt ei: Nequaquam, sed propter te cooperuimus et nos; nam immunditiam mundi hujus non odoramus nos, neque appropiat nobis; sed animas, quae fetorem peccatorum habent, ipsarum odorem nos odoramus.

    Cf. *Fasciculus morum* 5.35 (p. 604): Unde narratur in *Vitas* Patrum de quodam sanco sene ut corpora mortuorum sepeliret transeunte, cui comitabanturqu9idam angelus et quidam iuvenis lascivius. Cum ergo ad quoddam corpus fetidum pervenissent et senex nares obturasset, ait angelus: “Quare hoc corpus non sepelis?” Et ille: “Non possum, inquit, pro fetore.” Cui angelus: “Quantum fetet corpus illud in oculis tuis, tantum et multo amplius fetet iuvenis iste peccator in conspectu Dei.” [↑](#endnote-ref-22)
23. Cf. William de Lancea, *Diaetae salutis* 1.1 (8:250a): Tertio peccatum est infirmitas, qua mundus dissipatur. Et nota, quod peccatum est febris tertiana propter triplicem concupiscentiam, scilicet divitiarum, deliciarum, et honorum, de qua dicitur: *Omne quod est in munto aut est concupiscentia carnis, aut concupiscentia oculorum, aut superbia vitae*. Quartana etiam est propter quadruplicem gradum peccati, scilicet cordis, oris, operis, et consuetudinis, contra quae dicitur: *Revertere, revertere, Sunamitis,* id est, anima misera: quater dicit: *Revertere*, propter illa quatuor predicta. Est etiam febris quotidiana propter peccatum superbiae, quod est in omni peccato; et continue, vel continua est, quia est valde periculosa. Nam sicut febris continua aliquando aufert vitam temporalem, vel corporalem, et confert mortem corporalem; sic peccati infirmitas aufert vitam, non solum temporalem, sed et aliquando spiritualem, quia confert mortem infernalem, vel aeternalem. Podagra pedum vel gutta est, propter peccatum acediae; paralysis manuum est, propter peccatum invidiae, vel irae; hydropisis est propter peccatum avaritiae; dolor viscerum vel tortiones, propter peccatum gulae; lepra, propter peccatum luxuriae. Et propter haec omnia dicitur de peccatore: *A pranta pedis usque ad verticem capitis, non est in eo sanitas*. [↑](#endnote-ref-23)
24. Cf. William de Lancea, *Diaetae salutis* 1.2 (8:250b): Et nota, quod peccatum est sicut putredo in pomo. Sicut enim putredo aufert pomo decorem, valorem, colorem, odorem et saporem; sic peccatum aufert animae decorem vitae, et odorem famae, valorem gratiae, et saporem gloriae. Unde dicitur: *Quasi putredo consumendus sum*. [↑](#endnote-ref-24)
25. Cf. William de Lancea, *Diaetae salutis* 1.2 (8:250b): Secundo peccatum est sicut vulnus in corpore humano: nam recenter vulneratus permittit se tangi, et vulnus premi et investigari; sed post tertium diem non sine magno dolore tangitur in vulnere: sic peccatum in sua recentia cito curatur, et post tertium diem est gravissimus dolor vulnerum. Unde dicitur: *Die tertio, quando gravissimus dolor vulnerum erat, acceptis gladiis duo filii Jacob Simeon et Levi, fratres Dinae, ingressi sunt urbem confidenter, et Hemor et Sichem pariter necaverunt*: quia scilicet quasi intolerabilis est correctio, vel sanatio peccati post tres dies. Tres dies isti sunt peccati perpetratio, peccandi consuetudo, et peccati obstinatio. Nam post istum tertium diem, peccator non permittit se tangi per correctionem, juxta illud: *Peccator cum in profundum peccatorum venerit, contemnit.* Dicunt enim illud: *Loquimini nobis placentia, videte nobis errores: Exceaecavit enim eos malitia eorum.* Unde etiam *odio habuerunt corripientem in porta*, ut habetur in Amos. [↑](#endnote-ref-25)
26. Cf. William de Lancea, *Diaetae salutis* 1.2 (8:250b-251a): Tertio peccatum est sicut falsitas in panno. Nam sicut mercator de falso panno non ostendit emptori medium, neque finem, sed tantum caput; sic diabolus, qui est mercator peccati, ostendit fatuo emptori solum caput panni, id est, delectationem culpae, non medium, id est remorsum conscientiae, vel finem, id est poenam gehennae. De hac mercantia dicitur: *Sicut emens, sic ille qui vendit;* quia scilicet tam peccator quam diabolus in mercatura peccati est deceptus. [↑](#endnote-ref-26)
27. Cf. William de Lancea, *Diaetae salutis* 1.2 (8:251a-b): Septimo peccatum est sicut vinculum, quo ducitur porcus ad macellum, et bos ad victimam, et quo ligatur falco ad perticam, et simia ad truncum. Sicut enim carnifex, ducens porcum, non stringit nimis pedem ejus, ne clamet; sic diabolus non stringit nimis peccatorem per temporalem adversitatem, ne clamet per confessionem vel orationem, ut sic ducat eum liberius ad macellum infernale. Unde dicitur: *Ignorat, quod ad vincula stultus trahitur*. Item, sicut bos ligatus non sentit se esse ligatum, quando ducitur ad macellum, nisi quando vult fugere: item, sicut simia non sentit se esse ligatam, nisi cum vult pilotam a se removere; nec falco, nisi cum vult de pertica volare: sic peccator non sentit vinculum peccati, dum perpetrat et in peccato perseverat; sed tunc vincula sentit, cum anima infelix a corpore recedit. [↑](#endnote-ref-27)
28. Augustine, *Confessiones* 1.12.19 (PL 32:670): ut poena sua sibi sit omnis inordinatus animus. [↑](#endnote-ref-28)
29. Seneca, *Epistula* 97.13 (LCL 77:114-115): Ita est: tuta scelera esse possunt, secura esse non possunt.

    crimes can be well guarded; free from anxiety they cannot be. [↑](#endnote-ref-29)
30. Jerome, *Pelagius* 1.4 (PL 30:19): Quid illud, obsecro, est, quod ad omne peccatum, aut erubescimus, aut timemus: et culpam facti, nunc rubore vultus, nunc pallore monstramus: ac trepidante animo, etiam in minimis delictis testem effugimus; conscientia remordemur? [↑](#endnote-ref-30)
31. Gregory, *Liber sacramentorum* 37 (Pl 78:57): quia nulla ei nocebit adversitas, si nulla dominetur iniquitas. [↑](#endnote-ref-31)
32. Cf. Bartholomeus Anglicus, *De proprietatibus rerum* 18.110 (1505, p. 492a): Et quando capitur peluis ardentur aspectu excecatum

    When he is taken he is made blind with a bright basin... [↑](#endnote-ref-32)
33. Augustine, *Confessiones* 8.11.25 (PL 32:760): plusque in me valebat deterius inolitum, quam melius insolitum. [↑](#endnote-ref-33)
34. Bernard, *De gradibus humilitatis et superbiae: altera pars tractatus de duodecim gradibus superbiae* 21.51 (PL 182:969): At postquam terribili Dei judicio prima flagitia impunitas sequitur, experta voluptas libenter repetitur, repetita blanditur. Concupiscentia reviviscente sopitur ratio, ligat consuetudo. [↑](#endnote-ref-34)
35. Augustine, *Confessiones* 8.5.10 (PL 32:753): Quippe ex voluntate perversa, facta est libido: et dum servitur libidini, facta est consuetudo; et dum consuetudini non resistitur, facta est necessitas. [↑](#endnote-ref-35)
36. Anselm, *Cur Deus homo* 1.21 (PL 158:394): Ne te diutius protraham: quid, si necesse esset aut totum mundum, et quidquid Deus non est, perire et nihilum redigi; aut te facere tam parvam rem contra voluntatem Dei? BOS. Cum considero actionem ipsam, levissimum quiddam video esse; sed cum intueor quid sit contra voluntatem Dei, gravissimum quiddam, et nulli damno comparabile intelligo: sed solemus aliquando facere contra voluntatem alicujus non reprehensibiliter, ut res ejus serventur; quod postea illi placet, contra voluntatem facimus. [↑](#endnote-ref-36)
37. Isidore, *Sentintiarum* 2.23.3 (PL 83:624): Istis fomitibus, quasi quibusdam gradibus, coalescit omne peccatum. Cogitatio namque prava delectationem parit, delectatio consensionem, consensio [Col.0624C] actionem, actio consuetudinem, consuetudo necessitatem. Sicque his vinculis homo implicatus, quadam catena vitiorum tenetur astrictus, ita ut ab ea evelli nequaquam valeat, nisi divina gratia manum jacentis apprehendat. [↑](#endnote-ref-37)
38. Jerome, *Epistola* 125.11 (PL 22:1078): Facito aliquid operis, ut te semper diabolus inveniat occupatum. [↑](#endnote-ref-38)
39. Augustine, *Enchiridion* 11 (PL 40:236): Quid est autem aliud quod malum dicitur, nisi privatio boni? Nam sicut corporibus animalium nihil est aliud morbis et vulneribus affici, quam sanitate privari (neque enim id agitur, cum adhibetur curatio, ut mala ista quae inerant, id est, morbi ac vulnera recedant hinc, et alibi sint; sed utique ut non sint. Non enim ulla substantia, sed carnalis substantiae vitium est vulnus aut morbus: cum caro sit ipsa substantia, profecto aliquod bonum cui accidunt ista mala, id est privationes ejus boni quod dicitur sanitas); ita et animorum quaecumque sunt vitia, naturalium sunt privationes bonorum: quae cum sanantur, non aliquo transferuntur; sed ea quae ibi erant, nusquam erunt, quando in illa sanitate non erunt. [↑](#endnote-ref-39)
40. Augustine, *De natura et gratia* 20.22 (PL 44:257): A substantia quippe receditur; quoniam cibus substantia est. Sed abstinere a cibo non est substantia, et tamen substantia corporis, si omnino abstinetur a cibo, ita languescit, ita valetudinis inaequalitate corrumpitur, ita exhauritur viribus, ita lassitudine debilitatur et frangitur, ut si aliquo modo perduret in vita, vix possit ad eum cibum revocari, unde abstinendo vitiata est. [↑](#endnote-ref-40)
41. Anselm, cf. Eadmer, *Liber de Sancti Anselmi Similitudinibus* 193 (PL 159:703-704): Sciendum vero quia proprium est militis praeesse, equi autem subesse; militis imperare, equi obtemperare; nequaquam namque miles contra adversarium decenter pugnare poterit, nisi equus suus sibi subjectus fuerit, et nisi sibi per omnia obedierit; sed quia est animal mutum et non habet intellectum, miles capiti ejus frenum imponit quo eum huc et illuc, cum etiam noluerit, secundum propriam voluntatem flectere possit. Neque enim expedite adversus suum pugnare poterit adversarium, nisi in equo suo habuerit frenum. Nam quomodo ipsi hosti fortiter resisteret, cum sibi proprius [Col.0704A] equus multoties repugnaret. Decet itaque ut in equo suo habeat frenum, si vult expedite pugnare contra adversarium. Debet autem secundum equi qualitatem freni providere quantitatem. Si enim obedientem equum habuerit et quietum, in eo parvum et suave debet ponere frenum; si vero rebellem et indomitum, magnum in eo et asperum necesse est ut imponat frenum; si autem mediocrem, et in freno debet providere mediocritatem. Similiter si miles Christi vult legitime certare contra diabolum, debet in suo equo habere frenum; frenum autem quo hujusmodi regitur equus, abstinentia dicitur; per abstinentiam namque debet interior homo exterioris lasciviam refrenare, et eum secundum propriam voluntatem huc atque illuc flectere. [↑](#endnote-ref-41)