282 Penance (*Penitencia*)

According to the Master, book four, *Sententiis*,[[1]](#endnote-1) in the first table of human salvation after the fall of original sin is baptism, by which the old man is put off, and the new man is put on. But according to Jerome, *Epistola* 98,[[2]](#endnote-2) the second table after the shipwreck of actual sin, by which we may arrive at the port is penance. Thence it is said in the *Etymologiae*,[[3]](#endnote-3) penance (*penitencia*), as if a punishment (*punitencia*) from punishing (*puniendo*), because by this man punishes what he abandoned. Or it is said penance, as if pain holding fast, or as if the tension of pain, because it is penal, not because God delights in our pain or suffering, but in patience and devotion of the one suffering. And it is necessary to have pain to be holding fast, so that man does not leave off the sorrow for the commission which he desired to enjoy for the promise. Wherefore Augustine,[[4]](#endnote-4) whoever repents, let him repent entirely. Therefore, among other satisfactions for sin always there ought to be enjoined sorrow for sin. When therefore to repent is to hold on to pain, assuredly he does not repent because he does not hold on to pain.

Therefore, he said in the Psal. [6:7]: “I have labored in my groanings,” etc. He did not say these things concerning a small or rare groaning. Wherefore he does not seem to be groaning who immediately after confession laughs, because he does not hold the pain, but that one laughs more perfectly who labored in groaning, who said the whole day he was saddened with blackness, [Psal. 37:9]: “I roared with the groaning of my heart.” It is to be cried over not once, but often according to that [Psal. 6:7]: “Every night I will wash my bed,” etc. Therefore, according to Ambrose,[[5]](#endnote-5) penance is to weep for past evils, and in weeping not to commit them again, that is, to have the proposal of not committing. Nor therefore it is not true penance if perhaps after the fall or infirmity he would sin. Wherefore also Christ in the Gospel did not say, Go and you will not sin, but, [John 8:11]: “Go, and now sin no more,” that is, let not the will of sinning remain in you.

Wherefore for following true penance four things ought to concur: desertion of the act itself, desertion of the will of sinning, sorrow for the past, satisfaction according to the possibility of this penitent. And just as in mortal sin there are three elements: delight, impudence, and perpetration, so in the remedy there ought to be three, namely, contrition against the delight, confession against the impudence, and satisfaction against the perpetration.

Again, such penance which man assumes and does for himself without the imposition of the priest is properly penance which is called a sacrament and which can happen before baptism.

Again, to weep for one’s own sins is the first act of penance, but to mourn for the sins of others is an act of another virtue, namely mercy, but to mourn for the delay of the Father is an act of the third beatitude.

¶ Again, another penance is true which has a hate of the crime with a desire for making satisfaction. But that about which he says that is laughable and not being penitent, who yet acts whence he may repent. And Augustine,[[6]](#endnote-6) that penance is false which displeases to have sinned because of present pain. Just as is evident in the thief for whom if punishment is lacking, he returns to the crimes.

Again, it is false if it is not for all his sins.

Again, some penance is a bar and unfruitful, about which Augustine, in his book *De penitentia*,[[7]](#endnote-7) if then you repent when you cannot sin, sins dismiss you, not you them.

¶ Again, another penance is wicked or despaired, so it is evident in Judas the traitor, about whom says the Master of the *Sententiae*, book 4, c. 15,[[8]](#endnote-8) Judas did not correct his crime by such penance but added crime to crime by being desperate. Similarly, it is read in the first book of Macc. [2:57] concerning King Antiochus that he prayed wickedly to the divine when he would not follow up mercy. But another penance is holy and meritorious, about which Bernard,[[9]](#endnote-9) O happy humility of the penitent! When you conquer the invincible, you turn the terrifying judge into the most benevolent Father! Our holy fathers exercised this penance who punished their small sins and if they had been great, fearing lest they should treat them as great. Wherefore Gregory, it is of good minds, Dist. 5, [c. 4] *Ad eius*,[[10]](#endnote-10) that is, they fear if they be at fault.

¶ Again, according to Bernard,[[11]](#endnote-11) four things move for doing true penance: the benefits of God, the soft promises of God, the attractions of the great whip, and the deterrence of punishments.

¶ Again, the fruit of penance moves. Wherefore Augustine,[[12]](#endnote-12) through this one not knowing himself, seeking, he recognizes, he often finds. This is what leads the angels to men. What leads back the lost sheep. What brought the prodigal son to his father. Therefore, it is said in Luke 15[:7]: “there shall be joy of the angels in heaven upon one sinner that does penance, more than upon,” etc. Where Gregory says, book two, *Homilia* 14,[[13]](#endnote-13) he said there will be greater joy for the sinner turned, than for the just standing. Because the leader in a battle loves that soldier more, because after flight he returned, he bravely pressed the enemy, that that one who never offering his back, but never did anything bravely. And the farmer more loves the earth which after thorns brings forth rich fruit, than that which never had thorns nor ever made any fruit.

¶ Again,[[14]](#endnote-14) true penance ought to have other properties, because it ought to be bitter, Jer. [6:26]: “Make for yourself mourning as for an only son, a bitter lamentation.” And Isai. 38[:15]: “I will recount all my years in bitterness.”

Again, it ought to be voluntary. Wherefore Augustine,[[15]](#endnote-15) with joy he ought to make the future of death, whatever he does for putting off death.

¶ Again, it ought to be commensurate, namely, of the committed and omitted, considering the number and multitude of sins, the longevity of the vices, the fervor, the magnitude of the circumstances, the quality of the intention, the depravity, the perversity of the examples, and the infection of others, Lev. 5[:17-18]: “If any one sin … he shall offer of the flocks a ram without blemish, according to the measure and estimation of the sin.” The example of the Magdalene. Wherefore Gregorius, *Super Evangelium*, book two, homily 23,[[16]](#endnote-16) he converts to the number of the crimes, the number of the virtues, so that he will pay back the whole in penance, that he has contemned in fault. Just so many pleasures of the vices they had in themselves, so many he finds holocausts he finds for himself.

Again, it ought to be discrete, namely, let it not be too much to the destruction of the penitent, nor remiss to his dissolution, Rom. 12[:1]: “That you present your bodies a living sacrifice,” etc. Your rational service, because according to Gregory, *Super Ezechielem*, book 2, homily 7,[[17]](#endnote-17) our flesh is to us a helper in a good work, and a seductress in evil. If we give it more than we ought, we nourish an enemy, if less we prohibit an ally. Therefore, it was ordered in the Salic law to offer in every sacrifice, that is, discretion, Lev. 2[:13]. Because penance ought to be discrete.

Again, penance ought to be of a humble penalty, so that certainly humility be in the heart of the penitent and the penalty in the body, Job last chapter [42:6]: “I do penance in dust and ashes.” Example of the smallest, Luke 10[:13], who do penance “in sackcloth and ashes.”

¶ Again, it ought to be true without feigning, that is, real not apparent, Joel 2[:12]: “Be converted to me with all your heart.” And Luke 3[:8]: “Bring forth fruits worthy of penance,” that is, worthy and satisfactory works, according to Chrysostom.[[18]](#endnote-18)

¶ Again, to be upright and ordered without deviation, that is, not because of avoiding temporal misfortune, but because of avoiding offense to God, and for fulfilling his good pleasure, Heb. 12[:17]: “He found no place of repentance,” although he did not seek it out with tears.

¶ Again, it ought to be persevering without cessation, let it cause my lamps to be lit, how I will render that unfavorable. Wherefore Chrysostom, *De reparacione lapsi*,[[19]](#endnote-19) such is the piety of God toward men, that never does he spurn penance, if it is offered sincerely by the heart, even if something of sins should arrive at the top, even if he could not fulfill every order of satisfaction.

¶ For David after forgiveness following from homicide and adultery, again sinned et obtained forgiveness.

¶ Again,[[20]](#endnote-20) penance ought to be hurried and accelerated without delay, Eccli. 5[:8]: “Delay not to be converted to the Lord and defer it not from day to day.” Wherefore Augustine, *De verbis Domini,* sermon 16, c. 5.[[21]](#endnote-21) *De penitencia*, Dist. 7, *Quanquam*.[[22]](#endnote-22) I do not know anyone wishing to correct himself, who thinks that he has longer to live. This kills many when they say, Tomorrow, tomorrow, and the door is closed. And such one remains outside with torments, because they do not have the mourning dove, but the voice of the crow, Sopho. 2[:14]: “The voice of the singing bird in the window, the raven on the upper post.” Wherefore Gregory, *Homilia* 12,[[23]](#endnote-23) whoever promises forgiveness to a penitent, does not promise the next day to the sinner.

Again, Augustine, in the book *De penitentia*,[[24]](#endnote-24) whoever puts off repenting up to his last old age. If he exits from here securely, I do not know what penance we can give to such a one, we cannot promise him security. I do not say such a one will be damned. Therefore, if you want to be freed from doubt. Do penance, while you are sound. And then you will be secure, because then if you repent when you can sin, if however, you repent when you cannot sin, the sins leave you, not you them. Therefore, hold on the certainty and dismiss uncertainty. And it follows he does not avoid pain who repents late. Unless there is so much vehemence in mourning and contrition, that it would be enough for the punishment of sin. Because according to Jerome:[[25]](#endnote-25)

¶ It is never too late for penance. Penance in this life, the example in the crucified thief, Luke 23[:43].

Again, Jerome, *Epistola*, 60,[[26]](#endnote-26) how much later one begins, so much the more phrenetic he will act to redeem the time.

¶ Here however note that there are many impediments of penance, concerning which see above chapter [69] Confession (*Confessis*).

¶ Again, note that just as there are all kinds of illnesses, one and the same medicine is not to be given. So, neither to all sins the same penitence, but against sins of the flesh ascetic penances are to be imposed. So, Abraham gave to his handmaid bread and water, Gen. 21[:14]. So, Elias was given in the desert by the Lord, who before ate bread and flesh, 3 Reg. 17[:6]. The barefoot is accustomed to being imposed against carnal sins, and this reasonably because according to the Philosopher in his *Problematibus*,[[27]](#endnote-27) bare feet accompany chastity. Because of this David doing penance for the adultery committed with Bathsheba walked with bare feet, 2 Kings 15[:30].

¶ Again, Moses shoeless approached to the Lord on the mountain, Exod. 3[:5]. And Isais walked naked and shoeless, Isai. 20[:2]. Against the spiritual sins they ought to be imposed which are humility and charity, but against pride those which cause contempt and knowledge of oneself. Wherefore also Daniel 4[:30], Nabugodonosor was rejected until he recognized himself. Against avarice the giving of alms. Therefore Daniel [4:24] counseled the aforesaid king, where above because of alms he redeemed his sins. And just as much as possible through those which he sins, one is also tormented through them.

Again, Jerome, *Epistola*,[[28]](#endnote-28) if the swallows knew how to save her chicks from crop stone, and the wounded goats seek the dittany herb; why are we ignorant of the medicine of penance proposed for the repentant.

¶ Mansses the idolatrous king both a diviner of auguries and addicted to homicides, he was chained in Babylon, by doing penance he was restored to his kingdom as is evident, 2 Paral. 33[:13]. But Eccli. 2[:22]: “Saying: If we do not penance, we shall fall into the hands of the Lord, and not into the hands of men.” Chrysostom, *Super Mattheum* 3,[[29]](#endnote-29)[[30]](#endnote-30) says that the difference between repenting and to do penance, to repent anything is to be ground interiorly, to do penance is to exercise works.

¶ Lenten time especially is deputed for penance, as we who have given the entire year to our body, we give forty days to our soul. And this according to Gregory, *Homilia*, of the first Sunday of Lent,[[31]](#endnote-31) as the Sundays are subtracted in the forty days, forty days remain, which make a tenth part of the days of the year. Just as therefore we are commanded to offer to God a tenth of our things, so we offer a tenth of the days.

¶ Therefore, the Lenten reward is attributed to the time of penance because of the remission of the fault, because of the satisfaction of the pain, and because of the consummation of justice. In the figure of which Moses said in Deut. [9:25]: “I lay prostrate before the Lord forty days, in which I humbly besought him, that he would not destroy you.”

¶ Again, for forty years the people liberated from Egypt labored in the desert before they arrived at the promised land. In a sign that after penance he would arrive at the fault and remission of pain. In the example of this matter Christ fasted forty days and nights, Matt. 4[:2]. And God rained forty days and forty nights in the flood, Gen. 7[:4]. But after forty days Noah opened the window in a sign that after so much time of fasting, heaven could be opened to the penitent. And the Philosopher, 8, *De animalibus*, chapter 17,[[32]](#endnote-32) says that a bear after he has had intercourse hides for forty days. Augustine, *Super Genesi*, c. 50[:3],[[33]](#endnote-33) he adapted the forty days in crying for Jacob for forty days.

¶ Again, Moses after fasting forty days received the law, Exod. 24[:18]. Elias after so must fasting received the word of the Lord, 3 King 19[:8]. If he fed them after fasting only on the word, but after his incarnation he fed them fasting on his flesh assumed by the word.

Again, the Lord had it to be pronounced.

¶ To the Ninevites forty days for penance, Jonas [3:4] the last chapter.

Again, how three days are fitted to the three parts of penance, see below chapter [368] Three (*Tria*).

¶ Concerning the three parts integrating it to penance, namely [chapter 78] Contrition (*Contricione*), [chapter 69] Confession (*Confessione*), [and chapter 334] Satisfaction (*Satisfactione*), see in their proper places.

¶ Again, penance is compared to vigorous things.

¶ For it is like water against dogs, like clamor against thieves, and like arms against enemies.

¶ Concerning the first, as for contrition hot water ejects a dog from the kitchen, so the water of tears ejects the demon from the soul. In the figure of which it is read in Gen. 26[:24] that Ana found first hot waters in the desert. Explaining there, wherefore Ambrose,[[34]](#endnote-34) the tears wash away the transgression, because shame is to be confessed.

¶ Again, penance is like clamor against thieves as far as confession.

¶ In the figure of which, it is said 1 Macc. 3[:6]: “For fear” of Jude who is interpreted as confession “his enemies were driven away.”

Third, penance is as if castration against enemies as far as satisfaction, 2 Cor. 10[:4]: “For the weapons of our warfare are not carnal.”

¶ Again, penance is said in [Exod. 17:8-15] to be the rod of Moses which if it was held in his hand, namely for correcting the dogs and castigating insolent boys, but when it was thrown from the hand and left behind, it was turned into a snake.

¶ Again, penance is conclusive like a hedge, for just as a farmer with the same thorns which he pulled out of the field or the vineyard encloses the vineyard against pigs and beasts, so penitents in recognizing sins which they send out through confession ought to fortify his heart against temptations, Eccli. 36[:27]: “Where there is no hedge, the possession shall be spoiled.”

¶ Again, penance is like a key which by a contrary motion closes or opens. For the soul by its own motion falling into sins closes the door of heaven, Matt. 3[:2]: “Do penance: for the kingdom of heaven is at hand.” Behold the material briefly, for the penance of David was light to know what “he would do,” not to discuss the usefulness for meriting, because “the kingdom is at hand,” Rom. 6[:18]: “Being then freed from sin,” through penance, “we have been made servants of” God through obedience, having fruit in sanctification through grace, indeed the end of eternal life through glory, Ezech. 18[:21]: “But if the wicked do penance,” etc.

¶ Again, penance is discretely imposed, devoutly undertaken, and perfectly fulfilled.

¶ Concerning the first, just as poison is the life of the serpent, but the death of man. Fire probes and cleanses gold but incinerates a bush. The mole that lives under earth, is moved in the light. Man dies under the water where the fish take their delight. So, the same penance is not to be imposed on all. For it is said, Lev. 13[:44] et 14[:2], that the priest ought to discern between those separated for leprosy.

¶ Concerning the second, it is to be assumed devoutly just as a soldier does his arms, a pilgrim his staff, Psal. [72:23]: “I am become as a beast before you.”

¶ Concerning the third, that it be perfectly implemented, so that not only sin itself be avoided, but also the sliding back of sin, the occasions, and opportunities.

¶ For grass cut with a scythe revives so, but not thus the grass rooted out. Whoever first in this world repented handed over the right form. We read that the angel, but did not repent, man sinned, but did not repent. Rather he turned the fault onto the woman, Gen. 3[:6]. We read that the woman sinned but did not repent. Rather she turned it onto the serpent. We read that the progeny of man sinned, but rather despaired to have repented.

¶ “My iniquity is greater,” [Gen. 4:13], than that I may deserve pardon.”

¶ Whoever therefore first repented, [Gen. 6:5-6], certainly God saw the evils of man, etc. “It repented him that he had made man,” like to that craftsman who destroyed what he made, so the touch displeased him, he said, “And being touched inwardly with sorrow of heart,” and taking caution for the future.

¶ This sorrow is not required of the head or the belly, not of the teeth or the feet, but of the mind. Wherefore the Lord said to the penitent soul through Micheum [4:10]: “Be in pain and labor, O daughter, as a woman that brings forth.” Labor (*Satage*), that is, do enough (*satis age*), that is, as much to delete the interior sorrow, as much as sometimes to satisfy the sin.

¶ Again, those doing penance ought to consider two things, namely, motive and manner. Motive so that they may act, manner that they act rightly and well. Therefore, the motive for repenting is first the time for action that passes, just as medicine which does not good after death, so neither penance, Apo. 2[:21]: “He gave her a time that she might do penance, and she will not repent.” Therefore, afterwards they seek, and they do not find as the rich at the banquet, Luke 16[:21].

Second, it moves to this place, to this congruent place in which, namely, now we have as if a field for fighting, water for sailing, but every place is apt for penance. Therefore, no adult is excused from penance, neither in the world, nor in the cloister, Job 24[:23]: “God hath given him place for penance, and he abused it unto pride.” It is great pride when a thief often seeks forgiveness, nor however does he cease from malice, Sap. 12[:8]: “Yet even those you spared as men.” To this is that thief hanged without redemption, Heb. 12[:17]: “For Esau found no place of repentance, although with tears,” etc.

¶ Third, the great fruit moves to penance which comes from it, just as a soldier who bends the knee for worldly honor, how ought a man do this for eternal honor.

¶ For penance pleases the judge, liberates from the judgment, and procures one’s life. Concerning the first, [2] Paral. 7[:14]: “If he will do penance for their most wicked ways: then will I hear from heaven.”

¶ Concerning the second, Matt. [3:7]: “You brood of vipers, who has shown you to flee from the wrath to come?” Therefore, do fruit worth of penance.

Concerning the third, Matt. [3:2]: “Do penance: for the kingdom of heaven is at hand.”

Fourth, the teaching of authorities moves to repenting. For if anyone is to be believed in his faculty and science, he counsels repenting more honestly in the law of nature, [Job] 21[:2]:

¶ “Hear, I beseech you, my words, and do penance.”

Again, even more honestly it was written in the law, namely, Act. 2[:38]: “Peter said to them: Do penance.”

¶ Again, between the two laws, [Matt. 31-2]: “John the Baptist preaching and saying: Do penance.”

Again, the author of this law is the Son of God, Matt. 4[:17]: “Do penance.” But among all these things as if admirable it is said in Jer. 8[:6]: “There is none that doth penance for his sin, saying: What have I done?”

Fifth, the example of the saints moves such as Adam, the Ninevites, Manassas, Magdalene, and Paul. Learning let him study to follow his master’s working. For what a good man and wise chooses, that particularly ought to be chosen, Job 42[:5]: “With the hearing of the ear, I have heard you.”

¶ Sixth, efficacy of penitence moves. For it sometimes moves the threatening sentence of God, as is evident in [Jonas 3:10] in the threatening deed of the Ninevites.

¶ For of which knowledge of God the sentence is certain, however of the spoken it seems sometimes to be changed because of the penance of man. For it follows well God knows before, therefore what will be, but it does not follow God who says before therefore what will be. For Isais from the mouth of the Lord said to Ezekias, Isai. 38[:1, 5]: “You shall die, and not live.” However, fifteen years were added to his life. Similarly, Jonas [3:4] from the mouth of God “said: Yet forty days, and Nineveh shall be destroyed.” But to the penance of theirs it was inserted what God does. Therefore, the sinner and the penance for which only he was prepared, God can change the sentence, Jer. [18:8]:

¶ “If that nation shall repent of their evil, I also will repent of the evil that I have thought to do to them.”

¶ Seventh, the disadvantage of impenitence which is multiplex as above. It is evident therefore, you man according to that of the Apo. 2[:5]: “Be mindful therefore from whence thou art fallen: and do penance.”

¶ The way of true penitence is that penance be internal, just as plaster is put over the root of disease. This is against the hypocrites who tear their vestments, but not their hearts, Joel 2[:13]. For what is sadness according to God, works for penance in steady health.

¶ Again, that penance be discrete, devout, accusatory, prompt, elegant, about which it is said above.

1. Peter Lombard, *Sententiae* lib. 4 dist. 14.1 (PL 192:868-869): Prima tabula est Baptismus, ubi deponitur [Col.0869] vetus homo, et induitur novus; secunda, Poenitentia, qua post lapsum resurgimus, dum vetustas reversa repellitur, et novitas perdita resumitur. [↑](#endnote-ref-1)
2. Jerome, *Epistola* 117.3 (PL 22:955): Secunda post naufragium tabula est, quod male coeperis, saltem hoc remedio temperare. Neque vero hoc dico, quod post peccatum tollam poenitentiam, ut quod male coepit, male perseveret [al. coeperis et perseveres]: sed quod desperem in istiusmodi copula divulsionem. [↑](#endnote-ref-2)
3. Isidore, *Etymologiae*, 6.19.71 (PL 82:258): Poenitentia appellata, quasi punitentia, eo quod ipse homo in se puniat poenitendo quod male admisit; nam nihil aliud agunt, quos veraciter poenitet, nisi ut id quod male fecerunt impunitum esse non sinant. Eo quippe modo sibi non parcentibus ille parcit, cujus altum justumque judicium nullus contemptor evadit. [↑](#endnote-ref-3)
4. Augustine, *De vera et falsa poenientia*, 10.25 (PL 40:1122): Quem igitur poenitet, omnino poeniteat, et dolorem lacrymis ostendat: repraesentet vitam suam Deo per sacerdotem, praeveniat judicium Dei per confessionem. [↑](#endnote-ref-4)
5. Ambrose, *Sermones hactenus ascripti* 25.1 (PL 17:544): Poenitentia est et mala praeterita [Col.0655B] plangere, et plangenda iterum non committere. [↑](#endnote-ref-5)
6. Augustine, *De vera et falsa poenitentia*, 9.23 (PL 40:1121): Sunt enim quos peccasse poenitet propter praesentia supplicia. Displicent enim latroni peccata, quando operantur poenam. Deficit vindicta; revertitur ad crimina. [↑](#endnote-ref-6)
7. Augustine, *Ennarationes in Psalmos*, sermo 1.12 (PL 37:1302): In hac umbra agnoscendus est dies, in hac umbra videnda est lux; ne postea sera et infructuosa poenitentia dicatur: [↑](#endnote-ref-7)
8. Peter Lombard, *Sententiae* libro 4, dist. 15.7 (PL 192:877): Judas enim poenituisse legitur, sine assecutione veniae, quia tali poenitentia non correxit crimen; unde Hieron., comment. ad illud, Matth. 27: Quid ad nos: Nihil Judae profuit sera poenitentia, per quam scelus corrigere non potuit. Sic quando frater peccat in fratrem, ut emendare non valeat quod peccavit, potest ei dimitti; sin autem permanent opera, frustra voce assumitur poenitentia. [↑](#endnote-ref-8)
9. Bernard, cf. Guerricus Igniacensis, *Sermones in quadragesima* 2.1 (PL 185:96): O Felix humilitas poenitentium! o beata spes confitentium! quam potens es apud omnipotentem, quam facile vincis invincibilem, quam cito tremendum judicem convertis in piissimum patrem! [↑](#endnote-ref-9)
10. Gregory, cf. *Corpus juris* Dist. 5, c. 4: Ad ejus vero concubitum vir suus accedere non debet, quousque qui gignitur ablactetur. [↑](#endnote-ref-10)
11. Bernard, cf. Wolbero S. Pantaleonis, *Commentaria vetustissima … super canticum canticorum* lib. 1, cap. 1, vers. 2 (PL 195:1024) In hoc ergo mirabile secretarium tuum, postquam munere gratiae tuae per contemplationem ascendero, nullis neque allicientium prosperitatum blandimentis, neque deterrentium adversitatum flagellis ab amplexibus tuis avelli potero, quia meliora sunt ubera tua vino; meliora sunt, imo incomparabilia, paradisus ille voluptatis tuae et manifestatio gloriae tuae hujus saeculi voluptatibus et transitoriis honoribus. [↑](#endnote-ref-11)
12. Augustine, *De vera et falsa poenitentia* 1.1 (PL 40:1113): Ignorans se, per hanc se recognoscit; quaerens se, per hanc se invenit. Haec est quae homines ad Angelos ducit, et creaturam reddit Creatori. Ista ovem perditam monstravit quaerenti (Luc. XV, 4), et decimam drachmam obtulit anxianti (Ibid, 8). Haec dissipatorem filium ad patrem reduxit (Ibid, 11), et vulneratum a latronibus custodi curandum tradidit (Id. X, 35). In hac omne bonum invenitur, per hanc omne bonum conservatur. Fugat tenebras, inducit lucem, excoquit omnia, ipsa ignis consumens. [↑](#endnote-ref-12)
13. Greogory, *XL Hominium in Evangelia* 2.34.4 (PL 76:1248): Majus ergo de peccatore converso quam de stante justo gaudium fit in coelo, quia et dux in praelio plus eum militem diligit, qui, post fugam reversus, hostem fortiter premit, quam illum qui nunquam terga praebuit, et nunquam aliquid fortiter gessit. Sic agricola illam amplius terram amat quae post spinas uberes fruges profert, quam eam quae nunquam spinas habuit et nunquam fertilem messem producit. [↑](#endnote-ref-13)
14. Cf. Hugh Ripelin of Strasburg, *Compendium Theologicae Veritatis* 6.21 (8:216b): Debet poenitentia esse amara: *Planctum unigeniti fac tibi*. Voluntaria; Augustinus: “Mum gaudio debet facere immortalis futurus, quaecumque faceret homo pro differenda morte moriturus.” [↑](#endnote-ref-14)
15. Augustine, *De vera et falsa poenitentia*, 15.30 (PL 40:1125): Cum gaudio enim debet facere immortalis futurus, quae faceret pro differenda morte moriturus. [↑](#endnote-ref-15)
16. Greogory, *XL Hominium in Evangelia* 2.33.2 (PL 76:1240): Convertit ad virtutum numerum criminum, ut totum serviret Deo in poenitentia, quidquid ex se Deum contempserat in culpa. [↑](#endnote-ref-16)
17. Gregorius, *Homiliae in Ezechielem* 2.7.19 (PL 76:1025): Et caro nobis aliquando adjutrix est in bono opere, aliquando autem seductrix in malo. Si igitur ei plus quam debemus tribuimus, hostem nutrimus. Et si necessitati ejus quae debemus non reddimus, civem necamus. [↑](#endnote-ref-17)
18. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum* (PG 56:652): Nolite dicere, quia sumus Christiani, sed facite dignos poeniteniae fructus. *Potens est Deus de lapidibus istis suscitare filios Abrahae.* Lapis quidem durus est ad opus: sed cum factum fuerit opus ex eo deficere nescit. [↑](#endnote-ref-18)
19. John Chrysostom, *De reparatione lapsi* cf. Peter Lombard, *Sententiae* quartum Sent. d. 14, q. 1, (PL 192:872): Talis, mihi crede, talis est erga homines pietas Dei, numquam spernit poenitentiam, si ei sincere et simpliciter offeratur, etiamsi ad summum quis perveniat malorum, et inde tamen velit reverti ad virtutis viam; suscipit libenter et amplectitur, et facit omnia quatenus ad priorem revocet statum. Quodque est adhuc praestantius et eminentius, etiamsi non potuerit quis explere omnem satisfaciendi ordinem, quantulamcumque tamen et quantumlibet brevi tempore gestam non respuit poenitentiam: suscipit etiam ipsam, nec patitur quamvis exiguae conversionis perdere mercedem. [↑](#endnote-ref-19)
20. Cf. Hugh Ripelin of Strasburg, *Compendium Theologicae Veritatis* 6.21 (8:216b): Accelerata: *Ne tardes converti ad Dominum.* [↑](#endnote-ref-20)
21. Augustine, *Sermo De scripturis* 82, Matt. 18:15-18 (PL 38:512-513): Scio ego, et mecum omnis homo qui paulo attentius consideraverit, neminem Deum timentem sub verbis ejus non se corrigere, nisi qui putat, quia plus habet vivere. Ipsa res est quae multos occidit, cum dicunt, Cras, cras: et subito ostium clauditur. Remansit foris cum voce corvina, quia non habuit gemitum columbinum. Cras, cras; corvi vox. Geme ut columbus, et tunde pectus: sed plagas tibi [Col.0513] dando in pectus, caesus correctus esto; ne non videaris conscientiam caedere, sed malam conscientiam pugnis pavimentare, solidiorem reddere, non correctiorem. [↑](#endnote-ref-21)
22. Decretum, *De penitentia,* Dist. 7, c. 1 Gr. p. *Quanquam de differentibus poenitentiam*. Augustinus scribat in lib. L. Homil., hom. 41. [↑](#endnote-ref-22)
23. Gregory, *XL Homiliarum in Evangelia* 1.12.6 (PL 76:1122): Sed qui poenitenti veniam spopondit, peccanti diem crastinum non promisit. [↑](#endnote-ref-23)
24. Augustine, cf. Decretum, Dist. 7, c. 2: Si quis positus in ultima necessitate aegritudinis suae voluerit accipere poenitentiam, et accipit, et mox reconciliatur, hinc vadit: fateor vobis, non illi negamus quod petit, sed non praesumimus, quod bene hinc exit; si securus hinc exierit, ego nescio; poenitentiam dare possumus, securitatem autem [Col.1641B] dare non possumus. Numquid dico: damnabitur? Sed non dico: liberabitur. Vis ergo a dubio liberari? vis quod incertum est evadere? age poenitentiam, dum sanus es. Si sic agis, dico tibi, quod securus es, quia poenitentiam egisti eo tempore, quo \*et\* peccare potuisti. Si autem vis agere poenitentiam, quando jam peccare non potes, peccata te dimiserunt, non tu illa [↑](#endnote-ref-24)
25. Jerome, cf. Peter Lombard, *Sententiae* lib. 4, dist. 20 (PL 192:893): Ex his satis ostenditur quam periculosum sit differre poenitentiam usque in finem vitae. Si tamen etiam tunc vera habeatur poenitentia, hominem liberat, et vitam mortuo impetrat; non sic tamen ut nullam sentiat poenam, nisi forte tanta sit vehementia gemitus et contritionis, quae sufficiat ad delicti punitionem. Licet ergo sit difficile ut tunc sit vera poenitentia quae tam sera venit, quando cruciatus membra ligat et dolor sensum opprimit, ut vix homo aliquid cogitare valeat, melior est tamen sera quam nulla. Poenitentia enim etsi in extremo vitae hiatu advenit, sanat et liberat. Multum sera fuit latronis poenitentia; sed non fuit sera indulgentia. Sed licet latro veniam meruisset in fine de omni crimine, non tamen dedit baptizatis peccandi et perseverandi auctoritatem. [↑](#endnote-ref-25)
26. Jerome, [↑](#endnote-ref-26)
27. Aristotle, *Problems* 4.5 877a5-16 (Barnes 2:1352): Why is it that having the feet bare is preju8dicial to sexual intercourse? ... So since it is either difficult of impossible to have sexual intgercourse when the feet are not warm, bareness of the feet must necessarily be prejudicial to the performance of the sexual act. [↑](#endnote-ref-27)
28. Jerome, *Commentarius in Ecclesiasten* (PL 23:1067): Si enim juxta eos qui [Col.1068A] de physicis disputant, novit hirundo pullos de sua oculare chelidonia, et dictamnum capreae appetunt vulneratae; cur nos ignoremus medicinam poenitentiae propositam esse peccantibus? [↑](#endnote-ref-28)
29. Cf. Jerome, *Commentarius in Ecclesiasten* (PL 23:1066): Et impium longaevum in malitia sua Manassen [Col.1066C] dicunt, qui post captivitatem restitutus in regnum [Al. regno], longo deinceps vixerit tempore. [↑](#endnote-ref-29)
30. Cf. (Pseudo-)Chrysostom, Opus imperfectum in Mattheum hom. 3 ex cap. 3 (PG 56:647): Poenitentiam agere peccatorum, et facere fructus dignos poeitentiae, hoc est parare viam Domini, et rectas facere semitas ejus. [↑](#endnote-ref-30)
31. Gregory, *XL Homiliarum in Evangelia* 1.16.5 (PL 76:1137): Ex quibus dum sex dies Dominici ab abstinentia [Col.1137C] subtrahuntur, non plus in abstinentia quam triginta et sex dies remanent. Dum vero per trecentos et sexaginta quinque dies annus ducitur, nos autem per triginta et sex dies affligimur, quasi anni nostri decimas Deo damus, ut qui nobismetipsis per acceptum annum viximus, auctori nostro nos in ejus decimis per abstinentiam mortificemus. [↑](#endnote-ref-31)
32. Aristotle, *History of Animals*, 8.17 600b4-6 (Barnes 1:938): The bear hides for at least forty days; during fourteen of these days it is said not to move at all, but during most of the subsequent days it moves, and from time to time wakes up. [↑](#endnote-ref-32)
33. Augustine, *De Genesi ad Litteram* 12.17.38 (PL 468-469): Hoc autem vidit die dominico Paschae, cum per totam Quadragesimam nihil doluisset, cui vix intervallo tridui antea parcebatur. Viderat autem in ipso ingressu Quadragesimae illos promittentes sibi quod per quadraginta dies nullum sensurus esset dolorem; postea ipsi ei dederunt [Col.0469] tanquam medicinale consilium, ut ei praeputii longitudo praecideretur, quo facto diu non doluit. [↑](#endnote-ref-33)
34. Ambrose, *Expositio Evangelii Secundum Lucam* 10.88 (PL 15:1825): Lavent lacrymae delictum, quod voce pudor est confiteri.

Decretum, Causa 33, De poenitentia, quest. 3, dist. 1, c. 2: Lacrimae lavent delictum, quod \*voce\* pudor est confiteri. [juxta illud Ambrosii super Lucam, ad cap. 22.] [↑](#endnote-ref-34)