228 To remember (*Memorari*)

Anyone ought to be mindful of the prerogatives for oneself, the prerogatives for one’s neighbor, and the prerogatives for God. As far as one’s self, there should be three, namely, the infirmity of nature, so that one is more cautious against a fall, as if passing through a slippery stair, Eccli. 8[:6]: “Remember that we are all worthy of reproof.”

Second, injuriousness of fault, so that one may be more prone to repentance, as the merchant pondering the casting away of things sorrows, Apo. 2[:5]: “Be mindful therefore from whence you are fallen: and do penance.”

Third, the utility of penance, so that one may become readier to work, for the ant provides for himself in the summer against the winter, Eccli. 14[:12]: “Remember that death is not slow.” And Eccli. 7[:40]: “Remember your last end, and you shall never sin.” And Eccle. 11[:8]: “If a man live many years … he must remember the darksome time,” etc.

¶ Again, man ought to remember as far as his neighbor the probity of good men for changing, as a soldier recollects the valor of his parents, 1 Macc. 4[:9]: “Remember in what manner our fathers were saved.”

Second, to detest the foolishness of the evil, Luc. 17[:32]: “Remember Lot's wife.”

Third, to succor the needs of the poor, whether their need is in the world, as a bird remembers the need of its chicks, Gal. 2[:10]: “Only that we should be mindful of the poor.” Or their needs in purgatory, according to that of Eccli. 38[:23]: “Remember my judgment: for also shall be so for you.”

Third, man ought to remember as for God to do his commandments, Psal. [102:18]: “They are mindful of his commandments to do them.” For forgetfulness causes remission, memory excites obedience, Num. 15[:39]: “If not they follow their own thoughts.” However, greater are the memories of the commandments of God. Here Augustine says in his *Sermo de innocentibus*,[[1]](#endnote-1) the sinner is struck by this punishment, as one dying is forgotten by his friends, he who while living forgot God.

Second, to repay his benefits. For the dog applauding one benefit is rewarded another, Psal. [76:4]: “I remembered God and was delighted.” The first of these benefits consisted in the common case of man, to whom God gave all together, because he had pity through prayers for the remaining creatures. For man, according Gregory in a *Homilia*,[[2]](#endnote-2) exists with the stones, lives with the trees, feels with the animals, and understands with the angels, Psal. [76:12]: “I remembered the works of the Lord: for I will be mindful of your wonders from the beginning.” In the redemption of man, so the good child recollects the sorrows of his mother giving birth to him, of my bitterness and gall.

Third, in the resurrection of Christ, as the nephew of a prelate hopes to be promoted in the promotion of the prelate, [2] Tim. 2[:8]: “Be mindful that the Lord Jesus Christ is risen again from the dead.”

Fourth, in the discretion of the judgment, for the thief for fear of judgment threw out the object stolen, Eccli. 30[:17]: “Better is death than a bitter life.” It is your memory for the just man that the Jews have an opening, but also Psal. [118:52]: “I remembered, O Lord, your judgments of old.”

1. Augustine, *Sermones ad populum,* In Natali sanctorum Innocentium, iii, 220.2 (PL 39:2153): quia percutitur etiam hac animadversione peccator, ut moriens obliviscatur sui, qui dum viveret oblitus est Dei. [↑](#endnote-ref-1)
2. Gregory, *Moralia* 6.16.10 (PL 75:740): esse cum lapidibus, vivere cum arboribus, sentire cum animalibus, discernere cum angelis, [↑](#endnote-ref-2)