Worcester F 80 Distinctiones

217 To Leave (*Relinquere*)

To leave. A sin perpetrated for penance is to be left just as a thief his theft lest he be hanged with it, Eccli. 17[:21]: “Turn to the Lord and forsake your sins.” For the more a person approaches to one end, so much more he leaves his opposite. But alas because many on the other hand leave

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the Lord on account of sin, Jer. 17[:13], You, man, have left the Lord.

¶ Second the sliding back of sin is to be left and this through prudence just as the injury suffered is dangerous, the snare for the bird with the grain, Prov. 9[:6]: “Forsake childishness,” that is, juvenile enticements, “and life,” that is, “and walk by the ways of prudence.” Again Prov. 28[:13]: “He that hides his sins, shall not prosper, but he that shall confess, and forsake them, shall obtain mercy.” But alas because many have abandoned the rebuke of prudence and therefore they err in returning to their vomit, Prov. 10[:17]: “He that forsakes reproofs goes astray.

¶ Third the hate of one’s neighbor should be left through concord just as a member cut away does not receive the influence of the head. So, neither one divided from his neighbor by rancor receives forgiveness from God, Eccli. 28[:2]: “Forgive your neighbor if he has hurt you, and then shall your sins be forgiven.” Again Matt. [5:24]: “Leave there your offering and go first to be reconciled.” But also, because many left the concord of their neighbor on account of revenge, Eccli. 27[:21]: “As one that lets a bird go out of his hand, so have you let your neighbor go.” Again, one’s own will ought to be left by the vow of obedience just as the craftsman leaves his own country to make a profit in another, Jer. 12[:7]: “I have forsaken my house,” etc. Matt. 19[:27]: “Behold we have left all things and have followed you.” But there are many, like a monkey who does not wish to give up a mirror, because it sees there its face which it considers beautiful. So, they do not wish to give up their own judgment of carnality, [2] Paral. 10[:8]: “Roboam forsook the counsel of the ancients and began to treat with the young men.”

¶ Again, transitory felicity ought to be left by the vow of poverty. Just as a bird leaves its eggs and nest because of the birdlime and snare. The sailor throws overboard burdens in danger, Matt. 19[:29]: “And every one that has left house,” etc.

¶ Again Luke 5[:28]: “Leaving all things, he rose up,” etc. [4] Kings 7[:7]: “They left their tents, and their horses and asses, desiring to save their lives.” But alas because many do not wish to leave their will and profitably, because they left their souls involuntarily and uselessly, Psal. [48:11]: “They shall leave their riches to strangers.”

¶ Again, carnal desire ought to be left through the vow of continence, just as the feverish should leave off wine, Tob. 2[:3]: “He left his dinner and came fasting to the body.” Gen. 39[:12]: “He, leaving the garment in the hand of the lady, fled, and went out.” But alas

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because many left spiritual delights, choosing the flesh, just as the hog choses the stinking because of the mud, Prov. 2[:13]: “Who leave the right way, and walk by dark ways.”