Worcester F 80 Distinctiones

24 To Fall (*Cadere*)

Many things make man to fall in body as well as in spirit.

First the weakness of strength, because of which children, the old, and the feeble fall. Thus spiritually, because of the lukewarmness of good working and instability of persevering, Isai. 40[:30]: “Young men shall fall by infirmity.”

¶ Second, the burden of affairs on account of which a beast falls under too great a burden, just as man by neglect of repenting, Psal. [35:13]: “There the workers of iniquity are fallen.” [2] Kings [1:27]: “How are the valiant fallen.”

¶ Third, the multitude of things pulling us down, just as it is evident in the tree, or the house brought down by many things striking it. Just as the man by the striking of his enemies, Psal. [117:13]: “Being pushed I was overturned that I might fall.”

¶ Fourth, the slipperiness of the ways, thus man daily through the carelessness of the senses, Eccli. 28[:30]: “Take heed lest you slip with your tongue and fall in the sight of your enemies who lie in wait for you.”

¶ Fifth the variety of offences just as the bird in the noose, wolf in the ditch, so man through the variety of corruptions, Psal. [19:9]: “They are bound and have fallen.”

¶ Sixth the ignorance of conducting business, on account of which the blind fall, so a man because of neglect of learning, Matt. 15[:14] and Luke 6[:39]: “Can the blind lead the blind? do they not both fall into the ditch?” [1] Cor. 10[:12]: “He that thinks himself to stand, let him take heed lest he fall.”

¶ Seventh the excellence of those falling, Psal. [90:7]: “A thousand shall fall at your side.”

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Prov. 25[:26]: “A fountain troubled with the foot,” etc. If therefore one falls through fault, the remedy is that he rises through penitence, Prov. 24[:16]: In a day “a just man shall fall seven times.”

Because according to Bernard,[[1]](#endnote-1) There is no security, brothers neither in heaven where the angel fell from the presence of the deity, nor in the paradise of pleasure, nor in the world where Judas fell from the school of goodness where also the disciples are in peril in the presence of the Savior. Note that it is just that the evil fall. First because they burden themselves too much with the weight of riches, of sins, and retinues. Concerning the first Habac. 2[:6]: “Woe to him that heaps together that which is not his own, how long also does he load himself with thick clay. Concerning the second, Psal. [37:5]: “For my iniquities are gone over my head.” Concerning the third, Prov. 27[:3]: “A stone is heavy, and sand weighty.”

1. Bernard, *Sermones de diversis* 30.1 (PL 183:622): Nusquam est securitas, Fratres, neque in coelo, neque in paradiso; multo minus in mundo. In coelo enim cecidit Angelus sub praesentia divinitatis; Adam in paradiso de loco voluptatis; Judas in mundo de schola Salvatoris. [↑](#endnote-ref-1)