Worcester F 80 Distinctiones

70 Man ought to make (*Facere debet homo*)

Man ought to make some determinations for himself, or for his neighbor, or some for God. First are three because first man ought to make a lament for his sins in contrition, just as a fetus is conceived with delight it does not however come forth without lament, so also concerning sin.

¶ Pain is a feeling of suffering division.[[1]](#endnote-1) And as much as this division is greater, so much more the pain, Jer. 6[:26]: “Make your mourning as for an only son.” But, alas, because there are many just as the mad ones being happy when laboring to death, Prov. 2[:14]. “Who are glad when they have done evil,”

¶ Second, he ought to make a judgment for sins in confession, the sick man says to the doctor about his illness and the circumstances, Mich. 6[:8]: “I will show you, O man, what is good, and what the Lord requires of you: Verily, to do judgment.” Concerning yourself and mercy with your neighbor. For a sailor evacuates a ship to be saved, the gluttonous vomits in order to be restored, so the sinner confesses, Eccli. 3[:2]: “Children, hear the judgment of your father, and so do that you may be saved.” But, alas, because Jer. 8[:6] it is said, “No man speaks what is good, there is none that doth penance for his sin, saying: What have I done?” The example of the wolf whose breath dried up the mouth of the shepherd. So should the matter of sins be amended in satisfaction, just as the abundant fruit of one mitigates another angry lord for a defect of matters past. Thus, conversion for doing good mitigates the Lord, Matt. 3[:7]: ““Generation of vipers,” that is, by the power of obedience, “who has shown

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you to flee from the wrath to come?” etc. There are many that make a judgment in confession, but not justice in satisfaction against them, Psal. [118:121]: “I have done judgment and justice.” Wherefore the Lord lamented, Isai. 5[:2]: “He looked that it should bring forth grapes, and it brought forth wild grapes.”

¶ Again, a man ought to do three things pertaining to his neighbor. First, mercy to one in need by sustaining him, otherwise “judgment without mercy to him that has not done mercy” with his neighbor, James 2[:13]. It is read[[2]](#endnote-2) concerning certain rapacious animals that they sustain with their prey weak animals of their kind if they are sick or if they are grown old. But how much more this fits to men, Eccli. 29[:1]: “He that shows mercy, lends to” the Lord. Wherefore, Augustine,[[3]](#endnote-3) give the least and receive heaven, Luke 10[:36-37]: “Which, in your opinion, was neighbor to him that fell among the robbers?” and it follows, “He that showed mercy to him.” But, alas, because Jer. 4[:22]: “They are wise to do evil,” namely, in acquiring, “but to do good they have no knowledge,” namely, in distributing or because they do not give, either because they are not poor, or because they give a wicked intention.

¶ Second, to do justice to the one despoiled by restoring, otherwise his sin will not be dismissed unless what was taken away is restored, Psal. [105:3]: “Blessed are they that keep judgment and do justice at all times.” Isai. 56[:1]: “Keep judgment,” by considering interiorly, “and do justice” in executing. For just as among dogs a quarrel arises when one takes what is another’s. So, among men a controversy which justice ought to settle. But, alas, because they do not do so today, according to the Psal. [145:7]: “Who executes judgment for them that suffer wrong.” But it agrees more with those doing injury, it lacks that of the Psal. [105:6]: “We have sinned with our fathers: we have acted unjustly,” etc.

¶ Third, a man ought to have this renown to provide for an unknown neighbor just as the earth provides food, water drink, air light, fire warmth. Thus, the wise man has renown of the truth who feeds, gives drink, gives light, and provides fire, Isai. 38[:19]: “The father shall make your truth known to the children.” [1] Tim. 4[:16]: “Take heed to yourself and to doctrine,” etc. But, alas, there are many like candles illuminating others and consuming themselves, Matt. 23[:2]: “The scribes [and the Pharisees] have sat on the chair of Moses,” etc. They teach poverty, but they do not want to be poor, they teach humility, but are lifted, Act. 1[:1]: “Jesus began to do and teach.

¶ Again, a man ought to do three things pertaining to God. First is to fulfill his commandments, to which the teaching of the blessed virgin, our advocate, moves us, John 2[:5]: “Whatsoever he shall say to you, do it.”

¶ Second, the promise

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of the love of the Lord, John 15[:14]: “You are my friends, if you do the things.” But, alas, because in Jud. 2[:17] it is said, “Hearing the commandments of the Lord, they did all things contrary.” Luke 6[:46]: “Why do you call me, Lord, Lord, and do not the things which I say.”

¶ Third, he should multiply prayers to God like the poor man at the door of the rich man. For all have sinned and need the glory of God. Therefore, one ought to pray 2 Macc. 1[:23]: “All the priests made prayer, while the sacrifice was consuming,” etc. Gen. 35[:2]: “Cast away the strange gods that are among you,” and do. But, alas, because that was more filled today, Matt. [21:13]: “My house shall be called the house of prayer; but you have made it a den of thieves.” For it is more frequented on account of bodily sustenance than on account of spiritual devotion.

¶ Second, he ought to direct his intention to God, Isai. 38[:3]: “I beseech you, O Lord, remember how I have walked,” etc. Jer. 7[:3]: “Make your ways and your doings good.” [1] Cor. 10[:31]: “Do all to the glory of God.” But, alas, because in Matt. 23[:5]: “All their works they do for to be seen of men,” etc. “Not everyone that says to me, Lord, Lord, shall enter into the kingdom of heaven, but he that does,” etc. Matt. 7[:21]. It is commonly said that he who does well will have well,[[4]](#endnote-4) Wherefore James 1[:25]: “A doer of the work; this man shall be blessed in his deed.” Wherefore, just as it is not enough to promise unless one intends to deliver, so it is not enough to speak unless one intends to do especially in the divine commandments. Wherefore it is said here, [Matt. 7:21]: “Not everyone that says to me.” Note the triple good of the word, deed, and reward. Of which the first is of eloquence, but it is deficient. The second is obedience, and it is sufficient. The third is of glory, and it is perfecting. The first good is shown deficient in two ways. First, as far as the simulation of virtue, because it consists in the word alone and not in the deed. Wherefore the foolish virgins said, Matt. 25[:11]: “Lord, Lord, open to us.” Because if they had said a third, Lord, namely, with heart, mouth, and work, he would have opened to them. Second as far as the destruction of the simulation, [Matt. 7:21]: “Not everyone shall enter the kingdom of heaven,” about which Matt. 23[:13]: “But woe to you scribes and pharisees, hypocrites, because you shut.” Third, the sufficient good is touched upon there, [Matt. 7:21]: “But he that does the will of my Father.” Therefore Psal. [102:21]: “Bless the Lord, all his hosts: you that do his will.” Third, perfecting the good there he himself will enter, Matt. 25[:34]: “Come, blessed of my Father.”

1. Cf. Augustine, *De libero arbitrio* 3.23.69 (PL 32:1305): Quid enim est aliud dolor, nisi quidam sensus divisionis vel corruptionis impatiens. [↑](#endnote-ref-1)
2. Bartholomeus Anglicus*, De proprietatibus rerum* 18.63 (1505, p. 460b): preda suam quam arripit solus comedere ei rebescit, et ideo sepe semper a remotis sequentibus aliis bestiis de ipsa preda liberalitatis gratia deus relinquit...

on the Lion: And he is ashamed to eat alone the prey that he taketh; therefore of his grace of free heart, he leaveth some of his prey to other beasts that follow him afar.... [↑](#endnote-ref-2)
3. Augustine, *Ennarationes in Psalmos* 36.3.6 (PL 36:387): da terram, accipe coelum. [↑](#endnote-ref-3)
4. Cf. Thomas a Kempis, *Hortulus rosarum* cap. 6: De auditione et lectione divini sermonis (Opera Vaemunduntur Iodeo Badio Ascensio, n.d.), fo. 69rb: qui bene facit, bene habebit. [↑](#endnote-ref-4)