

# **St. GASPAR BERTONI**



A view of the Church of Saint Firmo from the Church of Saint Paul of Campo Marzio,  
at the other side of the bridge over the Adige River.

## **Early Spiritual Writings**

### **PARISH SERMONS**

#### **MISCELLANEOUS**

UP TO 1812

**Fragments of other Sermons found in the MssB, Vol. I].**

**[Manoscritti Bertoni ## 1547 – 1708]**

Translation into English  
Rev. Joseph Charles Henchey, CSS  
1972

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**[FRAGMENTS OF A YOUTHFUL SERMON ON THE MADONNA]**

**1547:** As I would like to arouse your hearts to devotion to the Virgin, what method would I be able to employ? Should I perhaps use that same method that I am accustomed to employing, to excite and inspire my own hard heart? I know that for gentle hearts not everything is fitting and proper. However, bear with me: because with this sermon I have more in mind to arouse my own heart, rather than yours, which are already affectionate and loving.

I will use my own method. I plant this principle, all the more one esteems and seeks the protection of one who could help him, in proportion to the need that each one recognizes that he has. Someone condemned to death, because he sees all the horror of the imminent capital punishment, esteems all the more, takes into account of, the protection of the one who might liberate him, and seeks him out with every concern. And have we not all been condemned to eternal death, if we know that we have indeed committed mortal sin during our lives? If, therefore, we do know of the terrible execution to which we have been already sentenced, and since we do not know whether or not this still has to be carried out...

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**[A FRAGMENT OF A DISCOURSE ON FAITH]**

**Illrd Sunday of November 1812**

**1548:** Terrible truths, my hearers, terrible truths that the Apostle and Doctor of the Gentiles has left written for our information. In his 1 Co 1:18, he says: *...For the word of the Cross, to them indeed that perish, is foolishness; but to those that are saved, i.e., to us, it is the power of God...* This is the misery and the fatal blindness where all those arrive who think it an advantage to deride as weakness of spirit the Christian faith. Such as these have the most decisive character of reprobation: *...to them that perish the Cross is foolishness...* There is already formed in heaven the desire of losing the wisdom of the wise: *...For it is written: I will destroy the wisdom of the wise, and the prudence of the prudent I will reject...* [1 Co 1:19; Is 19:14].

**1549:** In what a shameful confusion of errors and deceptions is not the human reason cast, through that same path that one wants to extend between the periphery of its own lights *... Has not God made foolish the wisdom of this world...?* [1 Co 1:20]. And since God did not choose to use the world of Wisdom, He communicated to human beings understanding, to form a just idea of its Creator and of the relationship with Him. In other words, He has made known the religious duties that bind humanity to Him. Thus, it has pleased God through the stupidity of preaching to bring salvation not so much to the philosophers, but to the faithful; not so much to the sophists, but to believers: *...For seeing in the wisdom of God, the world, by wisdom, knew not God, it pleased God by the foolishness of our preaching, to save them that believe...* [v.21].

**1550:** There are those who would seek signs and miracles: *...they require signs...* [v. 22]. There are others who seek for doctrines that are more lofty, more sublime: *...seek after wisdom...* [ib.]. But, we preach Christ crucified: *...But, we preach Christ crucified...* [v. 23]. This, for some, has become a scandal: *... a stumbling-block.* For others, He is an occasion of jokes, derision: *... and unto the Gentiles, foolishness...* [ib.].

**1551:** but I am not embarrassed by the Gospel: *... for I am not ashamed of the Gospel...* May God take away, remove from me that I may glory in anything other than the Cross of my Lord, Jesus Christ: *...But God forbid that I should glory save in the Cross of our Lord Jesus Christ...* [Ga 6:14]. Therefore, I am ready to render to the truth today with my tongue that testimony to which the ministry binds me: *...for a necessity lies upon me...* [1 Co 9:16]. And all the more willingly on this day that the Church reminds me of the confidence that I ought to have in the patronage of Her, who brought truth into this world. She alone has conquered all the errors in the whole world: 'You have abolished alone all heresies in the entire world'<sup>1</sup>.

**1552:** I will raise my voice like a trumpet [Is 58:1], and I will make known to the world the reasons why I glory in my faith. And these are common to all of you, indeed to all who participate in this glory: first, because the faithful, by means of his faith both loves

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<sup>1</sup> Common of the Feast of the BVM - Tract

and glorifies his Creator; secondly, the believer by means of this same faith is both loved and honored by his Creator.

**1553:** The faithful, by means of his faith, both loves and glorifies his Creator. And how is this? Because in the first place, the believer has of Him an esteem that is befitting the divine nature and superior to human nature. That which in fact the nature of visible realities has not dictated learning of Him from the faith in God. This shows his sincere delectation toward Him, and preaches and exalts His most sublime perfection and greatness: *...Eye has not seen, nor ear heard, nor has it entered into the heart of man, that which God...* [1 Co 2:9; Is 64:4] - *... has hid from the wise and the prudent and has revealed them to the little ones...* [Mt 11:25]. The Prophet Isaiah has spoken openly of this: *... eye has not seen, nor ear heard, O God, besides You, what things You have prepared for them that wait for You...* [Is 64:4].

**1554:** Thus, St. HILARY writes well in this regard <sup>2</sup>: Our lowly intelligence cannot enter into the sublimity of the heavenly science, nor can its incomprehensible power be conceived by any of the senses of our infirmity. To God alone does there pertain the knowing and comprehending of Himself. To us pertains solely the following behind humbly and docilely those lights which He deigns to communicate for our knowledge. In God, it is simply to be believed regarding Him, and to those matters that he attributes to be **obsequiously** received by our knowledge. From God, it is necessary to learn all that we must understand of God, because nothing of Him is known unless He unveils it: ‘... from God one must learn whatever is to be understood about God, because there is known of Him only that of which he is the Author’ <sup>3</sup>.

**1555:** To believe, then, is an **obsequious** acceptance that the intelligent creature renders to his Creator. It is an **obsequious surrender** that is not without reason, or senseless, but is rational. And therefore, it is glorious for anyone who makes of his reason the most beautiful boast and ornament of his nature: *...your reasonable service...* [Rm 12:1]. By believing, one renders the human intellect a servant to the faith: *...and bringing into captivity every understanding unto the obedience of Christ...* [2 Co 10:5]. But, this servitude does not proceed either from weakness, nor from ignorance. No, says St. JOHN CHRYSOSTOM, this is rather a property of spirit that is indeed generous, and of a truly philosophical process of thinking. Faith is found in a mind that is sublime and superior to common realities: ‘Faith is of a most generous mind, of an intelligence of a philosophical ability.’

**1556:** The other virtues that temper a person in himself, and render him just with his peers, are also of ordinary people. In reality, we see that not so much praise is merited for one who contains his wrath, or licentiousness, for one who does not steal or kill. However, to believe in God, and realities superior to the human intelligence, this demands much fortitude of soul and for one to have excellent dispositions toward Him. This, in fact, is a sign of a sincere and germane charity.

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<sup>2</sup> St. Hilary, *De Trinitate*, Bk 4, 14 [t. 2, pp. 81 C, ff.].

<sup>3</sup> St. Hilary, *De Trinitate*. Bk 5, c. 20 [t. 2, pp. 116/B, ff.; and c. 21, t. 2, p. 117].

**1557:** God thus honors the one who carries out the precepts which God intimates through reason that He has written in nature. But, even more does He honor the one who raises himself up to a sublime philosophy by means of his faith. The former simply obeys God, as the latter has of God a concept, an esteem that is much more in conformity and close to His merit, to His grandeur. And even more such a person both glorifies and admires God for the manifestation of His works. And the former's glory is of the one who works virtuously, while the latter glorifies God and is entirely His.

**1558:** But, so that our discourse might be rendered clearer and more understandable, let us come to comparisons and facts that are more particular and individual. Virtue increases all the more in proportion to the greater difficulties that are opposed to its execution, and that make the more difficult for the person to find the means, or to maintain it and keep it for a longer time. With this principle posited, should you say to me that whoever observes temperance or some other like virtue, needs much fortitude, in order to repel the desires and the thoughts of luxury, or of some other disordered appetite, I would respond. My answer is that it pertains to a strong spirit, and even more than that, is there necessary for one who believes, to combat and to pout to flight the thoughts and reasons of infidelity. This is not easy, or slight, but it is a harsh combat and a dangerous battle against one's own rationalizations.

**1559:** Of these truths that God has revealed, and they are both numerous and superior to our capacity, we ought to humbly receive them from God through faith. Thus Ecclesiasticus said: *....for many things are shown to you above the understanding of men...* [Si 3:25]. These truths, however, should not be investigated by human reason. Thus we are prepared by the same Ecclesiasticus: *...seek not the things that are too high for you...* [v. 22]. Curiosity is not to be excluded, nor likewise, is ignorance.

**1560:** The glory that pertains to faith is that of conducting one happily among all these shoals. These are already famous for their many shipwrecks, and the human spirit must be led to the port of the truth. Faith does repress that arrogance of striving to comprehend the incomprehensible, and hence is not oppressed by its glory: *...he that is a searcher of majesty, shall be overwhelmed by glory...* [Pr 25:27]. Faith makes one attentive and vigilant in studying and meditating the mysteries revealed by god, and hence, does not incur that grave threat: *...But, if anyone know not, he shall not be known...* [1 Co 14:38] [73]. Whoever does not know God, will not be known by God.

**1561:** These are the contrasts and difficulties that are intrinsic to being human. What, then, if to these interior revolutions the war outside should coincide? The fact is that while within, these vain reasoning must be fought, the innumerable enemies of the faith are preparing horrible blows. In fact, St. Paul cries out: *...for there must also be heresies: that they also, who are approved, may be made manifest among you...* [1 Co 11:19].

**1562:** If, in this sentence of the Apostle, through the effect of the end, the pious faithful finds some comfort, this still does not remove the fact that one of necessity will be

found in the midst of so many, and such stupendous dangers of falling, such a one should not always be frightened, or frozen and shrink back in horror.

Humble faith is under attack from the most brazen wickedness. Not only is fury unleashed, but ordinarily insolence and power combine to oppress the weak. Both wisdom and eloquence seek to confound it, in order to seduce the less cultured. Or, astuteness and fraud combine to subvert the simple, to be upsetting.

**1563:** These are the great enemies, but, they are still not yet the most terrible, for this very reason that they appear for what they are and allow themselves to be seen. We do not have to combat only with flesh and blood, but against the spirits of wickedness [Ep 6:12], which are all about and occupy this space. I am referring to the demons. From this there are disseminated secretly into the field of the Catholic Church, as a kind of unhappy dandelion [Mt 13; 24, ff.], heresies. From these, various errors proceed, as from a bad fountain. Through this means, illusions are intensified and promoted, and deceptions are reinforced with such unhappy ruinous consequences.

**1564:** Now, who could, without inflicting injury, attribute the name 'weak' to one who could stand up to such a conflict, and to come out on top victorious after such a harsh war, one that was so horrible, so obstinate? And will not this victory, most honestly, not be attributed to the believer, but that this sublime outcome should be attributed to the Lord, for Whose name one struggles? So it is that the Apostle, wishing to commend Abraham's faith, stated sublimely in his regard: ... *he was strengthened in faith, giving glory to God...* [Rm 4:20].

**1565:** Thus, we have not come yet to the greatest difficulty that a person would encounter in believing: this is on the part of God Himself. But, since this could seem to many to be a paradox, and also because by this there is realized what faith is. This is the crown of glory that from our faith results in God's behalf. Hence, it is most important that something in this regard still remains to me to be declared by me.

**1566:** It is necessary, though, to call on a doctrine taught by the ANGELIC DOCTOR<sup>4</sup>: that what is most certain according to nature, is less evident because of the weakness of our intellects. The human mind is something like the eye of a bat in the sunlight. This sentence, that is so humiliating for human understanding, will not be very pleasing to the pride of philosophers. But they cannot refute it, because the Angelic Doctor has taken this from a gentile philosopher<sup>5</sup>.

**1567:** this is why in so many there happens the doubting of the articles of the holy faith, while these in themselves are the most certain. This happens not because of the uncertainty of the truth, but because of the weakness of our understanding. Just like those who might wish to stare too boldly into the sun become blind, not through any defect of the sun, but because of the weakness of the pupils of the eye.

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<sup>4</sup> St. Thomas Aquinas, I, q. 1, a. 5, ad 1 um.

<sup>5</sup> Aristotle, *Metaphysics*.

**1568:** Now God infinitely surpasses in the brilliance of His truth our human minds: ... *Behold God is great, exceeding our knowledge...* [Jb 36:26]. And with His very own light, He is hidden behind it: ... *Who ... inhabits light inaccessible...* [1 Tm 6:16]. What will be that generous eagle with such powerful pupils that it could withstand the impetuous flood of so much light, or that which from within one could penetrate to the depths this inaccessible sea, with its perceptive gaze? - ... *for who has known the Mind of God...?* [1 Co 2:16]. The spirit of faith can: ...*For the Spirit searches all things, yes, the deep things of God...* [1 Co 2:10].

**1569:** It is from this that faith takes all its certainty on which it surpasses all the sciences. These, in fact, as St. THOMAS teaches <sup>6</sup>. Have their certainty from the natural light of reason, which, however, can err. But, faith has its certainty from the divine knowledge itself, that can never be deceived.

**1570:** O, how well St. Paul has put it: ...*And if our Gospel be also hid, it is hid to them that are lost...* [2 Co 4:3]. - ...*In whom, the god of this world has blinded the minds of unbelievers that the light of the gospel of the glory of Christ, who is the Image of God, should not shine unto them...* [v. 4]. - ... *for God, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus...* [v. 6].

**1571:** This is why it happens that our faith is clearer than any demonstration that proceeds by way of reasoning, and also is more persuasive. The one who is persuaded by words can later change his opinion. But, whoever is strong in the faith has his ears so well garrisoned against those pestiferous rationalizations. And, therefore, the Apostle very wisely, after having spoken of Abraham [Rm 4:20, ff.] states: ... *he was strengthened in faith, giving glory to God...* [v. 20].. then adds: ... *most fully knowing..* [v. 21]. - He did not say *believing*, but *most fully knowing*....

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## SOURCES

### OT

Jb 36:26	# 1568	Is 29:14	# 1548
Pr 25:27	# 1560	58:1	# 1552
Si 3:22	# 1359	64:4	# 1553
25	# 1359		

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<sup>6</sup> St. Thomas Aquinas, I, q. 1, a. 5.

NT

Mt 13:24, ff.	# 1563	1 Co 2:10	# 1568
Rm 1:16	# 1551	16	# 1568
4:20	## 1564; 1571	9:16	# 1551
21	# 1571	11:19	# 1561
12:1 [ <i>obsequium</i> ]	# 1555	14:38 [73]	# 1560
1 Co 1:18	# 1548	2 Co 4:3	# 1570
19	# 1548	4	# 1570
20	# 1549	6	# 1570
21	# 1549	10:5 [ <i>obsequium</i> ]	# 1555
22	#1550	Ga 6:14	# 1551
23	# 1550	Ep 6:12	# 1563
2:9	# 1553	1 Tm 6:16	# 1568

LITURGY

Common of the Feast of the BVM - Tract. [conquers heresies]	# 1551
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FATHERS

St. Hilary, <i>De Trinitate</i> , Bk 4, 14 [t. 2, pp. 81/C, ff.]	# 1554
5, c. 20 [t. 2, pp. 116/B, ff.]	# 1554
5, c. 21 [t. 2, p. 117]	# 1554

St. John Chrysostom [no citation: intelligence sublime in faith]	# 1555
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DOCTORS

St. Thomas Aquinas, I, q. 1, a. 5	# 1569
I, q. 1, a.. 5 ad 1 um	# 1566

OTHER WRITERS

Aristotle, 2 <i>Metaphys.</i> [bats & light]	# 1566
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**[NOTES FOR A PANEGYRIC  
in honor of  
St. ALOYSIUS GONZAGA]**

**1572:** PROPOSAL OF THE THEME: the wonderful innocence and penance of St. Aloysius.

DEFINITION: ... *behold for or so many years do I serve you and I have never transgressed your commandment...* [Lk 15:29].

THE INNOCENCE OF CHILDREN... *unless you be converted and become as little children...* [Mt 18:3].

Just as a child does not remain angry, does not keep in mind the spankings received, on seeing a beautiful woman, does not take delight - does not think one thing, but may say something else: thus, unless we have such innocence and purity of spirit, we cannot enter the kingdom of heaven <sup>7</sup>... *Whoever shall humble himself as this little child...* [Mt 18:4].

**1573:** (INNOCENCE): of human beings in the state of lapsed nature.

'Sheep', 'Lamb; hieroglyph.: We should keep in mind with what word Christ refers to His people, with what title He calls His flock: He calls them *sheep*, that they might follow the sheep in Christian innocence; he calls them *lambs*, that they might imitate, in simplicity of mind, the simple nature of lambs <sup>8</sup>.

(Innocence) of Adam in the state of integral nature. Adam's innocence: [Gen 2:8] - *And the Lord had planted a paradise of pleasure from the beginning: wherein he placed man whom he had formed.* [And St. Aloysius was placed in the Company of Jesus.

Original Justice: The mind was subject to God through inferior appetites: the appetite was subject to reason; the body to the soul; animals were subject to human beings. (In st. Aloysius) his mind was subject to God through the inferior powers; his appetite to his reason; his body and animals: as in Christ.

The Gift of Prophecy: ... *This is now bone of my bone...* [Gn 2:23]. (In St. Aloysius) the prophecy regarding his own death.

The innocence of Adam (was surpassed) through Virginity and Holiness.

(Aloysius) by penance surpassed the innocence of Adam, and achieved that of the Angels: by innocence, he transcended the innocence of corrupt men. And he achieved that of Adam, because he was pure even from depraved passion. Through his penance, he transcended the innocence of Adam, and achieved that of the saints. The reason is because he never lost innocence, and at no time did he bring harm to others, nor to himself. Rather, he was always useful to himself and to others, by work and example.

**1574:** (The Innocence) of the Angels. (St. Aloysius) was an angelic youth because of his angelic purity and spirituality. [Ps 103:4]: ... *who makes the Angels spirits...* (For)

<sup>7</sup> St. Jerome, *In Mt 18: 4* [t. 7, p. 137/D].

<sup>8</sup> St. Cyprian, regarding III - Will, p. 507 C.

St. Aloysius (there is applicable what has been stated in Rm 8:9): ... *But you are not in the flesh, but in the spirit...* through the operation of his intellect.

The Angel is always intelligence in act: St. Aloysius was always in contemplation.

(The Angel) is incorruptible: St. Aloysius had an incorruptible purity and he was immutable in his innocence.

(The Angels) are incorporeal: St. Aloysius seemed not to have a body, because the spirit lived in him.

**1575:** 'The Intellect': the Angels from which they were created, by holy and pious contemplation they rejoice in the very eternity of the word <sup>9</sup>. (St. Aloysius was in) perpetual contemplation.

In our heavenly homeland, our thoughts will not be volatile, coming and going from one reality to the next. But, we will see all our knowledge simultaneously under one aspect <sup>10</sup>. (The contemplation of St. Aloysius was) without distractions.

Dennis <sup>11</sup>, states: The intellectual power of the Angels is resplendent in a perspicacious perception of the divine understandings. = (The contemplation of St. Aloysius was) most simple.

**1576:** 'The Angel': a most pure and clear mirror. <sup>12</sup> (And St. Aloysius): his mind was like a mirror.

(The Angel) understands nothing but what is true; because they know things in themselves, or they make no judgment concerning those realities which supernaturally pertain to reality, with all respect for the divine ordination. (Also, St. Aloysius) only understood what was true, and he knew without error, because he saw by considering reality in itself, and because he made no judgment other than in regard to the divine ordination.

**1577:** INNOCENCE IN THE WORLD AND IN THE CLOISTER: he lived innocence in the world; he was proven in the Court; and perfected in the cloister.

The ministers of mortal kings and conversing earthly emperors, each time they present themselves before the faces of their masters, tried studiously to remove any blemishes either from their clothing, or their faces. They did this so that they would not seem to the eyes of their Princes in any way discomposed, or indecorous, and thus, despicable. For it is indeed most worthy that all who became soiled, should remove all that is unseemly from themselves, whenever they want to draw the eyes of their masters to whom they desire to please.

**1578:** For the mind is drawn often by the decoration and splendor of creatures. All those militating for the eternal King should carefully keep this rule, this custom. It is so proper for them to so compose their exterior dress, the gait of their body, their

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<sup>9</sup> St. Augustine, *On Genesis*, Bk2, ad 1, c. 8, in the middle[t. 3/1, p. 137/E.]

<sup>10</sup> St. Augustine, *De Trinitate*, Bk 15, c. 16, near the end. [t. 8, p. 987 A].

<sup>11</sup> *On the Divine Names*, 7 [75]

<sup>12</sup> Dennis, *On the Divine Names*, c. 4, 4.

motions, actions (by religious modesty), as well as the thoughts of their minds and the affections of their spirits [through religious mortification]. This is for which they might reasonably be repelled from the presence of the Redeemer.

**1579:** The Lord Jesus totally delights in the gravity of life, in purity of heart, and in the perfection of the virtues of His servants who live in the state of religion. For thus, temporal human beings, with so much effort and with such care seek to have about them well formed ministers, who are accommodating, prudent and noble. How much the more, then, would there not be proper for the immortal and invisible King of the centuries to have about him servants in waiting, embellished with all virtues, and the elegance of all good customs, as to Him honor and glory are to be made manifest <sup>13</sup>?

**1580:** 'Innocent', the word, is derived from 'not being nocent, harmful', neither to oneself [this is purity of the spirit], or to others, holding in abhorrence all conferral of injury.

But, what does it mean to be innocent? In two ways as person may bring harm: ... either by making another wretched, or by deserting one who is miserable.'

INNOCENCE BY NOT BEING HARMFUL TO OTHERS: [either making one wretched, or by deserting one who is miserable]. ONE DOES NOT BRING HARM TO HIMSELF: for should anyone do this, such a person also makes other wretched, at least by harmful example; but also by deserting those who are wretched. For whoever is cruel toward himself, how could he ever be merciful toward others?

**1581:** One is perfectly good, and truly to be said just, when they do nothing against themselves, or others <sup>14</sup>.

'Innocence is that by which we are harmful to no one <sup>15</sup>. 'To be innocent means that one does no harm to anyone else' <sup>16</sup>. Innocence is purity of spirit, abhorring all conferral of injury to others <sup>17</sup>. Or, it means to have the affection of mind which would not harm anyone <sup>18</sup>.

In two ways a person may bring harm: either by making one wretched, or by deserting one who is miserable. And who is it who makes others wretched? Anyone who inflicts violence, or makes traps, steals what belongs to others. [The meekness, justice, simplicity of St. Aloysius].

**1582:** Who is it that deserts the wretched? This would be one who sees someone needy, requiring some help, and who would have what it would require, yet contemns, despises and alienates his heart.

(Care love, for the poor, also for the contaminated).

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<sup>13</sup> St. Lawrence Justinian, *Concerning Monastic Discipline and Perfection*. C. 17.

<sup>14</sup> St. Augustine - citation not clear.

<sup>15</sup> St. Augustine, *De Mend.*, c. 19, 40 [t. 6, p. 443/C].

<sup>16</sup> St. Augustine, Sermon 228 [78], c. 8 [t. 5/2, p. 1126 C].

<sup>17</sup> Cicero, *De Officiis*, [81].

<sup>18</sup> Tertullian, and [... not clear].

But, who is innocent? This would be one who does not bring harm to others, nor to oneself; anyone who brings harm to himself is not innocent.

If one does corrupt himself, if one overturns a temple of God, for one's own purposes, how would you expect that such a one would extend mercy, and have pity on the wretched? Whoever is cruel to himself, how could such an individual be merciful toward others <sup>19</sup>?

**1583:** There are many unjust, as though they were not harmful. They are not ferocious, they are not harsh, they are not persecuting, but nonetheless they are unjust, because in some way, they are given over to luxury, to drunkenness and to pleasures. How is it that one would not be harmful to no one else who does not spare himself? For the innocent person is one who does not harm himself, and not one who does harm himself. For how is it possible not to harm yourself when you do truly harm yourself? But, you respond; In what way do I harm myself...? The harm comes to you at least by example: because one lives, and invites others to do what he does <sup>20</sup>.

**1584:** Innocence inflicts evil on no one, nor on oneself; and it keeps one from sin, or punishes sin, then in oneself through penance, and then in others, by correction.

The degree of innocence is to correct. For just as it is not beneficial by helping to bring about one good and then lose one that is greater. Thus, it is not an aspect of innocence that by holding back, one would allow that another fall into a greater evil. It pertains, then, to the duty of the innocent one, not only to inflict harm on anyone else, but also to keep one back from sin, or to punish sin so that anyone involved in it, would be corrected by the experiment, or be terrified by the example <sup>21</sup>.

**1585:** DEGREES OF INNOCENCE: external, internal innocence; that of words, of hearts; among the good and among the evil.

External and Internal: I have so lived that I do not fear an external accuser: would that I had always lived that within me I would not have my conscience as my accuser <sup>22</sup>. - There is no one found who can absolve himself: and each one claims to be innocent, by regarding witnesses, and not one's own conscience <sup>23</sup>.

Of works and heart: ... *The innocent in hands and clean of heart...* [Ps 23:4].

Innocence among the evil: ... *as the lily among the thorns...* [Ct 2:2]. It is no small title of virtue to live well among the depraved, to retain the candor of innocence and the mildness of manners among the wicked <sup>24</sup>.

**1586:** INNOCENCE: to ignore evil, through not committing it and by hating it.

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<sup>19</sup> St. Augustine, *In Ps 4* [100] [t. 4, p. 1084 G].

<sup>20</sup> St. Augustine, *In Ps 139, 4*. [t. 4, pp. 1553, ff.].

<sup>21</sup> St. Augustine, *The City of God*, Bk 19, c. 16 [t. 7, pp. 560, C, ff.].

<sup>22</sup> St. Gregory *Moral.*, 1, 2 [79].

<sup>23</sup> Seneca, *regarding Wrath*, Bk 1

<sup>24</sup> St. Bernard, *On the Canticles*. [130]

'Innocence' - Ignorance of evil. The innocent believes every word. No facility in reproaching but goodness in praising. This is what it means to be innocent: to be ignorant of all that harms. And if one should be circumscribed by something, nevertheless he still judges well of all, who puts his trust in all <sup>25</sup>.

Innocence for not having done evil, and for having done great good: Strong:...*who has not taken in vain his soul...* [Ps 23:4].

**1587:** INNOCENCE out of fear of penalty and love of justice.

God proves that innocence, by which a person, not through fear of penalty does one become innocent, but out of love for justice <sup>26</sup>.

Love of God in St. Aloysius, and at the same time, penance for him.

Therefore, God teaches innocence, that whoever is innocent is not so out of fear of penalty, but out of love for justice: for then the free person is innocent and the true person is innocent. Whoever is innocent out of fear, is not innocent, even though he does not harm those he may feel like hurting: he does not injure another for an injury received, but does himself great damage by cupidity. For just how he might harm himself, just listen to Scripture, Ps 10:6: ...*he that loves iniquity hates his own soul.* <sup>27</sup>.

**1588:** Innocence by not being able to sin, or, having full liberty and facility.

This is not to sin where one could: The triumph of innocence is not to sin where one could <sup>28</sup>.

INNOCENCE: is purity of spirit: imperfect (if immune) from errors through faith (and) prayer; perfect (if immune) from all stain, through charity (which is its) form and contemplation.

Definition: Innocence is purity of soul. The impurity of any reality consists in this that mixes in aspects more vile than itself. Silver is not said to be 'impure' by any mixture of gold, by which it would be made every more valuable. It is said to be 'impure' by any mixture of lead, or tin.'

**1589:** A rational creature is worthier than all other temporal and corporal creatures, and therefore, one is rendered impure by being subjected to temporal goods through love. One is then purified from this impurity through the contrary motion, when then it tends toward that which is above it, namely toward God.

In this motion, moreover, the first principle is the faith: for one ascending toward God it is necessary to believe [Heb 11:6]. And, therefore, the first principle of the purification of the heart is faith:... *Purifying their hearts through faith...* [Ac 15:9]. By it,

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<sup>25</sup> St. Ambrose, *De Off.*, Bk 3, 10, 68 [t.2, p. 125 A]; 14, q. 5, at the word *lastly*. .

<sup>26</sup> St. Augustine, *True Innocence*. Book - Sentence, Spurious [t. 10.2, Appendix, pp. 230 G; *Ennarr. In Ps 93, I*. [t. 4, pp. 998 G, f.].

<sup>27</sup> St. Augustine, *In Ps 93, I* [t. 4, pp. 998, G, ff.].

<sup>28</sup> *Sent. In Prov.*

the impurity of error is purified. That which is purified by formed charity, causes a perfect purification <sup>29</sup>.

**1590:** Whoever is pure of spirit, does not harm others by injury or by example; rather such a one is useful by example and by deed. The pure person is one who is tempering himself by receding from all that is inferior. If one is holy, this means that he accedes to the higher realities through religion, faith, hope, charity. Such a one is useful for others and benefits others by work and example, especially if such a person should order all his virtues and holiness.

Whoever is supremely pure in his spirit, and is useful to others by deed and example; this person, then, is supremely innocent.

Wondrous is the innocent person if he imitates the purity and usefulness of the Angels.

**1591:** The impurity of error (derives from this) that the intellect of a human being inordinately inheres into realities inferior to himself, that is, when one wishes to measure the divine benefits according to the created beings.

*When one is formed with charity, then such a person allows no impurity to enter, because charity covers all sins... [Pr 10:12].*

**1592:** INNOCENCE is that purity (achieved) by living according to reason, by temperance. (And even more) it is achieved by being united to God through the theological virtues, or through holiness. (Innocence, i.e., is) cleanliness by temperance,(and further) by holiness.

INNOCENCE = purity = holiness.

Sanctity is that which refers to God the actions of all the virtues.

Sanctity is to be free from all uncleanness, and is both perfect and entirely immaculate cleanliness <sup>30</sup>.... *We may serve Him... [Lk 1:74] - ... in holiness and justice... [v. 75].*

The word 'holiness' means to imply two realities: first, cleanliness [**AGIOS** := 'without land']; secondly, firmness. The holy are supported by laws, that ought not to be violated.

**1593:** Cleanliness is necessary for this purpose, that the mind be applied to God; because the human mind is soiled by that which is joined to inferior realities, just like any thing is soiled by being mixed with what is worse than it is, as silver by the admixture of lead. It is necessary, then, that the mind be withdrawn from what is inferior, so that it might be able to be joined to the supreme reality. And therefore, the mind without cleanliness cannot be applied to God. Thus, Heb 12:14 states: *Follow peace with all men, and holiness: without which no man shall see God...*

**1594:** Firmness is also required for this purpose that the mind be applied to God: it is applied as to its Last End and as to its First Principle; to achieve such realities there is

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<sup>29</sup> St. Thomas Aquinas, II-II, q. 7, a. 2.

<sup>30</sup> Dennis, *The Divine Names*, [85].

necessary supreme immobility. Hence, Rm 8:38 states: *...for I am certain that neither death, nor life... will be able to separate us from the love of God... [v. 39]*. So, therefore Holiness is said to be that by which the human mind applies itself and its actions to God <sup>31</sup>..

**1595:** INNOCENCE is integrity. Genuine innocence is where integrity is without sin, sale without debts, and scourge without merit <sup>32</sup>.

It pleases God. Just as in the sight of men a pretty face is pleasing, so, in the eyes of God, a clean conscience is beautiful <sup>33</sup>.

It is easily lost. Innocence and integrity violated by a slight aspersion of Satan, and loses the work of grace <sup>34</sup>.

**1596:** Innocence is not recoverable. Amos 5:1, ff. speaks of this: *... The virgin is cast down... [v. 2]*. The Gloss states: he does not deny that she can rise up again. But, the virgin Israel will not arise, because once the flock wanders, even if it is brought back on the shoulders of the shepherd, it does not have as much glory as it would had it never wandered <sup>35</sup>.

**1597:** TEMPERANCE: Its integral parts, (or) its concurrent conditions:

1. Shame: which rejects the contrary turpitude.
2. Honesty which loves the beauty of temperance.

The subjective (parts), (or) species:

1. As far as nourishment is concerned (that which pertains to it) abstinence regarding food; sobriety regarding drink.
2. As for the generative faculty (that which pertains to it) chastity, regarding the principal delectation of coitus; Modesty, regarding the accompanying delectations.

The Potential Parts, or secondary Virtues, in other matters in which there is not such difficult motion. They moderate in some matters and restrain the appetite tending toward something.

In Interior Matters, in addition to the motion, or concupiscence, which temperance restrains, are the following:

1. the motion of will, disturbed by the impetus of passion; continence restrains this;
2. the motion of hope, and boldness; humility restrains this;
3. the motion of anger, tending toward revenge; meekness, or clemency restrains this;

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<sup>31</sup> St. Thomas Aquinas, II-II, q. 81, a. 8.

<sup>32</sup> St. Augustine, *In Ps 38*. [86]

<sup>33</sup> St. John Chrysostom, *In Mt 6*. [t. 6, p. 520/ 2 C].

<sup>34</sup> St. Ambrose, *In Exam*.

<sup>35</sup> In St. Thomas, III, q. 89, a. 3 - at the beginning.

**1599:** In exterior matters, i.e., regarding those movements of the body, there is Modesty <sup>36</sup>, which is divided into the following virtues:

1. in so far as it strives to learn, and to discern what should be done, or given up, or what, in what order, it should be done, and in what to remain firmly, this is a good ordering of acts;
2. in so far as it studies the decency to be observed in acting, this is ordered;
3. governing human beings in conversations with friends, and with all others, this is AUSTERITY.

**1600:** So also in exterior matters, moderation is two-fold:

1. That superfluous realities not be required, and this is parsimony: just what is sufficient for oneself.
2. that objects that are too exquisite be not required, and this is moderation, simplicity.

**1601:** TEMPERANCE: Its quality: it is a cardinal virtue. Cleanliness is had through temperance, or through holiness.

Temperance achieves cleanliness, not in so far as it has of itself the reason of holiness, nless it fears God. Thus, St. AUGUSTINE <sup>37</sup>: Not because it is virginity, but because it is dedicated to God, it is honored.

**1602:** 1. Temperance, or moderation, or ‘tempering’, which reason brings to human operations and passions, withdraws one from those delectations that are against reason. Furthermore, it is contrary to the bestial inclination of nature, not subject to reason on account of the corresponding gift of fear, by which a person is restrained regarding those matters that the more greatly attract. *Pierce you my flesh with Your fear...* [Ps 118:120].

Temperance is the fear of God in St. Aloysius.

**1603:** Properly temperance restrains the appetite from those matters that most attract it.

INTEGRITY: it pertains to temperance to keep oneself integral and incorrupt for God <sup>38</sup>.

The appetite of a human being is much corrupted through those realities by which a person is attracted to withdrawing from the rule of reason and the divine law <sup>39</sup>.

**1604:** TRANQUILITY: In temperance, the tranquility of the mind most especially is intended and sought. St. Ambrose <sup>40</sup>:because these matters about which temperance

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<sup>36</sup> Cf. St. Gaspar Bertoni, **Original Constitutions**, Pars VII, Sectio Tertia, cc. 3 & 4, De Quadruplici MODESTIA], CF ## 120-137.

<sup>37</sup> *De Virginitate*, c. 8 [t. 6, p. 344]:

<sup>38</sup> St. Augustine, *De Morib. Eccl.* 15 & 19. [t. 1, pp. 697, B; 700, C, ff.].

<sup>39</sup> St. Thomas Aquinas, I-II, q. 91, a. 2 [87]

<sup>40</sup> *De Officiis*, Bk 1, 43, 219 [t. 2, p. 56 D].

is concerned can the most greatly disturb the spirit, they are essential to human beings.

**PULCHRITUDE:** Beauty is attributed to temperance, firstly because to it pertains modest and fitting proportion, in which pulchritude consists <sup>41</sup>. Secondly, because it holds back from those realities which are the most base in human beings, pertaining to each in accord with each one's bestial nature. It is from these that one is especially born to be perverted.

**HONESTY** <sup>42</sup>: One is said to be 'honest' when there is no turpitude in him. 'Honesty' seems to be from 'the state of honor', which is especially considered in temperance, which especially repels shameful vices.

**1605:** 3. **MODERATION** in desires and delights, in sadness and in afflictions, in the hope of earthly goods. Temperance implies moderation, especially regarding the passions that tend to sensible goods, or regarding concupiscence and delectations which arise from the consequence of that sadness that results from the absence of such delectations.

Temperance is the firm and moderate domination of reason in pleasure and also in those other impetus of the spirit that are not always correct <sup>43</sup>.

**1606:** Passions which pertain to the pursuit of good and the irascible passions presuppose the passions of the concupiscible appetite: and so, while temperance directly moderates the passions of the concupiscible appetite tending toward good, consequently, it modifies all other passions. This brings it about that a human being would moderately hope for, and moderately be saddened by, the absent concupiscible delights.

**1607:** 4. **ABSTINENCE. CHASTITY.** Temperance is concerned with the most natural operations, the greatest delights, by which an individual is served as well as the species. This means the delights of food and drink and venereal pleasures that flow from the sense of touch.

**MODESTY** <sup>44</sup> of all pleasures, in all the exterior realities., Secondly, temperance is concerned with other delights, and then it is the moderation of exterior realities, as when one tends toward what is commensurate to himself.

**1608:** **MORTIFICATION** of the senses. Thirdly, temperance is concerned with the delectation of the senses, in so far as these would refer to the delectation of touch. Temperance, as a conscience is concerned with these, namely, in so far as these include those delights according to what is fitting to itself, as in a harmonious sound.

**MORTIFICATION** of spirit, spiritual delights. Spiritual delectations through those realities that are according to reason, hence, are not to be referred unless by accident,

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<sup>41</sup> Dennis, *On the Divine Names*, 4 [88].

<sup>42</sup> Iisidore, *Fam.* [139].

<sup>43</sup> Cicero, Tullius, *De inventione.* Bk 2.

<sup>44</sup> Cf. St. Gaspar Bertoni **Original Constitutions**, ## 120, ff.

in so far as a spiritual delectation withdraws from others that are more powerful and more necessary.

**1609:** 5. TEMPERANCE is more general to taste. In the conservation of human life, either in the species, or in the individual, is considered in the very use of what is necessary, namely, of woman, for the conservation of the species - and of food and drink, for the conservation of the individual. The use of what is necessary has essentially adjoined to it, delectations. Hence, it is also concerned regarding both uses, making of something a more delectable use, as beauty in a woman, taste and smell in food.

All use of necessities is in touching, and therefore, temperance is principally concerned with touch. The sensible realities which confer a more delectable use of taste, smell, sight, pertain to temperance secondarily.

However, because taste is [109] closer to touch, temperance is more concerned with taste.

**1610:** 6. ORDER. The good of virtue is in the order of reason: the order of reason respects the good of the end. The end orders those realities which pertain to the end.

The necessity of life is the purpose of all that is delectable.

The end of temperance: if there is respected the purpose of the one operating, the final end of temperance is beatitude.

The end of the act itself is the purpose of the reality that is used, the necessity of life.

The temperate person has in all these matters a rule signed in both testaments: that one love nothing of these realities, that one think nothing to be desired of itself, but everything that is sufficient for the necessity of this life, and its duties, be employed. So, it must be regulated by the Modesty of the one using these benefits, rather than by the affections of the love <sup>45</sup>.

**1611:** The temperate person attends to the necessities of life, that is to all that without which he cannot be, and all that without which he cannot be in a suitable manner [51]. Some aspects are impediments to health and good habits, and these are in no way used. If they are not impediments, then one uses them moderately regarding place, time and the competence of those with whom he lives. What is fitting can pertain to the body, to external realities, as wealth, and duties, and also honesty.

**1612:** 7. Moderation principally is praiseworthy in the delights of touch, which are the more natural, because it is the more difficult to refrain from them and to hold back their concupiscence, and because their objects are necessary for life.

The drive of concupiscence, etc., from the natural cause, is a longer lasting and more common than is the drive of anger from some accident, or from an upsetting injury. This passes quickly, even though it may be greater.

8. Every virtue is concerned with what is difficult and good.

Temperance exceeds in the area of what is difficult, rather than according to the aspect of good, in which the dignity of virtue is more to be sought.

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<sup>45</sup> St. Augustine, *De Moribus. Eccl.* 21, 39 [t. 1, pp. 702, b, ff.].

**1613:** THE INTEGRAL PARTS OF TEMPERANCE: A SENSE OF SHAME - DECENCY.

A SENSE OF SHAME: this is the fear of something that is unclean, which is reproachable.

Properly speaking, it is not a virtue, because it is repugnant to perfection. The perfect human being does not consider something reproachable and unclean as something to be done, as 'possible', and as 'difficult', i.e., difficult to avoid. Nor does such a one do anything that is unclean, and hence, fears disgrace.

**1614:** Commonly, nevertheless, the sense of shame is said to be a virtue, because it is good and laudable inhuman acts and passions.

St. AMBROSE writes<sup>46</sup>: The sense of shame is a companion and at home for the placidity of the mind, fleeing wantonness, alien from all luxury, loves sobriety, furthers decency, and requires that décor. It favors decency by removing all that is contrary to it.

**1615:** Turpitude is vicious in the deformity of the voluntary act. Regarding this evil this is no fear, because it is not difficult, or hard to avoid.

Turpitude is almost penal in reproach, because it is a difficult evil.

Shame, or the fear of turpitude, respects that reproach, or disgrace, that is due to vice. As a consequence, it pertains to vicious turpitude.

If a virtue exercises its influence so that someone would cease from acting in a vicious manner on account of the fear of reproach, it is said to be a sense of shame. If it so influences so that it might avoid the public gaze, it is said to be blushing.

**1616:** The virtuous person contemns reproachable acts on account of virtue, because these are unworthily assumed by one. *Ac 5:41: ... And the Apostles went ... rejoicing...*, etc. The more virtuous a person is, so much the more would he disdain exterior goods, or evils. *Is 5 [90]: ... Do not fear the reproach of human beings...*

A sense of shame is a part of temperance, in disposing one for it. The sense of shame lays down the first foundations of temperance <sup>47</sup>.

**1617:** NOTE . Some realities are desired on account of themselves, and never on account of something else, such as happiness, the last end.

Some realities are desired on account of themselves, because they have within themselves a certain aspect of goodness, although through them, nothing else good is derived: and nevertheless, they are desired for some other reason, in so far as they lead toward perfect good. In this manner, the virtues are desired for themselves.

**1618:** HONESTY. Honest is the state of décor; the word *honest* comes from [worthy of honor']; which is due to excellence. The excellence of a person because of virtue is the disposition of the perfect to what is supreme.

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<sup>46</sup> *De Offic.*, Bk 1, 43, 219 [t. 1, pp. 56, D, ff.].

<sup>47</sup> St. Ambrose, *De Offic.*, Bk 1, 43 220 [t. 2, p. 56 D].

Honesty is properly a virtue.

Honest radically is in the interior selection; significantly, it is in the interior conversation; because the testimony of honor is not given except regarding the well known.

According to reason, honesty moderates all human affairs.

For everyone, beauty is a lovable good <sup>48</sup>.

You see the very form and as the face of what is honest. If something is perceived with the eyes, as Plato says, it might excite the wondrous loves of wisdom <sup>49</sup>.

**1619:** Honest means that which has a certain décor from the order of reason, fitting to a human being.

DLECTABLE: nevertheless, not all that is delectable is honest, because it pertains to the senses, and not to reason.

DÉCOR is a spiritual beauty, well proportioned in the conversation of a person, according to a spiritual clarity of reason.

**1620:** GLORY is the effect of honor, because the honored, or the one praised is rendered outstanding in the eyes of others.

Among the realities that are honored, God is the most excellent, but less known.

Praise is due to virtue according to what is desirable, on account of something else. Honor is due, in so far as it is acceptable in itself.

All other things are honored in so far as they help in the works of the virtues. [Wealth, nobility, understanding and the like, of St. Aloysius].

Virtue is that which according to reason there is moderated all human matters.

That virtue which is of itself honest is one referred to the end, namely, toward happiness.

USEFULNESS, HONESTY, DELECTABLE, all differ by reason.

**1621:** THE SUBJECTIVE PARTS OF TEMPERANCE: the touch of delectable pleasures, require two aspects: one as far as nourishment is concerned: and here are Abstinence and Sobriety. Then, as far as the generative power is concerned: and here are Chastity, and a part of this Virginity.

ABSTINENCE: Abstinence is the regulated subtraction of food under right reason. 2 P 1:5: ... *And you, employing all care, minister in your faith, virtue; and in virtue, knowledge... And in knowledge, abstinence... [b. 6]*.

It is regulated, for the well being of other human beings among whom one lives, and also for one's own person, and in behalf of the needs of one's health.

Ease and serenity" For it is absolutely no concern how much food one receives, as long as one does this in a fitting manner, etc., when it is out of necessity, etc., but how easy and serenely these things may be lacking. The aspect of what is needed and what is necessary may be missing.

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<sup>48</sup> Dennis, *De Divin. Nom.*, 4.

<sup>49</sup> Tullius, *De Offic.*, 1, c. 5.

Patience, tranquillity: <sup>50</sup>The minds of those abstaining often are struck with impatience, within the bosom of tranquillity.

Humility: The thoughts of those abstaining is sometimes penetrated with the fault of pride <sup>51</sup>.

**1622:** A moral virtue conserves the good of reason against the onslaught of the passions. The delectations of food of their very nature, can abstract from the good of reason, on account of their magnitude and on account of the necessity of good.

The virtue of abstinence is commended only by the other virtues. St. GREGORY, as above.

Abstinence castigates the body and against the illicit attractions of luxury and gluttony.

**1623:** FASTING. Fasting is useful for repressing the concupiscence of the flesh. ...*In fasting, and in chastity...* [2 Co 6:L5, 6]. Also so that the mind might be more freely elevated to contemplating sublime realities Daniel 10:3 after fasting for three weeks, he received a revelation from God. Lastly, for making satisfaction for sins. Joel 2:12: ...*Be converted to me with all your heart...* St. Augustine <sup>52</sup>: Fasting purges the mind, elevates the senses, subjects the flesh to the spirit, makes the heart contrite and humbled, disperses the clouds of concupiscence, extinguishes the ardor of pleasurable desires, and enkindles the true light of chastity.

**1624:** Silence, poverty, self-knowledge. St. Augustine [ib.]: Feasting does not care for verbosity, judges riches as superfluities, rejects pride, commends humility: enables a person to acquire self-knowledge, which is the least and is fragile.

Fasting is an act of abstinence.

Fasting is two-fold: the first pertains to the humility of tribulation, and this does not pertain to the perfect children of the Spouse. The second is the joy of the mind engaged in spiritual matters, and this pertains to the perfect <sup>53</sup>.

Fasting, therefore, can be for both affliction, or exultation, from the instinct of the Holy Spirit.

**1625:** Fasting in itself, is praiseworthy at all times. Would that we could fast always! Would that we could fast always <sup>54</sup>!

St. GREGORY <sup>55</sup>: For the conflict of spiritual agony does not arise if first the enemy has not gained entry within us as through gluttony], and sins there. St Gregory <sup>56</sup>: By dominating the vice of gluttony, sees to it that all that human beings try with all

<sup>50</sup> St. Gregory, *In Past.*, p. 3, adm. 30 [91]. [t. 1, p. 932/2 B].

<sup>51</sup> St. Gregory, *In Past.*, p. 3, adm. 30 [91] [t. 1, p. 932/2 C].

<sup>52</sup> *Sermo 130*, on time [92], as 73, 1. [t. 5/2, App. 134/B].

<sup>53</sup> St. Augustine, *Sermo 219* in Lent. [t. 5/1, pp. 928 G, ff].

<sup>54</sup> St. Jerome, *Ad Licinium*, Letter 28 - otherwise, 71. [t. 1, p. 432 E]. dist. 76.

<sup>55</sup> *Moral*, 1, 30. C. 26. Sermon 13 [t. 1, pp. 748/ 2 C, ff].

<sup>56</sup> *Moral*. 30, c. 16, or 13. Ibid. D].

their strength to accomplish, they lose. And when the belly is not restrained, at the same time, all the other virtues are over-run.

(Defects to be avoided regarding food): Regarding the substance of the food, that it be not exquisite; regarding the quality, that it be not taken with excessive concentration; regarding the quantity, that it be not excessive; regarding the time spent in eating, that it be not hasty; regarding the manner of eating, that it be not ardently that the food is consumed.

**1626: SOBRIETY:** From the immoderate delectation of food and drink there is generated in the soul as well as in the reason: a certain dullness. *Ecclesiastes [Qo]2:3: ...I thought in my heart to withdraw my flesh from wine, that I might turn my mind to wisdom....*

Regarding the appetite, which is disordered in a multiple manner, as a drowsy guard over the mind: inept joy.

REGARDING THE TONGUE: much talk, inordinate acts, scurrility. In the body: uncleanness.

**1627: CHASTITY:** The word: that by whose reason concupiscence is castigated, which is to be held back, in the manner of a child.

Material chastity holds back the concupiscence of delectable pleasures in venereal matters. Spiritual chastity consists in this that the mind delights in spiritual union with God and abstains that one might not delightfully be joined to others, against the order of reason: *...For I have espoused you to one husband that I might present you as a chaste virgin to Christ... [2 CO 11:2].*

**1628: VIRGINITY.** The name comes from 'strength'. It is immunity from the burn of concupiscence in the consummation of the most intense delight. Virginal chastity is to have no part in any form of contagion <sup>57</sup>.

Virginity is the mediation in corruptible flesh of perpetual incorruption <sup>58</sup>. Thus, virginity.

(Note): Virginity pertains to chastity: magnificence to liberality.

**1629: Formal Virginity.** This is the proposal of perpetually abstaining from copula, is rendered praiseworthy by its purpose, namely, to give way to divine realities.

Material Virginity> Is the integrity of the flesh without the experience of venereal delectation, which enjoys the excellence of praise for that which is to keep oneself immune from inordinate venereal delectation.

Material virginity is had at birth, but not formal virginity, which has the nature of a virtue. So, regarding virgins, we not preach that they are virgins, but that they are dedicated to God by pious continence as virgins.

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<sup>57</sup> St. Ambrose, *Regarding Virgins*. Bk 1, To Marcellina, 5, 20. [t. 2,p. 151, F].

<sup>58</sup> St Augustine, *Concerning Nuptials and Concupiscence*. [94].

**1630:** In the delectation of the venereal delights there is hard in the body the violation of the seal of virginity, which accidentally pertains to the moral act, which is not even considered of itself, unless in accord with what pertains to the soul.

The outpouring of the seed causing sensible delectation materially pertains to the moral act because the sensible passions are the material of moral acts.

Even in the proposals of coming to such delectation removes virginity that is formally complete, because the reason of moral deeds is completed in that which pertains to reason.

**1631:** In virginity, which is said by the removal of the above mentioned corruption, the integrity of the member accidentally pertains to virginity. Immunity from delectation in the outpouring of the seed pertains materially. The resolution to abstain perpetually pertains formally and completely.

The outpouring of the seed from a decision of the will, either through concubinage, or without it, takes away virginity, which excludes modesty.

(The malice of the corruption) is found in this that there is joined what pertains to the soul with that which is of the body.

**1631:** Although God can do all things, he cannot repair a virgin after her ruin <sup>59</sup>. A person can regain formal holiness through penance; by a miracle, God could restore integrity; but, He cannot repair immunity from the experience of venereal delights.

(THE VOW OF VIRGINITY): Virginity, in accord with its interior aspect, implies the resolution strengthened by vow.

Virginity is a continence by which the integrity of the flesh is vowed to the Creator of the body and soul. One is vowed, consecrated, serves Him in this way [95] 60.

**1633:** (JUSTIFICATION OF VIRGINITY): reason dictates that those realities used to achieve an end that each do so according to a measure that befits that end. Exterior goods have some respect to the body: and the body is in accord with the soul; action in relationship; to contemplation, according to that measure which is befitting, etc. If anyone should abstain from some possessions for the salvation of the body, or, for the contemplation of truth, he should be praised. If anyone would abstain from corporal delights, that he might the more freely give time for the contemplation of the truth, this pertains to the rectitude of reason: *...And the unmarried woman and the virgin, think on the things of the Lord, that she may be holy both in body and in spirit...* [1 Co 7:34].

**1634:** The precept concerning generation pertains to the entire multitude, for which it is necessary not only that it be multiplied corporally, but that also it be of benefit spiritually. And, therefore, the human multitude is sufficiently provided for when some do perform carnal generation, and when some others abstain from this, and give time to the contemplation of divine realities, **for the pulchritude and salvation of the entire human race.**

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<sup>59</sup> St. Jerome, Letter 22 to Eustochius. [t. 1, p. 90 B].

<sup>60</sup> St. Augustine.

**1635:** A virgin does not abstain from all delectation so that she be rustic and insensitive. But, one abstains from venereal delectation, and in accord with regulated right reason.

Virginity is preferred to matrimony on the example of Christ, who chose a virgin mother. It is noted also from the teaching of the Apostle, who has counseled it as the better good [1 Co 7:25, ff.]. It is also noted from reason, because a divine good is greater than a human good; the good of the soul is to be preferred to that of the body; the good of the contemplative life is to be preferred to the good of the active life.

**1636: BEAUTY:** Virginity is most excellent in the genus of chastity, and is above widowhood and marriage. Therefore, there is attributed to it a most excellent beauty. What could better estimate from the décor of the virgin that beauty which is loved by the King, proved by the Judge, dedicated to the Lord, and consecrated to God?

Simply speaking, however, it is not the most excellent virtue. For always, the end excels, which is to give time for divine matters; therefore, the theological virtues and religion, the acts of which are the concern with divine matters, and so they antecede virginity. Furthermore, the more efficaciously something is ordered to the end, all the better does this perfect the soul. So, martyrdom, in which one's own will and all else which could be had, surpasses virginity.

**1637: CROWN - TRAIT**

The virgins follow the lamb wherever He goes; this means that they imitate Christ not only in the integrity of His mind, but also in the integrity of His flesh, and therefore, under many aspects they follow the lamb. This does not mean that they follow Him the closest of all, because other virtues bring one to inhere to God by the imitation of the mind.

The New Canticle is the joy of virginity that is kept.

**1638: MODESTY** <sup>61</sup>: the word derives from *shame*. It comes from that embarrassment which pertains especially to venereal matters, because the acts of the genitals are not subject to reason <sup>62</sup>.

Modesty properly is essentially in the soul; materially it is in the flesh.

Modesty properly regards venereal activity, and especially regarding its signs, i.e., unchaste glances, kisses, touches. These are customarily to be restrained.

Since chastity is especially concerned with venereal intercourse, modesty is ordered to chastity as expressing a certain circumstance.

**1639: THE POTENTIAL PARTS OF TEMPERANCE:** these refrain, or moderate in the interior movements of the will from the impetus of passion. There is derived, then, CONTINENCE, which, in so far as it means abstinence from all venereal delectation is the same as chastity.

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<sup>61</sup> cf. St. Gaspar Bertoni, Original Constitutions Pars VII, Sectio Tertia, *De Quadruplici Modestia*, ## 120-137

<sup>62</sup> This comment needs further explanation.

In so far as it rests the vehement depraved concupiscence, it has the aspect of virtue, because by it, the reason is strengthened against the passions so that it might not be led away by them. It does not, however, have the perfection of virtue, according to which perfection and the sensitive appetite is subjected to reason, so that in it there might not come to bear the vehement passions according to reason.

**1640:** 'Continent' means that one keeps himself, or persists in right reason, abstaining from depraved concupiscence.

The magnitude, or the debility of concupiscence, derives from a corporal cause, or from one's natural make-up, and moreover, from the opportunity of delectations that inflame concupiscence.

The greater merit of continence. The merit of continence is increased by spiritual causes, i.e., from the vehemence of charity, from the fortitude of reason.

**1641:** The sign of greater innocence is continence: *Blessed are the clean of heart: for they shall see God.*

Whenever the beauty of visible realities attracts the bodily eye, so also cognition draws to itself also the pure mind of invisible realities <sup>63</sup>.

As the sun rising and illuminating the world, when it demonstrates itself as well as the realities illuminated by it, so also the sun of justice, rising in a cleansed soul, manifests itself to be seen, and gives a view of those realities that it has made by it, and finally demonstrates its reasons [*ibid.*].

The contemplation of God in Himself and in creatures. Thus, St. Aloysius saw God in everything.

**1642:** HUMILITY <sup>64</sup>: Continence, in so far as it restrains the movement of hope and audacity. Practically, humility is the whole of Christian discipline <sup>65</sup>.

Humility - Magnanimity

Regarding a difficult good, a two-fold virtue is necessary: one tempering and restraining the soul so that it might not immoderately tend toward the sublime, and this is humility. The other strengthens one against despair and impels toward the achievement of great realities to right reason, and this is magnanimity.

External humility - and that of the heart.

The word *humble*, is from that which 'inclines toward the ground', one 'inhering to what is lowly' <sup>66</sup>.

Humility implies a laudable dejection toward what is lowly. If this is done only with what is pertaining to external signs, it is false humility. If it is done according to the interior motion of the soul, it is genuine humility, which principally consists not in exteriors, but in the interior dejection of the mind.

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<sup>63</sup> Maximus, *On Charity*, Bk 1.

<sup>64</sup> St. Gaspar Bertoni treats this in his **Original Constitutions**, under 'Chastity' [cf. CF ## 120-121].

<sup>65</sup> St. Augustin, *De Virgin.*, I (96) [t. 6, pp. 355 f].

<sup>66</sup> Isidore, *Etym.* Bk 10 [140].

**1643:** the knowledge of oneself. From the extrinsic principles when one is dejected, humility is a penalty. But, whenever from an intrinsic principle it very well makes a person humble, i.e., when one considering his defect, considers himself to be lowly, according to its manner: *...I will speak to my Lord, whereas I am dust and ashes...* [Gn18:27]. Humility, then, is a virtue. Whenever humility is poorly received, whenever a person, not understanding his own dignity, thinks of himself as a beast of burden, etc.

**1644:** Recognition of one's defect. (Humility) is befitting to every human being: for the perfect, in comparison to God is always found to be deficient. Humility properly is a directive and moderates the motion of the appetite. The recognition of one's own defect, in which a person is deficient in proportion as one exceeds his strength, is a certain directive rule.

Submission and reverence to God. Humility essentially consists in the appetite, in so far as it restrains the impetus of the mind, so that it might not inordinately tend to what is great. But it has a rule in cognition so that it does not allow one to think of himself less than he truly is. The principle and root of both of these is reverence for God.

Out of confidence in the divine assistance to tend toward what is greater, is not against humility, especially when from this, one is the more assisted by God which would subject him the more through humility. It is one matter to raise oneself to God, and something quite different to raise oneself against God. Whoever prostrates himself before Him, is sustained by Him: whoever raises up against Him, is rejected by Him.

**1645:** The aspect of strengthening one's spirit against despair finally is the achievement of one's own good, by which one takes precautions from despairing, thinking oneself unworthy, contributes to that good which befits one. The aspect of repressing the presumption of hope, is finally divine reverence by which one no longer attributes to himself what pertains to him in accord with the lot that the lord has destined for him.

Humility especially implies the subject of a person to God, respective of the Gift of Fear.

**1646:** Subjection to one's neighbor: Ph 2:3 (146): *...in humility let each esteem others better than themselves...*

Humility properly respects that reverence by which a human being is subjected to God. The humble person according to what pertains to himself, subjects himself to each and every neighbor, in so far as there is what pertains to God in himself. Nevertheless, such a person might think that there is something good in one's neighbor which in truth the other does not have; or, might think that there is something evil in the other, which really is not there. So, such a person would subject himself to the other out of humility.

The humility of sinners and of Saints <sup>67</sup>: concerning the Pharisees and the Publican. If humility is mixed in with crimes; then very easily it flows into that sense of

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<sup>67</sup> St. John Chrysostom, *In Lk*, 18 [t. 3, p. 192/1 C].

righteousness mixed in with pride. If you should join it, though, to justice, where will it go? It will stand before the very tribunal of God, in the midst of the angels.

**1647:** With eyes cast down. the pride of heart, when it is extended externally to the body, is first indicated through the eyes <sup>68</sup>.

Ps 130:1: ...*Lord, my heart is not exalted: nor are my eyes lofty...* The loftiness of the eyes, a sign of pride, excludes fear and reverence. Those fearing and modesty, very much cast their eyes, down, almost not even daring to compare themselves to others.

TO SEEK THE LOWLY REALITIES, IN CLOTHING, etc. The humble person is one who elects to be abject in the house of the Lord, rather than to dwell in the tabernacles of sinners [Ps 83:11] <sup>69</sup>.

Not to superabound in external trappings and preparations are signs of interior humility. Form the interior disposition proceed the signs in words and in deeds performed.

**1648:** The twelve degrees of Humility according to St. Benedict <sup>70</sup>:

1. **Always to show humility in one's heart and exterior by keep in one's eyes fixed on the ground.**
2. **To speak with few and reasonable words, not boisterously.**
3. **Not to be easily moved to laughter.**
4. **To be silent until questioned.**
5. **To observe the common rule of the monastery.**
6. **To believe and to declare oneself inferior to all.**
7. **To believe and to declare oneself unworthy, and useless for anything.**
8. **To confess one's sins.**
9. **Through obedience to practice patience in what is hard and contrary.**
10. **To submit oneself to one's Superior with obedience.**
11. **Not to seek to satisfy one's own will.**
12. **To fear God, and ever be mindful of His commands.**

**1649:** The **logical** order of these same Degrees:

As far as the **root** is concerned:

To fear God and ever be mindful of His commands = **12**

As far as the **appetite** is concerned:

Not to seek to satisfy one's will = **11**

That one regulate it according to the Superior's judgment = **10**

That one not desist from this on account of what may be hard, etc. = **9**

As far as the estimation of **one's own defects** is concerned:

That one recognize and confess one's own defects = **8**

<sup>68</sup> St. Gregory, *Mor. 34* 17 \* 18. [t. 1, p. 865/1 D].

<sup>69</sup> St. Augustine, *De Poenit.* [98].

<sup>70</sup> Cf. St. Gaspar Bertoni, **Original Constitutions**, Pars Septima, Section III, Caput I, *De Humilitate*, CF # 121.



mostly before those whom we suffer insults,  
or also by desire that one embrace exterior abjection = 7

All these grades under 6 & 7 noted above are contained in St. Benedict.

**1653:** are other computations which hold for only three degrees of humility:

1. To be subjected to one's superior.
2. To be subject to one's equal.
3. To be subjected to one's inferior.

**1654** <sup>72</sup>: The Twelve Degrees of Humility according to St. Benedict, in his rule.

The note of St. THOMAS AQUINAS, in the text cited within <sup>73</sup>: One may come to humility by two ways. The first and principle way is through the gift of grace. And as far as this is concerned, the internal precedes the external. As far as human effort is concerned, a person first restrains the external manifestations and afterwards arrives at uprooting the opposite. And according to this order there are twelve degrees of humility:

**1655:**

1. **Always to show humility in one's heart and exterior by keeping one's eyes fixed on the ground.**
2. **To speak with a few and reasonable words, not boisterously.**
3. **Not to be easily moved to laughter.**
4. **To be silent until questioned.**
5. **To observe the common rule of the monastery**
6. **To believe and declare oneself inferior to all.**
7. **To believe and declare oneself unworthy and useless for anything.**
8. **To confess one's sins.**
9. **Through obedience to practice patience in what is hard and contrary.**
10. **To submit oneself with obedience to one's superior.**
11. **Not to seek to satisfy one's own will.**
12. **To fear God, and ever be mindful of his commands.**

**1656:** There is a commentary and demonstration of St. THOMAS AQUINAS <sup>74</sup>. Humility has essentially to do with the appetite in so far as a man restrains the impetuosity of his soul, from tending inordinately to great things. Yet, its rule is in the cognitive faculty: in that we should not deem ourselves to be above what we are. The principle and the origin of both these things is the reverence we bear to God. Now the inward disposition of humility leads to certain outward signs in words, deeds and gestures.

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<sup>72</sup> cf. above, # 1650.

<sup>73</sup> II-II, q. 161, a. 6.

<sup>74</sup>

- 1657:** As far as the **origin** is concerned, this rule is placed:  
That a person fear God, and remember all His commands 12
- As far as the **appetite** is concerned:
1. That one not follow his own will 11
  2. That he regulate it according to his superior's judgment 10
  3. That he persist in this even in the face of arduous and harsh circumstances that might arise 9
- 1658:** As far as **self-knowledge** is concerned:
1. That one know his own defects and confess them 8
  2. That one therefore esteem himself insufficient for greater heights 7
  3. That one prefer others to himself 6
- As far as **external signs** are concerned:
1. In **deeds**: that the person not withdraw from common life 5
  2. In **words**:
    - a. That one not surpass the time for speaking 4
    - b. That one not be excessive either in manner 2
  3. In **gestures**:
    - a. That one hold back the tendency of raising his eyes 1
    - b. That one refrain from laughter and vain joy 3

**1659:** (Continenence in so far as it restrains) the motion of wrath in vengeance, is called: MEEKNESS - CLEMENCY (their distinction): By clemency, there are moderated exterior punishments; meekness diminishes the passions of anger, and the vindictive appetite. Out of love, one does not enjoy the penalty of another, but only what pertains to its right order, namely, for justice, for correction.

Meekness orders a passion to the knowledge of God. Jm 1:21: ...with meekness receive the ingrafted word... Si 5:13: ... be meek and hear the word of God... It obtains its effect by removing the impediment; this renders a person master of himself through the domination of wrath, and by not contradicting in words of truth from the commotion of wrath.

**1660:** to be meek means not to contradict the divine Scripture, whether understood, if it should strike at some of our vices - or, not understood, as when it knows us better, and through which we can more truthfully perceive them <sup>75</sup>.

Meekness is supremely acceptable to God: .... *That which is agreeable to Him is faith and meekness...* [Si 1:34, 35]. ... *Learn of me...* [Mtr 11:29]. Through the meekness of our mind, Christ dwells in us... <sup>76</sup>.

*...It is also most acceptable to other human beings...[Si 3:19] ...My son, do your works in meekness, and you shall be loved above the glory of men...*

<sup>75</sup> St. Augustine, In 2, *De Doctr.*, cf. c. 9, 14. [t. 3/1, p. 24 C].

<sup>76</sup> St. Hilary, c. ... (101), *In Mt.*, c. 4, n. 3 [t. 1, p. 680 D].

**1661** <sup>77</sup>: in the acts of the body is said of their manner:

MODESTY IS IN THE EXTRIOR MOTIONS: to which it pertains to discern and to establish what, and in what order, we are to act.

STUDIOSITY <sup>78</sup>: Study is said to be that vehement application of the mind to anything. Firstly, it is applied to cognition; secondly, to those matters in which it is directed through cognition. Therefore, it respects cognition, to whatever matter the study is had.

**1662**: (There are various senses of the word):

The neglect of the flesh: 1. (Study) is also the care concerning the embellishment and other matters of this nature, regarding the body. Rm13:13: ...*make no provision for the flesh in its concupiscence...* - because concerning those matters by which the flesh is furthered, human beings are mostly effected.

The cognition of a person is geared toward these, so that each one might best, and in what manner, be of service to his flesh.

2. The study of wealth: ... *For from the least to the greatest, all are given to covetousness...* [Jr 6:13]. For this, there is very necessary cleverness regarding earthly matters.

**1663**: Studiosity <sup>79</sup> is the moderation of the appetite of knowing, and of applying the cognoscitive faculty to one area rather than to another, to this matter, rather than to something else.

The appetite of knowing is essential to studiosity.

The labor of learning accidentally pertains to studiosity.

The vehemence of the intention to perceiving the knowledge of matters: it is from this aspect principally that studiosity gets its name. Directly studiosity is not concerned with knowing, but regards the appetite and the study of the knowledge to be acquired.

**1664**: Austerity in games is called EUTRAPELIA: Modesty is to moderate four matters:

The first, the motion of the soul toward excellence, in which there is humility.

Secondly, the desire of all those matters that can be known, in which is the be found studiosity, contrary to curiosity, about which the discussion has already taken place.

Thirdly, regarding corporal motions that they be decently and honestly, both in seriousness as well as in playing; and this is where *eutrapelia* is to be found.

Fourthly, regarding the exterior apparatus, about which the discourse will take place below.

**1665**: EUTRAPELIA, or the good conversion, consists in this, that some words and deeds are placed for the delectation and the quiet of the soul, for removing fatigue.

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<sup>77</sup> cf. St. Gaspar Bertoni, **Original Constitutions**, Pars VIIa, Sectio IIIa, cc. III & IV, CF ## 128-137.

<sup>78</sup> ib. c. 2, CF ## 122-127

<sup>79</sup> cf. St. Gaspar Bertoni, **Original Constitutions**, Pars VII, Sectio III, c. 2, CF ## 122-127.

(Concerning this, the following admonitions must be attended to):

1. That there be not sought any relaxation of the soul in deeds or in words that would be impure, or harmful.

2. It should be taken care so that the gravity of the soul be not totally dissipated <sup>80</sup>. Let us be careful that we do not choose to relax all harmony of the soul, as though the certain concert of good works: Even in play, let there shine the light of some sound judgment <sup>81</sup>.

3. Care must be taken so that the corporal motion be worthy regarding time and a human being <sup>82</sup>. It is against reason that one should show himself to be so burdened when he manifests no delight and even impedes the delights of others. - the vicious are both harsh, closed <sup>83</sup>.

AUSTERITY: in so far as it is a virtue, excludes delights, but not, however, all of them, but only those that are superfluous and disordered.

**1666:** (NOTE: regarding the moderation of the external apparatus, about which Par. # 1663/4 treats, there pertains the good ordering and the embellishment).

THE GOOD ORDERING, i.e., of these exterior motions according to the suitability of the person. Its role is to retain decency in actions. This is to sustain beauty in living: to render what is suitable to the sex and to each person <sup>84</sup>.

The good ordering is known by the experience of separation, or the distinction of actions. Si 19:27: ...*The attire of the body, and the laughter of the teeth, and the gait of the man show what he is...* - The habit of the mind in the state of the body is concerned, and the certain voice of the spirit is the motion of the body <sup>85</sup>. Thus <sup>86</sup>, the person hidden in our heart, is considered either lighter, or more boasting, or more unclean, or - on the contrary, one who is more serious, more constant, and more pure and more mature <sup>87</sup>. Si 19:26: ...*A man is known by his look, and a wise man, when you meet him, is known by his countenance...*

**1667:** ACCOUTREMENTS: in the conversation with friends, this is the knowledge concerning what is decent in movement and in habits. It manifests respect to exterior persons, business or places and circumstances. St. AMBROSE <sup>88</sup> adds: This excellent order of gestures, this ordering of all actin is accommodated.

MODESTY IN EXTERIOR MATTERS: does not admit of superfluities.

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<sup>80</sup> St. Ambrose, 1 *Offic.* 20, 85 [t. 2, p. 24/C].

<sup>81</sup> Tullius, *In 1 Offic.* (103).

<sup>82</sup> Tullius, *ib.*

<sup>83</sup> Aristotle.

<sup>84</sup> St. Ambrose, 1 *De Offic.*, c. 19, 84 [t. 2, p. 84 A].

<sup>85</sup> St. Ambrose, 1 *De Offic.* 18, n. 71 [t. 2, p. 20 D E].

<sup>86</sup> *Idem.*

<sup>87</sup> *Ibidem.*

<sup>88</sup> *De Offic.*, 1, 19, 84 [t. 2, p. 24 A].

The décor of the body is not to be affected, but natural, simple, rather neglected than overly cared for, and not assisted with precious, or showy clothing, but rather that which is common, that nothing be lacking as far as honesty or necessity demands, and nothing that bespeaks splendor <sup>89</sup>.

**1668:** PARSIMONY: just what is SUFFICIENT OF ITSELF, and not to require that which is exquisite. In the use of exteriors, there can be a vice in the part of a person making use of things immoderately, primarily by the practice of those with whom he lives. It is not clean to have anything out of harmony with one's own world <sup>90</sup>. - Secondly, from the inordinate affectation, by making use of possessions in a libidinous manner, whether this is in accord with, or contrary to custom.

Whoever makes use of passing goods in a more restricted way than would be the practice of those among whom one lives, is either temperate, or superstitious <sup>91</sup>.

Whoever preaches penance by word and example, bears the habit of the penitent <sup>92</sup>.

**1669:** MODERATION, or SIMPLICITY regarding superabundance. It is a vice whenever a person from the cultivation of exteriors:

- first seeks glory;
- secondly, seeks delights by favoring the body;
- thirdly, gives too much care to this <sup>93</sup>.

There are some who do not think that the cultivation of rare and precious garments is not a sin; but if there were no fault in it, then there would never have been any discourse of God that expressed vigilance concerning this. The rich man who was being tortured in hell, was dressed in purple and fine clothes. No one seeks precious garments exceeding his proper state unless he tends toward vainglory.

**1670:** RECAPITULATION: (the following are part of modesty <sup>94</sup> regarding exterior matters):

HUMILITY against vainglory. Humility is a habit, not superabounding in possessions and preparations.

SUFFICIENT OF ITSELF, or PARSIMONY is against delights. It is the habit of being content with all that one should be, and it determines those matters that are fitted for life. 1 Tm 6:8, last chapter: *...But, having food, and wherewith to be covered, with these we are content...*

SIMPLICITY, or MODERATION against superfluous solicitude. This is a habit of being content with what comes.

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<sup>89</sup> cf. St. Gaspar Bertoni, CF ## 133m ff,

<sup>90</sup> St. Augustine, 3 *Confessions*, 8, 15 [t. 1,p. 93, F].

<sup>91</sup> St. Augustine, *De Doctr. Christiana*, 12, 18 [t. 3/1,p. 50 F].

<sup>92</sup> Glossa, *In Mt*, 3.

<sup>93</sup> St. Gregory, *Hom 6 in Ev.* [t. 2, p. 236/2 B C.

<sup>94</sup> cf. St. Gaspar Bertoni, CF ## 120, ff.

**1671:** WONDROUS PENANCE, equal to innocence and associated with it.

1. (Penance) is a virtue.

To do penance for something requires first that sorrow be had.

Sorrow is a passion of the sensitive appetite and is not a virtue. It is in the will with a certain election, and if the election is right, it is a virtue.

It pertains to right reason that one be sorry for what is to be grieved, and in the manner and the purpose for which it should be grieved.

**1672:** Penance, in so far as it assumes a moderate sorrow for past sins, with the intention of removing them, is a virtue. It is not a virtue according to which it is a passion having corporal change: it is a virtue in so far as it is of the will, having a right election.

It is against the perfection of virtue that some one should have done in the present an unclean act, about which there is shame; it is not against the perfection of the virtue that someone first may have committed unclean acts, about which then it is necessary that he do penance.

**1673:** 2. Penance) is a special virtue.

In penance there is found a special reason of laudable act, i.e., to work for the destruction of past sin, in so far as this is offensive to God, in so far as this can be remitted by divine grace, with the person cooperating.

Penance is a greater level than innocence. It is not sparing of innocence that one fall into a more serious sin. It pertains, therefore, to the office of innocence not only to infer no evil on anyone, but also to hold back from sin, or to punish from sin, so that the one who was first held in hatred, might be corrected by some experience, or that others might be terrified by the example <sup>95</sup>. (There is not) ... true innocence is where there is integrity without sin, selling is without debt, and scourging without merit <sup>96</sup>.

**1674:** St. Augustine <sup>97</sup>: Penance is a certain vindication of sorrow, always punishing in oneself what one is sorry to have committed.

Penance is a special virtue which grieves over sin committed, in so far as it is an offence against God, with the proposal of emendation through cessation and compensation. (It is) therefore, a certain commutation. It is not simply justice as though among equals, but secondarily, or between those of which one is under the power of another.

**1675:** The penitent recurs to God with the proposal of emendation, as the doe seeks the Lord - Ps 42:1. Ps 122:2: ...*Behold, as the eyes of servants are on the hands of their masters, as the eyes of the handmaid are on the hands of her mistress: so, are our eyes unto the Lord, our God, until He have mercy on us...* As children to their father. Lk 15:21: ...*Father, I have sinned against heaven and before you...* **Just as a**

<sup>95</sup> St. Augustine, *City of God*, 23,c. 5.

<sup>96</sup> St. Augustine, *In Ps 38*.

<sup>97</sup> *De Paenit., De vera et falsa poenitentia*, \_8, 22. [t. 6, appendix, p. 236 E - spurious].

**wife toward her husband.** Jr 3:1: ... *Even though she has fornicated with her many lovers, nevertheless, come back to Me, says the Lord...*

**1676:** Penance consists in a certain excess, because in some, as perfect equality cannot be constituted, on account of the excellence of the other. Just as between a father and his son, between God and human beings: in these instances, the one who is deficient, must do whatever he can, nor will this be simply sufficient, but only according to the acceptance of the superior: (in which there is) an excess of penance.

**1677:** Although penance is directly a species of justice, it nonetheless comprehends in some way those matters which pertain to other virtues. For insofar as it is a certain justice of a person in regard to God, it is necessary that it participate in the theological virtues, which have God as their object. It is, therefore, with faith in the Passion of Christ by which we are justified from sins; with the hope of forgiveness, with hatred for vices which pertains to charity. In so far as it is a moral virtue, it participates in some way in prudence, which is the directive of all. By reasons of justice, it has something that pertains to temperance, within the scope of which it is to abstain from delights - and to fortitude, by which it accepts to sustain what is difficult (147).

**1678:** (Penance) is in the WILL. ...*A sacrifice to God is an afflicted spirit...* [Ps 50:19]. It is an act of the will: ... *I will freely sacrifice ...* [Ps 53:8]. As a passion, penance is of the species of sadness, and resides in the concupiscible appetite. As a virtue, it pertains to the species of justice, and is in the appetite of reason, i.e., the will.

Its proper act is the proposal of emending before God of that which has been committed against God.

Penance excludes sin from all the powers of the soul, because the will, in which it resides, moves all other potencies.

**1679:** 5. The PRINCIPLE of Penance is from FEAR.

Is 26:17: ...*As a woman with child, when she draws near the time of her delivery, is in pain, and cries out in her pangs. So are we become in Your presence (through penance) ...* This is the subject of another reading: [v. 18]: ... *In Your fear, o lord (104), we have conceived and have brought forth wind...*, i.e., the spirit of salvation through salutary penance.

**1670:** Penance in so far as it is a habit is infused immediately by God, without us principally acting, but not without us cooperating with dispositions through certain acts.

As far as the acts are concerned through which we cooperate with God, of which the first act is the operation of God converting the heart, according to the last chapter of Lamentations 5:21: ... *Convert us, o God, to You and we shall be converted...* (Prayer of Jeremiah). The second principle: is the motion of faith.

- the third, servile fear, by which one is drawn from sins, by the fear of punishments;
- the fourth, is of hope, by which one under the hope of punishment to be undergone assumes the resolution of emending himself;
- the fifth, is of charity, by which sin is displeasing in itself, and not any more because of punishments;

- the sixth, is of filial fear, by which on account of reverence for God, someone offers to God willingly, his emended heart.

(As far as these acts, therefore), penance proceeds from (servile) fear just as from the affection of the first motion ordered to this; from filial love, as from the proximate and immediate principle.

**1681:** 6. By the order of nature, the theological virtues precede penance, because it proceeds from them; but, as far as the act of penance, it occurs first in justification. Do penance: the first virtue is to repress the old man through penance and to hate vices<sup>98</sup>.

Penance opens up the access to the other virtues, by expelling sin through the virtues of faith, hope and charity, which are naturally prior. And so it opens to them the access, because these enter at the same time with it.

**1682:** In penance, there is made recompense for the offense according to the will of the one sinning and according to the judgment of God against whom one sins. Because here there is not required just the reintegration of the equality of justice, as in vindictive justice, but even more the reconciliation of friendship, which is accomplished when the one offending makes recompense according to the will of the one whom one offends.

This is required on the part of the one making the penance; first, the will of making recompense, which is accomplished by contrition; secondly, that one be subjected to the judgment of a priest, in the place of God, in confession; thirdly, that one make recompense according to the judgment of the Minister of God, which is done through satisfaction.

**1683:** (EXCERPTS FROM St. THOMAS )<sup>99</sup>:

Contrition: The beginning of every sin is pride Si 10:15. - through which a person inheres to his own senses and recedes from the divine mandates. And, therefore, it is necessary that what destroys sin must lead a person to leave off the demands of his own senses. The one who perseveres in the demands of his own senses, hardened, does not give in to touch; therefore, he is said to be broken when torn away from his senses.

To be broken means to be divided into large parts; to grind, to crush, means to be divided into minimal parts, that which had been solid. Contrition is said because it is required for the affection of sin that a man wholly gives up, which he had in his senses through a certain continuity and solidity. Contrition is thus presented by St. Gregory<sup>100</sup>: Humility of spirit annihilating sin is between hope and fear.

**1684:** The acts of the virtue of penance<sup>101</sup>. Just as the inflation of one's will to doing evil implies what is evil of itself, so the annihilation of the will and crushing of that will

<sup>98</sup> Glossa, *In Mt* 3:2.

<sup>99</sup> St. Thomas Aquinas, *Suppl.* Question 1, a. 1.

<sup>100</sup> St. Gregory, *Hom 22 in Ezk*, near the middle [t. 2, p. 221 b; *Moral.* 33, 11 [t. 1, p.230/2 D].

<sup>101</sup> St. Thomas Aquinas, *Suppl.* Q. 1, a. 2.

implies something that is good of itself. Because this is to detest one's own will by which the sin is committed.

Contrition implies a certain rectitude of will; from this it is an act of that virtue to which it pertains to detest and to destroy past sin, and this is penance.

**1685:** Response to the first objection of the same article):

Sorrow, in the sensitive part is not essentially contrition, as a virtue, but rather the effect of virtue. For just as penance inflicts exterior penalties on the body, for the recompense of the offense which is committed against God by the exercise of the members, so also it inflicts the penalty of the above noted sorrow into the concupiscible appetite, because this, too, cooperated in the sin.

Sorrow is in the will as the displeasure of evil.

**1686:** Attrition is access to contrition <sup>102</sup>. They are said to be attrite when in some way are said to be diminished, but the sins still are not yet perfectly crushed; they are said to be contrite when all the parts are crushed down at the same time by division into minimal pieces. Attrition is a certain displeasure for sins committed, but not perfect; contrition is perfect displeasure.

**1687:** The object of contrition <sup>103</sup>. Contrition is a certain commutation of what is hard and whole. Now this wholeness and hardness is found in the evil of the fault, since the will, which is the cause thereof in the evildoer sticks to its own ground, and refuses to yield to the precept of the law. Therefore, the displeasure of this evil is said to be contrition.

No one desires eternal life unless he does penance regarding this life, by reason of the sins to which we are reduced from the infirmity of this life <sup>104</sup>.

**1688:** Concerning original sin <sup>105</sup>. Contrition is sorrow respecting on how to crush down the hardness of will. And because original sin is not induced by our own will, but is contracted at the origin of our vitiated nature, hence, regarding it there cannot be contrition in the proper sense, but only displeasure, or dolor.

**1689:** Concerning every actual sin <sup>106</sup>. Penance is medicine against all actual sins.

St. Aloysius used this medicine as a preservative, and it produced innocence in him.

Every actual fault is from this, that our will does not give in to the law of God, either by transgressing it, or omitting it, or acting on account of it.

Something is hard when it has the potency that it not suffer easily. And therefore in every actual sin, there is a certain hardness of the will. And on account of

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<sup>102</sup> St. Thomas Aquinas, *Suppl.* q. 1, a. 2, ad 2 um.

<sup>103</sup> St. Thomas Aquinas, *Suppl.* q. 2, a. 1.

<sup>104</sup> St. Augustine, *3ib. de Poen.* (105).

<sup>105</sup> St. Thomas Aquinas, *Suppl.* , a. 2 of the same question.

<sup>106</sup> St. Thomas Aquinas, *Suppl.*, a. 3.

this, if it should cure sin, it is necessary that it be remitted through a crushing contrition.

**1690:** Regarding future sin <sup>107</sup>.

In every series of things moving and moved, ordained to one another, we find that the inferior mover has its own movement and besides this, it follows in some respect, the movement of the superior mover. Now, in all the moral virtues, the first ever is prudence which is called the 'charioteer' of the virtues. [The caution of St. Aloysius and prudence]. Wherefore the proper motion and principal act of penance is contrition, which according to its species, it considers past sin; and, as a consequence, it is concerned with future sin, according to which it has something of the act of prudence adjoined to it. Whoever is contrite, is sorry for sin committed, and besides avoids the future. But, regarding future sin, it is not said to be contrition, but rather caution, which is a part of prudence added to penance.

**1691:** The intention of Contrition <sup>108</sup> in St. Aloysius (107).

Quantity. Every sorrow is based on love. In contrition <sup>109</sup>, dolor is two-fold: the first is in the will, which is essentially contrition, or the displeasure for past sin. This exceeds all sorrows, because when something is pleasing, the contrary displeases all the more. And because the last end pleases over all else, since all are desired on account of it, therefore sin, which averts from the last end, ought to displease over all else.

**1692:** The second dolor is in the sensitive part, which is caused by the first dolor: either from the necessity of nature, according to which the inferior faculties follow the motion of the superiors; or, from the election, according to which the penitent excites this sorrow in himself. In neither manner is it the greatest. It is not the greatest out of the necessity of nature, because the inferior powers are the more vehemently moved by their proper objects than by the redundancy of the superior powers. And it is not the greatest assumed willingly by election, because the inferior affection does not obey the superior at a mere nod, because the passions are assumed in the acts of virtues, according to a certain measure, than when the dolor which is without virtue does not serve, but is excessive.

**1693:** Sensible dolor pertains to the sense of the injury <sup>110</sup>: interior is concerned with the knowledge of something harmful. The lesion of sin, although according to the exterior senses it is not perceived, it is perceived to be the supreme according to the interior sense of reason.

From the response *ad 2 um* : The tears of St. Aloysius.

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<sup>107</sup> St. Thomas Aquinas, *Suppl.* q. 4.

<sup>108</sup> St. Thomas Aquinas, *Suppl.* q. 3, a. 1.

<sup>109</sup> St. Augustine, *The City of God.* 14, 7 and 9 [t. 7, pp. 355 G, f.].

<sup>110</sup> St. Thomas Aquinas, *Suppl.* q. 3, a. 1 ad 1 um.

The tears are corporal mutations, just as lamentation. They immediately follow on the passions of the sensitive part, and by means of them, they pertain to the affections of the superior appetite.

**1694:** response ad 3 um : The joy that the penitent experiences does not diminish the displeasure, because it is not in contrast with it. But rather, it increases the displeasure, because every operation is increased through its own delectation; but it can be that it tempers the dolor resulting from reason in the sensitive part.

**1695:** response ad4 um : The quantity of displeasure concerning a certain manner ought to be in accord with the degree of its malice. The malice in mortal sin is measured from that against whom one sins, in so far as this is unworthy for Him. And it is measured from the one who sins, in so far as it is also harmful to the sinner. And since a person should love God more than himself, he ought to hold in greater hatred in so far as it is an offence against God, in so far as it is harmful to him. It is harmful in so far as it separates from God, etc.

Concerning the degree of contrition and the degree of the fault: ... *According to the measure of the sin, shall the measure of the stripes be...* [Dt 25:2]. JEROME lauds Paula, because she weeps over her smallest sins as though they were great 111.

**1696:** PERPETUAL DOLOR<sup>112</sup> . - Concerning the time of contrition.

The time of contrition is one's entire life, as far as the dolor of the reason and sensitive part is concerned.

Concerning the dolor of reason, as long as anyone is in the state of wayfarer, such a one detests the hindrances by which he is delayed, or impeded from arriving at the end of life, because that time that was set aside cannot be regained from running. So it is necessary that always in the time of this life that the state of contrition remain, as far as the detestation of sin is concerned.

As for the sensible dolor is concerned which is assumed as a penalty by the will: because a person, by sinning, has merited an eternal penalty, and is against the eternal God, or contrary to the eternal precepts of God. Hence, the eternal penalty, changed into temporality [i.e., in the state of this life], should remain in the eternity of this person <sup>113</sup>. God by absolving a person from fault and from eternal penalty, binds him by the chain of perpetual detestation of sin.

**1697:** Although by penance a sinner might return to pristine grace and to the immunity of guilt of penalty, he never, however, returns to the pristine dignity of innocence. And, therefore, something always remains from past sin.

Whether it is required always to feel sorrow for sin: the penitent should always be sorry, and should rejoice in such sorrow <sup>114</sup>. ... *Blessed are they that mourn...* [Mt

<sup>111</sup> Jerome, *Epist. 45, 3*. [t. 1, p. 194 D].

<sup>112</sup> St. Thomas Aquinas, *Suppl.*, q. 4, a. 1.

<sup>113</sup> Hugo of St. Victor (108).

<sup>114</sup> St. Augustine, *De vera Poenitentia* 13, 28. Appendix [t. 6, pp. 238/E, ff.] .

5:5]. The joy of the world is imputed by the dolor of contrition; it is not, however, that joy which is of God, because it has sorrow itself as its material.

On the effect of contrition <sup>115</sup>:

1. ...*A sacrifice to God is an afflicted spirit...* [Ps 50:19]. The contrition of the heart is the sacrifice by which sins are resolved <sup>116</sup>.

**1698**: On Confession <sup>117</sup>.

It is thus of good minds to recognize sin (148), even where there is no sin. This can be done in two ways <sup>118</sup>: to recognize a fault where there is none. The first, regarding the substance of the act; and thus, it is not true. This does not pertain to a good mind, but to one that wanders, that someone would recognize an act to be committed by himself which he had not committed. Secondly, regarding the condition of the act: and then, it is true as Gregory says: because the just person, when in act concerning what is indeed good, fears so that there might not be something defective on his part. *Jb 9:28: ...I feared all of my works ....* And therefore, it pertains also to a good mind, that one should accuse by tongue that fear that he holds in his heart.

From this that a person makes satisfaction for a sin that he has not committed, such a person does not commit a lie, as when one confesses a sin which he does not believe that he has committed. If, moreover, one does state a sin he has not committed, while he believes that he has done so, he does not lie. And so he does not sin, if in this way he should state as it is in his heart.

**1699**: The confession of sins for their remission. The act of penance <sup>119</sup>.

Question 12: On satisfaction. Even though to satisfy in itself, is a debt, nevertheless in so far as the one making it carries out this task willingly, it assumes the aspect of gratuity on the part of the one making the satisfaction. And so, such a person makes a virtue out of necessity.

In St. Aloysius, there was absolutely no debt, and therefore, he was the more virtuous.

Justice does not tend to this that it tend solely to take away preceding inequality by punishing, but also has care for equality in the future. Penalties are medicines <sup>120</sup>.

**1700**: Satisfaction is an act of justice, it is medicine, first curing past sins. Satisfaction is the compensation for injuries received according to the equality of justice. To satisfy is to render to God the honor due to Him <sup>121</sup>.

Secondly, it is a medicine preserving from future maladies. Its role is to cut out the causes of sins and not to indulge access to their suggestions. Preservation from

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<sup>115</sup> St. Thomas Aquinas, *Suppl.*, q. 5.

<sup>116</sup> Gloss.

<sup>117</sup> St. Thomas Aquinas, *Suppl.* q. 6, a. 4.

<sup>118</sup> St. Gregory the Great, *Epistle 1*, 12, near the end [t. 2. P. 858 1 C].

<sup>119</sup> St. Thomas Aquinas, *Suppl.* q. 7.

<sup>120</sup> St. Thomas Aquinas, *ib.*, a. 3; Aristotle, *2 Ethics*.

<sup>121</sup> St. Anselm (no citation).

corporal illness takes place by the removal of the causes, and the illness that cannot follow. But, in the spiritual illness, it is not this way, because free will is not forced, from whence one might avoid the preceding causes, although only with difficulty. Once the causes are removed, it can be incurred. And, therefore, so St. AUGUSTINE places two elements in the definition: the exercising of the causes, as for the first; and the retention of free will for sinning, as for the second.

**1701:** The proximate causes of actual sin: Interior, as desires, from the custom, or act of sin that has remained, or the remission of sin. The exterior causes, as the occasions for sinning, as place, bad company, and others of this type; and such causes in this life are taken away. The remote cause is the spark of sin which is not totally removed, even though it is weakened.

On the possibility of satisfaction <sup>122</sup>. ... *Bring forth, therefore, fruits worthy of penance...* [Lk 3:8].

Satisfactory works: 1. Whatever pertains to the affliction of the body: fasting. 2. Whatever is expended in behalf of one's neighbor: alms-giving. 3. Whatever worship is manifested to God: prayer.

**1702:** (CONSIDERATIONS ON THE SINGULAR INNOCENCE OF St. ALOYSIUS)

The marvelous innocence and penance of St. Aloysius, a new Adam, and more wise.

Now, in him two singular realities: the first, in each one of these virtues; the second, in the reunion of the same in one sole subject.

He has the glory of never having erred, and at the same time, what is more, that he won over the penitent with his fervor <sup>123</sup>.

For that holy and singular Majesty desires nothing other from humanity than just innocence; which if someone does obtain this from God, he has sacrificed holily and religiously enough<sup>124</sup>. A temple holy unto God is the mind of a pious person, and an altar excellent for Him is a clean heart without sin <sup>125</sup>. (Penance is its sacrifice, 'in the odor of sweetness). Cain offered the lesser of the sacrifices [= the penance of sinners, in a certain sense]: Abel offered the better one: the sacrifice of the innocent.

What if the innocence is pleasing only to God, what should be added to the sacrifice of penance? This is the reason why St. Aloysius has greater glory in heaven over many other saints, who achieved great tasks.

**1703:** Penance is a superior grade of innocence, that gives to the innocent soul a greater similarity with Christ, being able to repeat with Him: ... *then did I pay that which I did not take away...* [Ps 68:5].

Adam stole the apple, Christ paid in His flesh.

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<sup>122</sup> St. Thomas Aquinas, *Suppl.*, q. 13.

<sup>123</sup> St. Thomas Aquinas, III, q. 89, a. 3.

<sup>124</sup> Lact. Firmian, Bk 6, *Div. Inst.*

<sup>125</sup> Xysti Pythagoric., *In Enchiridion.*

**1704:** Aloysius punishes the flesh with which he had not sinned. A sign of later innocence

**How much more does the profaned mind recede from Christ,  
He notes his penalties less and groans.**

**Each shows his own to Christ, and He discerns the crimes.  
Having seen them more, He groans more over them.**

**For as a body labors with a burning fever**

**With such weakness he washes all the rest;**

**Thus God penetrating the souls and hearts of the pious**

**As He makes so well known to these crimes** <sup>126</sup>.

Even more, the innocent person, rather than accuse himself, is bold in defending himself. Whoever is not delinquent, it is only fitting that he be bold in speaking about himself, and that he speak forwardly <sup>127</sup>.

**1705:** WONDROUS INNOCENCE

He surpassed babes because he was not ignorant, but haring injury.

He surpassed adults in the good of innocence: in purity of soul, intemperance, holiness, in the abhorrence of all injury, practicing what was good for his neighbor both in deed, and for the well-being in intention, both in particular as well as in common.

In the difficulty of innocence: in the world, in the courts, in shortness of life. What more good could he not have done had he lived longer?

**1706:** He paralleled Adam in purity of mind: and was not endowed with passions. He surpassed him in usefulness, by communicating to posterity his innocence.

Recapitulation: St. Aloysius was an angel by the association of a wondrous innocence, and an equal penance. He surpassed the innocence of babies, and others who are just and innocent, and even Adam himself. He reached the innocence of the Angels.

**1707:** WONDROUS PENANCE: (wondrous) is that innocence where there is no sin. Likewise, it is wondrous in the quantity of penance; in the quantity of penance and the quantity of fault: supreme penance, slight fault. And finally, from the place, from the person, etc.

In penance alone, St. Aloysius was ahead of all the penitents in the union of innocence with such penance and he surpassed the penance of all the saints. He surpassed the innocence of Adam, and won the innocence of the Angels.

Wondrous penance, because he never committed any unclean deeds, and yet did penance. In this, he surpassed Adam, who even though he again became innocent out of penance, he had unclean deeds about which he did penance. Adam did his penance after having fallen: Aloysius did penance so that he would not fall. St. Aloysius did penance after involuntary falls, even from the shadow of fault, so that he would not fall into voluntary and genuine fault.

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<sup>126</sup> James Billi, *Anthology*.

<sup>127</sup> Plaut., *In Amphitrione*.

As Aloysius did not have any proper sin, as I might say, it seems that he directed his penance to take away natural sin, i.e., the spark of sin, preventing actual sin and inducing into himself original innocence and justice.

Comparison with ADAM: Adam began with pride, and lost his innocence in the state of innocence: Aloysius begins with contrition and conserves innocence in the state of corruption.

**1708:** (RECAPITULATION): St. Aloysius:

1. In penance alone he surpassed the other usual penitents in the quantity of penance and in the circumstances of place, person, etc.

2. In the union of wondrous penance with equal penance. In deeds he surpassed the penance of the other saints. He performed supreme penance for minimal fault. In him, there was such innocence and such penance!

He surpassed Adam's innocence, because he never lost it; he never injured himself, or others, at any time, and thus to himself and to others, he was useful in deeds and example.

He gained angelic innocence in purity, in assiduous dedication and in contemplation, in usefulness with the protecting custody of the innocence of others  
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<sup>128</sup> Cf. St. Gaspar Bertoni, "St. Aloysius' Purity", 'proposed to be imitated on the Third of his Sunday's, in the year 1803, the 5th of June, at St. Paul's C.M., in Verona'. Cf. MssB ## 794-812.

## SOURCES

OT

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1 <i>De Offici.</i> C. 19, 84 [t. 2,p. 24 A].	## 1666; 1667
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St. ISIDORE <i>fam.</i> [not clear]	# 1604
<i>Etym.</i> , Bk 10 [not clear]	# 1642
St. JEROME, <i>Letter 22 to Eustochius.</i> [t. 1, p. 90/B]	# 1632
<i>Letter 28 to Licinium.</i> Othersise, 71	
[t. 1, p. 432/E], dist. 76	# 1625
<i>Epistle 45</i> , 3 [t. 1, p. 194/D]	# 1695
<i>In Mt 18:4</i> [t. 7, p. 137/D]	# 1572
St. JOHN CHRYSOSTOM, <i>In Lk 18</i> [t. 3, p. 192/1 C]	# 1646
<i>In Mt 6.</i> [t.6, p. 520/2 C]	# 1595
St. LAWRENCE JUSTINIAN,	
<i>On Monastic discipline &amp; Perfection</i> , c. 17	# 1579
St. MAXIMUS [Confessor?]. <i>On Charity</i> , Bk 1	[2 x] # 1641

**EARLY CHURCH**

DENIS, (Pseudo-), The Areopagite, <i>The Divine Names</i> (85) no citation	
# 1552	
<i>The Divine Names</i> , c. 4, p. 4	# 1576
4	# 1604
4	# 1618
7 (75)	# 1575
GLOSS, <i>On Ps 50:19</i>	# 1697
<i>On Mt 3:2</i>	# 1681
LACTANTIUS FFIRMIAN, <i>Div. Instit.</i> Bk 6	# 1702
TERTULLIAN [not clear] <i>In-nocence</i> [not to harm]	# 1581

**DOCTORS & DOCTORESSES**

St. ANSELM, <i>De Similit.</i> [degrees of humility]	# 1651
[No citation - def. Of <i>satisfaction</i> ]	# 1700
St. BERNARD <i>On the Canticles</i> (130)	
[Innocence among evil]	# 1585

**St. THOMAS AQUINAS,**

I-II, q. 91, a. 2 (87)	# 1503
li-II, q. 7, a. 2	# 1589
II-II, q. 81, a. 8	# 1594
II-II, q. 161, a. 6 [12degrees of Humility]	## 1654; 1655
III, q. 89, a. 3 [at the beginning]	## 1576; 1702
<i>Supplementum</i> q. 1, a. 1	# 1693
a. 2	# 1684
ad 1um	# 1685
ad 2um	# 1686
q. 2, a. 1	# 1687
a. 2	# 1688
a. 3	# 1689
a. 4	# 1690
q. 3, a. 1	# 1691
ad 1 um	# 1693
ad 2 um	# 1693
ad 3 um	# 1694
ad 4 um	# 1695
q. 1, a. 1	# 1696
q. 6, a. 4	# 1698
q. 7	# 1699
q. 12	# 1699
q. 12,a. 3	# 1699

**MIDDLE AGES**

HUGO of St. VICTOR (108) [no citation - life-long sorrow]	# 1696
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**OTHER WRITERS**

ARISTOTLE [no citation - the vicious are harsh]	# 1665
<i>On Ethics</i> [Penalty as medicinal]	# 1699
BILLII, Jacob, <i>ANTHOLOGY</i>	# 1704
CICERO, Marcus Tullius	
<i>De Offic.</i> (81) [on innocence]	# 1581
L,c. 5	# 1618
(103) [Judgment regarding play] 2 x	# 1665
<i>De Inventione</i> , Bk 2	# 1605
SENECA, <i>Regarding Wrath</i> , Bk 1	# 1585
XYSTI PHYTHAGORICI, <i>Enchiridion</i>	# 1702

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**APPENDIX A**  
**[for Mss B, Vol. I]**

**SOURCES**

**Used in the composition of**

**CATECHISM LESSONS TAUGHT AS A SEMINARIAN [1798]**

**and**

**CATECHETICAL INSTRUCTIONS TAUGHT AS A PRIEST [1807, *circa*]**

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**§§§**  
**§**

**SACRED SCRIPTURE**  
**[Latin Vulgate, Douay English Translation]**

**The Pentateuch**

**GENESIS**

3: [no verse - regarding the devil]	# 360	19:1	# 315
21	# 316	22:1	# 361
4:4	# 194	1. ff	# 194
6:5	# 242	24:12 (124)	# 203
8:20	# 194	28:12, f.	# 213
21	# 335	14	# 366
12:8	# 194	20	# 299
17:12	# 167	20, f.	# 344
22	# 265	35:5	# 367
18:1, ff.	# 218	41: [no verse-]	# 364

**EXODUS**

3:1, ff.	# 218	17:7	# 316
4:21	# 362	19:12	# 151
22, f.	# 315	25:37	# 230
5:1, ff.	## 341; 358	32:10	# 294
14:22	# 242	31, ff.	# 354
		33: [no verse]	# 369

**NUMBERS**

11:33	# 290
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**DEUTERONOMY**

13:3 (190)	# 361	30:20	#1196
28:8	# 345	32"6	# 315

**Historical Books**

Jos 2:18	# 214	Jgs 3:1, ff.	# 170
I K [S] 1:13, ff.	# 309	2 K [S] 11:11 [Uriah]	# 368
		15:16	# 353
3 K [1 K] 18:36, f.	# 288	5:1,f. [Naaman]	## 169; 242
3 K[1 K] 21:27, ff [Achab]	# 304	4 K [2 K] 5:10	# 230
4 K [2 K] 4:35	# 254	14 [Naaman]	# 275
		6:22	# 344
2 Par [Ch] 16:12, ff.	# 366		

Tob 3:25	# 3:25	Tob 12:9 (177)	# 357
Tob11:17	# 318	13	# 361
Est 13:9	# 350	1 M 2:1, ff.	# 368
		2 M 8:13	# 297

### Wisdom Books

Jb 1:6, ff.	# 360	Jb 5:18	# 318
12	# 360	14:1, ff.	# 365
2:6	# 360	21:14	# 347

### Psalms

1:2	# 143	61:11	# 289
3	# 143	65:20	# 292
2:6	# 331	67:2	# 143
3:2	# 369	10	# 331
7	# 369	68:5	# 353
5:5	# 369	69:6	# 288
7	# 362	72:24	# 140
6:2	## 366; 369	27	# 140
6	# 366	76:10	# 316
7	# 357	77:30	# 290
9	# 369	82:17	# 365
7:2	# 369	88:33, f.	# 318
18	# 369	93:19	# 367
9:17 [desire of poor]	# 291	94:4	# 330
13:3	# 350	101:18	# 304
17:15	# 293	102:21	# 340
46	# 352	103:27, f	# 345
20:4	# 369	110:5	# 181
22:1	## 328; 330	9	# 325
26:8	# 309	118:35 [117?]	# 338
31:1 (151)	# 349	36	# 363
33:18	# 366	37	# 363
37:4	# 352	43	# 363
49: [no verse]	# 365	125 [mis-print]	# 338
49:2 (221)	# 369	133 [mis-print]	# 338
9	# 369	161	# 368
15 (75)	## 289; 295; 302	126:1	# 343
50:3, ff.	# 366	127:2	# 345
5	# 357	138:8	# 322
15	# 366	140:2	# 289
52:4	# 335	4	# 353
53:3	# 369	141:3	# 296
6	# 369	142:6, ff.	# 293
54:23	## 296; 348	10	# 289

61:9	# 296	144:15 18, ff.	# 345 # 291
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PROVERBS

1:22	# 335	22:6	# 266
9:5	# 347	25:21	# 355
17	# 152	28:9	# 305
20:9	# 350	30:8	## 299; 344
21:13	# 305		

CANTICLES [SONGS]

1:6 [2 x]	# 152	2:4	# 323
7	# 351		

WISDOM

2:22	# 207		
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ECCLESIASTICUS [Sirach]

5:8	# 267	18:23	# 304
19	# 346	35:21	# 304
7:9 (319)	# 369	38:4	# 366
21	# 350		

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The ProphetsISAIAH

1:15	# 305	49:14, f.	# 316
4: [no verse - the devil]	# 360	54:2,ff.	# 333
5:8	# 346	55:1,ff.	# 243
20	# 335	56:10	# 352
12:3 [ <i>Haurietis Aquas</i> ]	# 243	58:9	# 290
26:13	# 351	60:3,ff.	# 333
27:9 (150)	# 349	63:16	# 315
33:22	# 330	64:4	# 334
42:18	# 352	65:24	# 290
46:12	# 352		

JEREMIAH

2:19	# 352	23:24	# 322
35	# 350	31:18	# 318

LAMENTATIONS

4L4 # 142

EZECHIEL

3:22-5:17	# 224	36:20	# 327
8:12	# 316	25	## 169; 273
16:14,ff.	# 362	26	# 352
		47:1, ff. [Temple Water]	# 243

DANIEL

3:24, ff.	# 367	9:24 [no verse: 70 weeks]	# 291
95 (??)	# 364	13: [no verse - Susannah]	#364
4:24	# 387	14:1, ff.	## 210; 213
6:23	# 364		

AMOS

8:11 # 347

MICAH

7:18 # 316

**HABAKKUK**

3:2

# 316

**ZECHARIAH**

7:12

# 352

13:1

# 243

**MALACHI**

1:11

# 194

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## NEW TESTAMENT

MATTHEW

3:2	## 196; 328	16: [no verse: <i>quaerite</i>	# 366
11	# 241	16:18	## 139; 154
13, ff.	# 251	23	# 339
16	# 172	24	# 339
4:1, ff.	# 360	17:20	# 288
3	# 361	18:17	# 149
17	## 196; 328	18	# 197
5:3	## 151; 328	22	# 197
16	# 327	26	# 291
44	## 301; 355: 356	19:4	# 167
6:5, ff.	# 312	20:16	# 150
7, ff.	# 311	22	## 298; 342
9, ff.	## 286; 287	21:22	# 306
14 (164)	# 354	22: [no verse: devils] (187)	
# 360			
15	# 305	22:40	# 140
33	# 328	23:8, ff.	# 319
34	# 365	24:20	# 344
7:6	# 203	25:1, ff.	# 329
7	# 287	34	# 332
21	## 329; 339	40	# 319
10: [no verse]	# 355	56	# 359
10: 7	# 328	25:26	## 186; 228
24	# 368	26, ff.	# 181
11:28	# 297	28	## 187; 188
30	# 202	29	# 184
12:50	# 338	41	## 336; 359
13:11, ff.	# 332	44	# 311
24, ff.	# 361	69, ff.	# 359
25	# 150	75	# 357
44	# 334	28:10	# 319
45, ff.	# 334	18	# 227
14:31	# 146	19 [ <i>euntes</i> ]	## 165; 246; 253; 255
15:28	# 146	20	## 138 [2 x]; 149

MARK

1:9, ff.	# 251	11:25	## 305; 355
10	# 372	14:22	# 186
7:3, f.	# 238	22, f.	# 181
9:23	# 307	25	# 185
10:14 [ <i>anawim</i> ]	# 265	16:15	# 146
16	# 265	16	## 147; 171; 270
18	# 238		

LUKE

1:17	# 203
75	# 337
3:21, f.	# 251
22	# 172
4:43	# 328
5:18	# 343
6:12	## 287; 311