

XXII.

CONLATIO ABBATIS THEONAE SECUNDA

De nocturnis inlusionibus

*

TWEE EN TWINTIGSTE GESPREK.

TWEEDE VAN ABT THEONAS

De nachtelijke droombeelden

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I. DE ITERATO AD ABBATEM THEONAM REDITU NOSTRO EIUSQUE EXHORTATIONE

Post dies ferme septem Quinquagesimae sollempnitate transacta cum in ipso noctis initio, id est post synaxin uespertinam promissae disputationis expectatione suspensi sancti Theonae cellulam fuissemus ingressi, alacer senex hilari uultu ac blando nos prior sermone compellans, mirabar, inquit, ardentissimum studium uestrum his septem diebus absolutionem propositae quaestionis potuisse differre et debitori suo, praecipue non roganti, dilationem tanti temporis praestitisse.

1. *Ons tweede bezoek bij abt Theonas.* *Zijn aansporing*

Ongeveer zeven dagen nadat het Pinksterfeest voorbij was, gingen wij - aan het begin van de nacht, na de gebedsbijeenkomst van de avond - de cel van de heilige Theonas binnen, in spannende afwachting van zijn beloofde gesprek.

De oude man was levendig: hij sprak ons het eerst toe, met een opgewekt en vriendelijk gelaat: Ik heb het bewonderd, zei hij, dat uw vurige ijver de oplossing van de door u gestelde kwestie zeven dagen heeft kunnen laten wachten.

Ik was u een antwoord schuldig, en zonder dat ik

	erom heb gevraagd, hebt u me zo'n lang uitstel verleend.
2. iustissimum proinde est, ut quia ultro mihi benignitas uestra tam largas concessit indutias, ego quoque moram in debiti redhibitione non faciam.	Omdat u mij uit eigen beweging welwillend zo'n lange tijd hebt gegund, is het nu rechtvaardig dat ik u onverwijld betaal wat ik u schuldig ben.
grata namque est huius faenoris occupatio, quae maiora dum soluitur augmenta conquirat et non solum percipientem ditat, uerum etiam non inminuit largientem.	Dit soort geldzaken is overigens aangenaam: deze rijkdom groeit terwijl ze wordt uitbetaald; ze verrijkt hem die ze ontvangt, maar ze maakt tegelijk hem die ze geeft, niet armer.
duplices siquidem congregat quaestus rerum spiritalium dispensator, quia non solum in illius qui audit profectu, uerum etiam in sua disputatione compendia summa consequitur, non minus semet ipsum ad desiderium perfectionis accendens, dum instruit auditorem.	Een uitreiker van geestelijke zaken maakt een dubbele winst: hij levert niet alleen groot profijt aan degene die naar hem luistert, maar ook aan zichzelf door zijn eigen uiteenzetting, want doordat hij zijn gehoor onderricht, ontvlamt hij zelf met minder in verlangen naar volmaaktheid.
3. quamobrem uester ardor meus profectus est, uestra sollicitudo mea conpunctio est.	Zo is uw vurigheid mij tot voordeel, uw zorg mij een prikkel.
nam utique et ipse nunc mente torperem nihilque in meo corde de his quae expetitis retractarem, nisi me uester ardor atque expectatio ad recordationem rerum spiritalium excitaret quodammodo dormientem.	Want ik zou nu zelf versuft van geest blijven en in mijn hart niets overwegen van wat u mij vraagt, als uw ijver en uw verwachting mij niet wekten uit mijn slaap om aan geestelijke zaken te denken.
et idcirco proferatur in medium quaestio, si uidetur, cuius pridem pro angustia temporis absolutionem procrastinare maluimus.	Breng daarom, als u wilt, uw vraag naar voren, waarop wij vorige keer het antwoord, omdat de tijd te kort was, hebben uitgesteld.
II. COMMEMORATIO INTERROGATIONIS NOSTRAE, CUR MAIOREM ABSTINENTIAM MAIOR INTERDUM CARNIS INPUGNATIO CONSEQUATUR	2. <i>Herhaling van onze vraag: Waarom een grotere onthouding soms door een grotere aanvechting van het vlees wordt gevolgd</i>
Hoc enim, nisi fallor, inquisitio uestra complexa est, cur interdum remissius iucundantes leuioribus carnis huius aculeis titillemur et nonnumquam districtius abstinentes adflicto exhaustoque corpore incentiuis acrioribus urgeamur, ita ut, quemadmodum patefecit uestra confessio, expergefacti repperiamus nos umorum naturalium egestionem respersos.	Als ik mij niet vergis, behelsde uw vraag dit: Waarom worden wij soms op momenten dat wij verzachting genieten, minder door het vlees geprikkeld, terwijl wij menigmaal wanneer we strenger vasten en ons lichaam kastijden en afmatten, door heviger gloed worden gekweld? Juist dan, zoals u zelf zei, constateren we bij ons ontwaken dat we door een vloeijing van natuurlijk vocht zijn bevlekt.
III. QUOD TRIPLICI RATIONE PROUENIAT GENITALIS FLUXUS EGESTIO	3. <i>Een dergelijke vloeijing komt uit drie oorzaken voort</i>
Huius ergo infestationis triplicem causam nostri prodidere maiores, quae modum temporis constituti intempestiuis inrumpat excessibus.	Onze Vaders hebben drie oorzaken aangegeven voor dergelijke tegenslag, die door ontijdige afwijkingen de maat van de normale tijd verstoren.
aut enim superflua escarum nimietate congeritur aut	Ofwel een overdadige hoeveelheid eten veroorzaakt

per incuriam mentis elabatur aut inimici inludentis insidiis prouocatur.

een overvloed, ofwel een gebrek aan waakzaamheid van de geest is er de oorsprong van, ofwel de listen en bedrog van de vijand lokken het uit.

primum igitur gastrimargiae, id est uoracitatis uel gulae uitium hanc redundantiam obsceni umoris extrudit.

The first, then, is the vice of gluttony (that is, of overeating or gormandizing), which causes this excess of the vile moisture to be expelled.

nam et cum districtioris abstinentiae tempore statum polluit puritatis, non de praesenti ut putatis inedia, sed de nimietate praeteritae saturitatis effunditur.

When it pollutes our purity during a time of strict abstinence, it is spilled out not because of present hunger, as you may think, but because of the excess of past satiety.

2. quod enim per uoracitatis ingluuiem concretum fuerat in medullis, necesse est ut per prurimum, certe per ignorantiam quamuis magno ieiunio tabefacti corporis egeratur.

2. For what had been amassed within a person through the gluttony of overeating will inevitably be evacuated by some irritation, even when the body is unaware and has been weakened by much fasting.

quamobrem non solum lautioribus epulis abstinentum, sed etiam a uilioribus cibus aequali est continentia temperandum:

Therefore, by an evenhanded abstinence, we should not only keep from richer dishes but also be temperate regarding more common foods.

immo ipsius etiam panis et aquae satietas est cauenda, ut possit diu in nobis adquisita corporis puritas permanere atque imitari quodammodo intemeratam spiritus castitatem,

Indeed, we should even beware of a satiety of bread and water, so that the purity of body which we have acquired may long remain in us and imitate in some respect our inviolate chastity of spirit.

licet nos necesse sit confiteri interdum etiam absque ulla mentis industria uel per temperiem corporum uel per aetatis maturitatem quosdam rarius sordidari uel certe fluxus istius egestione non pollui.

Yet it is necessary for us to recognize that there are occasionally some who, even without any effort of mind, because of either the equilibrium of their bodies or their mature age, are rarely soiled or indeed never polluted by the emission of this fluid.

3. sed alterius meriti est qui pacem inerti felicitate consequitur, alterius qui triumphum gloriosis uirtutibus promeretur:

3. But it is one thing to attain to peace by passive good fortune and another to be worthy of a triumph thanks to one's glorious virtues.

huius enim potentia uitiorum omnium debellatrix digna miraculo est, illum, quem boni necessitas in sua tuetur ignauia, dignum magis dixerim miseratione quam laude.

The power of the latter, victorious over every vice, is worthy of admiration, while I would say that in the former case, where an ineluctable good offered protection despite one's own indolence, there is more that is worthy of pity than of praise.

4. secunda impuri illius profluuii causa est, si mens spiritalibus studiis atque exercitiis uacuata nee disciplinis interioris hominis instituta quendam sibi segnitiae situm per consuetudinem continui torporis obduxerit, aut cum sordidarum cogitationum minutias non cauendo ita illam cordis sublimissimam puritatem segniter concupiscit, ut omnem perfectionis et castimoniae summam in sola credat exterioris hominis castigatione consistere.

4. The second cause of this unclean emission arises when the mind is empty of spiritual pursuits and practices and is not instructed in the discipline of the inner man. Then it leads astray the person who is draped in laziness, in keeping with his habitual and continual torpor, or else it lusts after bits of impure thoughts, so indolently unconcerned about the most sublime purity of heart that it thinks that the whole of perfection and the height of purity consist exclusively in the asceticism of the outer man.

Cuius erroris atque socordiae uitio consequenter eueniet, ut non solum multimoda cogitationum

Through the fault of his error and negligence it consequently happens that not only do numerous

peruagatio inuerecunde atque procaciter secretum mentis inrumpat, sed etiam pristinorum omnium passionum intra eam semina perseuerent.

5. quae quamdiu in eius adytis delitescunt, quamuis rigido corpus ieiunio castigetur, tamen nihilominus dormientem inlecebrosis phantasmatis inquietant, quibus ante legitimi temporis cursum non iam ex naturae necessitate, sed adhuc ex fraude nequitiae obsceni eliciantur umores, qui non tam inanitate carnis quam mentis circumspectione atque uirtute, si inhiberi penitus nequeunt, saltem ad illam egestionis simplicem qualitatem auxiliante dei gratia perducuntur.

ideoque in primis discursus sunt sensuum coercendi, ne mens istis excessibus adsuefacta ad foediora incitamenta luxuriae somnians pertrahatur.

6. tertia causa est, cum per ordinatam quidem atque sollicitam continentiae disciplinam contritione cordis et corporis perpetuam castimoniae puritatem optamus acquirere, sed nos utilitati carnis ac spiritus egregie consulentes fraudulentissimi hostis ita in pugnat inuidia, ut, dum deicere fiduciam conscientiae nostrae nosque uelut reatu aliquo bumiliare conatur, illis praecipue diebus, quibus maiore integritatis merito desideramus diuino placere conspectui, absque ullo quidem carnis pruritu mentisue consensu nec per inlusionem phantasmatis alicuius, sed tamen simplici fluxu illius egestionis nos polluat, ut a sacrosancta communione deterreat:

licet in quosdam incipientium et quorum corpora necdum longa ieiuniorum castigatione tenuata sunt ob hoc diabolica factione haec euenire credatur inlusionis, ut, cum eos intentionibus ieiuniis studere cognouerit, omnes eorum conatus hac arte subuertat, ut, dum se non solum nihil ad puritatem corporis districtiore ieiunio profecisse, uerum etiam grauius sentiunt fuisse pulsatos, magistrum incorruptionis ac puritatis altricem abstinentiae districtiorem tamquam aemulam perhorrescant.

7. quapropter nosse debemus non idcirco nos tantum ab unoquoque uitio debere purgari, quia suis perturbationibus nostrum occupet sensum, sed quia non contentum sit solum absque aliorum consortio dominari, sed intromisso omnium uitiorum diriore collegio subditam sibi mentem multiplicata captiuitate populetur.

roving thoughts break into the hidden places of the mind in bold and impudent fashion, but also the seeds of all one's former passions remain there.

5. To whatever degree the body may be chastised by rigid fasting, as long as these lie concealed in the depths of the mind they still disturb with their wanton fantasies the person who is sleeping. As a result of them the vile moisture is expelled before its customary time, by reason not of natural necessity but of wicked deception. Even if this cannot be completely arrested not so much by the flesh in its weakness as by the caution and strength of the mind, at least it can be reduced to a simple emission with the help of God's grace.

Therefore the first thing to be done is to restrain our wandering thoughts, lest the mind grow accustomed to these diversions and, while dreaming, be drawn to still more horrible temptations of lasciviousness.

6. The third cause arises when, through a well-ordered and careful practice of abstinence, we wish to acquire the perpetual purity of chastity by contrition of heart and body, but in his hatred the deceitful enemy assaults us in the following way while we are carefully looking out for the welfare of our flesh and our spirit: Striving to destroy the assurance of our conscience and to humiliate us by some kind of guilt, especially on those days when we want to be pleasing in the sight of God by reason of a greater wholesomeness, he pollutes us without any irritation of the flesh or consent of the mind, nor by the illusion of some fantasy, but by the simple emission of fluid, thus keeping us from Holy Communion.

But in certain persons - beginners and those whose bodies have not yet been enfeebled by the lengthy chastisement of fasting - this illusion may be believed to come about at the devil's doing so that, when he sees that they are pursuing more intense fasts, he may overthrow all their attempts by this ruse. Thus, feeling not only that they have made no progress in bodily purity by their stricter fasting but that they have even fallen seriously behind, they are horrified by strict fasting, which is the teacher of incorruption and the mother of purity, as if it were an enemy.

7. Hence we should realize that we must not be purified of a given vice merely because it preoccupies our thoughts with its own disturbances but because it is not content to hold sway alone without the company of others, and once a group of more cruel vices has been admitted they ravage the mind that is subject to them and hold it captive in manifold ways.

et idcirco gastrimargia uincenda est non propter se tantum, ne scilicet onerosa nos uoracitate conrumpat, nec propter hoc solum, ne carnalis concupiscentiae nos igne succendat, sed ne etiam iracundiae uel furoris atque tristitiae ceterarumque omnium passionum faciat esse mancipia.

8. nam cum nobis esca ac potus uel minus uel tardius uel neglegentius ministratur, si gulae dominatione deprimimur, consequens est ut etiam iracundiae stimulis incitemur.

et rursus uoluptuosis saporibus demulceri absque filargyriae peste non possumus, per cuius superfluos adparatus magnis luxuria gaudet inpendiis.

filargyria uero, cenodoxia atque superbia et omnium multitudo uitiorum indiuidua societate iunguntur, atque ita unumquodque uitium, si uigere in nobis uel solum coeperit, etiam ceteris subgerit incrementa.

III. INTERROGATIO, AN AD SACROSANCTAM COMMUNIONEM ACCEDERE LICEAT NOCTURNA INLUSIONE POLLUTOS

GERMANUS:

Dispensatione dei credimus hanc quaestionem in medium fuisse prolatam, ut illud, quod uerecundia interrogandi fiduciam cohibente numquam potuimus edoceri, nunc oportunitate conlationis causaeque ipsius ordine prouocati sciscitari fiducialiter audeamus.

si igitur eo tempore, quo accedi oportet ad sacrosancta mysteria, senserimus nos somnii inlusione pollutos, praesumenda est an uitanda illa salutaris escae sacrosancta perceptio?

V. RESPONSIO, QUANDO REATUM CONTRAHAT PASSIO DORMIENTIS

THEONAS:

Omni quidem industria, quantum in nobis est, studere debemus, ut immaculatam castimoniae puritatem illo uel maxime tempore teneamus, quo uenerandis adsistere optamus altaribus, et uigilantissima circumspectione praecauendum est, ne carnis integritas praecedente tempore custodita in ea praecipue in qua nos ad communionem salutaris conuiuii praeparamus nocte fraudetur.

2. uerum si hostis ille nequissimus, ut nobis caelestis

Therefore gluttony is not to be overcome only on account of itself - namely, lest it ruin us by a burdensome surfeit - nor merely lest it inflame us with the fire of carnal desire, but also lest it enslave us to wrath and rage and sadness and every other passion.

8. For if food and drink are given us in too small a portion, or late, or in a careless way when we are under the dominion of gormandizing, the result is that we are also agitated by the urges of wrath.

Again, we cannot enjoy delightful tastes without the plague of avarice, thanks to whose abundant means luxury takes pleasure in large expenses.

But avarice, vainglory, and pride and the whole multitude of the vices are joined together as one, and thus each vice, even if it begins to flourish in us by itself, furnishes the possibility of growth to others.

IV. *A question as to whether it is permitted those who have been polluted by a nocturnal illusion to receive Holy Communion*

GERMANUS:

We believe that this subject has been raised by the design of God so that, thanks to the occasion provided by the present conference and moved by the very order of the discussion, we would dare to ask in confidence about things that we would never be able to learn, since embarrassment had checked our confidence in asking questions.

If, then, at the time when it behooves us to approach the sacred mysteries, we see that we have been polluted by an illusion in a dream, should we presume to receive the sacred and saving food, or should we avoid it?

V. *The reply: When a sleeper's passion may incur guilt*

1. THEONAS:

We should indeed strive with all the effort that we are capable of to maintain the purity of chastity unstained particularly at the moment when we wish to stand at the holy altar, and we should exercise the most cautious watchfulness lest the integrity of flesh that we had preserved up to that time be snatched away especially on the night that we are preparing ourselves for the communion of the saving banquet.

2. Yet if the most wicked enemy deceives the sentinels

remedii subtrahat medicinam, custodiae sopitae mentis inluserit, ita dumtaxat, ut nullo reprehensibili interueniente pruritu, nullo oblectationis contaminetur adsensu, sed egestionem aliquam pro natura per necessitatem compulsam aut certe inpugnatione diaboli absque sensu uoluptatis elicitam ad impedimentum nostrae sanctificationis obtenderit, possumus et debemus ad gratiam salutaris cibi confidenter accedere.

sin uero nostro uitio haec fuerit egesta concretio, conuenientes conscientiam nostram illud apostolicum formidemus:

qui manducauerit panem et biberit calicem domini indigne, reus erit corporis et sanguinis domini. probet autem se ipsum homo, et sic manducet de pane illo et de calice bibat.

3. *qui enim manducat et bibit panem et calicem domini indigne, iudicium sibi manducat et bibit non discernens corpus*, id est nequaquam illum caelestem cibum a communium escarum uilitate secernens nec talem esse diiudicans, quem non nisi pura liceat mente uel carne praesumere.

denique infert: *ideo inter uos multi infirmi et inbecilli, et dormiunt multi*, spiritalem scilicet infirmitatem ac mortem ex hac principaliter dicens praesumptione generari.

multi enim, qui eum inlicita usurpatione praesumunt, infirmantur fide et inbecilli sunt mente, passionum scilicet languoribus inuoluti, et dormiunt somno peccati, ab hoc sopore letali nequaquam salutari sollicitudine resurgentes.

4. deinde sequitur: *quodsi nosmet ipsos iudicaremus, non utique iudicaremur*: hoc est si nosmet ipsos perceptione sacramentorum, quotiescumque peccati uulnere praeuenimur, iudicaremus indignos, inpenderemus utique studium, ut per paenitudinis emendationem ad eam digne possemus accedere, et non tamquam indigni seuerissimis infirmitatum flagris castigaremur a domino, ut uel sic conpuncti ad remedia nostrorum uulnerum recurramus, ne digni praesentis saeculi breuissima correptione non habiti in futuro simul cum huius mundi peccatoribus condemnemur.

5. quod etiam in Leuitico euidenti denuntiatione praecipitur: *omnis mundus manducabit carnes, et anima quaecumque comederit de carnibus sacrificii*

of our slumbering mind in order to remove the medicine of heavenly healing from us, and he does this in such a way that no guilty irritation occurs and there is no contamination resulting from an assent to pleasure, and if he just provokes a natural emission compelled by necessity, which only occurs at the onslaught of the devil and without any feeling of wantonness, all for the sake of hindering our sanctity, then we can and should confidently approach the grace of the saving food.

But if this accumulation is emitted through our sinfulness, then we should accuse our conscience and stand in fear of the apostolic words:

Whoever eats the bread and drinks the cup of the Lord unworthily is guilty of the body and blood of the Lord. Let a person examine himself, and thus eat of that bread and drink of that cup.

3. *For whoever eats the bread and drinks the cup of the Lord unworthily, without discerning the body, eats and drinks judgment upon himself* (1Kor. 11,27-29). That is, whoever does not distinguish this heavenly food from common and ordinary food does not realize that it is not such as is permitted to be received by any but a pure mind and body.

Then he says: *That is why many of you are weak and sick, and many have fallen asleep* (1Kor. 11,30). That is, he says that spiritual weakness and death are begotten principally from this kind of reception.

For many who receive it unlawfully and abusively are weakened in faith and grow sick in mind by catching the diseases of the passions, and they fall asleep in the sleep of sin-fulness, never rising from this mortal slumber through a concern for their salvation.

4. After this there follows: *But if we judged ourselves, we would certainly not be judged* (1Kor. 11,30). That is, if we judged ourselves unworthy of receiving the sacraments whenever we have been wounded by sin, we would indeed make an effort to be able to approach them worthily thanks to the correction of penance.

Then we would not be chastised by the Lord for our unworthiness with the harsh scourges of sickness, so that we might experience compunction and have recourse to a remedy for our wounds.

Otherwise, not having been considered worthy of the briefest punishment in the present age, we shall be condemned in the future one together with the sinners of this world.

5. This is also taught in clear language in Leviticus: *Everyone who is clean shall eat flesh, but whatever soul in which there is uncleanness eats of the flesh of*

salutaris quod est domini, in qua est inmunditia, peribit coram domino.

in Deuteronomio quoque a spiritalibus castris inmundus similiter mystice segregatur: *si quis, inquit, inter uos homo, qui nocturno pollutus sit somnio, egredietur extra castra, et non reuertetur, priusquam ad uesperam abluetur aqua: et post solis occasum regredietur in castra.*

VI. QUOD NONNUMQUAM ETIAM INIMICI FATIONE HAEC CONTINGAT INLUSIO

Verum ut manifestius adprobetur, quod etiam inimici factione nonnumquam haec eliciatur inpuritas: nouimus fratrem, qui cum castimoniam cordis et corporis summa circumspectione atque humilitate promeritam iugiter possideret ac nequaquam nocturnis ludificationibus temptaretur, quotienscumque se tamen ad percipiendam communionem dominicam praeparasset, inmundo fluxu dormiens foedabatur. qui cum multo se tempore a sacrosanctis mysteriis trepidus abstineret, tandem hanc ad seniores detulit quaestionem, remedium inpugnationum ac doloris sui medicabili eorum consilio consecuturum se esse confidens.

2. sed cum primam causam morbi huius spiritalium medicorum doctrina discuteret, quae solet ex abundanti ciborum praesumptione descendere, eamque memorato fratri deprehenderent non inesse, atque hanc inlusionem nequaquam uitio saturitatis constaret emergere, eo quod nec fratris nota districtio nec sollemnium dierum quibus illa pollutio contingebat specialis exceptio hoc illos pateretur opinari, ad secundam huius ualitudinis causam ilico transtulerunt inquisitionis indaginem, discutientes ne animae forsitan culpa caro exhausta ieiunio inpuris inlusionibus urgueretur, quibus etiam districtissimi uiri, cum paululum elati de sui corporis fuerint puritate, per superbiae uitium polluuntur, quod scilicet donum praecipuum dei, id est corporis castitatem, humanis se uirtutibus obtinuisse crediderunt.

3. interrogatus igitur utrum de industria sua ita se capacem huius crederet esse uirtutis, ut ope diuini non egeret auxilii, summa hunc impium ille sensum execratione detestans cum se humiliter adstruxisset ne ceteris quidem diebus corporis puritatem retinere potuisse, nisi diuina in omnibus gratia fuisset adiutus, illi confestim ad causam tertiam recurrentes occultas diabolicæ factionis insidias peruiderunt, probantesque

the saving sacrifice, which is the Lord's, shall perish before the Lord (Lev. 7,19-20 LXX).

In Deuteronomy too the unclean person is mystically separated from the camp of the spiritual in similar fashion: *If there is a man among you, it says, who has been polluted at night in a dream, he shall leave the camp and shall not return until he has washed himself in water at eventide, and after sunset he shall come back to the camp (Dt. 23,11-12).*

VI. *That sometimes this illusion also falls upon us at the enemy's doing*

1. But let us show more clearly that this impurity also occurs sometimes at the devil's doing.

We know a brother who, although he possessed a constant purity of heart and body due to his great watchfulness and humility and was never tried by nocturnal deceptions, nevertheless used to be sullied in his sleep by an unclean emission whenever he would be preparing himself to receive the Lord's communion.

After having held back from the sacred mysteries for a long time because of fear, he finally raised this problem with the elders, confident that, as a result of their healing counsel, he would obtain a remedy against these attacks and for his own suffering.

2. But when the spiritual physicians in their learning were examining the first cause of this disease, which usually derives from taking a large quantity of food, they saw that this was not the case with the aforementioned brother, and it was clear to them that this illusion did not come from the vice of satiety, since the brother's well-known strictness and the unusual fact that this pollution occurred on feastdays did not permit them to think thus.

Thereupon they transferred their examination to the second cause of this malady. They investigated whether perhaps, through the fault of the soul, his flesh, worn out by fasting, was being troubled by the impure illusions that even the strictest men are polluted with when, due to the vice of pride, they are somewhat inflated by their purity of body, believing that they have acquired the principal gift of God - that is, bodily chastity - by human strength.

3. They asked him, then, whether he believed that he was so capable of this virtue through his own effort that he had no need of divine help. And when he abominated this impious idea with the utmost horror and humbly affirmed that in fact he would not have been able to maintain his bodily purity on the other days unless he had been aided in every respect by divine grace, they immediately saw the

nec animae culpam esse nec carnis sacrosanctis eum epulis debere misceri confidentissime censuerunt, ne scilicet, si in hac obstinatione durasset, uersutis maligni hostis laqueis obligatus sanctificationis et corporis Christi particeps esse non posset et per hanc fraudem medicina remedii salutaris in perpetuum fraudaretur.

4. quo facto ita omnis diabolicae factionis scena detecta est, ut mox uirtute dominici corporis protegente illa praeteritae inlusionis consuetudo cessaret.

in quo inimici dolus euidenter apparuit et exposita est pariter ac probata sententia seniorum, quae plerumque hunc impurissimum fluxum non carnis nec animae uitio, sed aduersarii factiosa docuit ludificatione conpelli.

ut ergo fallax imaginatio somniorum, inlectrix egestionis impurae, uel in perpetuum uel certe, ut secundum humiliorem siue communem dixerim statum, certis mensibus ignoretur, post illam fidem, qua de dei specialiter gratia puritatis donum iugiter sperare nos conuenit, escae potusque est nimietas castiganda.

5. horum namque redundantia istiusmodi umores propensius gigni necesse est, et quoniam concreti non possunt non egeri atque ab ipsius naturae lege propelli, sub occasione cuiuscumque pruritus atque inlusionis emergunt.

escarum uero satietate subtracta consequens est illas quoque inmundas egestionis tardius generari.

et ita fit, ut quemadmodum fluxus earum, ita etiam inlusio dormientes uel rarius uel subtilius inquietet, quia non tam egestio ex imaginatione quam imaginatio ex egestionis nimietate descendit.

6. quapropter si uolumus ab inlusionum istarum inlecebris liberari, omni uirtute nobis est enitendum, primum ut fornicationis passione deuicta iuxta beatum apostolum *non regnet peccatum in nostro mortali corpore, ad oboediendum concupiscentiis eius*, secundo quoque ut ipso inlecebroso corporis motu sedato penitus ac sopito *nequaquam exhibeamus membra nostra arma iniquitatis peccato*, tertio ut interiore quoque homine nostro ab illa libidinis titillatione omnimodis ac medullitus mortificato

hidden snares of the devil's doing and they lighted on the third cause.

Assured that there was no guilt of either soul or body, they were of the opinion that he should confidently participate in the sacred banquet.

Otherwise, if he held to his position inflexibly, he would be caught in the wicked enemy's clever trap and would not be able to partake of the body of Christ, and by this deception he would be deprived of the healing remedy of salvation.

4. That the whole affair was a trick of the devil's doing became evident when, soon after, the habitual illusions, such as had taken place in the past, ceased as a result of the protection of the Lord's body.

Thus the enemy's deceit was made clear.

Thus, too, the opinion of the elders was borne out and verified, which taught that frequently this most unclean emission is induced not by a vice of flesh or soul but by the adversary's sly trickery.

In order that the deceitful imagination of our dreams, which is the provoker of this unclean emission, may go forever unexperienced, or at least for a number of months (in accordance with what I might call our rather humble and common condition), in addition to having faith, with which it behooves us to hope constantly for the gift of purity as a special grace of God, we must refrain from a surfeit of food and drink.

5. A superfluity of these inevitably causes this kind of moisture to increase, and since, when it is accumulated, it must be expelled and released by the very law of nature, it is voided when there is an irritation or an illusion.

But when there is no repletion in the matter of eating, the upshot is that these unclean emissions are generated more slowly.

Thus an ejaculation, and so also an illusion, will disturb sleepers more infrequently and not so strongly, because an emission does not so much come from the imagination as the imagination comes from an excess of fluid.

6. Als wij van de verlokking van dat bedrog bevrijd willen worden, moeten wij er met heel onze kracht naar streven, ten eerste, om het kwaad van de onkuisheid te overwinnen, zodat, naar het woord van de Apostel, *de zonde niet heerst in ons sterfelijk lichaam en wij niet gehoorzamen aan haar begeerte* (Rom. 6,12); ten tweede, om de hartstochtelijke bewegingen van het lichaam te bedaren en tot stilstand te brengen, zodat *wij onze ledematen niet in dienst van de zonde stellen, als werktuigen van ongerechtigheid*

exhibeamus nos deo tamquam ex mortuis uiuentes, et ita per hunc profectum peruenientes ad perpetuam quietem corporis nostri exhibeamus etiam membra nostra arma iam non libidinis, sed iustitiae deo.

7. in qua nobis castimoniae puritate fundatis *peccatum non dominabitur.*

non enim sumus *sub lege*, quae dum licita nuptiarum iura commendat, etiam illum cuius ministerio opus illicitae fornicationis expletur in nostris medullis nutrit ac reseruat ardorem, *sed sub gratia*, quae dum incorruptionem uirginitatis insinuat, etiam istum innoxium ac simplicem corporis motum et ipsius quoque liciti coitus interimit uoluptatem.

atque ita cunctis inpurissimae conluuionis umoribus arefactis egregii ac laudabiles eunuchi qui per Esaiam praedicantur effecti merebimur illam quae promittitur eis beatitudinem possidere: *haec enim ait dominus eunuchis: qui custodierint sabbata mea, et elegerint quae uolui, et tenuerint foedus meum: dabo eis in domo mea, et in muris meis locum, et nomen melius quam filiis et filiabus: nomen sempiternum dabo eis, quod non peribit.*

8. qui sunt isti filii et filiae, quibus in tantum isti praeferuntur eunuchi, ut etiam locum ac nomen melius accepturi esse dicantur, nisi illi sancti, qui sub ueteri testamento in coniugiorum copula permanentes per obseruantiam mandatorum in adoptionem filiorum dei non inmerito peruenerunt? quod etiam nomen est illud, quod eis uelut praecipuum quiddam uice remunerationis summae promittitur, nisi hoc quod Christi uocabulo dicimur esse censendi?

de quo nomine etiam alibi idem propheta *et seruos suos*, inquit, *uocabit nomine alio. in quo qui benedictus est super terram, benedicetur in deo amen: et qui iurat in terra, iurabit in deo amen*, et iterum: *et uocabitur*, inquit, *tibi nomen nouum, quod os domini nominabit.*

9. quique pro hac cordis et corporis puritate etiam illa praecipua ac singulari beatitudine perfruentur, ut illud iugiter canticum canant, quod nemo alius sanctorum

(Rom. 6,13); ten derde, om ook onze inwendige mens volkomen en tot in het diepst te versterven van iedere prikkel tot zinnelijkheid, zodat wij *onzelf God aanbieden als mensen die uit de dood ten leven zijn opgestaan* (Rom. 6,13).

Langs deze etappe's komen we tot de voortdurende rust van ons lichaam, en zo stellen we *onze ledematen in dienst - niet van de zinnelijkheid - maar van de gerechtigheid van God* (Rom. 6,13).

7. Wanneer wij zuiver in deze kuisheid gevestigd zijn, dan *zal de zonde niet meer over ons heersen* (Rom. 6,14).

For we are not *under the law* (Rom. 6,14c) which, in commending the lawful rights of marriage, also fosters and stores up deep within us the heat that helps to promote the practice of unlawful fornication, but we are *under grace* (Rom. 6,14b) which, in introducing the incorruption of virginity, also arrests that harmless and simple bodily movement and likewise the pleasure of lawful sexual intercourse.

And, once all the moisture of this most unclean emission has dried up in this way and we have become the honorable and praiseworthy eunuchs spoken of by Isaiah, we shall deserve to possess the blessedness that is promised them: *The Lord says this to the eunuchs: Those who observe my sabbaths and choose what I wish and keep my covenant, to them I will give a place in my house and within my walls, and a name better than sons and daughters. I will give them an everlasting name, which shall not perish* (Jes. 56,4-5).

8. Who are these sons and daughters to which these eunuchs are so preferred that they are told that they are going to receive an even better place and name if not the holy ones who, in the Old Testament, maintained the bond of marriage and rightly attained to the adoption of children of God through their observance of the commandments? And what is the name that is promised them as something special in place of the most sublime reward if not our being told that we are going to be called by the name of Christ?

Concerning this name the same prophet says elsewhere: *He shall call his servants by another name. In it he who is blessed on earth shall be blessed by God. Amen. And he who swears on earth shall swear by God. Amen* (Jes. 65,15-16). And again he says: *You shall be called by a new name, which the mouth of the Lord will name* (Jes. 62,2).

9. These persons, because of their purity of heart and body, also enjoy the special and unique blessing of being able to sing constantly the canticle that none of

canere potest nisi isti soli, qui sequuntur agnum quocumque uadit: *uirgines enim sunt et cum mulieribus se non coinquinauerunt.*

proinde si ad hanc sublimissimam uirginum gloriam uolumus peruenire, omni uirtute incorruptionem mentis ac spiritus excolamus, ne in illarum insipientium uirginum numero conlabamur, quibus idcirco non fuit reputata uirginitas, quia conmixtione carnali immunes sese tantummodo seruauerunt et ob hoc uirgines quidem, sed fatuae nuncupantur, quia deficiente in uasis earum oleo puritatis internae claritas ac splendor corporalis uirginitatis extinguitur.

10. interioris enim fotu ac pabulo puritatis subministrari necesse est etiam exteriori homini castitatem eamque iugiter ad perseuerantiam perpetuae incorruptionis animari.

et ideo fatuae licet uirgines gloriosum sponsi thalamum cum illis prudentibus non merentur intrare, quae integrum spiritum suum et animam et corpus sine querella in die domini nostri Iesu Christi conseruauerunt.

illi namque sunt ueri atque incorrupti uirgines Christi, illi admirabiles atque egregii reputantur eunuchi, non qui metuunt et quibus non libet fornicari nec qui inpudicitiae reprimunt frena, sed qui ipsam quoque minimam mentis titillationem et tenuissima libidinis incitamenta uicerunt et eo usque adtenuauerunt illum carnis ut ita dixerim sensum, ut non solum ex commotione eius nulla oblectatione, sed ne exigua quidem titillatione tangantur.

VII. QUOD NUMQUAM DIGNUM SE COMMUNIONE DOMINICA QUIPIAM DEBEAT IUDICARE

Tanta autem cor nostrum humilitatis debemus uallare custodia, ut hanc definitionem perpetua sensuum stabilitate teneamus, nequaquam nos posse ad tantum purificationis meritum peruenire, ut licet haec quae supra dixi per gratiam dei omnia fecerimus, indignos nos tamen communionem corporis sacri esse credamus:

2. primum quia caelestis illius mannae tanta maiestas est, ut nemo hac lutea carne circumdatus pro suo merito eius edulium et non ex gratuita domini largitate percipiat, deinde quia nullus ita circumspetus in

the other holy ones can sing, but only those who follow the Lamb wherever he goes, *for they are virgins and have not soiled themselves with women* (Op. 14,4) .

If, then, we wish to attain to the most sublime glory of the virgins, we must cultivate incorruptibility of mind and spirit with all our strength.

Otherwise we shall fall into the number of those foolish virgins to whom virginity was not imputed because in fact the only thing that they did was to preserve themselves untouched by carnal intercourse, and on this account they were virgins.

They are called fools because, when the oil of inner purity in their lamps ran out, the brightness and splendor of bodily virginity was extinguished.

10. For chastity must be promoted even in the outer man by the warmth and fuel of inner purity, and it must constantly be attended to in order that a lasting incorruption may be preserved.

Therefore these foolish women, even though they were virgins, did not deserve to enter the glorious bridal chamber of the bridegroom along with those who were wise and who preserved their spirit, soul, and body whole and without reproach on the day of our Lord Jesus Christ.

For the true and uncorrupted virgins of Christ, who are considered admirable and honorable eunuchs, are not those who fear fornication and to whom it is not permitted, and who repress impurity, but those who have overcome even the slightest titillation of the mind and the least incitements to wantonness.

They have subdued what I might call the feelings of their flesh to such an extent that they are affected not only by no pleasure arising from any movement thereof but not even by the most insignificant titillation.

7. Niemand moet zich de heilige communie waardig oordelen

Maar wij moeten ons hart zozeer als met een muur van nederigheid verschansen, dat wij onveranderlijk vast overtuigd zijn van het volgende punt: wij kunnen volstrekt niet tot een zo verheven zuiverheid komen; al zouden we alles wat ik boven heb gezegd, met Gods genade doen, dan moesten we ons nog de communie van het heilig Lichaam onwaardig achten:

ten eerste omdat dat hemels manna zo'n grote majesteit bezit, dat niemand die in het uit klei geschapen vlees verblijft, deze spijs uit eigen verdienste kan ontvangen, in plaats van door een vrije

huius mundi potest esse conflictu, ut eum saltim rara uel leuia peccatorum tela non feriant, quia impossibile est ut non aut ignorantia, aut neglegentia, aut per obreptionem, aut per cogitationem, aut per necessitatem, aut per obliuionem, aut somno peccetur.

nam etsi tam praeclarum quis uirtutum culmen ascenderit, ut apostolicum illud non iactanter exclamet: *mihi autem pro minimo est ut a uobis diiudicer aut ab humano die: sed neque memet ipsum diiudico: nihil enim mihi conscius sum*, tamen sciat se sine peccato esse non posse.

3. neque enim frustra idem doctor adiunxit: *sed non in hoc iustificatus sum*, id est non si ego iustum me esse credidero, ueram confestim iustitiae gloriam possidebo, uel quia me conscientia mea nullius peccati reprehensione conpungit, idcirco nullius sordis contagione fuscatus sum: multa enim etiam meam conscientiam latent, quae cum sint mihi incognita uel obscura, deo nota atque manifesta sunt.

ideoque subiciens ait: *qui autem me diiudicat, dominus est*, id est ab illo solo, quem secreta cordium non latent, ueri iudicii in me profertur examen.

VIII. OBIECTIO, EO QUOD OMNES DOMINICA COMMUNIONE PRIUANDI SINT, SI NULLUS EST ABSQUE PECCATO

GERMANUS:

Supra dictum est non nisi sanctos caelestium sacramentorum debere esse participes, nunc adicitur impossibile esse homini ut immunis sit penitus a delicto.

si nullus ergo liber a noxa, nullus sanctus: si nullus sanctus, consequens est ut homo cui sanctitas deest mysteriorum Christi particeps esse non possit, regnum etiam caelorum sperare non debeat, quod solis sanctis dominus pollicetur.

VIII. RESPONSIO, EO QUOD MULTI SANCTI ESSE POSSINT, NEMO TAMEN ABSQUE PECCATO NISI CHRISTUS

THEONAS:

Multos quidem esse sanctos ac iustos negare non

gave van de Heer; vervolgens omdat niemand in de strijd van deze wereld zo omzichtig kan zijn dat hij niet minstens af en toe, of in lichte mate, door de zonde wordt geraakt; het is onmogelijk om niet te zondigen, uit onwetendheid of nalatigheid of door verrassing, door gedachte, door noodzaak, door vergetelheid of in de slaap.

Want al beklimt iemand de heerlijkste top van de deugden, zodat hij zonder ijdelheid het woord van de Apostel uit kan roepen: *Mij is echter heel weinig gelegen aan uw oordeel of dat van enige menselijke instantie; maar ik oordeel ook niet over mijzelf; want ik ben mij van niets bewust* (1Kor. 4,3-4): laat hij niettemin weten dat hij onmogelijk zonder zonde kan zijn.

Niet zonder reden voegt dezelfde Leraar toe: *Daarom ga ik nog niet vrijuit* (1Kor. 4,4); dat wil zeggen: als ik zelf meen rechtvaardig te zijn, dan bezit ik nog niet dadelijk de ware glorie van de gerechtigheid; omdat mijn geweten mij geen enkele zonde verwijt, daarom ben ik nog niet door geen enkele smet bevuurd. Want veel dingen zijn zelfs voor mijn eigen geweten verborgen; maar al weet ik en zie ik ze niet, ze zijn aan God bekend en duidelijk.

Daarom voegt hij eraan toe: *De Heer is het die over mij oordeelt* (1Kor. 4,4). Alleen Hij voor wie de geheimen van het hart niet verborgen zijn, velt over mij een waarachtig oordeel.

8. *Als niemand zonder zonde is, dan moet de zondagse communie aan allen onthouden worden*

GERMANUS:

Zojuist hebt u gezegd dat niemand, tenzij de heiligen, aan de hemelse sacramenten deel mag nemen; en nu voegt u eraan toe dat het voor een mens onmogelijk is volkomen vrij van kwaad te zijn.

Als niemand vrij is van kwaad, dan is er niemand heilig; als er niemand heilig is, dan volgt daaruit dat de mens, aan wie de heiligheid ontbreekt, de geheimen van Christus niet deelachtig kan zijn, en dat hij ook niet op het rijk der hemelen mag hopen, want dat belooft de Heer enkel aan de heiligen.

9. *Er kunnen veel heiligen zijn, maar alleen Christus is zonder zonde*

THEONAS:

Dat er vele heiligen en rechtvaardigen zijn, kan ik niet

possumus, sed inter sanctum et immaculatum multa distantia est.

aliud est enim esse quempiam sanctum, id est diuino cultui consecratum: hoc enim nomen non solum hominibus, sed etiam locis et uasibus templi atque lebetibus scriptura adtestante commune est.

2. aliud est autem esse absque peccato, quod unius domini nostri Iesu Christi singulariter conuenit maiestati, de quo etiam apostolus uelut praecipuum quid ac speciale pronuntiat dicens: *qui peccatum non fecit*.

satis enim uilem atque indignam eius praeconiis laudem quasi incomparabile ac diuinum ei aliquid adsignauit, si etiam nos inlibatam ab omni peccato exigere possumus uitam.

rursum apostolus ad Hebraeos: *non enim habemus, inquit, pontificem qui non possit conpati infirmitatibus nostris, temptatum autem per omnia secundum similitudinem absque peccato*.

3. si igitur terrenae humilitatis nostrae cum illo excelso diuinoque pontifice haec potest esse communio, ut etiam nos absque ulla peccati offensione temptemur, cur in illo hoc apostolus uelut unicum ac singulare suspiciens tanta eius meritum ab uniuersis hominibus diuisione discreuit?

hac ergo sola ab omnibus nobis exceptione distinguitur, quia nos non absque peccato, illum sine peccato constat fuisse temptatum.

4. quis etenim hominum, quamuis fortis atque bellator sit, hostilibus tamen telis plerumque non pateat, quis uelut impenetrabili carne circumdatus tantis proeliorum periculis siue periculo misceatur?

ille autem solus *speciosus forma prae filiis hominum* condicionem mortis humanae cum uniuersa carnis fragilitate suscipiens nullius uruquam est sordis maculatus adtactu.

X. QUOD SOLUS FILIUS DEI ABSQUE ULLO PECCATI UULNERE UICERIT TEMPTATOREM

Temptatus est enim secundum similitudinem nostram gastrimargiae primum uitio, ut ei callidus ille serpens

ontkennen.

Maar tussen heilig en zondeloos is een hele afstand.

Het is iets anders, heilig te zijn, dat wil zeggen aan de dienst van God gewijd - hetgeen niet alleen voor mensen het geval is, maar ook voor plaatsen, voor vaten en gebruiksvoorwerpen van de tempel, zoals de Schrift vermeldt;

en iets anders zonder zonde te zijn, wat enkel de majesteit van onze Heer Jezus Christus eigen is. Van Hem zegt de Apostel, als iets uitsluitends en speciaals: *die geen zonde bedreven heeft* (1Pt. 2,22).

Hij zou Hem een wel armzalig en zijn lof onwaardige kwaliteit hebben toegekend, als iets onvergelykelijks en goddelijks, indien ook wij een leven kunnen leiden dat vrij is van elke zonde!

De Apostel zegt voorts aan de Hebreëen: *Wij hebben geen hogepriester die niet in staat is mee te voelen met onze zwakheden; Hij heeft volkomen dezelfde beproevingen gekend als wij, maar Hij heeft niet gezondigd* (Hebr. 4,15).

Als de gemeenschap van onze aardse geringheid met Hem, de verheven, goddelijke hogepriester, zó kan zijn dat ook wij zonder enige kwetsuur van de zonde bekoord worden, waarom beschouwt de Apostel dit dan in Hem als iets enig en bijzonders en onderscheidt hij zijn verdienste zo duidelijk van die van alle mensen?

Hij is dus juist door deze enige uitzondering van ons allen onderscheiden: terwijl wij niet zonder zonde worden bekoord, is Hij duidelijk zonder zonde bekoord.

Wie van de mensen, hoe sterk en paraat hij ook zijn moge, staat niet af en toe aan de wapenen van de vijand bloot? Wie is er als met een ondoordringbaar vlees bekleed om zich zonder schade in zoveel strijdgevaren te begeven?

Alleen Hij, *de schoonste onder de kinderen der mensen* (Ps. 44,3): Hij heeft de staat van sterfelijk mens aangenomen met alle zwakte van het vlees, maar is nooit door enige schandvlek besmet.

10. *Alleen Gods Zoon heeft zonder enige verwonding van de zonde de bekoorder overwonnen*

Hij is bekoord zoals wij, ten eerste door de ondeugd van de gulzigheid, toen de oude slang Hem, terwijl Hij

eo ordine, quo Adam ante seduxerat, esurienti escae desiderio conaretur inludere, *si filius inquiens, dei es, dic ut lapides isti panes fiant.*

honger had, met het verlangen naar eten trachtte te begoochelen, juist zoals hij vroeger Adam had verleid. *Als Gij de Zoon van God zijt, beveel dan dat deze stenen in brood veranderen (Mt. 4,3).*

sed nullum recipiens ex hac temptatione peccatum, cum ei facultas indubitata subpeteret, respuit cibum quem deceptionum artifex ingerebat, dicens: *non in pane solo uiuit homo, sed in omni uerbo quod procedit de ore dei.*

Maar Hij heeft bij deze bekoering geen enkele zonde toegelaten, en ofschoon Hij ongetwijfeld de macht had om dat wonder te doen, verwierp Hij het voordeel dat de meester in het bedrog Hem voorstelde: *Niet van brood alleen leeft de mens, maar van alle woord dat uit de mond van God voortkomt.*

2. temptatus est etiam cenodoxia secundum similitudinem nostram, cum ei diceretur: *si filius dei es, mitte te deorsum.*

Hij werd ook door de ijdelheid bekoord, zoals wij, toen Hem gezegd werd: *Als Gij de Zoon van God zijt, werp u dan naar beneden.*

sed subdola diaboli suggestionem non captus est et uanissimum seductorem etiam scripturarum obiectione confutans *non temptabis*, inquit, *dominum deum tuum.*

Maar Hij heeft zich niet door dit sluwe voorstel van de duivel laten vangen en nogmaals weerlegt Hij de hoogst ijdele verleider met een tegenwerping uit de heilige Schrift: *Gij zult de Heer uw God niet op de proef stellen.*

temptatus est etiam tumore superbiae secundum similitudinem nostram.

Hij werd ook bekoord door de opgeblazen hoogmoed, zoals wij,

cum ei a diabolo promitterentur omnia regna mundi et gloria eorum:

toen Hem door de duivel alle koninkrijken der wereld in hun heerlijkheid werden beloofd.

sed inrisa atque obiurgata est uanitas temptatoris.

Maar de ijdelheid van de bekoorder werd bespot en bestraft.

respondit enim ei: *uade retro Satanas: scriptum est: dominum deum tuum adorabis et illi soli seruies.*

Hij antwoordde hem: *Ga weg, satan; er staat geschreven: De Heer uw God zult Gij aanbidden en Hem alleen dienen.*

3. his autem testimoniis edocemur, ut fraudulentis suggestionibus inimici nos quoque similiter memoria scripturarum debeamus obsistere.

Deze getuigenissen leren ons dat wij op een soortgelijke manier door ons de Schriften te herinneren, aan de bedrieglijke voorstellen van de vijand moeten weerstaan.

rursum temptatus est superbia secundum similitudinem nostram, ut idem insidiarum artifex regnum, quod oblatum ab ipso ante respuerat, per homines ei moliretur ingerere.

Nog een andere keer werd Hij door de hoogmoed bekoord, zoals wij, toen de meester in de list Hem door de mensen het koningschap wou laten opleggen, dat Hij verworpen had toen het door hemzelf werd aangeboden.

sed absque peccato insidias temptantis inrisit: *cum enim cognouisset Iesus quod uenturi essent ut raperent eum et facerent eum regem, fugit iterum in montem ipse solus.*

Maar zonder enige zonde vrijdelde Hij de hinderlaag van de bekoorder: *Daar Jezus begreep, dat zij zich van Hem meester wilden maken om Hem mee te voeren en tot koning uit te roepen, trok Hij zich weer in het gebergte terug, geheel alleen (Joh. 6,15).*

4. temptatus est secundum similitudinem nostram, cum uerberatus flagris, cum alapis caesus, cum sputamentorum horrore respersus est, cum ad extremum pertulit crucis exquisita supplicia.

Hij werd bekoord, zoals wij, toen Hij door de gesels werd gestriemd, toen hij in het gezicht werd geslagen, toen Hij schandelijk werd bespuwd, toen Hij de geraffineerde straf van het kruis tot het einde toe verdroeg.

sed nullis non dicam umquam contumeliis, uerum ne suppliciiis quidem ad tumorem uel leuissimae indignationis impulsus est, qui in patibulo constitutus misericorditer proclamauit: *pater, ignosce eis: non enim sciunt quid faciunt.*

XI. QUOD IN SIMILITUDINE CARNIS PECCATI SOLUS UENERIT CHRISTUS

Quemadmodum uero et illud accipietur, quod eum apostolus in similitudine carnis peccati uenisse commemorat, si etiam nos nullius peccati labe pollutam habere possumus carnem? nam et hoc de illo, qui solus est absque peccato, tamquam singulare memoratur: *misit deus filium suum in similitudine carnis peccati*, quia ueram atque integram suscipiens substantiam carnis humanae non ipsum peccatum in ea, sed similitudinem peccati suscepisse credendus est.

2. similitudo enim non ad carnis ueritatem secundum prauum quorundam haeticorum sensum, sed ad peccati est imaginem referenda.

erat enim in ipso uera quidem caro, sed absque peccato, similis scilicet peccatrici.

illud siquidem ad humanae substantiae pertinet ueritatem, hoc uero ad uitia refertur et mores.

3. habebat similitudinem carnis peccati, cum uelut homo ignarus ac pro cibo sollicitus percontaretur: *quot panes habetis?*

sed sicut peccato nequaquam caro illius, ita nec anima ignorantiae subiacebat.

denique statim euangelista subiungit: *hoc autem dicebat Iesus temptans eos: ipse autem sciebat quid esset facturus.*

habebat carnem similem peccatrici, cum uelut sitiens a Samaritana muliere posceret potum.

sed non erat peccati sorde polluta, quia e contrario mulier prouocata est petere aquam uiuam, quae illam numquam sitire permetteret, sed fieret in ea fons aquae salientis in uitam aeternam.

4. habebat carnis istius ueritatem, cum dormiret in

Maar geen belediging - wat zeg ik: zelfs geen mishandeling, heeft bij Hem maar de minste verontwaardiging doen opkomen; op het kruis geslagen, riep Hij vol barmhartigheid: *Vader, vergeef het hun, want zij weten niet wat zij doen* (Lc. 23,34).

11. *Alleen Christus is gekomen in de gelijkenis van het vlees der zonde*

En hoe zou men moeten begrijpen wat de Apostel zegt, dat Hij in de gelijkenis van het vlees der zonde is gekomen, als ook wij in het vlees vrij van elke zondesmet zouden kunnen verblijven? Want dat wordt van Hem die alleen zonder zonde is, als iets bijzonders vermeld: *God heeft zijn Zoon gezonden in de gelijkenis van het vlees der zonde* (Rom. 8,3). Want het geloof zegt dat Hij, de waarachtige en volledige zelfstandigheid van het menselijk vlees aannemend, daarbij niet de zonde, maar de gelijkenis der zonde heeft aangenomen.

Het woord gelijkenis slaat niet op de waarachtigheid van het vlees, volgens de kwade uitleg van sommige ketteren, maar op de gestalte van de zonde.

In Hem was waarachtig het vlees, maar zonder zonde, dat wil zeggen, gelijkend op het zondige.

Het eerste betreft de waarachtigheid van de menselijke natuur, het tweede spreekt over de ondeugden en de manier van leven.

Hij had de gelijkenis van het vlees der zonde toen Hij als een mens die niet wist en bezorgd was voor de spijs, vroeg: *Hoeveel broden hebt ge?* (Mc. 6,38).

Maar zoals zijn vlees niet onderworpen was aan de zonde, zo was zijn geest het niet aan de onwetendheid.

Daarom voegt de evangelist er onmiddellijk aan toe: *Dit zei Jezus om hen op de proef te stellen; want zelf wist Hij wel wat Hij ging doen* (Joh. 6,6).

Hij had het vlees, gelijkend op het zondige, toen Hij als een dorstige aan de samaritaanse vrouw te drinken vroeg.

Maar Hij was niet met zonde besmet, want integendeel, Hij nodigt de vrouw uit om het levend water te vragen, dat haar nooit meer dorst zou laten lijden, doch dat in haar een waterbron zou worden, opborrelend tot het eeuwige leven.

Hij bezat waarachtig ons vlees toen Hij sliep in het

nauï.

sed ne pariter nauigantes peccati similitudine fallerentur, *surgens increpauit uentos et mare, et facta est tranquillitas magna.*

communi cum omnibus sorte peccato subditus uidebatur, cum diceretur de ipso: *hic homo si esset propheta, sciret utique quae et qualis mulier tetigerit pedes eius.*

sed peccati non habuit ueritatem, quia blasphemam cogitationem arguens Pharisaei statim mulieris peccata dimisit.

5. peccatricem cum ceteris carnem gerere putabatur, cum uelut homo in mortis discrimine constitutus et imminentium suppliciorum terrore percussus oraret: *pater, si possibile est, transeat a me calix iste, et: tristis est anima mea usque ad mortem.*

sed peccati contagium nesciebat illa tristitia, quia uitae auctor mortem formidare non poterat.

ait enim: *nemo tollit animam meam a me, sed ego pono eam a me ipso: potestatem habeo ponendi eam, et potestatem habeo iterum sumendi eam.*

XII. QUOD IUSTI ET SANCTI OMNES NON FUERINT IN SIMILITUDINE, SED IN UERITATE PECCATI

In hoc ergo ille homo, qui natus ex uirgine est, magna a cunctis qui ex utriusque sexus conmixtione producuntur distantia segregatur, quod cum omnes nos non similitudinem, sed ueritatem peccati in carne gestemus, ille non ueritatem, sed similitudinem peccati in uerae carnis adsumptione suscepit.

2. denique licet scriptum de eo in Esaia propheta Pharisaei apertissime meminissent, qui *peccatum non fecit, neque dolus inuentus est in ore eius*, tamen ita similitudine carnis peccati fallebantur, ut dicerent: *ecce homo uorax et potator uini, publicanorum et peccatorum amicus*, et ad illum qui inluminatus fuerat caecum: *da gloriam deo: nos enim scimus quoniam hic homo peccator est*, et ad Pilatum: *nisi esset hic homo peccator, non eum tradidissemus tibi.*

schip.

Maar opdat degenen die met Hem aan boord waren, niet door de gelijkenis van de zonde misleid zouden worden, *stond Hij op en gebod de winden en de zee; en het werd volkomen stil* (Mt. 8,26).

Hij scheen aan de zonde onderworpen, overeenkomstig ons aller gemeenschappelijk lot, toen men van Hem zei- *Als deze man een profeet was, dan zou Hij weten wie en wat voor een vrouw zijn voeten aanraakt*" (Lc. 7,39).

Maar Hij had niet de werkelijkheid van de zonde, want Hij weerlegt onmiddellijk de godslasterlijke gedachte van de Farizeeër en vergeeft de vrouw haar zonden.

Men zou zeggen dat Hij in het zondige vlees verkeerde, zoals de anderen, toen Hij als een mens voor het beslissende ogenblik van zijn dood stond en geslagen door de angst voor het naderend lijden bad: *Vader, als het mogelijk is, laat deze beker aan Mij voorbijgaan* (Mt. 26,39) , en: *Ik ben bedroefd tot stervens toe* (Mt. 26,38).

Maar die droefheid kende geen besmetting van de zonde, want de Bewerker van het leven kon de dood niet vrezen.

Hij zegt inderdaad: *Niemand neemt Mij mijn leven af, maar Ik geef het uit Mijzelf. Ik heb de macht om het te geven en de macht om het terug te nemen* (Joh. 10,38).

12. *Alle rechtvaardigen en heiligen waren niet in de gelijkenis maar in de werkelijkheid van de zonde*

Er is dus tussen deze mens, die uit een Maagd geboren is, en allen die uit de vereniging van de beide geslachten voortkomen, dit verschil: terwijl wij allen niet de gelijkenis, maar de werkelijkheid van de zonde in ons vlees dragen, heeft Hij, bij het aannemen van het waarachtige vlees, niet de werkelijkheid, doch de schijn van de zonde op zich genomen.

De Farizeeën dan ook, die duidelijk wisten dat er in de profeet Jesaja van Hem geschreven staat, *dat Hij geen zonde heeft gedaan en dat er in zijn mond geen bedrog is gevonden* (Jes. 53,9; 1Pt. 2,22), hebben zich toch zozeer door de gelijkenis van het vlees der zonde laten misleiden dat ze zeiden: *Die man is een gulzigaard en een wijnrinker, een vriend van tollenaars en zondaars* (Mt. 11,19).

En aan de blinde die het licht had gekregen: *Geef eer aan God. Wij weten dat deze man een zondaar is* (Joh. 9,24).

3. huius igitur rei quae illi tantum singularis ac propria est aequalitatem sibi blasphemiae superbiae crimine uindicabit, quisquis esse se sine peccato ausus fuerit profiteri.

consequens enim est ut similitudinem carnis peccati et non ueritatem peccati habere se dicat.

XIII.

QUOD NON SINT TAM GRAUIA PECCATA SANCTORUM, UT EIS AUFERANT MERITUM SANCTITATIS

Ceterum iustos ac sanctos uiros non esse innumes a culpa manifeste scriptura pronuntiat dicens: *septies enim cadit iustus et resurgit.*

quid enim aliud est cadere quam peccare? et tamen cum dicatur septies cadere, pronuntiat nihilominus iustus nec iustitiae eius praeiudicat lapsus fragilitatis humanae, quia multum interest inter sancti et peccatoris hominis lapsum.

2. aliud enim est admittere mortale peccatum et aliud est cogitatione, quae peccato non caret, praeueniri, uel ignorantiae aut obliuionis errore aut facilitate otiosi sermonis offendere, aut ad punctum infidelitatis uitio interna theoria aliquid haesitare, aut subtili quadam cenodoxiae titillatione pulsari, aut necessitate naturae aliquantisper a summa perfectione reccidere.

haec enim sunt septem lapsuum genera, in quibus licet uir sanctus nonnumquam cadat, tamen iustus esse non desinit:

quae quamuis leuia uideantur ac parua, tamen faciunt eum sine peccato esse non posse.

habet enim pro quibus cotidianam gerens paenitentiam et ueniam ueraciter debeat postulare et pro suis indesinenter orare peccatis dicens: *dimitte nobis debita nostra.*

3. et ut euentissimis probemus exemplis et errasse nonnullos sanctorum et tamen a sua non discessisse iustitia, certe ille beatissimus et apostolorum eximius Petrus quid aliud credendus est fuisse quam sanctus,

En aan Pilatus: *Als deze man geen zondaar was, zouden wij Hem niet aan u hebben overgeleverd* (Joh. 18,30).

Daarom begaat eenieder die zich zonder zonde waagt te noemen, de fout van een godslasterlijke hoogmoed, want hij matigt zich de gelijkheid aan van wat de Heer zo enig en eigen is.

Dat betekent immers dat hij beweert de gelijkenis van het vlees der zonde te bezitten, en niet de werkelijkheid van de zonde.

13.

De zonden van de heiligen zijn niet zo groot dat zij hun de verdienste van de heiligheid ontnemen

Overigens verzekert de Schrift duidelijk dat de rechtvaardigen en heiligen niet vrij van schuld zijn: *De rechtvaardige valt zevenmaal en hij staat weer op* (Spr. 24,16).

Wat is vallen anders dan zondigen? En ofschoon er dus van hem gezegd wordt dat hij zevenmaal valt, wordt hij toch rechtvaardige genoemd, en de misstappen van zijn menselijke zwakheid doen niets af aan zijn rechtvaardigheid, want er is een groot verschil tussen de misstap van een heilige en van een zondaar.

Een doodzonde toelaten is iets anders dan overvallen worden door een gedachte die niet vrij is van zonde, of misdoen uit onwetendheid of vergetelheid of door een ondoordacht ijdel woord; iets anders dan in een ogenblik van ontrouw even aarzelen in zijn inwendige beschouwing of geprikkeld worden door een geraffineerde ijdelheid of door de noodzaak van de natuur even afvallen van de hoogste volmaaktheid.

Want dit zijn de zeven misstappen waarin een heilige af en toe valt zonder daarom geen rechtvaardige meer te zijn.

Al schijnen zij ook licht en gering, zij maken toch dat hij niet zonder zonde kan zijn.

Zo heeft de heilige datgene waarvoor hij dagelijks boete moet doen en waarachtig vergiffenis moet vragen en vanwege zijn zonden onophoudelijk moet bidden: *Vergeef ons onze schulden* (Mt. 6,12).

3. In order to prove by very clear examples that some holy persons have gone astray but have nonetheless not departed from righteousness, take the case of Peter, the most blessed and distinguished of the

praesertim id temporis quo ei a domino dicebatur: *beatus es, Simon Bar lona, quia caro et sanguis non reuelauit tibi, sed pater meus qui est in caelis. et tibi dabo clauas regni caelorum: et quodcumque ligaueris super terram, erit ligatum in caelis: et quodcumque solueris super terram, erit solutum et in caelis.*

4. quid hac dominica laude praeclarius, quid hac potestate ac beatitudine potest esse sublimius? et tamen post paululum, cum ignorans mysterium passionis tantae utilitati humani generis inscius obuiaret dicens: *absit a te, domine: non erit tibi hoc, meretur audire: uade post me, satanas: scandalum es mihi, quia non sapis ea quae dei sunt sed ea quae hominum.*

numquidnam cum his eum uerbis ipsa aequitas increparet, aut nequaquam cecidisse aut in sanctitate atque iustitia non permansisse credendus est?

5. quid illo etiam tempore, numquid ruinam manifeste negandus est pertulisse, quo imminente persecutorum metu ter dominum negare conpulsus est?

sed confestim paenitudine subsequente amarissimis lacrimis maculam tanti criminis abluendo sanctitatis atque iustitiae merita non amisit.

de ipso igitur ac de eius similibus sanctis illud etiam quod per Dauid canitur debemus accipere: *a domino gressus hominis diriguntur: et uiam eius uolet nimis. cum ceciderit iustus, non conturbabitur: quia dominus subponit manum suam.*

6. cuius enim gressus a domino diriguntur, quid aliud potest esse quam iustus? et tamen de hoc ipso dicitur: *cum ceciderit, non conlidetur.*

quid est *cum ceciderit*, nisi ‘cum lapsum peccati alicuius incurrerit’?

non conlidetur, inquit, id est nequaquam diu obprimetur incursione peccati, sed licet ad praesens uideatur elisus, tamen diuino quod inplorat erectus auxilio celeri resurrectione stabilitatem iustitiae non amittet, uel etiamsi ad praesens per fragilitatem carnis amiserit, manus dominicae subpositione reparabit.

apostles.

What else should he be believed to have been than holy, particularly when he was told by the Lord: *Blessed are you, Simon Barjona, because flesh and blood has not revealed this to you, but my Father who is in heaven. And to you I will give the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven* (Mt. 16,17.19).

4. What could be loftier than the Lord's praise, what more sublime than this power and blessedness? And yet shortly afterward, when, ignorant of the mystery of the passion and unaware of its great benefit to the human race, he opposed it and said: *Far be it from you, Lord; this shall not happen to you* (Mt. 16,22), he deserved to hear: *Get behind me, Satan. You are a stumbling block to me because you do not know the things of God but those of men* (Mt. 16,23).

When Justice itself reproaches him in these words, is he to be believed never to have fallen or not to have departed from holiness and righteousness?

5. Is it to be denied that he obviously suffered a collapse when, out of fear of being persecuted, he found himself forced to deny the Lord three times?

But, by washing away the stain of this great crime immediately afterward by the most bitter tears of penance, he did not lose the dignity of his holiness and righteousness.

With regard to him, then, and to other holy persons like him we must understand what is sung by David: *A person's steps are guided by the Lord, and he will take great pleasure in his path. When the righteous falls he shall not be disturbed, for the Lord holds him by the hand* (Ps. 37,23-24).

6. Who else can this be than the righteous, whose steps are guided by the Lord? And yet it is said of him: *When he falls he shall not be broken.*

What does *when he falls* mean but a lapse into some sin?

He shall not be broken, it says. That means that he shall not be oppressed for a long time by an onslaught of sin, but, although he may seem broken for the moment, he shall nonetheless be raised up by a swift resurrection when he implores the divine assistance, and he shall not lose his enduring righteousness. Or, even if he loses it for a while due to the weakness of the flesh, he shall recover thanks to the support of the Lord's hand.

7. nec enim esse sanctus desinit post ruinam, qui cum se fiducia operum suorum iustificari non posse cognoscat et a tantis peccatorum nexibus credat sola domini gratia liberandum, cum apostolo proclamare non desinit: *infelix ego homo: quis me liberabit de corpore mortis huius? gratia dei per Iesum Christum dominum nostrum.*

XIII. QUOMODO INTELLEGENDUM SIT ILLUD
APOSTOLI: *NON ENIM QUOD UOLO FACIO BONUM*

Nam cum apostolus Paulus inaestimabilem abyssum puritatis resistentibus cogitationum aestibus penetrari ab homine non posse cognoscens diu uelut per profunda iactatus ante dixisset: *non enim quod uolo facio bonum, sed quod odi malum, hoc ago*, et rursum: *si autem quod nolo, hoc facio, iam non ego operor illud sed quod habitat in me peccatum*, et: *condelector legi dei secundum interiorem hominem, uideo autem aliam legem in membris meis repugnantem legi mentis meae et captiuum me ducentem in lege peccati quae est in membris meis*, omnino uel sua uel naturae ipsius fragilitate perspecta, tam immensae altitudinis uastitate conterritus, ad tutissimum portum diuini confugit auxilii, et quasi de nauigii sui oneribus mortalitatis oppressi naturali infirmitate desperans ab eo cui impossibile nihil est naufragiorum remedia deprecatur, cum quodam miserabili uociferans heulatu: *infelix ego homo: quis me liberabit de corpore mortis huius?*

statimque absolutionem, quam desperauit de inbecillitate naturae, de dei benignitate praesumpsit confidenter adiungens: *gratia dei per Iesum Christum dominum nostrum.*

XV. OBIECTIO, EO QUOD EX PECCATORUM POTIUS
PERSONA HOC APOSTOLUS DIXISSE CREDENDUS SIT

GERMANUS:

Multi hunc apostoli locum ita intellegi debere definiunt, ut hoc eum non ex sua, sed ex peccantium persona dixisse coufirment, eorum scilicet qui uolentes semet ipsos a corporalibus inlecebris et uoluptatibus abstinere obstricti uitiiis pristinis et oblectatione carnalium passionum captiuati semet ipsos cohibere non possunt, dum inolita consuetudine uitiorum uelut inimiti quadam tyrannidis domiriatione depressi ad libertatem pudicitiae respirare non possunt.

7. For the one who recognizes that he cannot be justified by the faithfulness of his own works and who believes that he will be freed from the bonds of sin by the Lord's grace alone cannot cease to be holy after a collapse, and he does not cease from crying out with the Apostle: *Wretched man that I am! Who will free me from the body of this death? The grace of God, through Jesus Christ our Lord* (Rom. 7,24-25a).

14. *How these words of the Apostle should be understood*: I do not do the good that I wish

The Apostle Paul knew that the immeasurable abyss of purity could not be penetrated by man because of the resistance of seething and emotional thoughts.

And, like one who had already been cast about on the seas for a long time, he said: *The good that I want I do not do, but the evil that I hate, this I do* (Rom. 7,19).

And again: *But if I do what I do not want, it is no longer I who do it but sin dwelling in me* (Rom. 7,20).

And: *I delight in the law of God according to the inner man, but I see another law in my members at war with the law in my mind and making me captive to the law of sin that is in my members* (Rom. 7,22-23).

Having had an exhaustive view of both his own frailty and nature's, and terrified by the depths, so immeasurable and vast, he fled to the safe harbor of divine help.

As if despairing of his vessel's burden of mortality and of its being weighed down by natural weakness, he begged for a protection against shipwreck from him to whom nothing is impossible, and he cried out in pitiable lament: *Wretched man that I am! Who will free me from the body of this death?* (Rom. 7,24).

And at once, thanks to the kindness of God, he presumed on the liberation that he had despaired of, due to the weakness of nature, and he confidently added: *The grace of God, through Jesus Christ our Lord* (Rom. 7,25a).

15. *An objection to the effect that the Apostle should be believed to have said this in the person of sinners*

1. GERMANUS:

Many people declare that this passage from the Apostle must be understood in this way: They are certain that he spoke it not in his own person but in that of sinners - namely, of those who wish to abstain from bodily charms and pleasures but are trapped in their former vices and captivated by the delights of fleshly passions, and who cannot restrain themselves as long as they are oppressed by the deep-rooted habit of vice as by the domination of a savage tyrant, being unable to hope for the freedom of purity.

2. quomodo enim beato apostolo, quem ad summum perfectionis totius culmen certum est peruenisse, illud poterit conuenire quod dicit: *non enim quod uolo facio bonum, sed quod odi malum, hoc ago*, illud etiam quod subiungit: *si autem quod nolo, hoc ago, iam non ego operor illud sed quod habitat in me peccatum*, nec non etiam hoc: *condelector enim legi dei secundum interiorem hominem, uideo autem aliam legem in membris meis repugnantem legi mentis meae et captiuum me ducentem in lege peccati quod est in membris meis?*

3. in quo igitur haec personae possunt apostoli coaptari? quid enim est boni quod ille non potuerit implere, et e contrario quid illud est mali quod nolens et odiens tamen cogente natura inuitus admiserit ?

ad quam uero peccati legem electionis uas, in quo Christus dominus loquebatur, potuit captiuus abduci?

qui cum omnem inoboedientiam et *omnem extollentem se aduersus deum altitudinem* captiuasset, de semet ipso cum fiducia proclamabat: *bonum agonem certavi, cursum consummaui, fidem seruauit: de cetero reposita est mihi iustitiae corona, quam reddet mihi dominus in illa die, iustus iudex.*

XVI. DILATIO PROPOSITAE QUAESTIONIS

THEONAS:

Intrans me tutissimum silentii portum rursus ad immensum profundissimae quaestionis pelagus reuocare conamini.

sed oportunitatem fidae stationis amplexi hic interim cursu tam longae conlationis emenso taciturnitatis ancoram iacimus, ut crastina die, si tamen nulla uis tempestatis obstiterit, flatu prosperi spiritus explorato disputationis uela pandamus.

2. For how could what he says apply to the blessed Apostle, who certainly attained to the highest level of utter perfection: *The good that I want I do not do, but the evil that I hate, this I do?* And what comes after it: *But if I do what I do not want, it is no longer I who do it but sin dwelling in me?* And this too: *I delight in the law of God according to the inner man, but I see another law in my members at war with the law in my mind and making me captive to the law of sin that is in my members?*

3. In what respect could this pertain to the person of the Apostle? For what good thing was there that he could not accomplish? And, on the contrary, what bad thing was there that he did not want to do and detested but that he did anyway, compelled unwillingly by nature?

To what law of sin could the vessel of election, in whom the Lord Christ used to speak, be held captive?

For when he had taken captive all disobedience and *every height lifting itself up against God* (2Kor. 10,5), he said of himself with confidence: *I have fought the good fight, I have finished the race, I have kept the faith. Now a crown of righteousness has been set aside for me, which the Lord, the just Judge, will bestow on me on that day* (2Tim. 4,7-8).

16. *The postponement of the question that was posed*

THEONAS:

You are trying to bring me back to the boundless sea of a very deep question just as I am entering the safe harbor of silence.

But, having seized the opportunity offered by a secure berth, let us drop the anchor of silence for a while here, now that we have finished the voyage of this long conference, so that tomorrow, if no storm comes up, we may open the sails of our conversation to the sure breeze of a prosperous wind.