

THE SINNER'S GUIDE

by Venerable Luis de Granada

“Be assured, ye who see that true peace promised to a future life, if you will but love and keep the commandments of Him who promises this reward; for you will soon find by experience that the fruits of justice are sweeter than those of iniquity. You will learn that the joys of virtue, even in the midst of trials and misfortunes, far exceed all the delights of pleasure and prosperity accompanied by the remorse of a bad conscience.” – St. Augustine

PART I. MOTIVES FOR PRACTICING VIRTUE

GOD

1. God in Himself
2. Gratitude for Creation
3. Gratitude for God's Providence
4. Gratitude for Redemption
5. Gratitude for Justification
6. Gratitude for Election

Four Last Things

7. The Thought of Death
8. The Thought of Judgment
9. The Thought of Heaven
10. The Thought of Hell
11. Advantages of Virtue even in This Life

PART II. PRIVILEGES OF PRACTICING VIRTUE

1. God's care of the Just
2. Grace from the Holy Ghost
3. Supernatural Light and Knowledge
4. Consolations
5. Peace of a Good Conscience
6. Confidence of the Just
7. True Liberty of the Just
8. Peace Enjoyed by the Just
9. How God Hears the Prayers of the Just
10. The Assistance God gives the Just in Affliction
11. God's Care for the Temporal Needs of the Just
12. Happy Death of the Just

PART III. MANY REFUSE TO PRACTICE VIRTUE

1. The Folly in Delaying Conversion
2. Don't Wait Until the Hour of Death
3. Those Who Remain in Sin Trusting to "God's Mercy"
4. Those Who Allege the Path of Virtue is too Difficult
5. Those Who "Love" the World Too Much

PART IV. FIGHTING AGAINST SIN

1. First Remedy: A Firm Resolution
2. Remedies against Pride
3. Remedies against Covetousness
4. Remedies against Lust
5. Remedies against Envy
6. Remedies against Gluttony
7. Remedies against Anger
8. Remedies against Sloth
9. Other Sins to Avoid
10. On Venial Sins
11. Shorter Remedies against Sin

PART IV. DUTY AND VIRTUE

1. Man's Duty to Himself
2. Man's Duty to his Neighbor
3. Man's Duty to God
4. Duty of State in Life
5. Relative Value of the Virtues
6. Vocations in the Church
7. Vigilance and Care
8. The Necessary Courage

Text available at: <http://www.saintsbooks.net/BooksList.html#General>

Venerable Luis de Granada, OP
(1504-1588)



- ✘ He lived during Spain's Golden Age and is known as **"the Spanish Cicero"** and **"The Writer of the Spanish Empire."**
- ◆ The Sarriá family moved to Granada, but his father died when he was five. His family was very poor and he had to beg for food. The mayor of the Alhambra did much to help him.
- ◆ In 1524 he joined the Dominicans at Holy Cross Convent in Granada and excelled greatly in his studies at San Gregorio in Valladolid. He is known as a **"Knight of Thomistic truth."**
- ◆ In 1534, after being disappointed that he could not go to Mexico as a missionary, he had a profound conversion.
- ◆ He was named Preacher General in 1544 and two years later received authority to preach anywhere in Spain. His fame in the pulpit and confessional spread and he was highly sought after by all.
- ◆ In 1552, he became confessor and counselor to Queen Catherine of Portugal and spent the rest of his life in that country. Though he helped the nobility and settled quarrels amongst them, he lived a life of evangelical poverty and practiced severe asceticism. (All the money he earned from his works, which was considerable, went to the poor.)
- ◆ Renowned for his holiness, wisdom, and administration, he was made the Dominican Provincial in Portugal in 1556. He turned down the archbishopric for primate over all Portugal (as well as another bishopric and cardinalate from Sixtus V).
- He fought the many errors of his day, the four primary spiritual errors being: (1) an un-Christian humanism; (2) Luther's false justification; (3) "interior" spiritualism; and (4) Quietism. (Note: All of these errors are still prevalent and popular today!)
- He is truly a **"theologian of the people."** He teaches solid orthodoxy with common sense in a simple and moving way understandable by the ordinary man. He also masterfully weaves the Scriptures, Fathers, Doctors and Aquinas (scholasticism) to provide profound teaching and inspiration.
- His four main spiritual works are: (1) *The Book of Prayer and Meditation*; (2) *The Sinner's Guide*; (3) *Memorial of the Christian Life*; (4) *Introduction to the Creed*. His forty-nine works have been translated into twenty-five languages and published in more than 6000 editions.
- His works have received great praise from numerous saints. His works also sustained Catholicism in Japan for 200 years when the faithful had no priests and no sacraments! (Consider as well the letter of praise sent to him by Pope Gregory XIII.)
- ✘ 31 Dec 1558 – He dies in the odor of sanctity at the Convent of Santo Domingo in Lisbon.

Vir doctrina et sanctitate insignis et in toto orbe celebris

"He was a man signed with doctrine and sanctity, celebrated throughout the entire world."

CHP 1: THE FIRST MOTIVE TO VIRTUE: GOD HIMSELF

God is Goodness, Beauty and Truth

- ✦ Nothing pleases God more than virtue; He earnestly requires it!
- ★ Thus, my goal in writing is to win men to virtue.
- ★ Let us consider God's very being; His essence; His perfections [**I AM**, Ex 3:14]. God's dignity, power and attributes are infinite. This alone should be enough to motivate any man. Even the pagans were aware of this obligation (e.g. Cicero).
- ☞ Though it is the most powerful motive it has the least influence on the imperfect.
- ☞ **St. Denis** (+250 AD) teaches us to "close our eyes" to earthly things, as they have no proportion to God. Being finite beings, we can never comprehend the INFINITE.¹
- ★ God is pure and *simple*, hence also *immutable*.²
- ☞ **Silence** is the only adequate praise of God;
a silence which is full of **love** and **fear** and springs from humility.
- ☞ **St. Augustine** reminds us that to contemplate God we can't rely on anything that pleases the flesh.
- ☞ God creates a tremendous variety, from nothing, in a single instant. Consider this in light of a basic philosophical principle called the **principle of proportionate causality**.
 - ✦ The effect cannot be greater than the cause.
 - ✦ The cause of anything is that kind of thing in a greater degree.
 - ✦ Effects are proportional to their cause.
- ✦ Because God is Infinite, so too our homage and reverence to Him ought to be infinite.
 - ⇒ Yet man can't offer anything infinite.
 - ⇒ Thus, we desperately need the Incarnate God [and His Infinite Sacrifice, the Mass!]



¹ Consider the '*Via Negativa*' of St. Thomas Aquinas. Humility is an essential prerequisite to know God.

² On account of his being *Pure Act* (simplicity), what we perceive as opposed are one in Him. This gives rise to the many paradoxes of the Mystery of God.