Sermon Forty-One

41.1.12. Those who wear jewelry have [ineo] to no beauty [decor: 40.4.28] of their own and must go to another source to beg [mendico: 8.8.12] its outward show [speciosus: 40.3.1] that they might make it deceptively [mentior: 38.2.8] their own. But the neck of the bride is so beautiful in itself, so exquisitely [decenter] formed [formatus: 31.6.9] by nature [natura: 35.8.11], that any external adornment is superfluous [requiro: 40.4.5, with non]. Why load [adhibeo: 10.5.29] it with a pretentious coloring of strange [peregrinus] baubles when its own native [innatus] loveliness [pulchritudo: 40.1.19] is so complete [sufficio: 35.9.21], more than equal to [adaequo] the splendor of any jewels that could be found to enrich [ad ornandum] it?

Ineo: to go into, enter with respect to decor or external beauty which does not belong to oneself. / Speciosus: that which is brilliant or splendid in the outward sense (not unlike decor) which people do when not having their own decor, mentior meaning to lie, cheat. / Formatus: formed and modified by the adverb decenter, becomingly, fitly. / Requiro: to demand, here used with non or not. / Adhibeo: to hold toward, apply with respect to the adjective peregrinus (from foreign parts, strange) in contrast to beauty which is innatus or innate, natural and not added from without. / Sufficio: to put under used with adaequo (to be equal) jewels to enrich the bride's neck, ad ornandum, literally to that which is beautified (orno: to supply, furnish as in 39.1.1)

41.1.22. And to my mind [intellectus: 33.3.18], for I can only say [incumbo: 18.6.14] what I think [sentio: 40.5.16], nothing seems [eluceo] more credible [verisimilis] or probable [probabilis] than that the word neck signifies [designo: 33.11.21] the soul's intellect [intellectus]. I feel [arbitror: 30.9.23] that you too will support [approbo] this interpretation when you examine [adverto: 39.5.28] the reason [ratio: 36.5.1] for the comparison [similitudo: 40.1.19]. Do you not see [video: 40.3.1] that the function of the neck somehow resembles [quodam modo] that of the intellect [intellectus] by which your soul [anima: 40.4.28] receives [traicio] its vital spiritual [spiritus: 40.5.16 with in se] nourishment [alimentum] and communicates [transfundo: 15.1.1] it to the inward [viscera: 27.11.7] faculties of the will [mos: 39.3.1] and the affections [affectus: 32.3.24]? And so when this neck of the bride, understood as the pure [purus: 27.12.23] and simple intellect [intellectus], is radiant through and through [reniteo] with the clear and naked [nudus] truth [veritas: 40.2.19], it has no need of [indignorr: 23.10.17] embellishment [ornamentum].

Sentio: to feel or perceive which here is the function of the intellectus and used three other times in this segment. The verb incumbo (to lean, support) comes from sentio. / Eluceo: to shine out or to gleam modified by two adjectives, verisimilis and probabilis (verus or true + similis or like and agreeable, acceptable). / Designo: to mark out or to trace. / Approbo: to approve which follows upon arbitror, Bernard's offering of opinion to the best of his knowledge. / Adverto: to turn to with respect to the ratio or reason for the comparison (similitudo) at hand. / Quodam modo: in some way (modus: 38.4.17). / Anima: feminine noun for soul which receives (tricio: to transfer, put over) its spiritual nourishment (spiritus used with in se or in oneself). / Transfundo: to pour off, divert with respect to viscera or one's bowels, the location of both mos and affectus (custom or habit and one's entire constitution or disposition). / Reniteo: to shine back, to flash with respect to truth which is nudus or naked, bare. / Indignorr: to deem unworthy with respect to ornamentum, external trappings.

41.2.18. The reason for this I think [opinor] is that faith comes by hearing: as long as she walks [ambulo: 38.4.17] by faith and not by sight she must put more reliance on [instruo: 23.14.21] the ear than on [exsero] the eye. It is pointless [frustra: 33.10.14] for her to strain toward [intendo: 40.3.1] this vision

with eyes that the faith has not yet purified [mundatus] since it has been promised [promitto: 39.2.22] as a reward to those alone who are clean [mundus: 22.2.19] of heart [cor: 32.8.9].

Opinor: to offer an opinion. / Two verbs with opposite meanings: instruo and exero (to build in, insert and to stretch out, put forth).

Frustra: in deception or error. / Two use of the same verbal root mundo (to wash, clean): mundatus and mundus (having been cleaned and clean).

41.2.28. To listen is to move toward [gradior] vision. Listen then, bow down [inclino] your ear for the pendants [ornamentum: 41.1.11] we are making for you, that by obedient [oboendientia] listening you may come to [pervenio: 40.3.10] the splendor [gloria: 39.10.28] of the vision. We will make your listening a thing of joy [gaudium: 26.5.3] and gladness [laetitia: 37.2.16]. We cannot enable you to see the vision that will be the fullness [plenitudo: 38.5.14] of your joy and the fulfillment [adimpletio: 13.2.23] of your desire [desiderium: 35.1.25]: to bestow that is the privilege of the person [anima: 41.1.22] you love [diligo: 37.1.16]." To complete [plenus: 38.5.21] your happiness [gaudium] he will show [ostendo: 37.6.9] you himself, he will fill [adimpleo: 23.8.1] you with gladness [laetitia] by letting you see [cum] his face. But for the moment, for [accipio: 39.2.22] your consolation [consolatio: 37.4.5], take these pendants that we offer you; the delights [delectatio: 32.4.29] that he holds in his right hand will remain for [usque] ever."

Gradior: to take steps with respect to vision. / Inclino: to incline. / Pervenio: to come (venio) through (per-) with respect to the glory (gloria) of the vision. / Two nouns related to joy: gaudium and laetitia (gladness and exultation). / Three words of the same root related to being full: plenitudo, adimpletio and plenus (fulness, fulfillment and full). / Anima: feminine noun for soul. / Cum: the preposition with used with respect to the divine face, being with this face. / Usque: without interruption, continuously.

41.3.7. We should take note of [adverto: 41.1.22] the kind of pendants they offer [offero: 31.5.20] her: they are made of gold and studded with silver. Gold signifies the splendor [fulgor: 38.5.21] of the divine nature [divinitas: 15.4.12], the wisdom [sapientia: 39.3.1] that comes from above [desursum]. The heavenly [supernus: 31.7.19] goldsmiths to whom this work is committed [ministerium: 19.2.9] promise [spondeo: 2.5.8] that they will fashion [figuro] resplendent tokens of the truth [veritas: 41.1.22] and insert [inserto] them in the soul's [anima: 41.2.28] inward [internus: 35.1.25] ears. I cannot see [puto: 40.1.12] what this may mean if not the construction [texo] of certain spiritual images [similitudo: 41.1.22] in order to bring [importo: 35.9.7] the purest [purus: 41.1.22] intuitions [sensus: 35.2.29] of divine wisdom [sapientia] before the eyes of the soul [anima] that contemplates [contemplo: 33.6.5], to enable it to perceive [video: 41.1.22] as though puzzling reflections [aenigma: 26.1.11] in a mirror, what it cannot possibly gaze on [intueor: 37.6.5] as yet face to face. The things we speak of are divine, totally unknown [incognitus] except to those who have experienced [expertus: 33.13.20] them.

Adverto: to turn toward the pendants offered to the bride. / Fulgor: also as a flash of lightning. / Two words related to heaven: desursum and supernus (from above and that which is above). / Ministerium: service, occupation. / Spondeo: to give assurance with respect to figuro (to form, fashion) tokens of the truth. / Two words with the preposition in prefaced to them: inserto and internus (to insert and inward). / Puto: to think, estimate with respect to the verb texo (to weave) spiritual images. / Sensus: the act of perceiving or making an observation with respect to divine wisdom. / Three verbs related to sight: contemplo, video and intueor: to contemplate, to see and to gaze upon. / Aenigma: that which is obscure, a riddle. /Expertus: tried or proved with respect to that which is incognitus or unknown (i.e., the divine).

41.3.21. But when the spirit [spiritus: 41.1.22] is ravished out of [excedo: 13.7.5] itself and granted a vision of God that suddenly [raptim: 18.6.14] shines into [interluco] the mind [mens: 40.5.16] with the swiftness [velocitas: 5.4.6] of a lightning-flash, immediately [continuo] but whence I know not [nescio: 38.5.14], images [similitudo: 41.3.7] of earthly things fill the imagination [imaginatio], either as an aid [usus: 36.1.16] to understanding [doctrina: 22.11.2] or to temper [temperamentum] the intensity [nimius] of the divine light [splendor]: 41.3.7]. So well-adapted [accommodatus: 36.5.1, with convenienter] are they to the divinely illumined [infusus: 31.7.19] senses [sensus: 41.3.7], that in their shadow the utterly pure [purus: 41.3.7] and brilliant [splendidus: 1.1.13] radiance of the truth [veritas: 41.3.7] is rendered more bearable [tolerans] to the mind and more capable [capabilis: 19.1.7] of being communicated [communico: 18.3.19] to others. My opinion [existimo: 36.1.16] is that they are formed [formo: 38.2.8] in our imaginations by the inspirations [suggestio] of the holy angels just as on the other hand there is no doubt [e contrario] that evil suggestions [immissio: 32.5.22] of an opposite nature are forced upon [ingero: 40.3.1] us by the bad angels.

Excedo: to go out, withdraw. / Raptim: hastily, suddenly and connotes being snatched. Compare with continuo (immediately, straightaway). /
Interluco: literally to shine in between as done with speed (velocitas). / Usus: use, utility with respect to two nouns: doctrina (teaching or instruction) and temperamentum (temper, proportionate mixture) concerning divine splendor which is beyond measure (nimius). / Accommodatus: suitable, adapted with the adverb convenienter (fittingly, suitably). / Infusus: poured into. / Tolerans: able to be born or carried. / Existimo: to value, estimate. / Suggestio: an adding or addition. / E contrario: from or at the contrary. / Ingero: to throw or heap upon.

41.4.1. Perhaps, too, we have here those puzzling reflections [aenigma: 41.3.7] seen by the Apostle in the mirror and fashioned [fabricatus], as I have said, by angelic hands from pure and beautiful images [imaginatio: 41.3.21] which I feel bring us in contact somehow with the being [esse: 4.4.15] of God, that in its pure state [purus: 41.3.21] is perceived [cerno: 28.3.19] without any shadow [phantasia] of corporeal substances [imago: 33.3.18]. The elegance of the imagery [similitudo: 41.3.21] that so worthily clothes and reveals [appareo: 40.2.19] it I attribute [deputo] to angelic skill [ministerium: 41.3.7].

Aenigma: riddle, often used in the sense of mystery which here are fabricated (fabricatus). / Imaginatio: imagination as source of images. / Esse: divine being (sum: I am) which is perceived (cerno: literally, to separate, shift) as being without phantasia (notion, semblance) of imago (image) proper to the body. / Similitudo: likeness or resemblance compared with imago, image. / Deputo: to count as, allot with respect to angelic ministerium or service.

41.5.16. Take note [video: 41.3.7], however, that she yearns for [cupio: 39.3.1] one thing and receives [accipio: 41.2.28] another. In spite of her longing for [niteo] the repose [quies: 23.14.7] of contemplation [contemplatio: 35.2.29] she is burdened with [impono] the task [labor: 35.1.25] of preaching; and despite her desire to bask in [sitio] the Bridegroom's presence [praesentia: 37.2.16] she is entrusted with the cares [sollicitudo: 37.6.5] of begetting and rearing children.

Cupio: to desire intensely and accipio, to accept. / Niteo: to flourish, glean with respect to quies or quiet proper to contemplation. / Impono: to put, impose with respect to the labor of preaching. / Sitio: to be thirsty for the Bridegroom's presence in contrast with sollicitudo or solicitude of raising children.

41.6.1. We learn [doceo: 25.1.8] from this that only too often we must interrupt [intermitto] the sweet [dulcis: 33.2.8] kisses to feed the needy with the milk of doctrine [lactantia]. No one must live for

himself but all must live for him who died for all.

Doceo: to learn with respect to intermitto (to omit, neglect) the Bridegroom's sweet kisses for lactantia or literally, the nourishing with milk.

41.6.8. For your part, listen to the bride's reply when she receives [accipio: 41.5.16] on the one hand a reproof [increpatio: 40.1.12], on the other a promise [promissio: 39.2.22]. She is neither puffed up [extollo: 37.7.4] by promises nor angered [irascor: 35.1.25] by the rebuke [repulsus: 31.5.20] but exemplifies the scriptural saying: "Reprove [corripio: 23.2.1] a wise man and he will love [amo: 37.1.16] you."

The bride receives both increpatio and promissio (a chiding and a promise). / Extollo: to exalt. / Repulsus: being rebuffed. / Corripio: literally, to seize, snatch.

Sermon Forty-Two

42.1.12. For since she does not address him directly and say: "When you were on your couch, King," but: "when he was on his couch," it is clear that she does not speak to him [ad ipsum] but of him [de ipso]. Try to imagine [puto: 41.3.7] therefore how the Bridegroom, seemingly after he had reproved [corripio: 41.6.8] or repulsed [reprimo: 39.1.1] her, sees the blush of shame [verecundia: 40.1.12] that covers her cheeks and departs from [cedo: 37.6.26] the room to give her the opportunity to express her feelings [sentio: 41.1.22] freely. If, as often happened, she yielded more than was becoming [assoleo: 15.6.23] to dismay and depression [deiectus], his companions would console [consolatio: 41.2.28] and re-assure her [erigo: 24.8.3 with animus: 37.2.16]. Not that he omits [neglego with non] to do this himself, but he waits for the opportune [iudico: 40.2.11 with oporto] moment.

Ad ipsum and de ipso: literally as to he himself and concerning or about himself. / Puto: to think or estimate with regard to the Bridegroom's reproval (corripio: to seize, snatch) and repulsion (reprimo: to keep back, check). / Verecundia: implies shyness which leaves (cedo: to give way) the bride that she may sentio or offer what she feels or perceives. / Assoleo: to be accustomed with regard to being deiectus or thrown down which causes the Bridegroom's companions to offer consolation and reassurance (erigo: to raise up with animus, masculine noun for soul). / Iuduico: to judge with oporto, to bring.

42.2.4. And if, in the fulfilling of my duty [arguo: 16.5.17], I do correct someone only to see that my reprimand [increpatio: 41.68] fails entirely to achieve its purpose [minime: 36.4.1 with procedo: 23.1.9], echoing its futility back [reverto: 32.2.17 & vacuus: 24.4.9] to me like a javelin that strikes and recoils, what do you think [puto: 42.1.12 with animus: 42.1.12], brothers, are my feelings [ango: to bind, throttle] then? Am I not frustrated [torqueo: 25.1.8]? Am I not angered? Because of my own lack of wisdom [sapientia: 41.3.7] let me quote [usurpo: 29.6.1] the words of a Master: "I am caught in a dilemma [coarcto] and know not [nescio: 41.3.21] what to choose [eligo: 40.4.28]."

Arguo: to prove or make known. / Increpatio: a chiding which fails (procedo: to advance and the adverb minime, to the smallest degree. / Reverto: to return with the adjective vacuus, empty, void. / Puto: to think or estimate with the masculine noun for soul, animus. / Ango: literally, to bind or throttle. / Torqueo: to twist or to bend. / Usurpo: to seize in the sense of making use of. / Coarcto: to press together which is equivalent to nescio or not knowing what to choose.

42.3.24. Quite often impatience [impatientia: 39.6.24] is joined to [iungo: 13.7.5] the contempt [contemptus: 39.8.1] so that the man rebuked not only neglects [curo: 33.1.2.6 with non] to amend

[corrigo: 30.1.8] but is even angry with [indignorr: 41.1.22] his corrector [obiurgo] like a madman [phreneticus] who spurns [repello: 37.6.5] his doctor's hand. What extraordinary [mirus: 30.1.8] perversity [perversitas]!

Impatientia: yoked to (iungo) that which contemptible (contemptus). / Curo: to care with the negative non, lack of care. / Indignorr: to deem unworthy with respect to the person correcting (obiurgo: to chide, reprove). / Phreneticus: an insane person.

42.4.9. If God's jealous anger [zelus: 28.1.4] has turned away from [desero: 30.10.17] you, so also has his love [amor: 40.2.19]; if you think yourself unfit [dignus: 37.6.26 with nec] for his chastisement [castigatio], you will not be fit [censeo: 35.8.11] for his love. It is when God does not show his anger [irascor: 41.6.8] that he is most angry: "We have shown favor [misereo: 26.5.15] to the wicked [impius: 26.10.1]," he says, "and he does not learn [disco: 35.1.25] righteousness [iustitia: 37.2.16]." This kind of favor [misericordia: 22.11.12] is not [nolo: 37.7.13] for me. To be spared on [super omnem] these terms is worse than any anger [ira: 29.4.2]; it leaves me shut off from [saepio] the paths of righteousness. Better [satis: 27.7.5 with profecto: 35.7.5] for me to follow the Prophet's advice [consilium: 37.6.26] and learn [apprehendo: 32.8.9] discipline [disciplina: 30.3.27], lest the Lord be angry [irascor] and I fall away from [pereo: 38.1.15] the true [iustus: 37.6.26] path.

Zelus: here includes divine anger. / Desero: to leave in the sense of forsaking. / Censeo: to assess or estimate with respect to divine love, amor.

Impius: also as ungodly and unpatriotic. / Nolo: to wish not. / Super omnem: literally as upon all. / Saepio: to fence in. / Satis and profecto: enough and indeed, really. / Pereo: to vanish or pass away with respect to the path which is iustus (also as just).

42.5.15. You see [video: 41.5.16], then, how great the evils [malus: 35.6.6 & regio: 36.5.1] from which a man delivers [libero: 39.2.22] both himself and me when he responds [respondeo: 25.5.14] with meekness [mansuetudo: 9.5.13] on being corrected [correptio: 34.1.3], submits [acquiesco: 31.8.3] respectfully [verecunde], obeys [obtempero] modestly [modeste] and humbly [humiliter: 34.1.3] admits his fault [confiteor: 26.9.16]. To a man like this I [anima: 41.3.7] shall in all things be [profiteor] a debtor [debitor: 12.5.15], I shall minister [minister] to and serve [servus] him as a genuine [dignissimus] lover [sponsa] of my Lord, for he is one who can truly [revera] say: "while the king was on his couch, my nerd gave forth its fragrance."

Malus: the adjective for wicked used with the noun regio or direction, line, region. / Mansuetudo: also as kindness, the response of someone who has been corrected. / Four responses by a person characterized by mansuetudo, three of which are modified by adjectives: acquiesco, obtempero, confiteor: to yield, obey, confess. The three adverbs at hand (minus the fourth verb): verecunde, modeste and humiliter (shyly, modestly and humbly). / Anima: use of the feminine noun for soul. / Profiteor: to declare publically, not unlike confiteor. / Two nouns: minister and servus as a lover (sponsa, bride) in a most worthy (dignus: superlative).

42.6.20. How good the fragrance of humility [humilitas: 37.1.9] that ascends [ascendo: 32.8.9] from the valley of tears, that permeates [perfundo: 15.4.26] all places [regio: 42.5.15] within reach [circum] and perfumes [respergo: 40.3.10] even the royal couch with its sweet delight [suavitas: 32.2.6]. The nard is an insignificant [humilis: 37.7.4] herb said by those who specialize [exploro: 28.9.6] in the study [curiosus: 38.5.7] of plants to be of a warm nature. Hence it seems [video: 42.5.15] to be fittingly [inconvenienter with non] taken in this place for the virtue [virtus: 34.4.23] of humility but aglow with [flagro] the warmth [vapor] of holy love [amor: 42.4.9]. I say this because there is a humility inspired

[formo: 41.3.21] and inflamed [inflammo] by charity [caritas: 37.6.5] and a humility begotten [pareo: 9.8.3] in us by truth [veritas: 41.3.21] but devoid of warmth [calor: 14.4.19]. This latter depends [consisto] on our knowledge [cognitio: 37.1.9 with in], the former on our affections [affectus: 41.1.22 with in]. For if you sincerely examine [inspicio] your inward [intus: 32.2.6] dispositions in the light of truth and judge [diiudico] them unflatteringly [palpatio: flattery with sine] for what they are, you will certainly be humiliated [humilio: 37.2.7] by the baseness [vilis: 30.9.23] that this true knowledge [cognitio] reveals in oculis] to you, though you perhaps as yet cannot endure [patior: 39.8.1] that others, too should see this image [in oculis aliorum].

Three verbs relative to humility: ascendo, perfundo and respergo (to ascend, pass through, per- and to sprinkle). The last is used with suavitas, sweetness. / Regio: a region which is circum or around, close by. / Humilis: humble or lowly to describe nard. / Exploro: to search out while being curiosus or curious. / Vapor: steam with regard to amor or love. / Inconvenienter: inconveniently with non or not. / Formo and inflammo: to form and inflame with regard to caritas. / Calor: heat or glow. / Cognitio: knowledge in the sense of acquaintance with here used with the preposition in. It is also used with in oculis or with (in) one's eyes or vision. / Diiudico: to distinguish, separate with the noun palpatio (flattery) which has the preposition sine (without). /
In oculis aliorum: in the eyes of others.

42.7.15. Convicted by [redarguo] the light of truth [veritas: 42.6.20] then, a man may judge [sapio: 39.10.28] himself of little worth [altus: 29.6.1 with non], but you know [consentio: 32.6.9] this is far from the equivalent of a spontaneous association [adiutus] with the lowly [humilis: 42.6.20] that springs from the gift of love [caritas: 42.6.20]. Necessity [necessitas: 27.8.21] compels the former, the latter is of free choice [voluntas: 35.3.17].

Redarguo: to disapprove, refute. / Sapio: to taste or to discern intimating that discernment is done by tasting. / Altus: high and used with non or not. / Consentio: to feel or perceive (sentio) with (con-). / Adiutus: help or assistance.

42.7.25. You and I truly know [invenio: 39.5.28] that we deserve [dignus: 42.4.9] disgrace [dedecor] and contempt [contemptus: 42.3.24], that we deserve the worst treatment [extremitas] and the lowest rank [inferioritas], that we deserve punishment [supplicium: 34.4.4], even the whip but not he. Yet he experienced [expertus: 41.3.7] all these things because he willed [volo: 36.5.1 it; he was humble [humilis: 42.7.15] in heart [cor: 42.2.18], humble with that humility [humilitas: 42.6.20] that springs from [suadeo: 16.11.2] the heart's love [affectio: 35.8.11], not that which is exacted [extorqueo] by truthful [veritas: 42.7.15] reasoning [discussio].

Invenio: to come (venio) with in prefaced to it. / The object, if you will, of dignus (worthy of) is dedecor and contemptus (disgrace and contempt). / Extremitas: the extremity or terminus of something which here is equivalent to inferioritas or inferiority. / Supplicium: disgrace or loss.

Expertus: tried or proved willingly (volo, verb). / Suadeo: to advise, recommend with regard to affectio or one's relation or entire disposition.

Extorqueo: to twist out, wrench; compare with torqueo in 42.2.4. / Discussio: a shaking as well as discussion.

42.8.31. So then, I have said that we attain to this voluntary [voluntarius: 21.11.23] humility [humilitas: 42.7.25] not by truthful [veritas: 42.7.25] reasoning [redargutio] but by an inward infusion [infusio: 18.1.22] of love [caritas: 42.7.15], since it springs from the heart [cor: 42.7.25], from the affections [affectio: 42.7.25], from the will [voluntas: 42.7.15]; you must judge [iudico: 42.1.12] whether I am right

[recte: 34.4.4].

Redargutio: refutation or defense contrasted with infusio or an infusion of caritas. / Humility springs from cor, affectio and voluntas (heart, one's disposition as a whole and will). / Recte: adverb meaning rightly.

42.8.15. Will you despise [depretio] yourself in your own heart [in secreto apud teipsum] when you weigh [ponderatus] yourself in the balance of God's truth [veritas: 42.8.31] and yet deceive [mentior: 41.1.12] the public with a different estimate [pretium: 19.7.14] by selling yourself to us at a greater weight than Truth has indicated [accipio: 41.6.8]? Let the fear [timeo: 37.2.7] of God prevent you from attempting anything so despicable [pessimus: 6.8.28] as to commend [extollo: 41.6.8] the man whose unworthiness [humilio: 42.6.20] is revealed by God's truth: for this is to resist [resisto] the truth, to fight against God. You must rather submit to [acquiesco: 42.5.15] God and let your will be docile [subditus: 23.2.1] to the Truth; and more than docile, even dedicated [devotus: 33.1.7].

Depretio: to lower the price or devalue within oneself or in secreto apud teipsum, literally in secret among or within oneself. / Ponderatus: weighed down. / Pretium: estimate or value. This noun is contained with in de- (pretio). / Acquiesco: to submit which results in being subditus or literally placed under the truth as well as devotus (devoted, in earnest).

42.9.25. If you seek [vado] an unblemished [perfectus: 40.3.10] righteousness [iustitia: 42.4.9], take an interest in the man of little account, defer [defero] to those of lesser rank, be of service [inclinatus] to the young. Doing this you may dare [traho: 39.6.24] to say with the bride: "My nard gave forth its fragrance." That fragrance is the fervor [devotio: 40.4.5] of your life, the good repute [opinio: 27.12.23] in which all men hold [pervenio: 41.2.28] you so that you might be the good odor of Christ in every place [locus: 39.9.8], seen by all, loved [amabilis: 38.2.8] by all. Such influence is beyond the man whose humility [humilitas: 42.8.31, with ad] is compelled [cogito: 40.5.15] by the truth [veritas: 42.8.15]; he is so caught up in self-interest [sibi habet] that it cannot [patior: 42.6.20 with exeo: 32.7.19] flow out so that it will spread [redoleo: 12.2.19 with sparsus: 22.8.29] abroad. His life bears no fragrance because he lacks fervor, his humility is neither free nor spontaneous [sponte: 34.4.4]. But the bride's humility, like the nard, spreads abroad [spargo: 24.4.8] its fragrance, the warmth of its love [amor: 42.6.20], the vigor [vigens] of its fervor, the inspiring power [redolens] of its good name [opinio].

NB: in many ways this excerpt is translated more loosely than the others. / Vado: to go or proceed in righteousness which is perfectus or accomplished or finished. / Inclinatus: inclined or leaning to. / Traho: to drag or draw, intimating one speaks such with the bride. / Devotio and opinio: devotion and conjecture to which people subscribe (pervenio: to come through or per-). / Humilitas: humility used with the preposition ad or toward which. / Cogito: to consider or ponder with regard to truth. / Sibi habet: literally as he has to himself. / Spargo: to strew or cast before. / Vigens and redolens: in an invigorating manner and in a diffusive fashion.

42.10.24. The king's couch is the heart [sinus: 31.9.12] of the Father because the Son is always in the Father. Never doubt [dubito: 35.9.21] the mercy [clemens] of this king whose eternal resting place is the abode of the Father's love [benignitas: 8.4.13]. What wonder [merito] that the cry of the humble [humilis: 42.7.25] should reach to [ascendo: 42.6.20] him whose dwelling-place is at that source of all kindliness [pietas: 37.2.7], where his happiness [suavitas: 42.6.20] is most intimate [familiaris: 38.3.1] and his goodness [bonitas: 38.1.15] consubstantial with that of the Father; for he receives [cui] all that he is from the Father, and the timorous glance [trepidatio] of the lowly will see [suscipio: 32.2.6] in his royal power [maiestas: 32.4.29] nothing that is not fatherly.

Sinus: bay as for ships. / Clemens: merciful. / Merito: deservedly, justly. / Ascendo: to ascend to that place which is the source of pietas, devotion or dutiful conduct. / Suavitas: sweetness which intimates the sense of taste, modified by familiaris (belonging to one's family or home). / Cui: to whom. / Trepidatio: alarm or agitation used with the verb suscipio, to take up or receive.

42.11.5. You may very suitably [congruentissime] apply [apto] the text of this sermon [sermo: 37.6.26] to the early church if you recall [recordor: 40.5.16] those days when, after the Lord had ascended to where he was before and seated himself at the Father's right hand, on that ancient, magnificent and glorious couch, the disciples came together [congrego] in one place [locus: 42.9.25], persevering [persevero: 10.2.18] with one mind [unanimiter] in prayer [oratio: 40.4.5] along with the women and Mary the mother of Jesus and his brothers. Do you not feel [video: 42.6.20] that was a time when the nard of the tiny and timorous [trepido: 15.6.24] bride gave forth its fragrance? And when suddenly a sound came from heaven like the rush of a mighty [vehemens: 36.3.18] wind [spiritus: 41.3.21] and filled [repleo: 18.6.27] all the house where they were sitting, could she not say in her littleness and indigence [pauperculus] "While the king was on his couch my nard gave forth its fragrance?"

Congruentissime: superlative for congruenter. / Sermo: used for both text and word. / Recordor: to remember or recollect with regard to Christ's Ascension. / Congrego: literally, to collect in a flock (of sheep). / Unanimiter: adverb for being of one mind. / Trepido: to hurry with alarm, to be confused. / Spiritus: the same word for wind and Spirit which fills (repleo: to fill again) the house. / Pauperculus: diminutive for pauper, small.

Sermon Forty-Three

43.1.5. "My beloved is to me a little bundle of myrrh that lies between my breasts." Recently he was king, now he is the beloved; recently he was on his royal couch, now he lies between the breasts of the bride. This illustrates the great power [virtus: 42.6.20] of humility [humilitas: 42.9.25] to which the God [deitas] of majesty [maiestas: 42.10.24] will so gladly [facile: 40.3.10] yield [inclino: 41.2.28]. In a moment [cito: 40.3.10] reverence [reverentia: 19.3.16] has given way to [vocabulum: 25.1.8] friendship [amicitia: 38.3.1], and he who seemed so distant [longe] has been quickly brought close [in breve]. "My Beloved is to me a little bundle of myrrh." Because myrrh is a bitter herb it symbolizes [significo: 33.5.25] the burdensome harshness [durus: 39.1.1 & asper: 35.1.25] of afflictions [tribulatio: 18.4.19]. Foreseeing [prospicio: 38.5.21] that the service [causa: 40.2.19] of her beloved makes them inevitable [immineo], she speaks with a sense of gladness [gratulabundus], trusting [confido: 37.7.13] that she will undergo [subeo: 23.6.28] them all with courage [viriliter].

Virtus: virtue as well as strength which is inherent in humility. / Deitas: deity who bestows (inclino: to bend) this virtus in a way which is facile or easily. / Cito: quickly (adverb) concerning reverence. / Vocabulum: appellation or name pertaining to friendship. / Two contrasts: longe (adverb) and in breve (literally, in short). / Tribulatio: tribulation characterized by durus and asper (35.1.25, hard and rough). / Prospicio: also as to look forward with regard to service (causa, cause). / Immineo: to projecto over, lean towards. / Gratulabundus: congratulating. / Subeo: to go under with regard to the adverb viriliter, also as manly.

43.1.20. What today is a bunch of myrrh will become one future day an immense [ingens: 32.3.24] profusion [cumulus: 26.5.3] of glory [gloria: 41.2.28]. A bunch surely, if its yoke is easy [suave] and its burden light [leve]. Not that it is of its nature light–there was nothing light about the cruel [asperitas] passion or the bitter [amaritudo: 36.6.24] death–only the lover finds it light. Hence she does not say:

"My Beloved is a bunch of myrrh;" but rather he is a bunch of myrrh "to me," because I love [diligo: 41.2.28].

Cumulus: a heap modified by ingens (huge). / Two adverbs modifying yoke: suave and leve (sweetly and lightly). / Amaritudo: noun for bitterness. / Diligo: alternately as to single out, value.

43.2.9. And because her life swings [verso: 38.5.7] between extremes of good fortune [prosperus: 27.14.22] and bad [adversus: 32.11.21] with peril [periculum: 37.7.4] lurking [desum: 38.4.17 with non] on both sides, she wants to find [habeo: 37.7.4] her beloved midway [medium: 36.6.24] between these breasts, so that fortified [munitus] against both by his unceasing [continuus] protection [protectio], she may not be proud [extollo: 42.8.15] in prosperity [laetus: 34.4.4] nor depressed [deicio: 10.9.9] in sorrow [tristis: 35.5.12]. You too, if you are wise [sapio: 42.7.15], will imitate [imito: 35.8.11] the prudence [prudentia: 36.3.25] of the bride and never permit [patior: 42.9.25] even for an hour that this precious bunch of myrrh should be removed from your bosom. Preserve [retineo: 27.6.20] without fail [semper: 35.1.25] the memory [memoria: 39.1.1] of all those bitter things he endured [perfero] for you, persevere [assiduus with revolvo] in meditating [meditatio: 35.3.17] on him and you in turn will be able to say: "My beloved is to me a little bunch of myrrh that lies between my breasts."

Verso: to turn (often) between the two adjectives prosperus and adversus (prosperous and adverse). / Desum: to be absent, here with non or not. / Habeo: the verb to have with respect to the Bridegroom situated medium (middle, midst) his breasts. / Protectio: protection which is both munitus and continuus (secure or safe and uninterrupted). / Extollo: to lift up or from (ex-) with respect to the adjective laetus (joyful) as well from being cased down (deicio) in sorrow. / Sapio: to smack, have a flavor of. / Patior: to suffer or endure and to allow. / Retineo: to hold back always (semper) the bitter things Christ endured (perfero, literally as to bear through). / Revolvo: to roll back, return in a manner which is assiduus, literally as constantly present somewhere.

43.3.27. Among the teeming little branches of this perfumed myrrh I feel [puto: 42.2.4] we must not forget [praemitto: 9.1.11] the myrrh which he drank upon the cross and used for his anointing at his burial. In the first of these he took upon [applico: 5.8.26] himself the bitterness [amaritudo: 43.1.20] of my sins, in the second he affirmed [dedico: 4.1.8] the future incorruption [incorruptio] of my body. As long as I live I shall proclaim [eructo: 18.4.24] the memory [memoria: 43.2.9] of the abounding [abundantia: 39.7.14] goodness [suavitas: 42.10.24] contained in these events; throughout eternity I shall not forget [obliviscor: 40.4.28] these mercies [misseratio], for in them I have found life.

Praemitto: to send forward or send in advance. / Applico: to connect or attach or Christ to the bitterness of sins. / Dedico: to declare with respect to corporeal incorruption. / Eructo: literally, to belch forth suavitas or sweetness. / Obliviscor: to forget as well as to neglect divine mercies.

43.4.8. This life-giving bunch has been reserved [servatus est] for me; no one will take it away from me, it shall lie between my breasts. I have said that wisdom [sapientia: 42.2.4] is to be found in meditating [meditor: 32.4.29] on these truths. For me they are the source [constituo: 36.3.18] of perfect [perfectio: 37.6.5] righteousness [iustitia: 42.9.25], of the fullness [plenitudo: 41.2.28] of knowledge [scientia: 36.5.1], of the most efficacious [divitiae] graces [salus: 39.1.15], of abundant merits [meritum: 34.4.4]. Sometimes I draw from them a drink that is wholesomely [salutaris: 22.2.19] bitter [amaritudo: 43.3.27], sometimes an unction that is sweet [suavis: 39.10.28] and consoling [consolatio: 42.1.12]. When I am in difficulties [adversus: 43.2.9] they bear me up [erigo: 42.1.12], when I am happy [prosperus: 43.2.9] they regulate my conduct [reprimo: 42.1.12].

Servatus est: literally, it is served or put aside. / Meditor: to meditate, which begets wisdom and

constitutes (constituo) the following four: the perfection (perfectio) of righteousness, fullness of knowledge, richness (divitiae) of salvation (salus) and abundant merits. / Two contrasts: bitterness (amaritudo, i.e., noun) and a consolation which is sweet (suavis). / Adversus: against or opposing. / Prosperus: prosperous which effects reprimo or to restrain or check oneself.

43.4.21. This is my philosophy, one more refined [subtilis: 22.4.14] and interior [interior: 31.4.16], to know [scio: 38.5.21] Jesus and him crucified. I do not ask [requiro: 41.1.12] as the bride did, where he takes his rest at noon, because my joy [laetus: 43.2.9] is to hold him fast [amplector: 30.5.27] where he lies between my breasts. I do not ask where he rests [pasco: 35.3.17] at noon for I see [intueor: 41.3.7] him on the cross as my Savior. What she desired is the more sublime [sublimus: 32.8.9], what I experience is the more sweet [suavis: 43.4.8]. Her portion was bread that satisfies [reficio] the hunger [viscera: 41.1.22] of children, mine is the milk that fills [repleo: 42.11.5] the breasts of mothers; therefore I shall keep [commoror] it between my breasts.

Subtilis: also as exquisite as modifying philosophy. / Laetus: adjective for joyful in embracing (amplector) the Bridegroom. / Pasco: to supply with food. / Intueor: to looking upon closely, to gaze. / Reficio: to restore or make new with references to the viscera or bowels of children. Repleo (to fill again) applied to mothers' breasts. / Commoror: to tarry or linger.

43.5.28. Dear brothers, you too must gather [colligo: 10.7.4] this delectable [dilectus: 32.2.17] bunch for yourselves, you must place [insero] it in the very center of your bosom [cor: 42.8.31] where it will protect [munio] all the avenues to your heart [pectus: 37.2.7]. Let it abide [commoror: 43.4.21] between your breasts. Always make sure it is not behind [retro] you on your shoulders, but ahead [ante] of you where your eyes can see it, for if you bear it without smelling it the burden will weigh you down and the fragrance will not lift you up [erigo: 43.4.8]. Be mindful [memor: 36.6.24] that this is the Christ that Simeon took in his arms; whom Mary bore in her womb, fostered [foveo: 23.2.1] in her lap [gremium], and like a bride placed [colloco] between her breasts. And not to leave anything out [praemitto: 43.3.27], he was present [in manu] too in the prophetic words [verbum: 36.1.10] of Zechariah and of many others. And I can imagine [arbitror: 41.1.22] how Mary's husband Joseph would often take him on his knees and smile as he played with him [arrideo]. For all these people he was to the fore [ante], not behind [retro].

Dilectus: also as beloved. / Insero: to put or place in with respect to one's cor or heart. Compare cor with pectus (breast), the verb commoror (to linger) being applicable to the latter. / Retro and ante: a pair of prepositions used twice as behind and before in reference to this bunch (bread and milk) which is dilectus. / Memor: to be mindful of Christ in Simeon's arms and as born of Mary. / Foveo: to warm or keep warm in Mary's gremium (also as bosom). / Colloco: to arrange or station. / Praemitto: to send in advance or before with respect to Christ being in manu or literally in hand. / Arrideo: also as to laugh.

Sermon Forty-Four

44.1.17. If he is beloved while on the myrrh-tree, how much more in the sweet [suavitas:, 43.3.27with in] cluster of grapes. My Lord Jesus dead is a myrrh-tree for me; risen, a cluster of grapes. He has given [tempero] himself to me as the most wholesome [salubris: 12.1.7] of drinks, bringing tears in full measure [mensura: 12.11.12].

Use of the preposition in with suavitas intimates this sweetness is fully present within the cluster. / Tempero: to be moderate with respect to drinking, it being salutary (salubris) by reason of

repentance.

44.1.5. The name En-gedi has two interpretations [interpretatio: 19.5.10] but both meanings can be harmonized [servo: 40.4.28 and intellectus: 41.1.22]. One meaning is "the fountain of the kid," and this manifestly [aperte: 35.9.21] designates [designo: 41.1.22] the baptism of the nations and the tears of the sinners. It is also called "an eye for temptation [tentatio: 33.13.20]," for along with producing tears it foresees [prospicio: 43.1.5] the temptations that are never [minime: 42.2.4] absent [desum: 43.2.9] from man's life on this earth.

Intellectus: mind with the verb servo (to keep safe, protect). / Aperte: designation of “fountain of the kid” in a manner which is open.

Prospicio: to look forward with regard to temptations which are always present, desum meaning to be absent with the adverb minime, to the smallest degree.

44.2.20. By the vines of En-gedi therefore we may understand the peoples of the Church which possess [habeo: 43.2.9] a liquid balsam, the spirit of gentleness [mansuetudo: 42.5.15], to soothe and cherish [foveo: 43.5.28 and blandus: 21.4.9] the tenderness [teneritas] of those who are still "babes in Christ,' and to ease [consolo: 30.5.27] the sorrows [dolor: 36.2.21] of repentant sinners.

Mansuetudo: gentleness as a balsam in liquid form in order to keep warm (foveo with the adjective blandus, sweet in the sense of having a smooth tongue) the tenderness (teneritas: softness) of those who are babes in Christ and to console (consolo) sorrows of those who repent.

44.3.27. But let us consider the man who fell into the hands of brigands and was carried by the good [pius: 31.6.1] Samaritan to that inn which is the Church." His wounds were healed [recipio: 37.4.5 and sanitas: 36.2.21] not by oil alone but by wine and oil to show that the spiritual physician must possess [habeo: 44.2.20 and necessarius: 9.8.3] the wine of fervent [fervidus] zeal [zelus: 42.4.9] as well as the oil of gentleness [mansuetudo: 44.2.20] since he is called [convenio: 23.8.15] not only to console [consolo: 44.2.20] the timid [pusillanimis: 11.2.21] but to correct [corripio: 42.1.12] the undisciplined [inquietus: 32.8.9].

Pius: devoted to God and the people with whom one is involved, an attribute not given to Samaritans by Jews. / Recipio: to take back or recover with regard to sanitas, health of body, mind and spirit. / Fervidus: glowing, burning. / Convenio: the verb to come (venio) with the preface con or cum (with) prefaced to it. / Pusillanimis: the noun animus (soul) with the adjective pusillus (very little, insignificant) prefaced to it. / Inquietus: literally as not quiet which requires corripio or seizing, snatching (literally meaning of this verb).

44.4.17. We have seen [video: 42.11.5] the cluster, let us see how the wine of zeal [zelus: 44.3.27 & qualiter: 5.5.22] is pressed from it. If any man, conscious of his own sins, refuses to be angry [indignor & minime: 44.1.5] when he sees a fellow man committing an offence but instead approaches [exhibeo: 39.4.18] him with a love [compassio 28.12.22 with pius: 44.3.27] and sympathy [affectus: 42.6.20] that comfort [sudo: 10.10.6] him like the sweetest [suavis: 43.4.21] balsam, here is something whose source we know about [scio: 43.4.21] which you have already heard but perhaps without grasping its significance [adverto: 41.3.7]. What I said is, when a man reflects on his own conduct [consideratio: 39.10.28 with suiipsius], he ought to feel impelled to be gentle with [mansuetus: 24.2.18, with ad] all.

Zelus: zeal with the adverb qualiter (just as). / Indignor: to deem unworthy with the adverb minime (to the smallest degree). / Exhibeo: to hold forth or to appear with compassio (literally, a suffering-with), this noun modified by the adjective pius (reverent, conscientious) and affectus (one’s

entire state of body and mind). / Sudo: to sweat, perspire. / Adverto: to turn to. / Consideratio: consideration modified by suiipsius or his very own. / Mansuetus: tamed or cultivated with the preposition ad (toward which).

44.4.25. For it is in intimate [intimus: 35.1.25] human relationships [affectus: 44.4.17] like this that fraternal love [dilectio: 30.4.16] finds its origins [ortus]; the natural inbred [insitus] pleasure [dulcedo: 31.7.19] with which a man esteems himself [ad seipsum] is the nourishing soil that gives [sumo: 33.12.6] it growth [vegetatio] and strength [vis: 20.9.1]. Then influenced [spiro: 21.11.23] by grace [gratia: 39.1.15] from above [desuper: 14.3.13], it yields [parturio: 38.1.7] the fruits of loving concern [pietas: 42.10.24] so that a man will not think of denying to a fellow man who shares [consortio] the same nature the good that he naturally desires [appeto: 33.12.6] for himself. When the opportunity offers [opportuo: 30.6.30], let him freely [libens: 20.6.13] and spontaneously [sponte: 42.9.25] do as the occasion demands [aestimo: 40.1.19 with denego], urged [impertio] by his humane instinct. Where human nature [natura: 41.1.12] has not been perverted [obsolesco] by sin it possesses this choice and pleasant balsam that induces [sentio: 42.7.15] compassionate tenderness [compatior: 26.5.15] toward sinners and not an angry severity [asper: 43.1.5 with indignor: 44.4.17].

Affectus: one's disposition or entire state which resembles dilectio (love or esteem). / Insitus: ingrafted which modifies ducedo (pleasure). /
Ad sepsum: literally as toward oneself. / Vegetatio and vis: a quickening or enlivening with strength or force. / Spiro: to breathe with respect to gratia or grace which comes desuper from above or from heaven. / Parturio: to be in labor with regards to giving birth, namely, pietas (devotion, conscientiousness). / Consortio: fellowship or association with regard to appeto (to hanker for). / Libens and sponte: an adjective and adverb, in a free manner and willingly or spontaneously. / Aestimo and denego: to estimate and to reject. / Imperito: to share with, impart. / Obsolesco: to wear out, fall into disuse. / Sentio: to feel or perceive with regard to compatior (to suffer with). / Indignor: to deem unworthy with the adjective asper or without hope, cruel.

44.5.17. And so when we try [volo: 42.7.25] to find our own personal satisfaction [satisfacio: 39.3.1] in them (lusts), we deprive [privo] ourselves by this selfish indulgence of the good that is enjoyed [suavitas: 44.1.17] in communal sharing [socialis with communis: 40.5.16]. These foul and malodorous flies mar [foedo] the beauty [decor: 41.1.12] that nature gives us, they tear [lacero] the mind [mens: 41.3.21] with cares [cura: 37.6.5] and anxieties [sollicitudo: 41.4.16] and destroy [extermino: 40.3.1] the pleasure [suavitas] of social [socialis] intercourse [gratia: 44.4.25]. This man is called [appello: 39.1.1] the younger son because his nature [natura: 44.4.25], corrupted [depravo] by the lusts [lubricus] of thoughtless youth [insensatus: 6.2.3] , has forfeited [amitto: 39.8.1] the virile [virilis: 38.4.17] energy [sucus] and wisdom [sapientia: 43.4.8] of mature manhood [maturitas]. Grown [versus: from verto: 32.4.16] churlish [asper: 44.4.25, with in] in manner and barren [arens] of intellect [animus: 42.2.4], he displays a contempt [despicio: 27.14.19] for everybody but himself and has become a man devoid of love [affectio: 42.8.31, with sine].

Volo: to wish with regard to personal satisfaction which results in privo (to deprive) of ourselves. / Suavitas: sweetness which is both socialis and communis or allied and in common. / Foedo: to make foul, pollute with regard to external beauty or decor. / Mens: the mind which is torn (lacero) by cares and anxieties. / Extermino: to destroy in utter fashion with regard to the sweetness (suavitas) of gratia (social intercourse). / Appello: to call by name.

Depravo: to distort or disfigure by lusts or two adjectives, lubricus (slippery) and insensatus (lacking sense). / Amitto: to send away, dismiss with regard to sucus or juice, moisture which is virilis or

manly. / Versus: from verto meaning to turn, direct. / Asperer: harsh or cruel with the preposition in. / Arens: arid or parched modifying animus (masculine noun for soul). / Affectio: one's entire disposition with the preposition sine (without).

44.6.25. From [abeo: 35.7.5, with ab] his earliest youth, base [pessimus: 42.8.15] and miserable [miser: 38.1.15], a man's thoughts and imagination are prone to [pronus: 10.1.1] evil [malus: 42.5.15, with in]." By nature he is more prompt to dissension [indignor: 44.4.25] than to compassion [compatior: 44.4.25]. Like one who has divested himself [exuo: 26.5.15] entirely of that humanity by which he would wish [volo: 44.5.17] others to assist him in time of need [habeo: 44.3.27 with opus: 24.8.3], he himself will not assist [subvenio: 3.2.7] them in their need [habeo]. He who bears the name of man judges [iudico: 42.8.31], spurns [spurno: 37.7.13], ridicules [irrideo] other men; the guilty one condemns [delinquo] the sinners, failing to consider [considero: 25.5.14] himself lest he himself be tempted. As I have pointed out [dico: 38.2.8], nature can never [minime: 44.4.17] shake off [resurgo] this evil by its own strength [recupero: 21.6.23] nor regain the oil of innate [ingenitus: 31.2.8] kindness [mansuetudo: 44.3.27] once it has been destroyed [extermino: 44.5.17]. But what nature cannot do, grace [gratia: 44.5.17] can. And therefore the man on whom the merciful [miseratus: 32.4.16] unction of the Holy Spirit deigns [digno: 32.1.19] to pour out again the grace of its gentleness [benignitas: 42.10.24], will be immediately [continuo: 41.3.21] restored [reverto: 42.2.4]to a truly human condition [in hominem] and will obtain [recipio: 44.3.27] from grace gifts far greater [insuper] than nature could bestow.

Abeo: to depart with the preposition ab (from) prefaced to it and with the same preposition free standing. / Pronus: literally as inclined or stooped with regard to evil, the adjective malus and the preposition in. / Indignor: to deem unworthy instead of compassion, compatior. / Exuo: to take off.

Habeo and opus: to have and work. / Subvenio: literally as to come (venio) under (sub-). / Delinquo: to fail or be wanting. / Resurgo: to rise again or to lift oneself. / Recupero: to recover. / Two words of similar meanings: mansuetudo and benignitas, kindness and gentleness or courtesy. / In hominem: literally as in the man. / Insuper: above or on the top.

44.7.15. Is he not restored to [redeo: 21.8.4] true manhood [in hominem: 44.6.25], the man who has abandoned [depono: 28.13.3] his undisciplined [feritas: 35.5.12] worldliness [saecularis: 40.3.1] and been clothed with a human gentleness [mansuetudo: 44.6.25] that is embellished [faenus] by grace: a disposition that the flies of his carnal lusts [cupiditas: 10.9.9] had totally destroyed [extermino: 44.6.25]? Out of this humanity that now clothes [gesto: 15.4.12] him–that is, his real self [qui ipse est]–he draws [sumo: 44.4.25] the inspiration [materia: 34.4.4] and the insight [forma: 33.3.18] to compassionate [misero: 26.4.20] other men so that he abhors [inhorreo] as he would a barbarous [ferus: 38.2.8; feralis used here] rite [ritus] not only the infliction [patior: 43.2.9 with facio: 36.1.10] on other men of things he himself would not endure [nolo: 42.4.29] but even the omission [non facio] to do for all of them all the good he would wish done for himself.

Redeo: to return with respect to literally being in the man (in hominem). / Depono: to put or lay aside with respect to feritas or a ferocity which is of this age (saecularis). / Faenus: advantage or interest. / Qui ipse est: literally as who himself is. / Materia: more commonly as matter or material and forma or form. / Gesto: to bear or carry. / Inhorreo: to stand erect or to bristle with regard to a rite which is feralis (used here; ferus being more common, wild). / Non facio: not to make.

44.8.1. The wine then is that burning [fervidus: 44.3.27] zeal [zelus: 44.4.7] pressed from the grape-cluster of Cyprus: the love [amor: 42.9.25] of Christ–a cup that intoxicates [inebrio: 18.5.7]. Again, "our God is a consuming fire," and when the Prophet feels inflamed [flagro: 42.6.20] with divine love he

describes [dico: 44.6.25] it as a fire sent from heaven into his bones. So when fraternal love [fraternus] gives you gentleness [mansuetudo: 44.7.15] like oil and divine love inspires you with zeal [aemulatio with ex] like wine, you may feel secure [securus: 39.7.14] in your purpose [accedo: 31.3.1] to heal [sano: 28.5.17] the wounds of the man who fell among brigands, you are equipped for [imitator: 25.9.24 with optimus: 25.2.20] the work of the good [pius: 44.4.17] Samaritan.

Fervidus: modifying a zeal which is glowing or burning. / Fraternus: adjective used here without a noun. / Aemulatio: rivalry or competition used with the preposition ex, from. / Accedo: to draw near with regard to healing (sano). / Imitator: imitator modified by optimus, superlative of best. / The Samaritan, a non-Jew, is described as being pius or reverent and conscientious with regard to God and his neighbor.

Sermon Forty-Five

45.1.24. The bride's presumption [praesumptio: 39.1.1] springs from her love, the Bridegroom's anger from his love. The circumstances [exitus] prove [probo: 34.4.23] this. For correction [correptio: 42.5.15] followed the presumption, amendment [emendatio] the correction and reward [secuta est] the amendment [remuneratio: 37.3.21]. The master is gone, the king has disappeared, dignity [dignitas: 33.12.9] is put off, reverence [reverentia: 43.1.5] is laid aside, only the Beloved [dilectus: 43.5.28] is present [adsum: 32.4.29]. As love [affectus: 44.4.25] grows strong [invalesco: 33.6.17], pride [fastus] melts away [cedo: 42.1.12]. And just as Moses once spoke to God as a friend [amicus: 26.10.1] to a friend and God answered [respondeo: 42.5.5] him,' so now the Word [Verbum: 39.10.28] and the soul converse [celebro: to frequent, throng with confabulatio: 9.4.18] with mutual enjoyment [familiaris: 42.10.24] like two friends. And no wonder [mirus: 42.3.24]. The two streams of their love [amor: 44.8.1] have but a single source from which they are equally sustained. Winged words honey-sweet [dulcis: 41.6.1] fly to and fro between them [fero with aspectus: 27.2.8], and their eyes like heralds [index] of holy love, betray to each other their fullness of delight [suavitas: 44.5.17].

Exitus: literally as departure which here offers a proof (probo) as to the love between the two spouses. / Correptio: correction follows the bride's presumption and emendatio (also as correction as well as improvement). / Secuta est: there follows remuneratio or reward, recompense. / Adsum: to be present or a being toward-which (ad-) with regard to the Beloved. / Affectus: one's state of body and mind perceived all at once which becomes strong (invalesco) while fastus (disdain, haughtiness) gives way (cedo). / Amicus: friend which describes the relationship between God and Moses. / Verbum: of God which follows this pattern of amicus (being a friend) where the soul frequents (celebro with confabulatio, holding a conversation) in a way which is familiaris or familiar, of the same household. / Fero: to bear or carry with aspectus (sight, glance). / Index: an indicator with respect to suavitas or sweetness.

45.2.17. If, however, a man retains [retineo: 43.2.9] an innocence [innocentia: 39.6.12] now graced [iungo: 42.3.24] with humility [humilitas: 43.1.5], do you not think [video: 44.4.17] his soul is endowed [possideo: 34.4.23] with loveliness [decor: 44.5.17]? Mary never lost [amitto: 44.5.17] her holiness [sanctimonia], yet she did not lack [careo: 36.7.8] humility, and so the king desired [concupisco: 40.4.28] her loveliness because she joined [socio] humility to innocence.

Retineo: to keep with respect to innocence. / Iungo: to join or yoke together with respect to humility. / Amitto: to send away with respect to Mary's sanctimonia or holiness. / Concupisco: to long for, desire; the preposition con (cum or with) as preface indicates a longing-with which results in socio or humility being associated with innocence.

45.2.5. Then as the Bridegroom's friend I shall stand and experience the greatest joy [gaudium: 42.2.8] at hearing the Bridegroom's voice, the voice that is meant for the ear of his beloved [dilectus: 45.1.24]. Let us listen and be glad. They are present [adsum: 45.1.24] to each other [pariter], they speak together. Let us also attend [sto: 31.1.8 & simul]; no worldly [saeculum: 40.3.1] cares [cura: 44.5.17], no carnal pleasures [illecebra: 20.6.18] must distract [subduco] us from this conversation [colloquium: 38.3.1].

Adsum: being ad or toward each other, the Bridegroom and bride, an ad which is pariter or in equal manner. / Sto and simul: to stand and at the same time. / Subduco: literally as to lead under (sub-) with regard to colloquium or the possibility of a speaking together being subverted by world cares and carnal pleasures.

45.3.9. "Behold [ecce: 35.9.21], how beautiful [pulcher: 39.1.1] you are, my dearest," he said, how beautiful." "Behold," is an expression of his admiration [admiratio: 33.2.28]; the rest, his praise [laus: 13.6.19]. And how worthy of admiration [admiro: 39.5.28] she is, in whom not the loss [perdo: 39.7.14] but the preservation [servo: 44.1.5] of holiness fostered [admitto: 25.5.27] humility [humilitas: 45.2.17]. Rightly too is this beauty praised twice over [repeto: 26.14.5] since she lacked neither of the two sources of beauty [pulchritudo: 41.1.12]. This is a rare [rarus: 13.6.29] bird on earth" where neither innocence [sanctitas: 22.8.22] is lost nor humility excluded [excludo: 20.9.22] by innocence [sanctimonia: 45.2.17]. Consequently she who retained [retineo: 45.2.27] both is truly blessed [beatus: 31.8.3].

Ecce: behold in the sense of getting one's attention and here equivalent to admiration. / Admiro: the verb (to admire) relative to the bride who keeps (servo: to serve) holiness. / Sanctimonia: holiness or sanctity.

45.3.28. "Behold, how beautiful you are, my dearest, how beautiful." Now I know [cognosco: 38.5.26] that you are beautiful, not merely because of my love amor: 45.1.24 with ex] for you but also because of your humility [humilitas: 45.3.9, with ex]. I am not now praising [dico: 44.8.1] your beauty among women nor the beauty of your cheeks and neck as I have previously done. I make no comparison [comparatio] of your beauty nor qualification nor any other distinction [distinctio: 38.4.17]. I speak of your beauty as such [fateor: 32.6.9 with simpliciter: 23.8.21].

Cognosco: to know in the sense of becoming acquainted with. / Amor: love with the preposition ex or from, here in a derivative sense.

Fateor: to confess or acknowledge in a manner which is simpliciter or simply done.

45.5.20. And since by accepting [accipio: 42.8.15] the ornaments she notably acquired [proficio: 38.4.17] a keener [acutus] power of spiritual [spiritualis: 38.4.17] understanding [intelligentia: 17.1.7], she became pleasing [placeo: 39.4.18] to the Bridegroom who always prefers [placeo] to be seen [video: 45.2.17] in a spiritual manner [spiritus: 42.11.5, with in]. Adding [annumero] this to the list of her praises [laus: 45.3.9] he says: "Your eyes are like doves." " From now on," he says, "contemplate [intueor: 43.4.21] me in the spirit because Christ the Lord is a spirit before your face." And you have the power to do this, for 'your eyes are like doves." Formerly you did not have it, and so you incurred a rebuke [reprimo: 43.4.8]; now you may gaze [video] as you please [copia: 39.7.14] because "your eyes are like doves," they are spiritually enlightened [spiritualis].

Proficio: to advance or make progress. / Intelligentia: understanding which is acutus (sharp). / Annumero: to count with. / Intueor: to inquire into or to gaze; compare with video, the common verb to see used with copia (abundance, wealth).

Reprimo: to keep back or restrain.

45.6.6. The bride speaks in her turn: "Behold, how beautiful you are, my love, how beautiful.' See [video: 45.5.20] how she takes her stand on the heights, see how her loftiest [sublimis: 27.14.19] aspirations [mens: 44.5.17] reach into [exfero] the heavens, how with a personal right [proprietas] she claims as her beloved him who is Lord of the universe [universitas: 30.5.27]. Take note [attendo: 38.5.26] that she does not simply say "love [dilectus: 45.2.5]," but "my love," as if insisting on a special prerogative [proprius: 21.6.23 and designo: 44.1.5]. A tremendous vision [visio: 38.3.12] indeed that endows [excresco: 9.5.28] her with such confidence [fiducia: 39.10.28] and prestige [auctoritas] that she greets this Lord of all things not as her lord but as her beloved. For I believe [existimo: 41.3.21] that in this vision images [imago: 41.4.1] of his flesh or of the cross or in any way suggestive of physical frailty [infirmitas: 35.5.12], were not imprinted on her imagination [sensus: 41.3.21 with similitudo: 41.4.1] since the Prophet tells us that under these forms he possessed neither beauty [species: 33.3.18] nor majesty [decor: 45.2.17].

Mens: mind which here is sublimis or sublime, lofty which extends into (exfero) the heavens. / Proprietas: peculiar nature or quality extended by the bride to her divine spouse. Compare with the adjective proprius as one's own used with the verb designo (to designate). / Attendo: to stretch toward or direct. / Fiducia and auctoritas: trust and authority as the bride's attitude toward her divine spouse. / Sensus and similitudo: sense and likeness. /
Species and decor: two nouns for beauty, especially of the external kind, the former applicable to sight.

45.6.16. He speaks to her face to face [ore ad os] as once he spoke to Moses," and she for her part sees [video: 45.6.6] God plainly [plane: 40.3.1], not through riddles [aenigma: 41.4.1] and symbols [figura: 33.9.26. Her words declare [pronuncio] what her mind [mens: 45.6.6] perceives [conspicio: 8.5.1] in that sublime [sublimus: 43.4.21] vision [visio: 45.6.6] so full of delight [suavis: 44.4.17]. Her eyes beheld [video] the king in his beauty [decor: 45.6.6] though to her he was not king but her beloved.

Ore ad os: literally by mouth to mouth. / Aenigma and figura: that which is obscure and shape. / Pronuncio: to declare in public. / Conspicio: to look attentively with regard to a vision which is suavis or sweet.

45.6.25. If the revelation [revelatio: 8.5.20] accorded to them (prophets) was accompanied by fear [timor: 39.6.24, with cum] since where the Lord is there too is fear of him, I for my part [profecto: 42.4.9], given the choice [optio], should embrace [amplector: 43.4.21] with greater willingness [libens: 44.4.25] and love [carus: 23.1.17] the vision seen by the bride, because it comes about through [adverto: 44.4.17 with factus] a more wonderful passion [affectio: 44.5.17], that of love [amor: 45.3.28].

Timor: the noun fear with the preposition cum or with. / Profecto: truly, indeed. / Amplector: to entwine around, encompass. / Libens and carus: freely and precious modifying vision. / Adverto: to turn toward with the passive participle factus (having been made). / Affectio and amor: two nouns defining love, the former pertaining to one's entire disposition.

45.7.10. So whenever you hear or read that the Word [Verbum: 45.1.24] and the soul [anima: 42.5.15] converse together [colloquor] and contemplate [intueor: 45.5.20] each other, do not imagine [imagino: 38.2.8] them speaking [colloquor & intercurro] with human voices nor appearing [appareo: 41.4.1] in bodily form [imago: 45.6.6]. Listen, this is rather what you must think [cogito: 42.9.25] about it: the Word is a spirit [spiritus: 45.5.20], the soul is a spirit; and they possess [habeo: 44.6.25 with indico: 38.3.1] their own mode of speech [alloquor: 32.4.29] and mode of presence [praesento: 6.8.23] in accord with their nature. The speech of the Word is loving kindness [favor with dignatio: 39.10.28], that of the soul, the fervor [fervor: 3.6.19] of devotion [devotio: 42.9.25]. The soul without devotion is a speechless

[elinguo] infant that can never [ullatenus] enjoy such intercourse [sermocinatio] with the Word. But when the Word addresses [moveo: 26.3.17] such a soul desiring [volo: 44.6.25] to speak to it, that soul cannot but hear [sentio: 44.4.25], for "the word of God is living and active, sharper than any two-edged sword, piercing [pertingo: 27.5.28] to the division of soul and spirit." And again when the soul decides to speak [moveo], much less can the Word hide [lateo: 16.11.20] from it, not merely because he is present everywhere but rather because without his inspiration [stimulo: 6.9.9] the soul will lack the devotion that urges [moveo] speech.

Colloquor and intueor: to speak together with respect to Word and soul (anima: feminine noun) as well as to gaze at each other. The former verb is used a second time with intercurro (literally, to run in between or among). / Cogito: to consider or ponder the Verbum and anima as spirit. / Habeo and indico: to have and to point out with regard to alloquor, to speak in the sense of giving an address which differs from colloquor, to speak together. / Favor and dignatio: favor and dignity. / Devotio: allegiance, fealty and without it there can be no sermocinatio (discussion, conversation) with the Word. / Elinguo: to be speechless after the manner of an infant. / Ullatenus: in any respect whatsoever. / Pertingo: to reach or extend. / Moveo: to move or put in motion which is used three times; twice as to speak and once as to urge. / Stimulo: to rouse, set in motion and more intense than the general moveo.

45.8.25. When the Word [Verbum: 45.7.10] therefore tells the soul, "You are beautiful" and calls [appello: 44.5.17] it friend," he infuses into [infundo: 33.6.15] it the power to love [amo: 41.6.8] and to know [praesumo: 37.7.13] it is loved in return. And when the soul addresses [nomino: 32.6.28] him as beloved [dilectus: 45.6.6] and praises his beauty, she is filled with admiration [miro & dignatio: 45.7.10] for his goodness and attributes to [ascribo] him without subterfuge [fictio] or deceit [fraus] the grace [gratia: 44.6.25 with stupeo: 2.3.6] by which she loves and is loved. The Bridegroom's beauty [pulchritudo: 45.3.9] is his love [dilectio: 44.4.25] of the bride, all the greater in that it existed before [praevenio: 31.4.16] hers. Realizing [sentio: 45.7.10], then, that he was her lover [diligens: 39.3.1] before he was her beloved [dilectus], she cries out [clamo: 16.5.17] with strength [amplius: 36.2.7] and ardor [ardens: 36.3.28] that she must love [diligo: 43.1.20] him with her whole [medulla: 31.6.9] heart [cor: 43.5.28] and with words expressing deepest [intimus: 44.4.25] affection [affectio: 45.6.25]. The speech [locutio] of the Word is an infusion [infusio: 42.8.31] of grace [donum: 12.5.23], the soul's [anima: 45.7.10] response [responsio] is wonder [gratia] and thanksgiving [admiratio: 45.3.9]. The more she feels [sentio] surpassed in her loving [diligo] the more she gives in love; and her wonder grows [miro with plus] when he still exceeds [praevenio with agnosco: 27.7.14] her. Hence, not satisfied [contentus: 39.8.1] to tell him once that he is beautiful [pulcher: 45.3.8], she repeats [repeto: 45.3.9] the word to signify [designo: 45.6.6] by that repetition [repetitio] the pre-eminence [eminentia: 19.4.23] of his beauty [decor: 45.6.16].

Two verbs which pertain to addressing: appello and nomino (to call by name and to name). / Miro: to wonder with dignatio (favor, dignity).

Fictio and fraus: feigning or disguising and deceit. / Gratia: grace with the verb stupeo (to be amazed). / Praevenio: the verb venio (to come) with the preposition per (through) prefaced to it used twice, the second instance with the verb agnosco (to recognize). / Sentio: to feel or perceive and used twice: 1) with regard to diligens and dilectus, literally loving and loved and 2) with regard to the bride's loving (the verb diligo). / Amplius: an adverb meaning principally and the adjective ardens (burning). / Infundo: to pour in two verbs: amo and praesumo or to love and to take the first. / Medulla: bone marrow used with respect to the heart. / Affectio: one's disposition in its entirely modified by the adjective intimus (inmost). / Locutio: speaking or discourse by the Word (Verbum) which is a pouring

into (infusio) of grace (donum: gift). / Pulcher and decor: two words pertaining to beauty; first is an adjective and second a noun relative to external comeliness.

45.9.11. How beautiful you are to me, my Lord, even in the very discarding [positio] of your beauty [decor: 45.8.25]! When you divested [exanimo] yourself' of the native [ubi] radiance of the unfailing [indeficiens with exuo: 44.6.25] light, then your kindness [pietas: 44.4.25] was thrown into relief [emico], your love [caritas: 42.8.31] shone out [effulgeo] more brightly, your grace [gratia: 45.8.25] was wider in its sweep [radior]. Star out of Jacob, how brilliant [clarus: 33.9.26] your rising above me! How fair [lucidus] the flower, as you spring from [egredior] the root of Jesse!

Positio: a putting or placing. / Exanimo: literally as to deprive of air. / Ubi: where. / Indeficiens: unfailing and exuo (to take off). / Pietas: dutiful conduct or sense of duty. / Emico: to spring forth which here is similar to effulgeo (to shine forth). / Radior: to gleam, brighten or shine. / Clarus and lucidus: two similar adjectives meaning clear or bright and brilliant.

45.10.23. These are the qualities and others like them that the bride contemplated [adverto: 45.6.25] in her beloved when she said: "Behold, how beautiful [pulcher: 45.8.25] you are, my Love, how beautiful [decorus]." And not these alone but beyond them she must have glimpsed something of the beauty [decor: 45.9.11] of his higher nature [natura: 44.5.17], something that wholly transcends [praetervolo] our vision [intuitus: 40.1.19], that eludes [effugo] our experience [experimentum: 28.8.27]. And therefore repetition is her tribute [designo: 45.8.25] to the loveliness [decor] of the two natures [substantia: 40.1.19]. Hear, then, how she dances [tripudio] at the sight [aspectus: 45.1.24] and words [affatus: 14.6.2] of her Beloved, as her love [amor: 45.6.25] spills over in song [decanto: 36.3.25] to him to celebrate [grator] their betrothal: "Our bed is covered with flowers; the beam of our houses are of cedar, the paneling of cypress."

Adverto: to turn to with respect to two adjectives relative to beauty (pulcher and decorus). / Praetervolo: to fly or sail over with respect to intuitus (view, consideration). This verb is similar to effugo (to flee) with respect to our experimentum or proof, test. / Substantia: substance. / Tripudio: to jump or dance at both aspectus (sight, glance) and affatus (a speaking or address). / Decanto: to keep singing.

Sermon Forty-Six

46.1.8. "Our bed is covered with flowers; the beams of our houses are of cedar, the paneling of cypress.'" She is singing her marriage-song [epithalamium], describing [describo: 32.1.19] in beautiful language [sermo: 42.11.5] the marriage bed and bridal suite. She invites [invito: 29.3.4] the bridegroom to repose: [requies: 35.1.25] for the better thing is to remain at ease [quiesco: 33.6.5] and be with Christ, but necessity drives one forth [exeo: 42.9.25] to help [lucrum: 28.1.4, with ad] those who are to be saved [salvo: 37.1.9]. So now when she feels [puto: 43.3.27] that the opportunity [opportunitas: 40.4.5] presents [inventus: 13.7.25] itself, she announces [nuntio: 24.7.10] that the bridal suite has been furnished [ornatus: 27.5.28], and pointing to [monstro: 16.11.20] the bed with her finger she invites, as I have said, the Beloved to rest [requies] there.

Epithalamium: a Greek term concerning celebration of nuptial rites. / Sermo: word but signifies more something akin to discourse. / Two words related to rest: requies (rest usually after toil; used twice) and quiesco (to lay still). / Lucrum: a noun meaning gain with the preposition ad (toward which) those to be saved. / Inventus: that which has been found or come across.

46.2.17. And indeed in the Church the "bed" where one reposes [quiesco: 46.1.8] is, in my opinion [existimo: 45.6.6], the cloisters and monasteries where one lives undisturbed [quies: 41.5.16] by the cares [cura: 45.2.5] of the world [saeculum: 45.2.5] and the anxieties [sollicitudo: 44.5.17] of life. This bed is seen [demonstro: 38.4.17] to be adorned with flowers when the conduct [conversatio: 37.4.5] and life of the brothers brightly reflect [refulgeo] the examples and rules of the Fathers as if strewn [respergo: 42.6.20] with sweet smelling flowers. By "houses" understand [intelligo: 14.8.12] the ordinary communities [conventus] of Christians.

Quiesco: to lay still and be at peace and the noun quies derived from it. In the monastic context, saeculum (world, age) is considered hostile to such peace. / Cura and sollicitudo: care and disquiet of mind. / Conversatio: familiar intercourse or exchange which reflects (refulgeo) examples and rules of the Fathers. / Refulgeo and refulgeo: two verbs with re- prefaced to them intimating reference to that which is in back or a return. / Conventus: from the verb venio (to come) with the preposition con (cum: with) prefaced to it.

46.2.2. The paneling however, which is firmly attached to the beams, and impressively [insigniter] adds to the beauty of [orno: 41.1.12] the house, seems to me [puto: 46.1.8] to designate [designo: 45.10.23] the courteous [mansuetus: 44.4.17] and disciplined [disciplinatus] behavior [mos: 41.1.22] of a well-trained [bene: 35.8.11 with institutus] clergy who carry out their duties [administratus] correctly [rite]. For how shall the clerical orders stand [sto: 45.2.5] and fulfill their duties unless they are sustained [sustineo: 25.9.24] as by beams, by the beneficence [beneficium: 16.11.20] and munificence [munificentia] of those who govern and protect [protego: 6.3.18] by their power [potentia: 39.6.24]?

Insigniter: an adverb also meaning remarkably or notably with respect to orno (to equip, furnish). / Mansuetus: also as tamed or cultivated with disciplinatus modifying mos (custom, way of behavior). / Two adverbs relative to how the clergy should function: bene and rite (well and fittingly).

Beneficium and munificentia: favor and generosity. / Protego: to make a cover.

46.3.8. Since the beams are described [describo: 46.1.8] as cedar and the paneling as cypress, these timbers must [sine with dubium: 31.6.9] possess natural properties [species: 45.6.6] that liken [congruo: 34.3.16] them to the aforesaid orders. The cedar, an incorruptible [imputribilis] and fragrant [odoiferus] wood of great height, sufficiently indicates [indico: 45.7.10] the qualities of the men who ought [oportet: 36.3.18] to be selected [assumo: 28.12.22] for the role of beams. Hence it is necessary that those who are appointed [ordino: 18.5.7] over others should be strong [validus: 35.1.25] and reliable [constans: 38.4.17], tenacious [longanimis] in hope [spes: 37.2.17], their minds [mens: 45.6.16] directed to [extollo: 43.2.9 & verticus or verto: 44.5.17] supernatural [supernus: 41.3.7] truths, radiating [spargo: 42.9.25] everywhere the good odor of their faith and conduct [conversatio: 46.2.17].

Two similar verbs: (describo and indico): literally, to copy off or transcribe and to point out or declare. / Sine with dubium: without a doubt. / Species: sight, appearance which effects congruo (to coincide) with regard to the comparison between beams and those in various religious orders or states. / Imputribilis: not likely to decay which is associated with being fragrant (odoferus). / Oportet: it behooves or it becomes. / Assumo: to take up, receive.

Ordino: to set in order, arrange. / Three verbs descriptive of those chosen as beams or supports relative to hope within the Church: validus, constans and longanimis (strong, constant and long-suffering or patient. / Two words used to describe the way toward truths which are supernus (that which is above): extollo and vertus (to lift up and that which has been turned. / Spargo: to strew or cast before. / Conversatio: familiar intercourse or conversation as well as frequent abode in a place.

46.4.26. It is worth noting [noto: 20.6.13] how beautifully [pulchre: 33.1.7] every state [status: 31.1.8] of the Church is comprehended [comprehendo: 32.1.19] in one brief expression [versiculus]: the authority [auctoritas: 45.6.6] of prelates, the good repute [decus] of the clergy, the dutifulness [disciplina: 42.4.9] of the people, the peacefulness [quies: 46.2.17] of the monks. As she reflects [consideratio: 44.4.17] on these, holy Mother Church rejoices [laeto: 24.2.18] when everything is right [recte: 42.8.31]; and then she presents [offero: 41.3.7] them to the beloved [dilectus: 45.8.25] to contemplate [intueor: 45.7.10] since she refers [refero: 32.6.9] everything to his goodness [bonitas: 42.10.24] as the author [auctor: 13.7.25] of all things, attributing [tribuo: 32.6.9] nothing of them all to herself. The fact that she says "our" and "ours" is not a sign [signum: 39.1.1] of usurpation [usurpatio] but of love [dilectio: 45.8.25]: for with the confidence [fiducia: 45.6.6] of superabundant [nimius: 41.3.21] charity [caritas: 45.9.11] she considers [aestimo: 44.4.25] nothing belonging to the one she loves [diligo: 45.8.25] so much [valde: 35.1.25] to be alien [alienus] to her.

Noto: literally to designate with a mark and to do so in a manner which is pulchre (beautifully). / Status: position or station which is comprehended within a versiculus or little line. That consists of four parts: auctoritas or authority (prelates), decus or grace, honor (clergy), disciplina or discipline (lay persons) and quies or quiet (monks). / Consideratio: consideration of these four divisions by the Church. / Intueor: to gaze at. / Bonitas and auctor (goodness and author) are both considered the same or equivalent. / Signum: a sign in the sense of a token or proof. / Nimius: beyond measure with reference to charity. / Aestimo: to estimate. / Valde: an adverb meaning very much or intensely.

46.5.12. For the rest, when you hear or read these words [vox: 31.4.16] of the Holy Spirit, do you think you can apply to [applico: 43.3.27 with valeo] yourself some of what is said? Can you recognize [recognosco: 7.1.11] in yourself any share in the happiness [felicitas: 31.1.8] of the bride that is celebrated [cano] by the Holy Spirit himself in this song of love? Otherwise you also may be told that you hear his voice but know [scio: 44.4.17] not whence he comes or whither he goes.

Vox: voice with respect to the Spirit. / Applico and valeo: to apply and to be vigorous. / Felicitas: the bride's happiness which is sung (cano) by the Holy Spirit.

46.6.24. Do you not see [video: 45.6.16] how the Prince of the Apostles and the Teacher of the Nations agree with [concordo] each other and speak with the same mind [mens: 46.3.8] about the peace [pax: 19.3.16] and tranquillity [tranquillitas: 19.3.16] of soul [animus: 44.5.17] which the man who prays [oro: 32.6.9] should possess [habeo: 45.7.10 & debeo: 26.6.6]? Continue [pergo], then, all day to raise [expando: to spread out] your hands to God, you who all day disturb [molesto: 32.2.17] your brothers, undermine [impugno: 29.6.1] concord [unanimitas: 26.9.5] and stand apart [separo: 40.4.5] from unity [unitas: 8.2.15].

Concordo: literally, to be heart-with (con or cum prefaced to cor). / Pax and tranquillitas: the general term for peace with the noun meaning stillness or quietness. / Habeo and debeo: to have and to owe. / Perago: literally to lead or drive (ago) prefaced by the preposition per (through) followed by expando (to spread out, ex-) one's hands. / Molesto and impugno: to trouble or annoy and to fight-in (pugno with im or in prefaced to it). / Unanimitas: of one mind or spirit (anima/animus).

46.7.3. Hasten [festino: 36.2.7] to eliminate [elimino] from the heart's [cor: 45.8.25] dwelling-place [habitaculum] whatever is known [cognosco: 45.3.28] to be entirely hostile [adversor] either to the peace [pax: 46.6.24] of the brothers or to obedience [obedientia: 28.7.26] of the seniors. Then surround [circumdo] yourself with the flowers of good works [opera: 40.1.19] of all kinds and praiseworthy [laudabilis: 19.3.8] desire [studium: 36.3.18], with the perfumes of the virtues [virtus: 43.1.5], that is, of

whatever is lovely [amabilis: 42.9.25], whatever is of good repute [fama: 33.12.6], whatever is strong [verus 41.1.22 & iustus: 42.4.9] and to the praise [laus: 45.5.20] of discipline [disciplina: 46.4.26].

Habitaculum: a dwelling place here associated with one' heart (cor). / Adversor: to stand up against. / Studium: any sort of application or endeavor which here is similar to virtus (virtue, strength). / Verus and iustus: true and just.

46.8.13. A spiritual [spiritualis: 45.5.20] house is what each one should recognize [agnosco: 45.8.25] himself to be provided he walks [ambulo: 41.2.18] in the Spirit and not in the flesh. The temple of God is sacred," says the Apostle, "and you are that temple." Therefore, Brothers, take care of [curo: 42.3.24] this spiritual building that you are" lest perhaps when it begins to rise [proficio: 45.5.20] upward it should totter [vacillo] and fall [corruo] because it was not supported [subnixus: 36.2.7] and fastened together [colligatus] with strong beams. Take care to supply [do: 34.5.11] it with girders that are incorruptible [imputribilis: 46.3.8] and immovable [immobilis: 23.12.16] with the fear [timor: 45.6.25] of the Lord which remains [permaneo: 31.1.8] forever; with patience [patientia: 39.6.24] of which it is written that "the patience of the poor shall not perish forever;" with forbearance [longanimitas: 9.5.13] also that endures [persevero: 42.11.5] inflexibly [inflexibils] no matter what the weight of the building and reaches out [protendo] to the endless [infinitus] ages of the life of the blessed.

Agnosco: to recognize with regard to one being a spiritual house which involves walking (ambulo) in the Spirit. / Proficio: to advance or progress in an upward direction and neither totter nor fall (vacillo: to sway back and forth corruo: to sink to the ground). / Subnixus and colligatus: propped up and bound together. / Do: the common verb to give. / Fear of the Lord remains-through (maneo with per prefaced to it) and is associated with girders as imputribilis and immobilis (not liable to decay and immovable). / Persevero: compare this verb servo (to serve) also prefaced by the preposition per (through). / Protendo: to stretch forth.

46.8.24. Study [studeo: 27.11.7], then, how to cover [substerno] these girders and bind [alligo: them with woods that are also precious [pretiosus: 10.7.9] and beautiful [pulcher: 45.10.23], provided they are available to form a paneling for the embellishment [decor: 45.10.23] of the house. Such are words [sermo: 46.1.8] of wisdom [sapientia: 44.5.17] or knowledge [scientia: 43.4.8]," prophecy, the gift of healing, the interpretation [interpretatio: 44.1.5] of words. These are more fittingly [sane: 39.7.14 & aptus] regarded [nosco: 38.5.21] as ornaments than as necessary for salvation [salus: 43.4.8]. Concerning them I have no command [praeceptum], but I give my opinion [consilium: 42.4.9]: because it is evident that timbers of this kind must be arduously [laboriose] sought for [constat with quaero: 36.1.16], are discovered [invenio: 42.7.25] with difficulty [difficile: 29.5.22] and wrought into shape [elaboro] with risk [periculose]–for in these times especially they are found to be rare products on our earth–I advise [consulo: 20.3.24] and admonish [moneo: 32.10.16] that they be not too eagerly sought for [requiro: 43.4.21].

Studeo: to give attention, be zealous with respect to substerno (literally, to scatter under) the girders as well as alligo (to bind). / Pretiosus and pulcher (precious and beautiful): two adjectives applicable to wood which forms decor external beauty. / Sermo: discourse as opposed to the utterance of a given word. / Nosco: to get knowledge, to discern in a manner which is sane and aptus (sensibly or reasonably and fitted). / Consilium: also as advice. / Constat and quaero: it must be agreed with to seek in a manner which is laboriose or full of labor. / Elaboro: to exert oneself in a manner which is full of danger (periculose). / Requiro: to seek again, search for which is qualified by two verbs: consolo and moneo (to advise and to admonish).

46.9.16. As for you, dearly beloved, although you may not have those rarer timbers, nevertheless if you have these less splendid ones, be confident [confido]. 43.1.5]. Approach [accedo: 44.8.1] with full trust [fiducia: 46.4.26] to that chief [summus: 6.1.11] stone, the corner-stone, chosen [electus: 29.8.14], precious [pretiosus: 46.8.24]. Build yourselves up [superaedifico] as living stones on the foundation of the apostles and prophets. Be, in fact, houses in which to offer spiritual sacrifices pleasing [acceptabilis] to God, through Jesus Christ, the Church's Bridegroom, our Lord, who is blessed forever. Amen.

Summus: uppermost or highest. / Superaedifico: to build upon or over (super-).

Sermon Forty-Seven

47.1.16. So much for the literal meaning [littera: 33.10 with secundum]; let us now with the help [adiuvo: 20.9.1] of him of whom we speak examine [scrutor: 38.5.26] the spiritual [spiritualis: 46.8.13] meaning [intellectus: 44.1.5] that it conceals [tego]. To begin, I now take note of the three places [status: 46.4.26] in which a flower is found: in the field, in the garden, in the room, that we may afterwards more easily ascertain [comperio] why he especially [potissimus] chooses [eligo: 42.2.4] to be called [appello: 45.8.25] the flower of the field. A flower grows both in field and garden, but in a room never. It brightens [luceo: 27.1.8] and perfumes it, not by standing upright as in the garden or field but by lying prone because it is brought from without [infero: 27.7.14], not sprung from within [innatus: 41.1.12]. So it is they must be frequently [frequenter: 32.4.16] renewed [reparo: 28.5.18], fresher blooms must always be added [appono: 33.3.10] because they soon lose [retineo: 45.3.9 with minime: 44.6.25] their scent and beauty [decor: 46.8.24]. And if, as I have stated in another sermon [sermo: 46.8.24], the bed bedecked with flowers is the conscience [conscientia: 40.3.10] laden with good works [opera: 46.7.3], you must certainly see that it is by no means enough [sufficio: 41.1.12] to do [operor: 36.2.7] a good deed once or twice if the likeness [similitudo: 45.6.6] is to be preserved [servo: 46.8.13]; you must unceasingly [incessanter: 17.2.3] add new ones to the former so that sowing bountifully [benedictio: 28.2.12] you may reap bountifully.

Secundum: according to the littera or letter. / Adiuvo: the preposition ad prefaced to iuvo suggests help toward-which. / Scrutor: to search carefully the spiritual meaning (intellectus: intelligence) because it is covered over (tego). / Status: station, carriage or position. / Comperio: to obtain knowledge with regard to the Bridegroom being called flower of the field as opposed to inside as in a room. / Infero: to bring in (from the field into the room) as opposed to being from within (innatus: innate or natural). / Reparo: to acquire anew. / Retineo: to retain with the adverb minime (in the least possible way). / Conscientia: literally, a knowing (scio) with (con-). / The verbal root and noun being used, operor and opera. / Benedictio: a blessing.

47.3.8. In the garden however it is not so; nor is it in the field, for of themselves they constantly [assidue: 32.2.6] nourish [subminstro] the blooms they produce [productus] which, in consequence, retain [perservo] their native [ingenitus: 44.6.25] beauty [decor: 47.1.16]. Yet there is this difference [differo: 28.9.20], that the garden flourishes [floreo] because it is cultivated [excolo: 25.7.7] by the hand and skill [ars: 36.1.16] of men, but the field produces flowers naturally [naturaliter] of itself without the aid [diligentia: 30.8.8] of human labor. Do you think you now perceive [puto: 46.2.2] who that field is: it is not furrowed by the plow, nor broken with the hoe, nor fertilized with dung, nor sown by the hand of man, but nevertheless made honorable [honesto] by that noble [nobilis: 21.6.23] flower on which the Spirit of the Lord has clearly rested [requiesco: 14.6.19]?

Assidue: adverb suggests attending to or in a busy fashion. /Subministro: literally to serve (ministro) under (sub-). / Perservo: literally as to serve-through (per-) and applies to preserve a beauty

(decor, often external beauty) which is ingenitus or innate. / Ars and diligentia: art and diligence, the latter being done naturally by the field to produce flowers. / Honesto: to clothe or adorn with honor. / Requiesco: literally, to rest again (re-).

47.3.20. He who is the flower in perpetual bloom could not therefore proclaim himself a flower of the room nor yet of the garden lest he seem begotten by human means [opera: 47.1.16]. But he who was born without human effort [industria: 20.4.27] said in a way both beautiful [pulchre: 46.4.26] and becoming [convenientissime: conveniens, appropriate]: "I am the flower of the field." And once born he was never thereafter subjected to [dominatus] corruption [corruptio] that the word might be fulfilled which says: "You will not allow your holy one to see corruption."

Opera: exertion or work which here is human and contrasts with an industria or assiduous application which is divine. / Pulchre and convenientissime: adverbs, beautifully and most conveniently. / Corruptio: corruption or spoiling as well as bribery.

47.4.25. But listen, if you please, to another explanation [ratio: 41.1.22] of this problem, in my opinion [arbitror: 43.5.28], not to be slighted [sperno: 14.2.22]. It is not without reason [causa: 43.1.5] that the spirit is called manifold by the Wise Man [sapiens: 31.2.8], if only because it usually contains [consueo: 33.7.20] different meanings [intellectus: 47.1.16] under the text's one shell. Therefore, in accord with the aforesaid distinction [partitio] concerning the flower's situation [status: 47.1.16], the flower is virginity, it is martyrdom, it is good work [actio: 24.8.3]: in the garden, virginity; in the field, martyrdom; in the room, good work [opus: 44.6.25]. And how suitable [bene: 46.2.2] the garden is for virginity that has modesty [verecundia: 42.1.12] for a companion [familiaris: 45.1.24], that shuns [fugo: 31.9.23] publicity [publicus], is happy [gaudeo: 37.3.21] in retirement [latibulum: hiding place, den], patient [patiens: 34.3.16] under discipline [disciplina: 46.7.3]. The flower is enclosed [claudo: 28.7.26] in the garden, exposed [expono: 30.4.16] in the field, strewn about [spargo: 46.3.8] in the room.

Ratio: reason or purpose. / Arbitror: to observe or make a judgment. / Sapiens: wise, sensible. / Consueo: to be accustomed with regard to intellectus here as meaning. / Partitio: division, distribution with regard to the status or position or state of a flower. / Actio and opus, two nouns relation to work. The former pertains to performance or duty and the latter to the doing of work or workmanship. / Fugo: to flee outright. / Verecundia: modesty which implies shyness and is opposite to that which is publicus or public yet similar to latibulum (hiding place or den).

47.4.8. Suitable [bene: 47.4.25], too, is the room for good works [actio: 47.4.25] that foster a safe [tutus: 37.6.26] and quiet [quietus: 33.2.28] conscience [conscientia: 47.1.16]. After a good work [opus: 47.4.25] one rests [dormio] more securely [securus: 44.8.1] in contemplation [contemplatio: 41.5.16], and the more a man is conscious [conscius: 31.5.20] that he has not failed in works [opera: 47.3.20] of charity [caritas: 46.4.26] through love [amor: 45.10.23] of his own ease [quies: 46.4.26], the more faithfully [fiducialus] will he contemplate [intueor: 46.4.26] things sublime [sublimus: 45.6.16] and make bold [aggredior: 33.11.21] to study [vestigo] them.

Actio and opus, two nouns noted in 47.4.25. The former applies to conscience and to the latter to contemplation. Also note opera which connotes labor. / Dormio: to rest but also to fall asleep. / Caritas and amor: charity and love. / Intueor: to look upon or give attention which is followed by aggredior (to approach) and vestigo (to track or follow) that which is sublime.

47.5.22. Hence he eagerly [libens: 45.6.25] proclaims [proficio: 46.8.13] himself to be that for which he especially wishes to have a following, and that is what I have said elsewhere: she always longs for

[appeto: 44.4.25] quietness [quies: 47.4.8] and he arouses [incito] her to labor [labor: 41.5.16], impressing [denuntio] on her that through many tribulations [tribulatio: 43.1.5] we must [oportet: 46.3.8] enter the kingdom of heaven.

Libens: willingly with regard to proficio or advancement. / Appeto: to seek or hanker which is more forceful than proficio. / Incito: to hasten forward. / Denuntio: to announce as well as to order.

47.6.6. "I am the flower of the field." In fact, the words [sermo: 47.1.16] may be understood [intelligo: 46.2.17] in either of these two senses: the form [forma: 44.7.15] of combat or the glory [gloria: 43.1.20] of the victor. To me, Lord Jesus, you are both, both the mirror of endurance [patiendi] and the reward [pretium: 42.8.15] of the sufferer [patientis]. Both are a strong challenge [fortiter: 30.4.16 with provoco: 33.2.28], a vehement incitement [vehementer: 32.2.6 with accendo: 22.9.9]. By the example of your virtue [virtus: 46.7.3] you train [doceo: 41.6.1] my hands for war; by your regal [maiestas: 43.1.5] presence [praesentia: 41.5.16] you crown my head in victory. Whether I see [specto: 19.2.23] you doing battle or whether I look to [exspecto: 32.10.6] you not only as the crowner but the crown as well, in both you attract [allicio: 20.2.3] me wonderfully [mirabiliter: 23.11.26] to yourself. Each is a powerful [violentus: 33.15.3] cord to draw [traho: 42.9.24] me on.

Sermo: word as well as discourse which assumes two modes: forma and gloria, form and glory. / Patiendi and patientis: from the root patior (to endure, suffer). / Provoco: to call forth or out with the adverb fortiter (powerfully, vigorously). / Accendo: to rouse with the adverb vehementer (vehemently). / Specto: to look in the sense of behold as a spectator. Compare with exspecto used here, to await. / Allicio: to win over in a way which is mirabiliter (marvelously).

47.7.27. The just man therefore is humble [humilis: 42.10.24], the just man is a valley. And if we shall have been found [invenio: 46.8.24] to be humble, we too shall blossom as the lily and bloom for ever [in aeternum] before the Lord. Will he not truly [vere] and in a special way [maxime: 7.7.4] reveal [comprobo: to approve, sanction] himself as a lily of the valley when "he will transfigure [reformo: 21.6.23] these wretched bodies of ours into copies [configuratus] of his glorious [claritas: 38.5.14] body?" He does not say "our body" but "our wretched [humilitas: 45.3.28] bodies" to indicate that the humble alone would be enlightened [illustro: 8.5.20] by the marvelous [mirus: 45.1.24] and eternal [sempiternus: 8.6.3] brightness [candor:28.1.4] of this lily.

Invenio: to discover being humble and bloom in aeternum (without beginning or end). / Comprobo: to approve or sanction (probo: to offer a proof prefaced with pro or before, in accord with) both vere and maxime, truly and to the highest degree. / Reformo: to reform our bodies by making them configured or figured-with (con-figuratus) to Christ's brightness (claritas). / Humilitas: noun for humility. / Candor: similar to claritas; dazzling whiteness which is both mirus and sempiternus (marvelous and continual, imperishable).

47.8.8. By our Rule [regula: 32.7.19] we must put nothing before [praepono] the work [opera: 47.4.8] of God. This is the title by which our Father Benedict chose to name [appello: 47.1.16] the solemn praises that are daily offered [persolvo] to God in the oratory so that he might more clearly reveal how attentive [intentus: 19.3.16] he wanted us to be at that work. So, dearest brothers, I exhort [moneo: 46.8.24] you to participate [intereo] always in the divine praises correctly [pure] and vigorously [strenue]: vigorously that you may stand before God with as much zest [alacriter] as reverence [reverenter], not sluggish [piger: 25.9.24], not drowsy, not yawning, not sparing your voices, not leaving words half-said or skipping them, not wheezing through the nose with an effeminate stammering, in a weak and broken tone, but pronouncing [depromo] the words [vox: 46.5.12] of the Holy Spirit with becoming [dignus:

42.7.25] manliness [virilis: 44.5.15] and resonance [sonitus] and affection [affectus: 45.1.24] and correctly [pure with verus: 46.7.3], that while you chant you ponder on [cogito: 45.7.10] nothing but what you chant. Nor do I mean that only vain [vanus: 13.6.5] and useless [otiosus] thoughts [cogitatio: 37.7.4] are to be avoided [vito]; but, for at least that time and in that place, those also must be avoided with which office-holders must be inevitably and frequently preoccupied [compello with admitto: 45.3.9] for the community's needs [necessitas: 42.7.15 and necessarius: 44.3.27]. Nor would I even recommend [consulo: 46.8.24] that you dwell on [recipio: 44.6.25] those you have just freshly acquired as you sat in the cloisters reading books or such as you are now gathering [reporto] from the Holy Spirit during my discussions in this lecture-hall. They are wholesome [salubrius: 20.8.10], but it is not wholesome for you to ponder [revolvo: 43.2.9] them in the midst of the psalms. For if at that time you neglect [negleo: 10.5.29] what you owe [debeo: 46.6.24], the Holy Spirit is not pleased to accept [recipio] anything offered that is not what you owe [offero: 46.4.26].

Regula: reference is to the Rule of St. Benedict. / Opera: work or exertion in reference to the Opus Dei or Work of God (Divine Office) of the Church. / Persolvo: literally, to unravel, explain with reference prayer in church. / Intentus: connotes waiting for something with regard to opera or Divine Office. / Moneo: connotes the giving of a warning with regard to intereo (to go among) divine praises modified by two adverbs, pure and strene (purely and promptly with effort). / Piger: slow. / Depromo: to draw out or to fetch with reference to vox (voice) of the Spirit. / Two nouns: affectus and sonitus: one's entire disposition and sound modified by two adjectives, dignus, virilis (with dignity and manly). / Cogito: to consider thoroughly, to ponder with regard to chanting. / Cogitatio: from cogito, reflection or deliberation modified by two adjectives, vanus and otiosus (vain and idle or useless). / Vito: to shun, escape. / Compello and admitto: to address and to admit, give access. / Consulo: to give advice with regard to recipio (to regain, recover) with regard to reading in the cloisters. / Reporto: literally, to bring back or away in reference to the Spirit. / Revolvo: literally, to roll back, signifying an intense form of pondering what one has read which is at odds during the singing of psalms during the Office.

Sermon Forty-Eight

48.1.5. Maidens who are vexing [pugno: 46.6.24] are not good. Consider [attendo: 45.6.6] the evil [pessimus: 44.6.25] produce of this curse-laden [maledictus] earth of ours. "When you till it," he said, "it will grow thorns and thistles for you." Therefore while the soul [anima: 45.8.25] is in the flesh it dwells [verso: 43.2.9] among thorns and suffers [patior: 47.6.6] of necessity the disquietude [inquietudo: 35.1.25] of temptations [tentatio: 44.1.5], the pangs of tribulation [tribulatio: 47.5.25]. And if, according to the Bridegroom"s word [verbum: 43.5.28], she is a lily, let her consider [video: 46.6.24] how vigilant [vigil: 32.6.28] and careful [sollicitus: 39.4.18] she should be in guarding [custodium: 39.4.18 with super] herself, hedged all around with thorns whose sharp points threaten [aculeus] her on every side.

Pugno: to fight which is even more unbecoming for maidens. / Attendo: to pay close attention to that which is pessimus, superlative of malus (bad, wicked). The earth is malus-dictus as well. / Anima: feminine noun for soul compared with the masculine animus. / Verso: to turn which is even more painful when among thorns. / Verbum: word of the Bridegroom which intimates him as Verbum, the Word (of God). / The verb video (to see) is not unlike the adjective vigil (vigilant), an intensification of the custodium or guarding over or above (super). / Aculeus: a sting.

48.1.20. Well pierced [confixus: 29.8.14 with bene: 47.4.8] is the one who is thereby converted [converto: 32.2.8]. You are well wounded [pungo: 23.16.16 with bene] if you repent [compungo: 20.6.13]. Many, when they feel [sentio: 45.8.25] the pain [poena: 26.10.1], correct [corrigo: 42.3.24] the fault [culpa

23.16.16]. Such a one can say, "I am turned [converto] in my anguish [aerumna] while the thorn is fastened." The thorn is the fault, the thorn is the pain, the thorn is the false brother, the thorn is the bad neighbor.

Confixus: from configo (to join, fasten together) with the adverb bene (well) as modifying the person who has made a conversion (converto). This verb is used a second time in conjunction with the bride's aerummna (toil, hardship). / Compungo: to prick severely. / Sentio: to feel or perceive with regard to poena (also as punishment, penalty). / Culpa: also as error, failure.

48.2.1. The world [mundus: 21.6.17] is full of thorns. They are in the earth, in the air, in your flesh. To live among [verso: 48.1.5 with in] them and not be harmed [laedo] 29.4.14 with minime] is the fruit of God"s power [potentia: 46.2.2], not of your virtue [virtus: 47.6.6]. But he said: "Have confidence [confido: 46.9.16], for I have overcome [vinco: 21.1.7] the world."

Mundus: also can refer to mankind, the inhabited world. / Verso: to turn, here used with the preposition in, to turn–in. / Minime: an adverb meaning to the smallest degree modifying laedo (to harm). / Two nouns related to power, potentia and virtus. The former pertains to might or force and the latter to courage, excellence. / Confido leads to vinco or from confidence to victory.

48.2.10. It is no [profecto 45.6.25] small proof [titulus] of virtue [virtus: 48.2.1] to live a good life among the wicked [pravus: 36.4.11], to retain [retineo: 47.1.16] the glow [candor: 47.7.27] of innocence [innocentia: 45.2.17] and gentleness [lenitas] of manners [mos: 46.2.2] among the malicious [maligno]; above all to show [exhibeo: 44.4.17] that you are peaceful with those who hate peace and a friend [amicus: 45.1.24] to your very enemies [inimicus: 26.11.9].

Profecto: an adverb meaning actually, indeed. / Titulus: a super-inscription, label with regard to virtus (alternately as strength). / Pravus: crooked, distorted. / Candor: brightness with regard to innocence and gentleness which both pertain to mos (one's habit or entire way of comportment). / Exhibeo: to hold forth as being peaceful.

48.3.21. "As an apple-tree among the trees of the wood, so is my beloved among the sons." The bride returns [reddo: 39.7.14]: the compliment of praise [praeconium] addressed [commendo: 26.14.5] to her by the Bridegroom; to be praised by him is to be made worthy of praise, and to praise him is to understand [intelligo: 47.6.6]: and wonder [admiro: 45.3.9] at his excellence [gloria: 47.6.6 and eminentia: 45.8.25].

Reddo: also as to restore. / Preaconium: originally the office of a public crier. / Commendo: to commit, entrust. / Gloria and eminentia: glory and eminence.

48.4.10. Majesty [maiestas: 47.6.6], therefore, is not being exalted [attollo: 38.5.21] here but humility [humilitas: 47.7.27]worthily [digne: 27.1.8] and reasonably [rationabiliter] commended [commendo: 48.3.21] because the weakness [infirmus: 28.13.22] and foolishness [stultus: 39.7.14] of God is preferred [antefero] to the strength [fortitudo: 22.11.12] and wisdom [sapientia: 46.8.24] of men. These are the fruitless woodland trees, for according to the prophet: "they have all gone astray [declino: 23.16.16], they are all alike corrupt [inutilis: 33.10.14]; there is none that does good, no, not one."

Attollo: to lift up, that is, humility which is commended, a verb modified by two adverbs, digne and rationabiliter (worthily and reasonably). / The two adjectives infirmus and stultus (sick, weak and foolish, dull) contrast with the two nouns fortitudo and sapientia, fortitude and wisdom. / Declino: to bend aside, turn away. / Inutilis: useless, of no value.

48.4.21. Since therefore his littleness [imminuo] gives sweeter [dulcis: 45.1.24] relish [sapio: 43.2.9] to the bride, she more willingly [libens: 47.5.22] extols [attollo: 48.4.10] his grace [gratia: 45.9.11], proclaims [praefero: 37.7.4] his mercy [misericordia: 42.4.9], is lost in wonder [stupeo: 45.8.25] at his kindness [dignatio: 45.8.25]. She has been happy [libo] to contemplate admiror: 35.3.17] him as a man among men, not as God among the angels: just as an apple tree is superior [excello: 7.2.17] among the trees of the wood and not obviously [plane: 45.6.16] among the plants of the garden. Nor does she consider [puto: 47.3.8] that his praises are diminished [minuo: 28.9.6] when his loving [pietas: 45.9.11] goodness [bonitas: 46.4.26] is lauded [exalto: 34.4.4] in terms of [consideratio: 46.4.26] his frailty [infirmitas: 45.6.6]. And if, from one viewpoint [iuxta aliquid], she moderates [tempero: 44.1.17] her praise, from another [iuxta aliquid] she praises all the more, dilating [prosequor] less on the glory [gloria: 48.3.21] of his excellence [dignitas: 45.1.24] in order that the grace of his kindness may stand revealed [emineo: 27.8.21].

Imminuo: to lessen, diminish and similar to minuo (to diminish) used in this section. / Dulcis: sweet which modifies the verb sapio (to taste, smack of). / Praefero: to carry before, hold forth divine misericordia, pity emanating from the heart (-cor). / Stupeo: to be amazed at the Bridegroom's dignatio or favor, dignity. / Admiror: to admire. / Pietas: devotion to God, one's family and nation. / Consideratio: consideration of infirmitas or infirmity.

Iuxta aliquid: literally as close by something. / Perosequor: to follow or accompany. / Emineo: to project, reach out.

48.6.23. Consequently she longed [desidero: 40.5.16] most specifically [potissimus] for the shadow of Christ because he alone would not only refresh [refrigero: 31.9.23] her from the fever-heat [aestus] of vices [vitium: 39.8.1], but would fill [repleo: 43.4.21] her too with delight [delectatio: 41.2.28] in the virtues [virtus: 48.2.21]. "In his longed-for shadow I am seated." His shadow [umbra] is his flesh [caro: 6.5.21]; his shadow is faith. The flesh of her own Son overshadowed Mary; faith in the Lord overshadows [obumbro] me. And yet why should his flesh not overshadow me too as I eat him in the sacrament [mysterium: 35.3.17]?

Desidero: to desire in a manner which is potissimus or best of all, superlative for potis. / Refrigero: to cool off, to chill aestus (heat, rage of fire) which pertains to vices (vitium). / Repleo: to fill again with respect to delectatio (delight) in the virtues. / Umbra/caro: shadow/flesh which here are the same. / Mysterium: divine mystery and originally as secret rites.

48.6.6. David was a righteous man [iustus: 46.7.3] and lived by [ex] faith, for he said to God: "Give me understanding [intellectus: 47.4.25] and I shall live," knowing [scio: 47.1.16] that understanding would follow on [succedo: 12.5.9] faith, that the light of life would be revealed [revelo: 33.11.2] to the understanding and life to light. The first thing is to come to the shadow [umbra: 48.6.23] and then to pass on to [pertranseo: 29.8.14] that of which it is the shadow, because he says: "Unless you believe you will not understand [intellego: 30.1.8]."

Ex: from with regard to faith, from faith. / Scio: to know after which comes (succedo) faith and revelation (revelo, the verb). / David passes through (per-transeo) the shadow to the reality.

48.7.11. You see [video: 48.1.5] that faith is both life and the shadow [umbra: 48.6.6] of life. On the other hand, a life spent amid [regio: 42.6.20 with e or ex] pleasures [deliciae: 32.9.12], since it is not by faith, is both death and the shadow of death. "A widow given over to self-indulgence [viduus with delicae]", says the apostle, "is dead even while she lives." "`To set the mind on the flesh is death." It is also the shadow of death, of that death which torments [crucio] into eternity [in aeternum: 47.7.27].

With regard to faith, it is both life and its shadow or (divine) reality and the image of reality. / Regio: a region or area used with regard to being from (e or ex) pleasures. Crucio: to tear apart which lasts in eternity.

48.7.15. We too once sat in darkness and the shadow [umbra: 48.7.11] of death following [converso: 20.6.11] the way of the flesh [carnaliter: 30.9.5] and not living by [ex] faith, already indeed dead to righteousness [iustitia: 43.4.8] and on the point of being swallowed up [absorbeo] by the second death. For as close [prope] as the shadow is to the body of which it is the shadow, so close, for sure, did our life come near [appropinquo: 33.5.25] hell [infernus: 35.7.5]. Then, "if the Lord had not been my help, my soul [anima: 48.1.5] would soon [paulo] have dwelt [habito: 33.4.26] in hell." Now however we have passed from [transeo: 26.4.26] the shadow of death to the shadow of life or rather we have passed from [transfero: 10.2.18] death to life and live in the shadow of Christ, provided we are alive and not dead. Nor do I imagine [reor] that everyone who is in his shadow lives in it, because obviously [plane: 48.4.21] not everyone who has the faith lives by faith.

Converso: to keep company with in a manner which is carnaliter (fleshly) and not living from (ex) faith. / Absorbeo: to swallow down, devour.

Appropinquo: to draw near which in this context is similar to the adverb prope (close by). The adverb refers to the shadow's closeness to the body and the verb as our life close to infernus, that which is lower or under. / Habito: implies an abiding or continual residing. / Two verbs with the preposition trans (across) prefaced to them): transeo and transfero (to go across and to bring across). / Reor; to reckon, calculate.

48.7.2. Be careful, [video: 48.7.11] therefore, that you live in his shadow as the prophet did, so that one day you may reign [regno: 21.2.6] in his light. For he not only possesses [habeo: 46.2.26] a shadow, he also has [habeo] light. Through his flesh he is the shadow of faith, through his spirit [spiritus: 45.7.10] he is the light of the mind [intelligentia: 45.5.20]. He is flesh and he is spirit. He is flesh to those who remain in the flesh, but "a spirit before our face," that is, in the future, provided we forget [obliviscor: 43.3.27] what lies behind and strain forward [extendo: 31.1.8] to what lies ahead.

Video: to be careful in the sense to watch closely which results in reigning (regno) in God's light. / Habeo: to have with respect to shadow and light. / Obliviscor: to forget in the sense of passing into oblivion which contrasts with extendo (to reach forward).

48.7.10. We, however, who have not yet merited [mereo] to be rapt [raptus: 33.6.5] into paradise, into the third heaven, let us meanwhile be fed [pasco: 43.4.21] with the flesh of Christ, let us honor [veneror] his mysteries [mysterium: 48.6.23], follow his footsteps, preserve [servo: 47.1.16] the faith, and we will certainly [profecto: 48.2.10] be living in his shadow.

Raptus: suggests a violent catching or snatching. / Pasco: to supply with food. / Veneror: to reverence, adore mysterium or most likely here, the Eucharist. / Servo: to serve, be in the service of. / Profecto: actually, indeed to emphasize living in the divine shadow.

48.8.14. "In his longed-for [desidero: 48.6.3] shadow I am seated." Perhaps she is priding herself on having had a happier [felix: 29.8.22] experience [expertus: 42.7.25] in that, unlike the prophet, she says she does not live but is seated, in his shadow [umbra: 48.7.15]. To be seated is to be at ease [quiesco: 46.2.17]. It is a greater thing to be at ease in the shadow than to live there just as to live is greater than merely to be there. The prophet therefore takes [assumo: 46.3.8] what is common to many and says: "in his shadow we live;" the bride however, enjoying a privilege [praerogativa: 35.8.11], boasts [glorior:

34.4.23] that she alone is seated beneath it. Not as he said in the plural, "we live" did she say, "we are seated," but in the singular "I am seated," that you may recognize [agnosco: 46.8.13] the privilege.

Felix: also as fruitful, productive with regard to expertus (that which is tried or proved). / Quiesco: to be quiet with regard to one's thoughts and emotions. / Assumo: also as to accept. / Praerogativa: prerogative which results in glorying (glorior). / Agnosco: to know in the sense of identifying.

48.8.21. Where we toil as we live, we who, aware of [conscius: 47.4.8] our sins, serve [servo: 48.7.10] with fear [timor: 46.8.13], there she, in loving [amo: 45.8.25] commitment [devotus: 42.8.15], is sweetly [suaviter: 28.8.13] at rest [quiesco: 48.8.14]. In short, fear awaits punishment [poena: 48.1.2], love [amor: 47.4.8] delight [suavitas: 45.1.24]. Hence she says: "And his fruit is sweet to my taste," suggesting [significo: 43.1.5] the taste of him she received [obtineo: 34.3.16] in contemplation [contemplatio: 47.4.8] when sweetly inspired [sublevatus] by love [amor with per]. But that was in shadow because "in a mirror and in a riddle [aenigma: 45.6.16]." A time will come, however, when the shadows will wane [declino: 48.4.10] and even entirely fade away [disparo: 32.2.17] with the advance of dawn, and a vision [visio: 45.6.16] as clear [perspicuus: 38.5.7] as it is everlasting [perpetuus: 19.2.18] will steal upon her [subintro], bringing not only sweetness [suavitas] to her taste but fulfilment [satietas] to her heart [cor: 46.7.3] yet without surfeit [fastidium: 40.5.16].

Conscius: literally as knowing-together. / Devotus: devoted, faithful. / The verb quiesco (to be quiet) is modified by the adverb suaviter (sweetly) which implies the sense of taste. / Suavitas: sweetness; in the second use, it rhymes with satietas (satiety). / Sublevatus: lifted up through (per) love. / Aenigma: also as a figure or allegory. / Declino: to bend or turn aside and also implies a downward motion. / Disparo: to part or separate.

Perspicuus: clear in the sense of being transparent. / Subintro: literally to enter under-in, hence in a stealthy manner. / Fastidium: nausea or aversion.

Sermon Forty-Nine

49.1.12. The king led me [introduco: 23.1.5] into the wine-cellar, he set love [caritas: 47.4.8] in order [ordino: 46.3.8] in me." The words of the proposed [propositus] text seem [video: 48.7.2] to mean that after the bride had achieved her desire of sweet and intimate [familiaris: 47.4.25] conversation [colloquium: 45.2.5] with her beloved, she returned [regredior] at his departure to the maidens so refreshed [refectus] and animated [accensus] in speech [affatus: 45.10.23] and appearance [aspectus: 45.10.23] that she looked [appareo: 45.7.10] drunken. And when they, surprised [stupeo: 48.4.2] at this novelty [novitas: 21.6.23], asked for the reason [causa: 47.4.25], she answered [respondeo: 45.1.24] that it is not surprising [mirus: 47.7.27] if one who entered the wine-cellar should be tipsy [aestuo: 15.6.24] with wine. So much for the literal meaning [littera: 47.1.16]. But she does not deny [nego: 45.8.11] that she is drunk [ebrius] in the spirit [spiritus: 48.7.2] but with love [amor: 48.8.21], not wine–except that love is wine.

Ordino: suggests arrangement and regulation of caritas within the bride. / Propsitus: that which is exposed or open with regard to the Song of Songs. / Familiaris: belonging to one's household or family; it modifies colloquium or the act of speaking together. / Refectus and accensus: made anew and set on fire with regard to affatus and aspectus, address and sight or glance. / Stupeo: to be amazed with regard to novitas or that which is new.

Aestuo: to rage or burn; compare with accensus (set on fire). / Ebrius: also as full or sated with love or amor. Compare use of amor (common term for love) and caritas (alternately as that which is costly, valuable).

49.1.23. Because [credo: 36.1.10] it is appropriate [convenio: 44.3.27] for the bride who loves [amo: 48.8.21] and is loved to use familiarly [familiaris: 49.1.12] as she pleases the titles [nomen] of love, and it is necessary that the maidens who need [indigeo: 22.8.9] discipline [disciplina: 47.4.25] be constrained [revereor: 7.4.11] by the awesome title [vocabulum: 43.1.5] of majesty [maiestas: 48.4.10].

The Latin has credo or I believe, I feel with respect to convenio (to come together). / Familiaris: belonging to a family which is the name (nomen) of love. / Indigeo: to require discipline of constraint (revereor: to show reverence) by the vocabulum (appellation or name) of majesty.

49.2.12. Does it not seem [video: 49.1.12] to you that the wine cellar was that house in which the disciples were assembled when "suddenly a sound [sonus] came from heaven like the rush [vehementia: 20.4.4] of a mighty wind [spiritus: 49.1.12], and it filled [repleo: 48.6.23] all the house where they were sitting," and fulfilled [adimpleo: 41.2.28] Joel"s prophecy? And as each of them went out intoxicated [inebriatus] by the abundance [ubertas: 9.7.26] of that house and drunk [potatus] from a torrent of a pleasure [voluptas: 30.11.21] so great, could he not truly say "the king led [introduco: 49.1.12] me into the wine cellar?"

Sonus or sound equals the vehemence (vehementia) of a wind (spiritus: also as spirit). / Repleo and adimpleo: to fill again and to fill up with regard to the prophecy of Joel. / Inebriatus: drunk; compare with ebrius of 49.1.12 or minus the in- as preface. / Uberatas: richness or fatness. / Voluptas: enjoyment or satisfaction.

49.3.19. But even you [credo: 49.1.23] too, if recollected [collectus: 12.1.18] in spirit [spiritus: 49.2.12], if with a mind [mens: 46.6.24] serious [sobrius: 27.7.5] and devoid [vacuus: 42.2.4] of cares [cura: 46.2.17], you enter [introeo: 33.11.21] the house of prayer [oratio: 42.11.5] alone, and standing in the Lord"s presence [coram Domino] at one of the altars touch [tango: 28.10.18] the gate of heaven with the hand of holy desire [desiderium: 41.2.28]...you bewail [deploro: 11.1.7] pitiably before them the miseries [miseria: 12.1.18] and misfortunes [calamitas] you endure [patior: 48.1.15], manifest [prodo] your neediness [necessitas: 47.8.8], implore [flagito: 23.10.1] their mercy [pietas: 48.4.21] with repeated [creber: 31.4.16] sighs [suspirium] and groanings [gemitus: 14.6.13] too deep [inerrabilis] for words; if, I say, you do this, I have confidence [confido: 48.2.1] in him who said "ask [peto: 36.2.21] and you shall receive [accipio: 45.5.20]," that if you continue [persevero: 46.8.13] knocking you will not go empty [vacuus] away.

As in 49.1.23, the Latin has credo or I believe. / Spiritus and mens: spirit and mind; the former is collectus (gathered together) and the latter, sobrius (not drunk) as well as vaccus (empty of cares). / Oratio: speech, discourse or eloquence. / Coram: in the presence of with respect to the Lord.

Desiderium: desire which, due to its intensity, touches heaven's gate. / Deploro: to weep bitterly over the miseries and misfortunes one suffers (patior). / Prodo: to put forth, reveal. / Flagito: to demand urgently with respect to pietas or devotion (of the saints). / Suspirium and gemitus: deep breath and groan, both modified by inerrabilis (unerring). / Persevero: to persevere in knocking prevents a person from becoming vacuus or empty.

49.4.14. But if anyone obtains [obtineo: 48.8.21] while praying [oro: 46.6.24] the grace of going forth [exedo] in spirit [mens: 49.3.19] into the mystery [arcanus: 23.16.16] of God and then returns [redeo: 44.7.15] in a glowing [vehementissime] ardor [flagro: 44.8.1] of divine love [amor: 49.1.12], overflowing

[aestuo: 49.1.12] with zeal [zelus: 44.8.1] for righteousness [iustitia: 48.7.15], fervent [ferveo: 20.8.10] beyond measure in all spiritual studies [studium: 46.7.3] and duties [officium: 10.1.1] so that he can say: "My heart became hot [concaleo] within me; as I mused [meditatio: 43.2.9] the fire burned [exardesco]," since the abundance [abundantia: 43.3.27] of love [caritas: 49.1.12] shows he has clearly begun to live in that state of good and salutary [salutaris: 43.4.8] intoxication [crapula], he is not unjustly [perhibeo: 39.1.1 with non] said to have entered [introeo: 49.3.19] the wine-cellar. For as holy [beatus: 45.3.9] contemplation [contemplatio: 48.8.21] has two forms of ecstasy [excessus: 33.6.5], one in the intellect [intellectus: 48.6.6], the other in the will [affectus; 47.8.8] one of enlightenment [lumen: 32.1.19], the other of fervor [fervor: 45.7.10]; one of knowledge [agnitio: 38.3.1], the other of devotion [devotio: 45.7.10]: so a tender affection [pius: 44.8.1 & sane: 46.8.24 & affectus], a heart [pectus: 43.5.28] glowing [caleo] with love [amor], the infusion [infusio: 45.8.25] of holy ardor devotio], and the vigor [vehemens: 42.11.5] of a spirit [spiritus: 49.3.19] filled with [repletus: 20.6.13] zeal [zelus], are obviously [plane: 48.7.15] not acquired [reporto: 47.8.8] from any place other than the wine cellar.

Oro: often pertains to speaking. / Exedo: to go out in one's mens or mind into that which is arcanus (secret) of God. / Redeo: the opposite of exedo, a return. / Vehementissime: most violently or strongly modifying the verb flagro (to inflame) with respect to studium and officium, studies and offices within the monastery. / Concaleo: to be warm thoroughly; it is not as extreme as flagro and exardesco (to blaze). / Crapula: excessive drinking of wine. / Perhibeo: to bring forward or acknowledge, here with non (not). / Contemplatio: contemplation which is beatus or blessed. It has two forms of ecstasy (excessus: departure): that of intellectus and that of affectus (one's entire disposition). / These two forms are broken down further into the following four pairs: 1) enlightenment (lumen) and fervor, 2) knowledge (agnitio: recognition, acknowledgment) and devotion (devotio: an offering), 3) affectus: a second use of this noun modified by the adjective pius (devout, devoted) and the adverb sane (sensibly) and pectus (also as breast) which glows (caleo: to be warm) with love, 4) infusion of devotio and a spirit which is vehemens (connotes impetuosity) and is filled again (repletus) with zeal. / Reporto: literally, to bring back again, here with non or not regarding the breakdown of contemplatio into the above listed components.

49.5.27. She continues: "He set [ordino: 49.1.12] love [caritas: 49.4.14] in order in me." Utterly necessary. Zeal [zelus: 49.4.14] without knowledge [scientia: 46.8.24 with absque] is insupportable. [importabilis] Therefore where zeal [aemulatio: 44.8.1] is enthusiastic [vehemens: 49.4.14], there discretion [discretio: 32.6.28], that moderator [ordinatio: of love [caritas], is especially [maxime: 47.7.27] necessary. Because zeal without knowledge always lacks efficacy [efficax: 35.1.25], is wanting [invenio: 47.7.27] in usefulness [utilis: 36.2.21] and all too often is harmful [perniciosus]. And so the more eager [fervidus: 44.8.1] the zeal, the more vigorous [vehementus: 22.9.9] the spirit [spiritus: 49.4.14], the more generous [profusus] the love [caritas], so also the greater the need [opus: 47.8.8] for more vigilant [vigilans: 17.2.3] knowledge [scientia] to restrain [supprimo] the zeal, to temper [tempero: 48.4.21] the spirit, to moderate [ordino] the love.

Ordino: the verb from which is derived the noun ordinatio, both pertaining to caritas. / Importabilis: that which cannot be borne or carried, namely, zeal without knowledge, the preposition absque meaning apart from. / Aemulatio: also as rivalry or competition which here is vehemens, impetuous or ardent. / Three adjective and one verb pertaining to zeal without knowledge: efficax, utilis, perniciosus and invenio (efficacious, useful, harmful and the verb invenio which literally means to find. / Spiritus and caritas: to the former two adjectives belong, fervidus and vehementus (glowing, fiery and violent). To the latter belongs profusus (lavish, extravagant). / Opus: work or exertion which is a form of knowledge (scientia) that is vigilans or watchful. Three verbs relate to opus and scientia: supprimo,

tempero and ordino: to hold in check, to observe proper measure and to order with regard to caritas or love.

49.5.6. Discretion [discretio: 49.5.27] regulates [pono: 32.4.16 & ordo: 39.2.22] every virtue [virtus: 48.6.23], order [ordo] assigns [tribuo: 46.4.26] proportion [modus: 41.1.22] and beauty [decor: 47.3.8] and even permanence [perpetuitas]. For it is written: "By your ordinance [ordinatio: 49.4.27] the day goes on [perservo: 47.3.8]," day meaning virtue. Discretion, therefore, is not so much a virtue as a moderator [moderatrix] and guide [auriga] of the virtues, a director [ordinatrix] of the affections [affectus: 49.4.14], a teacher [doctrix] of right living [mos: 48.2.10]. Take it away and virtue becomes vice [vitium: 48.6.23] and natural affection [affectio: 45.8.25] itself a force that disturbs [converto: 48.1.20 with perturbatio: 11.5.16 & in] and destroys [exterminium] nature.

Pono and ordo: to put or set down and to order, both of which pertain to discretion, and that discretion applies both to virtue. / Ordo: the noun for order uses the verb tribuo (to assign, allot) with regard to modus, decor and perpetuitas (measure, external beauty and uninterrupted duration).

Ordinatio: a setting in order or regulation which preserves (perservo) the day, another word for virtue. / Four feminine nouns relative to discretion: moderatrix, auriga (charioteer, drive), ordinatrix and doctrix. The first three govern affectus or one's total state and the latter, mos or one's customs. / Affectio: one's disposition toward persons or things which can both disturb (converto as to change and perturbatio as complete disturbance signified by the preposition per prefaced to it along with the preposition in) and cause exterminium or destruction to nature.

49.6.26. My primary concern [curo: 46.8.13] for this, however, should be such that I may be drawn [afficio: 31.6.9] all the more to the many things that do not especially pertain [attineo] to me. For that which demands first care [sollicitudo: 46.2.17] does not always demand greater love [diligo: 46.4.26] since often the thing that we worry about most is of no great use [utilitas: 36.5.1] and should not constrain [oportet: 47.5.22] our love [affectus: 49.5.9]. So frequently [frequenter: 47.1.16] what is duty's first concern [praepono: 47.8.8] is less esteemed [posthabeo] by the judgement [iudicium: 33.1.7], and what truth [veritas: 42.9.25] considers [iudico: 44.6.25] of first importance [praepono], true love [caritas: 49.5.27] demands [postulo: 36.5.1] must be embraced [amplecto: 30.5.27] more ardently [carus: 45.6.25].

Curo: the verb to care or be concerned about. / Afficio vs. attineo: to exert an influence vs. to hold fast, be of consequence. / Diligo: to love and affectus as one's entire disposition. / Praepono: literally as to set before (prae-) and posthabeo as to place after (post-). The former is used twice. / Amplecto: to embrace, modified by the adjective carus (dear, precious).

49.6.5. If, however, I reveal genuine concern for that which is [incumbo: 41.1.22] my special charge and nevertheless a still finer sympathy [sollicitus: 48.1.5] for a work that is greater, I find [exhibeo: 48.2.10] that I have fulfilled [assequor] the order [ordo: 49.5.6] of love [caritas: 49.6.26] in both ways, and there is no reason why even I should not be able to say that "he set [ordino: 49.5.27] love in order in me."

Incumbo: to press, support oneself. / Exhibeo: to hold forth with regard to having pursued (assequor) the ordo proper to love.

49.7.14. Measuring [metior] ourselves against ourselves we feel [sentio: 48.1.20] from the experience [experientia: 33.11.21] of our own imperfection [imperfectio], some of us, how rare [rarus: 45.3.9] a virtue [virtus: 49.5.6] it is not to envy [invideo: 33.10.14] the virtue of another, not to mention rejoicing [gaudeo: 47.4.25] in it, not to mention that one should be all the more happy [gratulor] with himself the

more he considers [perpendo] himself surpassed [superatus] in virtue. There is yet a little light among us, brothers, as many of feel [sentio] this way about ourselves.

Metior: also as to mete out ourselves against ourselves which gives rise to a feeling (sentio) of our imperfection. / Invideo: literally as to see-in. / Gratulor: to manifest joy, congratulate. / Perpendo: to weigh carefully, to ponder, the preposition per (through) as preface to the verb indicative of thoroughness.

49.7.19. Let us walk [ambulo: 46.8.13] while we have the light, lest darkness overtake [comprehendo: 46.4.26] us. To walk is to make progress [proficio: 47.5.22]. The apostle was walking when he said: "I do not consider [arbitror: 47.4.25] that I have made it my own [comprehendo]" and added "but one thing I do, forgetting [obliviscor: 48.7.2] what lies behind I strain forward [extendo: 48.7.2] to what lies ahead." What is this one thing? One thing, he says, has remained [remaneo: 39.1.1] with me as [ad] a remedy [remedium], a hope, a consolation [consolatio: 43.4.8]. What is it? Evidently "forgetting what lies behind I strain forward to what lies ahead." What sublime confidence [fiducia: 46.9.16]. That distinguished "chosen [electio] instrument," denying [abnuo] that he is perfect [perfectus: 42.9.25], declares [fateor: 45.3.28] that he is moving ahead [profectus: 32.1.19]! The danger [periculum: 43.2.9], therefore is that not he who walks but he who takes his ease [sedeo: 40.4.28] will be overcome [comprehendo] by the darkness of death.

Comprehendo: literally as to bind together, unite and used twice: negatively and positively. / Ambulo as to take a walk is advancement (proficio, verb). Profectus (moving ahead) is derived from this verb. / Obliviscor: to pass into oblivion with regard to what is behind and contrasted with extendo (to reach forward) into the future. / Remaneo: to remain with the preposition ad (toward which) which modifies remedium or remedy and consolatio (consolation). / Sedeo: to sit down, in contrast to ambulo, to take a walk.

49.8.5. If you grieve for [doleo: 36.2.21] your jealousy [invideo: 49.7.14], you feel [sentio: 49.7.14] it without yielding [consentio: 42.7.15] to it. It is a passion [passio: 28.2.12] that time will heal [sano: 44.8.1], not an action [actio 47.4.8]: to be condemned [condemno: 35.9.31]. But you must not relax in [resideo] it, plotting [meditor: 43.4.8] mischief [iniquitas: 38.2.8] in your bed, how to foster [foveo: 44.2.20] the disease, that is, how to pander to [satisfacio: 44.5.17] the contagion [pestis: 24.4.8].

Invideo: literally as to see-in. / Consentio: to agree, harmonize. / Sano: to heal, a verb which pertains to body, mind and spirit. / Resideo: to remain back. / Meditor: to meditate which here is similar to foveo (to cherish) disease or satisfying (satisfacio) the pestis or infectious disease.

49.8.14. And should he not succeed [praevaleo: 24.8.11] he is thereby more gentle [mitis: 27.7.5] toward others, more humble in [humilis: 47.7.27 with apud] himself. Can a wise man [sapiens: 47.4.25] condemn [damno: 36.1.16] the sensible [sanus] person who has learned [disco: 42.4.9] from the Lord to be gentle and humble of heart [cor: 48.8.21]? It must not be [absit: 40.3.10] that we should find devoid of [expers: 35.8.11] salvation [salus: 46.8.24] one who follows [imitator: 44.8.1] the Savior, the Church"s bridegroom.

Mitis: also implies maturity. / Apud: a preposition which intimates being at home or residing with. / Absit: used as an exclamation such as "far be it." / Expers: having no part in, here salvation. / Imitator: one who imitates, more forceful than to follow.

Sermon Fifty

50.1.25. But I am working on something else [melior], for I have still to set before [appono: 47.1.16] you some left-overs [fragmentum] from yesterday's feast [convivium: 7,.5.3] that I collected to prevent them spoiling [pereo: 42.4.9]. They will spoil if I give them to nobody: and if I wish to enjoy them alone, I myself shall be spoiled. I am unwilling [nolo: 44.7.15] then to keep [fraudo: 32.2.17] them from that gullet [ingluvies: 39.7.14] of yours which I know [nosco: 39.4.18] so well, especially as they are presented from the tray of love [caritas: 49.6.5], as sweet [dulcis: 48.4.21] as they are delicate [subtilis: 43.4.21], as tasty [sapidus: 1.1.13] as they are small [minutus]. Furthermore it is altogether contrary to love to deprive [fraudo] people of love. So here I am: "he has set [ordino: 49.6.5] love in order in me."

Melior: comparative of the adjective bonus (good), i.e., better. / Fragmentum: a piece broken off from a convivium, literally, a meal taken in common. / Pereo: more to vanish or pass away. /Ingluvies: an unflattering term referring to a maw and hence, gluttony. / Four adjective to describe fragmentum: dulcis, subtilis, sapidus and minutus (sweet, delicate or exquisite, tasty and small or little). / Fraudo: used twice and connotes cheating or beguiling people. / Ordino: to arrange as well as to regulate.

50.2.5. Love [caritas: 50.1.25] exists in action [actus: 36.4.11] and in feeling [affectus: 49.6.26]. And with regard to love in action, I believe [puto: 48.4.21] that a law [lex], an explicit [formatus: 41.1.12] commandment [mandatum], has been given to men; yet how can one's feelings correspond to the commandment [habeo: 48.7.2 with mando]? The former therefore is commanded in view of [ad] merit [meritum: 43.4.8], the latter is given as a reward [praemium: 33.3.18]. We do not deny [nego: 49.1.12] that the present life, by divine grace [gratia: 48.4.21], can also experience [experior: 37.3.21] its beginning [initium: 37.6.5] and progress [profectus: 49.7.19], but we unreservedly [plane: 49.4.14] maintain [defendo: 7.1.11] that its consummation [consummatio: 37.6.9] is in the happiness [felicitas: 46.5.12] of the life to come. How then should that be ordered [iubeo] which can in no way be fulfilled [impleo: 32.10.16]? Or if you prefer [placeo: 45.5.20 to hold that affective love [affectualis] has been commanded [mando], I do not dispute [contendo: 29.6.1] it, provided you agree with [acquiesco: 42.8.15] me that in this life it can never and will never be able to be fulfilled [adimpleo: 49.2.12] by any man.

Caritas: connotes that which is costly or very dear and here is expressed in both actus and affectus, action and state of one's body and mind perceived at once. / Two words pertaining to law: lex and mandatum: formal proposition and a charge, commission or injunction. The latter is formatus or formed. / Regarding lex and mandatum: the former is with respect to (ad: direction toward-which) merit and the latter as praemium or that which is an advantage or a favor. /Experior: also as to test or prove with respect to initium and profectus (beginning and a moving ahead) of our present lives. /Defendo: to defend in a manner which is evident (plane). /Consummatio: literally, a casting up or reckoning together with respect to felicitas (happiness, good fortune). / Iubeo is to lead to impleo or that which is ordered to that which is fulfilled. /Affectualis: adjective of affectus which is not commanded.

Acquiesco: to submit with Bernard's position that a love which is affectualis cannot be fulfilled: adimpleo, the preposition ad suggesting a more direct or greater filling. Compare with impleo, a filling-in.

50.3.24. This is what I should say if we were agreed that affective love [affectualis: 50.2.5] were a law [lex: 50.2.5] commanded [mando: 50.2.5]. But that seems especially to apply [convenio: 49.1.23] to love in action, because when the Lord said: "Love [diligo: 49.6.26] your enemies," he referred [infero: 47.1.16] right afterwards to actions [opera: 47.8.8]: "Do good [benefacio: 27.11.7] to those who hate [odi] you." Scripture also says: "If your enemy is hungry feed him; if he is thirsty, give him drink." Here you have a question of actions [actus: 50.2.5], not of feeling [affectus: 50.2.5].

Affectualis: the adjective form of affectus and describing one's total state of being used with lex and mando, two words commented upon in 50.2.5. In this sermon affectualis is used often without a noun. / Benefacio: literally, to do well (bene-). /Odi: the form of the verb to hate. /Actus: compare with opera, something that has been effected. Actus is the subject at hand, not affectus.

50.4.8. I am not saying that we should be without affection [affectio: 49.5.6] and that with an arid [aridus: 15.6.12] heart [cor: 49.8.14] we move only our hands to work [opera: 50.3.24]. Among the many great and grievous evils that the apostle ascribes [describo: 46.3.8] to men I have read this one is reckoned: [annumeratus] to be without affection. But there is an affection which the flesh begets and one which reason [ratio: 47.4.25] controls [rego: 35.8.11], and one which wisdom [sapientia: 48.4.10] seasons [condio: 15.6.12]. The first is that which the apostle says is not subject to the law of God, nor can be; the second, on the contrary, he shows [perhibeo: 49.4.14] to in agreement with [consentio: 49.8.5] the law of God because it is good–one cannot doubt [dubium: 46.3.8] that the insubordinate [contentiosus: 14.2.22] and the agreeable [consentaneus: 1.11.3] differ [disto: 32.7.19] from each other. The third, however, is far [longe: 43.1.5] from either of them because it tastes [gusto: 33.3.10] and experiences [sapio: 48.4.21] that the Lord is sweet [suavis: 45.6.16]; banishes [elimino: 46.7.3] the first and rewards [remunero] the second.

Affectio and cor: one's entire disposition and heart which should not be aridus or arid. / Annumeratus: numbered or counted with regard to not having affectio. / A play on words, ratio and rego (reason and to keep straight, direct). / Sapientia: wisdom used with condio (to make savory). /Perhibeo: to bring forward or to acknowledge concerning consentio or being in agreement with the divine law. / Contentiosus vs. consentaneus: contentious vs. agreeable, suitable which are disto or have distance between each other. / Gusto and sapio: two verbs pertaining to the sense of taste; the latter a more robust tasting. Both pertain to the Lord who is suavis or sweet. / Elimino and remunero: to eliminate and to reward.

50.5.23. Do you see how cautiously he takes a middle path [incedo: 39.5.28 with medius] between vitiated [vitiosus] and affective [affectuosus: 20.4.4] love [amor: 49.4.14], while distinguishing [distinguo: 8.8.4] from both the love [caritas: 50.2.5] that is active [actualis] and salutary [salutiferus]? He neither finds room [recipio: 47.8.8] in this love [dilectio: 46.4.26] for the figment [fictus] of a lying [mentior: 42.8.15] tongue nor does he yet demand [exigo: 20.2.3] the flavor [gustus: 31.7.19] of loving [afficio: 49.6.26] wisdom [sapientia: 50.4.8]. "Let us love [diligo: 50.3.24] in deed [opera: 50.4.8] and in truth," he says, because we are moved [moveo: 45.7.10] to do good [operor: 47.1.16 & bene: 48.1.20] more by the vigorous [vividus] urging [impulsus] of truth than by the feeling [affectus: 50.3.24] of relished [sapidus: 50.1.25] love [caritas]. "He set [ordino: 50.1.25] love in order in me." Which of these loves do you think [puto: 50.2.5]? Both of them, but in reverse order [ordo: 49.6.5]. Now the active prefers [praefero: 48.4.21] what is lowly, the affective [affectualis: 50.3.24] what is lofty. For example, there is no doubt [dubium: 50.4.8] that in a mind [mens: 49.4.14] that loves [affectus: adjective] rightly [bene], the love [dilectio] of God is valued [praepono: 49.6.26] more than love of men, and among men themselves the more perfect [perfectus: 49.7.19] (is esteemed) more than the weaker [infirmus: 48.4.10], heaven more than earth, eternity [aeternitas] more than the flesh. In well-regulated [ordinatus: 19.2.18] action [actio: 49.8.5], on the other hand, the opposite order frequently [saepe] or even always [semper: 43.2.9] prevails [invenio: 49.5.27].

In this section note the interplay of three words of love, amor, dilectio and caritas. / Incedo: to advance with medius or that which is in the middle. / Vitiosus and affectuosus: defective or invalid and affective; medius is that amor or love which is in between them. /Caritas: that which is dear or precious

in comparison with amor or love just noted. Caritas is both actualis and salutiferus: active or practical and salutary. /Dilectio: the third noun for love used here and connotes that which is valued highly. / Fictus: that which is feigned or false and has no place (recipio: to receive) in dilectio. /Diligo: to love because we are moved to do well (bene) by an impulse of truth which is vividus (full of life, vigorous) than by affectus or feeling. / Affectus: loving as applied to mens or mind which is done bene or in the right manner. / Praepono: to set before with respect to divine dilectio. /Actio: action which is ordinatus or set in proper order. / Two adverbs pertaining to the duration of action: saepe and semper (often and always).

50.5.13. Who will doubt [dubito: 42.10.24] that in prayer [oro: 49.4.14] a man is speaking [loquor: 32.4.16] with God? But how often, at the call [iubeo: 50.2.5] of charity [caritas: 50.5.23], we are drawn away [abduco: 36.5.1], torn away [avello], for the sake of those who need [indignor: 44.6.25 & opera: 50.5.23] to speak to us or be helped! How often does dutiful [pie: 37.7.13] repose [quies: 47.5.22] yield [cedo: 45.1.24] dutifully to the uproar [tumultus: 14.5.26] of business [negotium]! How often is a book [codex] laid aside in good conscience [conscientia: 47.4.8] that we may sweat [insudo] at manual work! How often for the sake of administering [administro: 4.4.7] worldly affairs we very rightly [iustissime] omit [supersedeo] even the solemn celebration of Masses! A preposterous order [ordo: 50.5.23], but necessity [necessitas: 49.3.19] knows no law [lex: 50.3.24]. Love [caritas] in action devises [ago: 46.6.24] its own [actualis: 50.5.23] order in accord with the command of the householder [paterfamilias] beginning [incipio: 38.1.7] with the most recent [novissimus: 38.5.14]; it is certainly dutiful [pius: 49.9.14] and correct [iustus: 48.6.6], without favoritism [acceptrix personarum], swayed [considero: 44.6.25] not by worldly values [pretium: 47.6.6] but by human needs [necessitas].

Two verbs relative to speaking, oro and loquor as pertaining to God: the first connotes pleading and the other refers means to mention, utter. /
Caritas: love which calls or iubeo (to command, order). /Two similar verbs, abduco and avello: to lead away and to tear away. /Indignor: to deem unworthy with opera (work, exertion). / Pie: the adverb of pius, (in a reverent) fashion modifying quies or rest which is in contrast to tumultus (tumult). /Negotium: business, employment or occupation. / Codex or caudex: a block of wood cut into tablets. /Ordo: order which here is a necessity knowing no law. / Paterfamiliar: literally father of the family or head of a household. / Acceptrix: she that receives with persona or person. / Pretium: reward.

50.6.22. But not so affective love [affectualis: 50.5.23], since it always leads [duco: 38.5.14] the ordering [ordo: 50.5.13] from the first. It is the wisdom [sapientia: 50.5.23] by which all things are experienced [sapio: 50.4.8] as they are; as for example, the higher the nature [natura: 45.10.23] the more perfect the love [affectio: 50.4.8 & sentio: 49.8.5] it evokes; the lower evokes [affectio: 50.4.8 with sentio: 49.8.5] less, the lowest nothing. The truth [veritas: 49.6.26] of love determines the previous order, but this order the love of truth lays claim [vindico: 40.2.19] to itself. Now true love is found in this, that those whose need [indigeo: 49.1.23] is greater receive [accipio: 49.3.19] first; and again loving truth is evident if we maintain [teneo: 39.9.8] in our feelings [affectus: 50.523] the order it maintains in the reason [ratio: 50.4.8].

Three closely related words: affectualis (the adjective standing alone not modifying a noun) which is equivalent to sapientia (wisdom) by which everything is tasted (sapio), affectio or one's total disposition used with the verb sentio (to feel, perceive) and affectus (state of body and mind). / Indigeo leads to accipio or lack leads to reception.

50.6.29. But you, if you love [diligo: 50.5.23] the Lord your God with your whole heart [cor: 50.4.8], whole mind [anima: 48.7.15], whole strength [virtus: 49.7.14] and leaping [transilio] with ardent [fervens: 27.8.12] feeling [affectus: 50.6.25] beyond that love [amor: 50.5.23] of love with which active [actualis: 50.5.13] love [caritas: 50.5.13] is satisfied [contentus: 45.8.25] and having received the Spirit in fullness [plenitudo: 43.4.8], are wholly aflame [ignesco: 28.13.22] with that divine love [amor] to which the former is a step [gradus: 5.1.20], then God is indeed [profecto: 48.7.10]] experienced [sapio: 50.6.22] although not as he truly is, a thing impossible for any creature but rather in relation to your power to enjoy [sapio]. Then you will experience as well your own true self [ipse tu] since you perceive [sentio: 50.6.22] that you possess nothing at all for which you love [amo: 49.1.23] yourself except insofar as you belong to God [Dei es]: you pour out [effundo: 22.1.16] upon him your whole power of loving. I repeat: you experience yourself as you are, when by that experience [experimentum: 45.10.23] of love of yourself and of the feeling [affectio: 50.6.22] that you feel toward him, you discover that you are an altogether unworthy [dignus: 47.8.8 with nihil & ad teipsum habebis] object even of your own love except for the sake of him without whom you are nothing.

Diligo: to love in the sense of hold in esteem with one's cor, anima and virtus (heart, soul or feminine noun for this term and virtus or virtue). / Affectus: state of mind and body which is fervens (burning, glowing) and makes one leap-across (transilio) that love (amor) of love which a love (caritas: modified by actualis or active) is satisfied. / Ignesco: to inflame or kindle with divine amor. / Gradus: step or grade which refers to active love (caritas). /
Ipse tu: literally you yourself, ipse indicative of emphasis. / Dei es: literally as you are of God. / Experimentum: proof, trial or experiment. / Ad teipsum habebis: literally as you will have to yourself.

50.7.10. As for your neighbor whom you are obliged [oportet: 49.6.26] to love [diligo: 50.6.29] as yourself: if you are to experience [sapio: 50.6.29] him as he is, you will actually experience him only as you do yourself: he is what you are. You who do not love yourself then except because you love God, consequently love as yourself all those who similarly love him. But you who love God cannot love as yourself a human enemy, for he is nothing in that as he does not love God; yet you will love him so that he may love. But, to love in order that he may love, and to love because he loves, are not the same thing. That you may experience him as he is, therefore, you must experience him not for what he is, because he is nothing, but for what perhaps he will become [quod futurus forsitan est] which is almost nothing since it still hangs [pendo: 9.1.11] in doubt [dubius: 21.6.17]. But when it becomes clear [consto: 35.9.21] that he will not return [reddo: 48.3.21] to the love [amor: 50.6.29] of God, it is essential that you regard [sapio] him not as almost nothing but as totally nothing in that he will be eternally [in aeturnum] nothing.

Oportet: it is necessary and shows the connection between a person and neighbor regarding love (diligo). / Sapio: to taste or savor god as he is.

Consto: to agree, be consistent with.

50.8.1. In like manner [modus: 49.5.6] let him deal with [intendo: 41.2.18] the other things of God too with an ordered [ordinatus: 50.5.23] love [amor: 50.7.10], disregarding [despicio: 44.5.17] the earth, esteeming [suspicio: 39.1.1] heaven, using [utor: 4.4.17] this world as if not using it and discriminating [discerno: 3910.28] between the things used and those enjoyed [fruor: 21.2.6] with an intimate [intimus: 45.8.25] savoring [sapor: 33.3.18] in his mind [mens: 50.5.23]. Let him pay [curo: 49.6.26] but passing attention to things that pass [transitorium transitorie] as existing need demands [ad dumtaxat quot opus: 49.5.27]. Let him embrace [amplector: 45.6.25] eternal things [aeternus: 1.8.13] with an eternal desire [desiderium: 49.3.19]. Give me such a man, I repeat, and I shall boldly [audacter: 14.4.19] proclaim

him wise [sapiens: 49.8.14] because he appreciates [sapio: 50.7.10] things for what they really are, because he can truthfully [veritas: 50.6.22] and confidently [securitas: 39.7.14] boast [competo: 20.4.27] and say: "He set [ordino: 50.5.23] love [caritas: 50.6.29] in order in me."

Intendo: to intend with regard other things of God with a love that has been put in order (ordinatus). / Two contrasting verbs, despicio and suspicio: to look down upon and to look up. / Curo: to care for (little here) with regard to passing things, an adjective and adverb being used here: transitorium (adapted for passing through) and transitorie (in a transitory fashion). / Ad dumtaxat quot opus: literally as to this extent as often as is the work. / Amplector: to surround in the sense of embracing with two arms, desiderium being the agent doing this. /Sapio: to taste things just as they are. /
Veritas and securitas: truth and security which apply to the bride's boast (competo: to come together, be capable of).

Sermon Fifty-One

51.1.27. For you perceive [video: 49.2.12] on this occasion the abundant opportunities [copia: 45.5.20] not only of seeing [video] the bridegroom but of conversing with [colloquor: 45.7.10] him. The very sight [visio: 48.8.21] of him makes her happy [appareo: 49.1.12 & indulgeo: 26.5.3] with a more serene [serenus: 31.2.8] countenance [vultus: 31.8.3], his speech is more pleasant [iucundus: 31.6.9], his conversation [sermocinatio] more prolonged and unhurried [protractus]. She is not only delighted with his conversation [colloquium: 49.1.12] but honored [gloriatus] by his praise [praeconium: 48.3.21]. Furthermore, she is refreshed [refrigero: 48.6.23] in his shadow [umbra: 48.8.14] she has so long desired [desidero: 48.8.14], is nourished [cibo] with his fruit, has drunk from his cup.

Two uses of the verb video: to perceive and to see, the latter pertaining to colloquor (to speak together). Note two other words related to sight: visio and appareo. / Copia: abundance regarding wealth or riches. / Three facial characteristics of the Bridegroom: visio vultus and sermocinatio (vision, countenance or expression and conversation or discourse). / Gloriatus: glorified or boastful with regard to praeconium or literally, the office of a public crier. / Refrigero: to cool off, chill which here is equivalent to desire and nourishment.

51.1.7. For the keener [gratus: 28.10.18] her joy [expertus: 48.8.14] in his presence [praesentia: 47.6.6], the more irksome [molestus: 11.8.18] her sense [sentio: 50.6.29] of his absence [absentia]. The removal [subtractio] of what you love [amo: 50.6.29] spells an increase [augmentatio] of desire [desiderium: 50.8.1] for it, and what you eagerly [ardens: 45.8.25] desire you miss [careo: 45.2.17] painfully [aegrotus: 18.6.14]. Therefore in the meantime she asks [rogo: 21.8.4] to be comforted [comforveo] with the scents of flowers and fruits until the return [reverto: 44.6.25] of him whose absence [demoror] she so wearily [molestissime] endures [sustineo: 46.2.2]. That is what the words' [sermo: 47.6.6] sequence [ordo: 50.6.22] conveys.

Two adjectives related to each other: gratus and expertus (that which is accepted or beloved and that which is tried or proved). Both describe the Bridegroom's praesentia or literally, his being-before. / Sentio: the verb to perceive or feel which becomes molestus (repugnant, troubled) regarding her spouse's absence. / Two words of contrast: subtractio and augmentatio (subtraction and increase) relative to amo and desiderium, love and desire. / Careo: also as to lack with two adjectives, ardens and aegrotus (ardent and sick or diseased). / Comfoveo: literally as to keep warm together. / Demoror: to linger or to tarry which the bride endures (sustineo) in a manner which is molestisse or most grievous or annoying. / Ordo: order with regard to the text's sermo or utterance.

51.2.12. Now, under the Spirit's guidance [dux: 21.3.4], let us try [tento] to draw out [eruo: 22.7.7] the spiritual [spiritualis: 47.1.16] fruit contained in them. And if the speaker here is taken [recipio: 50.5.23] to be the Church, the communion [communis: 44.5.17] of saints, it is we who are designated [designo: 46.2.2] by the flowers and fruits along with all those converted [converto: 49.5.6] from a worldly life [saeculum: 46.2.17 with de] in the whole world [saeculum]. In the flowers we are shown [demonstro: 46.2.17] the fresh [novellus] and still tender [tener: 40.1.12] life-style [conversatio: 46.3.8] of beginners [incipio: 50.5.13] and in the fruits the fortitude [fortitudo: 48.4.10] of those making progress [proficio: 49.7.19], the maturity [maturitas: 44.5.17] of the perfect [perfectus: 50.5.23].

Dux: leader. / Tento: to try or attempt to draw out (eruo: to cast forth, elicit) spiritual fruit. /Recipio: to receive. /Converto: to turn back from (de) the world. / Two adjectives to describe the flowers: novellus and tener (new or young and tender or soft). / Conversatio; familiar intercourse or conversation with regard to those beginning (incipio) the spiritual, monastic life. / Proficio: to advance with respect to maturity proper to those who are perfect.

51.2.20. If, however, you want to attribute [assigno: 32.6.9] both of these, the flowers and the fruit, to the one person according to their moral sense [sensus: 45.6.6], understand [intelligo: 48.3.21] the flower as faith, the fruit as action [actus: 50.3.24]. Nor do I think [opinor: 41.2.18] that this will seem [video: 51.1.27] wrong [incongrue: 6.6.3] to you, if, just as the flower by necessity [necessarius: 47.8.8] precedes [praecedo: 39.1.15] the fruit, so faith ought [oportet: 50.7.10] to come before [praevenio: 45.8.25] good works [opus: 50.8.1].

Assigno: to assign or allot. / Sensus: the power of perception, feeling. / Intelligo: to comprehend flower as faith and fruit as actus (action).

Opinor: to suppose or to offer a conjecture. / Incongrue: and adverb meaning unsuitably, inconsistently. / Two verbs with the preposition prae (before) prefaced to them: praecedo and praevenio (to precede and to come before). To the latter belongs faith with respect to works (opus).

51.2.3. Therefore the mind [mens: 50.8.1] accustomed [assuetus] to quietude [quies: 50.5.17] receives [recipio: 51.2.12] consolation [consolatio: 49.7.19] from good works [opus: 51.2.20] rooted in [radicatus] a sincere [fictus: 50.5.23 with non] faith whenever, as often happens [assoleo: 42.1.2], the light of contemplation [contemplatio: 49.4.14] is withdrawn [subtraho: 31.1.8]. For who can enjoy [fruor: 50.8.1] the light of contemplation—I do not say continually [continue: 31.7.19] but even for long [diu]—while she remains [maneo: 46.8.13] in the body? But, as I said, as often as she falls away [corruo: 46.8.13] from contemplation she takes refuge in [recipio] action [activus], from which she will surely return to the former state as from an adjoining place [vicinus: 36.2.7], with greater intimacy [familiaris: 49.1.23], since these two are comrades [contubernalis] and live together [cohabito]: for Martha is sister to Mary. And though she loses [cado: 34.1.3] the light of contemplation, she does not permit [patior: 49.3.19] herself to fall into [incido: 34.5.11] the darkness of sin or the idleness [ignavia: 39.7.14] of sloth [otium: 39.7.14], but holds [retineo: 48.2.10] herself within the light of good works [operatio: 18.1.22].

Assuetus: from the verb assuesco (to be accustomed to) regarding quies or being quiet. / Consolatio: consolation comes from good works in a faith which is not fictus or not feigned nor false. / Assoleo: to be accustomed and similar to assuetus. / Two adverbs pertaining to withdrawal of contemplation's light: continue and diu (continuously and a long time). / Corruo: to fall with respect to contemplation which results in a recipio (to receive) of that which is activus or active. / Two adjectives pertaining to that which is close: vicinus and familiaris (in the vicinity and belonging to a household). / Contubernalis and cohabitio, adjective and noun: dwelling together and a dwelling together. / Two verbs meaning to fall away: cado and incido, the latter suggestive of cutting into. / Ignavia and otium: laziness

and leisure, the latter used negatively here but often has positive meaning in the monastic context as leisure for prayer and study. / Operatio: similar to opus (work) but more emphasis upon the performance of work.

51.3.16. When that which is loved is at hand [prope: 48.7.15], love [amor: 50.8.1] thrives [vigeo: 35.8.11]; when absent [abeo: 44.6.25], it languishes [langueo]. This is simply the weariness [taedium: 21.5.26] of impatient [impatiens: 6.1.20] desire [desiderium: 51.1.7] by which the mind [mens: 51.2.3] of the ardent [vehementer: 47.6.6] lover is necessarily afflicted [afficio] when the loved one is absent; wholly absorbed [totus: 38.5.21] in expectation [expectatio: 37.3.21], she reckons [reputo: 37.7.13] even any haste [festinatio] has to be slow [tarditas]. And therefore she asks for [postulo: 49.6.26] an assortment [accumulo] of the fruits of good works [opus: 51.2.3] made fragrant by faith in which she may rest [requiesco: 47.3.8] while the bridegroom tarries [mora: 23.15.17 & facio].

Vigeo: to be vigorous, to hold in esteem. / Two similar verbs: abeo and langueo (to be absent and to languish). / Two similar sounding nouns but with opposite meanings: taedium and desiderium (tedium and desire). / Vehementer: adverb meaning vehemently modifying afficio (to exert an influence). / Reputo: to regard or hold an opinion with the expectation being total (totus). / Two words with contrary meanings: festinatio and tarditas (haste and slowness). / Postulo: to request or demand that good works be accumulated or gathered into a heap (accumulo). / Mora: delay with the verb facio (to make).

51.3.29. When those who, deserting [desertor] the fountain of wisdom [sapientia: 50.6.22], have dug for themselves wells of self-will [voluntas: 42.8.31 and proprius: 45.6.6] that cannot hold water and afflicted [gravatus] in consequence by every command [iniunctus], have been murmuring [murmuro: 32.4.16] in dryness [aridus: 50.4.8] of heart [cor: 50.6.29] because they possessed no moisture of devotion [devotio: 49.4.14]–when these, I repeat, are shown through the dew of the word [verbum: 48.1.5] and the abundant rain that God provides [segrego] for those who are his, to prosper again [refloresco] in works [opus: 51.3.16] of obedience [obedientia: 46.7.3], to be prompt [voluntarius: 42.8.31] and devoted [devotus: 48.8.21] in all things, there is no reason for sorrow [tristitia: 11.2.25] to invade [subeo: 43.1.5] the mind [mens: 51.3.16] because it is interrupted [intermissus] in its pursuit [studium: 49.4.14] of sweet [iucundus: 51.1.27] contemplation [contemplatio: 51.2.3], for I shall be surrounded [circumdatus] by these flowers and fruits of love [pietas: 49.3.19].

Voluntas: will which here is proprius or one's own. / Gravitus: weighed down. / Devotio: also can apply to a religious offering. / Segrego: literally to set apart from the flock. / Refloresco: to blossom again. / Voluntarius: fundamentally as voluntary. / Subeo: literally as to go under. / Studium: the application towards a task done with zeal. / Contemplation modified by the adjective suavis or sweet implying the sense of taste. / Pietas: dutiful conduct toward God and mankind.

51.5.28. Then come the words: "His left arm under my head, his right arm will embrace [amplector: 50.8.1] me." This too I remember having discussed [disputatus] elaborately [uberius: 33.6.5] in the work [opusculum] I mentioned [memor: 43.5.28], but let me explain [signo: 26.2.21] the sequence [ordo: 51.1.7] of this text [sermo: 51.1.7]. It is clear that the bridegroom has returned for the purpose of comforting [erigo: 43.5.28] the distressed [languens: 14.6.19] bride by his presence [praesentia: 51.1.7]. How could she who had been prostrated [consterno] by his absence [absentia: 51.1.7] not grow strong [convalesco] in his presence? Therefore he does not tolerate [sustineo: 51.1.7] the affliction [molestia: 26.8.4] of his beloved. He is at her side, nor can he delay [mora: 51.3.16 & facio] when summoned by [evocatus] desires [desiderium: 51.3.16] so great. And because he found [comperio: 47.1.16] that during his absence

she had been faithful in good works [opus: 51.3.29 with ad] and eager for [sollicitus: 49.6.5] gain [lucrum: 46.1.8], in that she had ordered [praecipio] that flowers and fruits to given to her, of course, he returns this time with an even richer [propensus] reward [remunatio] of grace [gratia: 50.2.5].

Amplector: literally as to wind or twine around. / Disputatus: that which has been weighed or examined in a manner which is uberius (in a generous manner, adjective). / Opusculum: a little work which Bernard recalls (memor: to remember). / Signo: to set a mark or sign. / Erigo: to lift up the languishing bride with the Bridegroom's praesentia or his being-before. / Consterno: to cover by strewing. / Convalesco: to recover from a disease. / Moestia: unease or annoyance. / Comperio: to obtain knowledge, to disclose. / Opus: work with the preposition ad indicative of direction toward-which. / Praecipio: to take beforehand, to admonish. / Propensus: hanging down, preponderant as modifying rumeratio or reward of grace.

51.6.13. Learn [disco: 49.8.1] not to be tardy [tardus: 39.3.1] or sluggish [segnis: 21.4.20] in offering thanks [gratia: 51.5.28], learn to offer thanks for each and every gift. Take careful [diligenter: 39.5.28] note [considero: 50.5.13], scripture advises, of what is set before [appono: 50.1.25] you so that no gift of God, be it great or mediocre or small, will be deprived [frustror: 7.5.2] of due thanksgiving. We are even commanded [iubeo: 50.5.13] to gather up the fragments lest they be lost [pereo: 50.1.25] which means that we are not to forget [obliviscor: 49.7.19] even the smallest benefits [beneficium: 46.22]. Is that surely not lost which is given to an ingrate [ingratus: 25.8.4]? Ingratitude [ingratitudo: 13.9.26] is the souls [anima: 50.6.29] enemy [inimicus: 48.2.10] a voiding [exinanitio: 11.3.24] of merits [meritum: 50.2.5], dissipation [dispersio] of the virtues [virtus: 50.6.29], wastage [perditio] of benefits (beneficium). Ingratitude is a burning wind that dries up the source of love [pietas: 51.3.29], the dew of mercy [misericordia: 48.4.21], the streams of grace [gratia].

Two adjectives not to be associated with gratia (thanks): tardus and segnis (late and inactive or lazy). / Diligenter: adverb meaning diligently. /
Considero; to play close attention or to inspect Scripture as that which is set before (appono) us. / Frustror: to deceive or disappoint. / Ingratus and ingratitudo: not grateful and ingratitude. The latter is anima (inimiucs), einanitio (meritum), dispersio (virtus) and perditio (beneficium): soul (enemy), emptying (merits), dispersion (virtue) and loss (benefits). / One other quality is mentioned regarding gratitude in a separate sentence: a burning wind that dries up pietas or devotion to God and humanity.

51.7.26. Does that which is called the word [verbum: 51.3.29] of man have within it separate [divisus] bodily parts, distinct features [distinctus: 4.4.26] and a difference [distinguentia] between the left side and the right? All the more does he who is God and the Word [Sermo: 51.5.28] of God not admit [admitto: 47.8.8] diversity [varietas: 27.14.22] of any kind, he is who he is so simple [simplex: 23.3.17] in his nature [natura: 50.6.22] that he has no parts [pars: 37.5.1], so much one that he is without number.

Verbum and Sermo: word and discourse or conversation, the latter applicable to Christ. / A contrast between two realities: varietas and simplex (variety and simple).

51.7.1. But that which is unchangeable [invariabilis: 31.1.8] is incomprehensible [incomprehensibilis: 4.4.15] and hence cannot be expressed in language [ineffabilis: 33.6.5]. Where, I ask [quaeso: 33.8.17], can you find [invenio: 50.5.23] the words to pay worthy [digne: 48.4.10] tribute [assigno: 51.2.20] to that majesty [maiestas: 49.1.23] or properly [proprie: 14.8.12] describe [proloquor] it or adequately [competenter: 9.1.11] define [diffinio] it? But we speak as well as we can of that which we do our best to understand [sentio: 51.1.7] as the Holy Spirit reveals [revelo: 48.66]. We are taught [doceo: 47.6.6] by the authority [auctoritas: 46.4.26] of the Fathers and the usage [consuetudo: 18.5.21] of the scriptures that it is lawful

to appropriate [usurpo: 42.2.4] suitable [congruens] analogies [similitudo: 47.1.16] from the things we know [notus: 36.1.10] and rather than coin [muto: 35.5.12] new words, to borrow the familiar with which these analogies may be worthily [digne] and properly [competenter] clothed [vestio]. Otherwise you will make an absurd [ridiculis] attempt to teach [doceo] the unknown [ignotus] by the unknown.

Three adjectives with in as signifiying negativity prefaced to them: variablis, comprehensiblis and effabilis. (variable, understandable and utterable). / Assigno: to assign worthily (digne, adverb). / Proloquor: to speak out, declare in a manner which is competenter or suitably (used twice). / Sentio: to perceive or feel as best as we can to the Spirit's revealing. / Consuetudo: connotes custom picked up by frequency of exposure. / Congruens: appropriate or fit modifying similitudo (likeness, comparison). / Muto: to change. / Ridiculis and ignotus: ridiculous and unknown in the sense of being ignorant.

51.8.10. Therefore, as adversity [adversus: 43.4.8] and prosperity [prosperus: 43.4.8] are usually [soleo: 35.2.29] designated [designo: 51.2.12] by the left hand and by the right, it seems [video: 51.20.20] to me that here the left may be interpreted [intelligo: 51.2.20] as the Word's [Verbum: 48.1.5] threat [comminatio: 35.2.29] of punishment [supplicium: 42.7.25], the right as his promise [promissio: 41.6.8] of the kingdom.

Soleo: to be in habit or custom. / Comminatio: a threat coming from the divine Verbum which is one of supplicium or disgrace, loss.

51.8.19. Anyone who has overcome [supero: 33.12.6] that slavish [servilis] fear [metus: 39.8.1] which is in the left arm by a better, more excellent [excellens: 5.4.18] habit [habitudo: 30.10.7] of mind [mens: 51.3.29] and by worthy [dignus: 50.6.29] desires [desiderium: 51.5.28] has drawn near to [approprio: 32.4.16] the right arm which holds the promises [promissio: 51.8.10] can say to the Lord with the prophet, "in your right hand are the everlasting [usque in finem] pleasures [delectatio: 48.6.23]."

Habitudo: condition, habit or appearance here pertinent to the mind which is worthy of desire. / Usque in finem: literally unto in the end. /
Delectatio: delight.

51.9.29. As long as one is oppressed [premo: 9.7.20] by a slavish [servitudo: 35.3.17] spirit [spiritus: 49.5.27], one has little hope and much fear [timor: 48.8.21]. He enjoys neither peace nor rest [requies: 46.1.8] as his conscience [conscientia: 50.5.13] wavers [fluctuor] between hope and because he is greatly tormented [crucio: 48.7.10] by the fear of supreme excellence [superexcellentia], "fear expects [habeo: 50.2.5] punishment [poena: 48.8.21]." And so it is not for him to say, "I will lie down [dormio; 47.4.8] in peace and take my rest [requiesco: 51.3.16]," for he cannot as yet say that he is firmly [singulariter: 37.7.13] established [constitutus] in hope.

Premo: to press down or upon. / Conscientia: conscience which wavers (fluctuor: to flow in the manner of waves). / Crucio: to tear apart. / Singulariter: singularly constituted (constitutus) in hope.

51.10.19. Great and awesome [stupendus] concern [dignatio: 48.4.21, that he lets the soul [anima: 51.6.13] which contemplates [contemplo: 41.3.7] repose [quiesco: 48.8.21] on his breast [sinus: 42.10.24]. He even guards [custodio; 33.9.26] her from intrusive [infesto] cares, [cura: 49.3.19] and protects [protego: 46.2.2] her from disquieting [inquietudo: 48.1.5] action [actio: 50.5.23] and the pressures [molestia: 51.5.28] of business [negotium: 50.5.13]. He does not permit [patior: 51.2.3] her to be awakened [suscito: 21.5.26] except at her own wish [voluntas: 51.3.29].

Sinus: also as chest. / Infesto: to trouble, bother and similar to inquietudo and cura. / Negotium: any type of employment. / Suscito: to lift or raise up.