

Sermon Fifty-Two

52.1.8. This is a prohibition [*prohibeo*: 13.6.29] to the maidens whom he calls “daughters of Jerusalem” because, although they are delicate [*delicatus*] and tender [*mollis*], their feminine appetites [*affectus*: 50.6.29] and conduct [*actus*: 51.2.20] still untempered [*infirmus*: 50.5.23], they nevertheless cling to [*inhaereo*: 28.10.27] the bride in the hope of making progress [*proficio*: 51.2.12] and reaching [*proficiscor*: 17.5.26] Jerusalem. They are forbidden [*prohibeo*], therefore, to disturb [*infestatio*] the sleeping bride or to presume [*praesumo*: 45.8.25] to awaken [*excito*: 31.5.20 with *ullatenus*: 45.7.10] her against her will [*voluntas*: 51.10.19]. Hence her completely tender [*dulcis*: 50.1.5] bridegroom supports [*suppono*: 17.2.14] her head with his left arm as has been already said, to enable her to relax [*quiesco*: 51.10.19] and sleep [*dormio*: 51.9.29] on his breast [*sinus*: 51.9.19].

Two uses of the verb *prohibeo* (to forbid, prevent). / A contrast among the maidens: *delicatus* and *mollis* (that which gives pleasure and that which is pliant) vs. *infirmus* (ill, both in body and mind) with regard to their *affectus* and *actus* (state of mind and body and actions). / *Inhaereo*: the preposition *in* prefaced to the verb suggests a clinging which is very close. / *Proficio* and *proficiscor*: two verbs with the preposition *pro* (before) prefaced to them, to advance and to come forth or depart. / *Infestatio* and *praesumo*: a disturbance or troubling coupled with a presumption to excite (*excito*) the bride in any way whatsoever (*ullatenus*). / *Quiesco* and *dormio*: to be quiet and to sleep, both occurring upon the divine Bridegroom’s *sinus* (breast or chest). 52.1.17. But that attestation [*contestatio*: 9.9.12], “by the gazelles and hinds of the fields,” taken literally [*littera*: 49.1.12 with *secundum*], seems entirely devoid of rational [*rationalis*: 27.3.16] meaning [*consequentia*: 9.4.10], so totally does it demand [*vindico*: 50.6.22] a spiritual [*spiritualis*: 51.2.12] interpretation [*intelligentia*: 48.7.2]. But however this may be, in the meantime “it is good for us to be here” and to gaze [*intueor*: 47.4.8] briefly [*paulisper*] on the goodness [*bonitas*: 48.4.21] of the divine nature [*natura*: 51.7.26], its sweetness [*suavitas*: 48.8.21] and courtesy [*dignatio*]. For what human affections [*affectus*: 52.1.8] have you ever experienced [*expertus*: 51.1.7], any of you, that are sweeter [*dulcis*: 52.1.8] than is now expressed [*exprimo*: 31.6.1] to you from the heart [*cor*: 51.3.29] of the Most High? And it is expressed by him who searches [*scrutor*: 47.1.16] the depths [*altus*: 42.7.15] of God who cannot but know [*nescio*: 42.2.4] what is in him, because he is his Spirit. Nor can he say openly [*plane*: 50.2.5] anything except what he sees [*video*: 51.8.10] in him, for he is the Spirit of Truth [*veritas*: 50.8.1].

Contestatio: a testimony or warning with regard to a literal interpretation of the Song’s text or according to (*secundum*) the *littera* of the text.

Consequentia: consequence or result which lacks reason (*rationalis*). *Intelligentia*: understanding which here is spiritual. / *Intueor*: to look upon or look towards *paulisper* or for a short while, that is, upon: divine *bonitas* (goodness), *suavitas* (sweetness) and a deeming worthy (*dignatio*). / *Expertus*: that which is tried or proved and modifying *affectus*, one’s state of mind and body as a totality. / *Scrutor*: to examine thoroughly the divine *altus* which generally applies to height but also that which is great. / *Video*: the common verb to see used with regard to that which is in God or implying in the Spirit of Truth.

52.2.4. Actually our race is not without someone who happily [*felix*: 48.8.14] deserved [*mereo*: 48.7.10] to enjoy [*laetifico*: 37.3.21] this gift [*munus*: 39.1.1], who experienced [*experimentum*: 50.6.29 with *habeo*] within herself this sweetest [*suavis*: 51.3.29] mystery [*arcanus*: 49.4.14] unless we entirely disbelieve [*decredo*] the passage of scripture we have at hand where the heavenly bridegroom is plainly [*manifeste*: 29.2.1] shown as passionately [*vehementissime*: 49.4.14] defending [*zelo*: 20.8.10] the repose [*quies*: 51.2.3] of his beloved, eager [*sollicitus*: 51.5.28] to embrace [*servo*: 48.8.21] her within his arms as she sleeps lest she be roused [*deturbo*] from her delicious [*suavis*] slumber by annoyance [*molestia*: 51.10.19] or disquiet [*inquietudo*: 51.10.19]. I cannot restrain [*capio*: 31.9.12] my joy [*laetitia*: 41.2.28] that this majesty [*maiestas*: 51.7.1] did not disdain [*dedignor*: 32.1.19] to bend down [*inclino*: 43.1.15 with *se*] to our weakness [*infirmitas*: 48.4.21] in a companionship [*consortio*: 44.4.25] so familiar [*familiaris*: 51.2.3] and sweet [*dulcis*: 52.1.17], that the supreme Godhead [*Deitas*: 43.1.5] did not scorn [*despicio*: 50.8.1] to enter into wedlock [*conubium*] with the soul in exile and to reveal [*exhibeo*: 49.6.5] to her with the most ardent [*ardens*: 51.1.7] love [*amor*: 51.3.16] how affectionate [*affectus*: 52.1.17] was this bridegroom whom she had won.

Felix: also as fertile with regard to *mereo* or to meriting the enjoyment noted in the last section. / *Experimentum*: proof, trial or experiment with the verb *habeo* (to have). / *Arcanus*: an adjective meaning that which is shut or closed modified by another adjective, *suavis* (sweet). / *Decredo*: not to believe or the

preposition *de* (from) prefaced to the verb *credo* (to believe). / Two adverbs: *manifeste* and *vehementissime*: manifestly and most vehemently. Both applied to the verb *zelo* (to be zealous) which, in turn, applies to the bride's *quies* or repose. / *Sollicitus*: thoroughly moved or alarmed with regard to embracing the bride (*servo*: also as to protect, keep). / Two nouns pertaining to disturbance: *molestia* and *inquietudo* (affliction and lack of peace). / *Capio*: to take or seize. / *Inclino*: to lean, here with the reflective *se*, applicable to self. / *Consortio*: partnership or association modified by two adjectives: *familiaris* and *dulcis* (belonging to one's household and sweet). / *Conubium*: marriage which takes place with the soul while in exile. To compensate, the divine Bridegroom is described by two adjectives, *ardens* and *affectus* (burning and affectionate).

52.3.3. It is a slumber which is vital [*vitalis*: 22.8.29] and watchful [*vigil*: 48.1.5], which enlightens the heart [*sensus*: 51.2.20 with *interior*: 43.4.21], drives away [*propulso*] death and communicates [*tribuo*: 49.5.6] eternal life. For it is a genuine [*revera*: 45.5.15] sleep that yet does not stupefy [*sopio*] the mind [*sensus*] but transports [*abduco*: 50.5.13] it. And—I say it without hesitation [*dubius*: 50.7.10 with *non*—it is a death, for the apostle Paul in praising [*commendo*: 48.4.10] people still living in the flesh spoke thus: “For you have died, and your life is hid [*absconditus*: 37.6.26] with Christ in God.”

Vitalis and *vigil*: the two adjectives (vital and vigilant) go together to produced enlightening of *sensus* or inner power of perception. Note second use of *sensus* as mind. / *Propulso* and *tribuo*: to repulse death and to assign or bestow eternal life. / *Revera*: an adverb meaning truly. / *Sopio*: to cause to sleep, knock senseless. / *Abduco*: literally as to lead away from (*ab*). / *Absconditus*: concealed and implies something unknown.

52.4.9. It is not absurd [*absurde*: 24.3.5] for me to call the bride's ecstasy [*ecstasis*] a death, then, but one that snatches away [*eripio*] not life but life's snares so that one can say: “We [*anima*: 51.10.19] have escaped as a bird from the snare of the fowlers.” In this life we move about [*incedo*: 50.5.23] surrounded by [*inter medios*] traps, but these cause no fear [*timeo*: 42.8.15] when the soul [*anima*] is drawn out [*abripio*] of itself by a thought [*cogitatio*: 47.8.8] that is both powerful [*vehementus*: 49.5.27] and holy [*sanctus*: 23.15.3], provided that it so separates [*secedo*: 40.4.5] itself and flies away [*avolo*: 32.2.17] from the mind [*mens*: 51.8.19] that it transcends [*transcendo*: 6.1.11] the normal [*communis*: 51.2.12] manner [*usus*: 41.3.21] and habit [*consuetudo*: 51.7.1] of thinking [*cogito*: 47.8.8]; for a net is spread in vain [*frustra*: 41.2.18] before the eyes of winged creatures. Why dread [*formido*: 16.7.14] wantonness [*luxuria*: 39.7.14] where there is no awareness of [*sentio*: 51.7.1] life? For since the ecstatic soul is cut off from [*excedo*: 41.3.21] awareness [*sensus*: 52.3.3] of life though not from life itself, it must of necessity [*nesesse*: 6.8.23] be cut off from the temptations [*tentatio*: 48.1.5] of life.

Ecstasis: borrowed from the Greek literally meaning a standing-out. / Note the six verbs relative to removal: *eripio* and *abripio* or the same verbal root with *ex* (from) and *ab* (after, by) as prefixes. As for the latter, a thought (*cogitatio*: reflection, deliberation) causes it which is both *vehementus* and *sanctus* (vehement and holy), *secedo* (to separate), *avolo* (to fly away), *transcendo* (to transcend) and *excedo* (to cut off). / *Anima*: feminine noun for soul used in the quote from the Psalm. / *Inter medios*: literally as in between or among the middle. / *Usus*: a use which is common (*communis*). / *Consuetudo*: a customary way of behavior or acting.

52.5.26. Men alone experience this [*verum*]. But, if I may say so, let me [*anima*: 52.4.9] die the death of angels that, transcending [*excedo*: 52.4.9] the memory [*memoria*: 43.3.27] of things present [*praesentium*], I may cast off [*exuo*: 45.9.11] not only the desire [*cupiditas*: 44.7.15] for what are corporeal and inferior but even their images [*similitudo*: 51.7.1], that I may enjoy pure conversation [*conversatio*: 51.2.12] with those who bear the likeness [*similitudo*] of purity [*puritas*: 33.10.14]. This kind of ecstasy [*excessus*: 49.4.14], in my opinion [*opino*: 51.2.20], is alone or principally called contemplation [*contemplatio*: 51.3.29]. Not to be gripped [*teneo*: 50.6.22] during life by material desires is a mark of human virtue [*virtus*: 51.6.13]; but to gaze [*speculo*: 23.14.7] without the use of bodily likenesses is the sign of angelic purity. Each, however, is a divine gift [*munus*: 52.2.4], each is a going out of [*excedo*] oneself, each a transcending [*transcendo*: 52.4.9] of self, but in one one goes much farther than in the other.

Verum: an adverb meaning certainly. / *Anima*: the feminine noun for soul as Bernard speaking here. / *Excedo* and *exuo*: to cut off and to cast off, the former regarding memory of the present and the latter regarding *cupiditas*, also as lust. / Two uses of *similitudo*: image and likeness. / *Conversatio*: also as a manner of life. / *Excessus*: departure; compare with *ecstasis* in 52.4.9, *excedo* (to go out) and *transcendo* (to transcend). / *Teneo*: to hold fast; not to be such is a sign of *virtus* (virtue, strength). / *Speculo*: connotes a spying out.

52.5.7. You have so over-leaped [*transilio*: 50.6.29] the pleasures [*oblectamentum*] of the flesh that you are no longer responsive [*oboedio*: 23.6.9] to its concupiscence [*concupiscentia*: 30.10.17] even in the least, nor gripped [*teneo*: 52.5.26] by its allure [*illicebra*: 45.2.5]. You have advanced [*proficio*: 52.1.8], you have placed yourself apart [*separo*: 46.6.24], but you have not yet put yourself at a distance [*elongo*] unless you succeed in flying [*transvolo*] with purity [*puritas*: 52.5.26] of mind [*mens*: 52.4.9] beyond the material [*corporeus*: 32.1.19] images [*phantasma*: 23.16.16] that press in [*irruo*: 31.3.1] from every side. Until that point promise [*promitto*: 41.2.18] yourself no rest [*requies*: 51.9.29]. You err [*erro*: 32.7.19] if you expect [*aestimo*: 46.4.26] to find [*invenio*: 51.7.1] before then a place of rest [*quies*: 52.2.4] the privacy [*secretus*: 35.2.29] of solitude [*solitudo*], unclouded light, the abode [*habitaculum*: 46.7.3] of peace. But show [*do*: 46.8.13] me the man who has attained to [*pervenio*: 42.9.25: this and I shall promptly [*incunctanter*] declare [*fateor*: 49.7.19] him to be at rest [*quiesco*: 52.1.8].

Five verbs related to passage: *transilio* (to leap across, *trans-*), *proficio* (to advance), *separo* (to separate), *elongo* (to be far from), *transvolo* (to fly across, *trans-*) and *pervenio* (to come through, *per-*). / *Oblectamentum*: connotes amusement. / *Obedio*: to be obedient to, a more intense form of submission to *concupiscentia* (intense desire) which here is not the case. / *Corporeus*: more specifically, corporeal. / *Phantasma*: idea, notion or fancy.

Secretus: hidden as modifying solitude. / *Requies*, *quies*, *solitudo*, *habitaculum* and *quiesco*: five words relative to peace which counter the five verbs listed above.

52.6.20. Consider [*puto*: 50.5.23], therefore, that the bride has retired [*secedo*: 52.4.9] to this solitude [*solitudo*: 52.5.7 with *in*], there, overcome by the loveliness [*amoenitas*: 14.6.19] of the place, she sweetly [*suaviter*: 48.8.21] sleeps within the arms of her bridegroom in ecstasy [*excedo*: 52.5.26] of spirit [*spiritus*: 51.9.29 with *in*]. Hence the maidens are forbidden [*prohibeo*: 52.1.8] to waken [*expergefacio*] her until she herself pleases [*volo*: 45.7.10].

Secedo: to separate and intensified by the preposition *in* with regard to solitude. / *Amoenitas*: delightfulness or that which is charming.

Excedo: to go out, with the preposition *in* concerning *spiritus*. / *Expergefacio*: to arouse or excite.

52.6.26. It seems [*video*: 52.1.17] to me that these animals, because of their sharpness [*acumen*] of vision and swiftness [*celeritas*] of motion [*saltus*], fittingly [*congruenter*: 42.11.5] designate [*expressus*: 29.2.1] both the holy souls [*anima*: 52.5.26] who have laid aside [*exutus*] the body and the angels who are in God's presence [*cum*]. We know [*cognosco*: 46.7.3] that these qualities belong to [*convenio*: 50.3.24] those spirits; they easily soar to the heights [*summus*: 46.9.16] and penetrate [*penetro*: 38.5.14] secret things [*intimus*: 50.8.1].

Acumen: a point with respect to the intense focus of vision paralleled by *celeritas* or swiftness of *saltus* (springing, bounding). / Both *acumen* and *celeritas* are an expression (*expressus*) of *anima* (feminine noun for soul). / *Exutus*: from *exuo* (to cast off as in 52.5.26) with respect to the *anima* of the body. / *Cum*: the preposition with as with God. / *Cognosco*: to become thoroughly acquainted. / *Convenio*: literally as to come-with. / *Summus* and *intimus*: two adjectives, the highest and the inmost.

52.6.8. Let the maidens realize [*attendo*: 48.1.5] whom they offend [*offendo*: 35.1.25] when they disturb [*inquieta*] their mother and beware of so presuming [*confido*: 49.3.19 with *minime*] on her maternal love [*caritas*: 50.1.8] that without real necessity [*necessitas*: 50.5.13] they intrude on [*irruo*: 52.5.7 with *vereor*: 30.12.16] that heavenly encounter [*conventus*: 46.2.17]. Let them realize [*cogito*: 52.4.9] that this is what they do when without justification [*plus iusto*] they trouble [*molestus*: 51.1.7] a person resting [*quiesco*: 52.5.7] in contemplation [*contemplatio*: 52.5.26].

Attendo: to pay close attention; note similarity of sound with *offendo*. The same applies to *caritas* and *necessitas*. / *Inquieta*: to make un-quiet. / *Confido*: to have confidence with the adverb *minime* (to the least degree). / *Conventus*: from *convenio* or to come together as in 56.6.26. / *Quiesco*: to rest, repose, among the most important dispositions for contemplation.

52.7.30. As they well know [*nosco*: 46.8.24], rare [*rarus*: 49.7.14] is the hour in which I can relax [*ad feriandum*] from visitors [*supervenio*: 33.13.20], even when they themselves support [*sustineo*: 51.5.28] me very patiently [*patientia*: 46.8.13]. I make [*moveo*: 50.5.23] this complaint [*querela*: 2.7.3] reluctantly [*scrupulosus*],

however, for some timid person [*pusillanimus*] may conceal [*dissimulo*: 36.5.1] his needs [*necessitas*: 52.6.8] and overtax his powers of endurance [*supra vires propriae patientiae*] through fear [*vereor*: 52.6.8] of disturbing [*inquieta*: 52.6.8] me. And so I desist [*supersedeo*: 50.5.13], lest I seem to give an example [*exemplum*: 27.12.23] of impatience [*impatientia*: 42.3.24] to the weak [*infirmus*: 52.1.8]. They are little ones [*pusillus*: 44.3.27] of the Lord putting their trust in [*credo*: 49.3.19] him; I shall not permit [*patior*: 51.10.19] them to be scandalized [*scandalum*] by me. I shall not use my authority [*potestas*: 32.5.22]; rather let them use [*utor*: 50.8.1] me as they please, provided they attain salvation [*salvus*].

Nosco: to become acquainted. / *Ad feriandum*: from the verb *ferior* or to rest from work or keep a holiday with respect to those who come-upon (*supervenio*) or visitors. / *Scrupulosus*: also as anxious or careful. / *Pusillanimus*: faint-hearted who engages in *dissimulo* or keeping secret (also means making-unlike) his needs. Compare *pusillanimus* with *pusillus* (very little, very small). / *Supera vires propria patientia*: literally as beyond his own strength of patience. / *Supersedeo*: literally as to sit upon or above. / *Infirmus*: infirm whether of body, mind or spirit. / *Scandalum*: literally as that which causes one to trip.

Sermon Fifty-Three

53.1.21. When the bride becomes aware of [*video*: 52.6.26] the unusual [*novus*] shyness [*verecundia*: 47.4.25] of the maidens, a timidity [*verecundia* & *timor*: 51.9.29] so respectful that they do not dare [*coepio*: 21.4.9 with *audeo*: 17.1.17] to intrude [*ingero*: 41.3.21] on her holy leisure [*otium*: 51.2.3] nor unlike yesterday and the day before, presume [*praesumo*: 52.1.8] to molest [*molestus*: 52.6.8] her in her contemplative [*contemplatio*: 52.6.8] repose [*quiesco*: 52.6.8], she recognizes [*agnosco*: 48.8.14] it as the fruit of [*provenio*: 35.6.6] the bridegroom's care [*cura*: 51.10.19] and service [*opera*: 50.5.13].

Video: that is, the bride sees the new (*novus*) shyness of her maidens, *verecundia* (used twice) suggestive of modesty. / *Coepio*: to begin or more precisely, to begin to dare (*audeo*). / *Ingero*: to throw or heap upon the bride's *otium* or leisure, here used positively compared with laziness in 51.2.3. / *Molestus*: an adjective suggestive of trouble, here the bride being quiet (*quiesco*) in her contemplation. / *Agnosco*: also as to acknowledge used with the verb *pervenio* (literally, to come-through) the bridegroom's care and service.

53.1.6. For the man who presides [*praesum*: 23.8.1] with responsibility [*sollicitudo*: 49.6.26] over others rarely if ever rests securely [*secure*: 44.8.1] alone [*vaco*: 15.8.17] with himself while he perpetually [*semper*: 50.5.23] fears [*timeo*: 52.4.9] that he is removing himself [*penuria*: 28.9.6 with *facio* & *subdo*: 23.2.1] from his brothers and failing to please [*placeo*: 50.2.5 with non] God by preferring [*praefero*: 50.5.23] the pleasure [*dulcedo*: 44.4.25] of his own contemplative [*contemplatio*: 53.1.21] repose [*quietus*: 47.4.8] to the common good [*utilitas*: 49.6.26]. At times, however, joy [*gaudium*: 45.2.5] and comfort [*securitas*: 50.8.1] in good measure are the lot [*accedo*: 46.9.16] of him who rests in [*ferior*: 52.7.30] these delights [*suaviter*: 52.6.20] when, from a certain awe [*metus*: 51.8.19] and respect [*reverentia*: 45.1.24] for him divinely instilled [*immissus*] in the hearts [*cor*: 52.1.17] of his brothers, he understands [*intelligo*: 51.8.10] that his repose [*quies*: 52.5.7] is pleasing [*placeo*] to God who enables them to support [*sustineo*: 52.7.30] their needs [*necessitas*: 52.7.30] with composure [*aequus*] rather than rashly [*temere*: 12.9.15] presume [*audeo*: 53.1.21] to disturb [*perturbo*: 23.16.16] the rest [*otium*: 53.1.21] so appreciated by their spiritual father.

Praesum: to set over, be in charge with respect to *sollicitudo* or solicitude concerning other persons. / *Vaco*: to be vacant or empty, here in the positive sense and not unlike *otium* in 53.1.21. / The adjective *quietus* (quiet) modifies *contemplatio*, quietness of mind and thoughts in contrast to *utilitas* or being useful. / *Securitas*: also as freedom from care, composure. / *Accedo*: to approach, draw near with respect to one who engages in *ferior* or resting from work and modified by the adverb *suaviter* (sweetly). / *Aequus*: being equal or propitious. / *Perturbo*: the preposition *per* (through) prefixed to the verb intimates a thorough disturbing of *otium*.

53.2.22. "See how he comes leaping [*salio*: 2.2.13] upon the mountains, bounding over [*transilio*: 52.5.7] the hills." Being certain of [*compertus*] the beloved's presence [*praesentia*: 51.5.28] from the sound of his voice, she at once [*incunctanter*: 52.5.7] unerringly [*bene*: 50.5.23] turns [*intendo*: 50.8.1] inquisitive [*curiosus*: 42.6.20] eyes to see him whom she has heard. Hearing leads to sight; "faith comes from what is heard." By it hearts [*cor*: 53.1.6] are so cleansed [*munido*: 41.2.18] that God can be seen [*video*: 53.1.21]; hence you have the expression: "cleansing hearts by faith." Accordingly she sees him coming after hearing his voice.

The verbal root *silio* used twice, once with the preposition *trans* (across) prefixed to it. / *Compertus*: experienced, from the verb *comperio* (51.5.28) with regard to the beloved's presence detected by his voice. / Two adverbs (*incunctanter* and *bene*) promptly and well with respect to the verb *intendo* (to extend, stretch forth). / *Mundo*: cleansing results in a seeing of God.

53.2.5. The text says: "Suddenly [*repente*: 9.7.20] a sound came from Heaven like the rush of a mighty [*vehementus*: 52.4.9] wind [*spiritus*: 52.6.20]" after which "There appeared [*appareo*: 51.1.27] to them tongues as of fire." Here the coming [*adventus*: 31.4.16] of the Holy Spirit is said to have been perceived [*percipio*: 22.9.9] first by hearing, then by sight. But enough on this since you too, if you try to concentrate [*curo*: 50.8.1] on this line of research [*inquisitio*], can perhaps find [*reperio*: 25.3.14] similar passages in other parts of scripture.

Repente: connotes being unprepared with the vehement (*vehementus*) wind or *spiritus*. / *Percipio*: literally as to seize, occupy by hearing followed by sight. / *Curo*: to have care for with regard to *inquisitio* or seeking which can result in *reperio* (to find again).

53.3.22. Whether our reading be in the psalms or in the present song, shall we imagine [*pingo*] for ourselves a powerful man of great stature, captivated by [*captus*: 19.1.7] the love [*amor*: 52.2.4] of an absent girl-friend [*muliercula*] and hastening [*propero*] to her desired [*cupitus*] embraces [*amplexus*: 28.10.27] by bounding over [*transilio*: 53.2.22] those mountains and hills whose massive bulk we see towering [*emineo*: 48.4.21] to such heights above the plain that the peaks of some seem [*cerno*: 41.4.1] to penetrate the clouds? Surely it will not do [*verum non decet*] to fabricate [*imagino*: 45.7.10] physical [*corporeus*: 52.5.7] images [*phantasia*: 41.4.1] of this kind, especially when treating of this spiritual Song; and it is certainly not legitimate [*licet*: 22.3.1 with *non*] for us who recall [*memini*] reading in the Gospel that "God is a spirit [*spiritus*: 53.2.5] and those who worship [*adoro*] him must [*oportet*: 51.2.20] worship in spirit."

Pingo: to represent pictorially. / *Muliercula*: literally, a little woman engaged in *propero* (also as to be quick) with regard to *amplexus* (embrace) which is modified by *cupitus* (desirous, eager). / *Transilio*: to leap across (*trans-*) mountains and hills which *emineo* (to reach out, project). / *Cerno*: to perceive with regard to the height of these obstacles. / *Verum non decet*: literally as it is not truly becoming. / *Imagino*: to give an image of, represent regarding *phantasia* (also as notion, semblance) which can take on bodily form (*corporeus*). / *Mimini*: perfect form only. / *Adoro*: to adore or to supplicate.

53.4.2. Who, then, are those spiritual [*spiritualis*: 52.1.17] mountains and hills? When we know this we may in consequence understand [*cognosco*: 52.1.17] how the bridegroom—who is God and therefore a spirit—leapt [*saltus*: 52.6.26] upon and over them, and what the leapings mean. If we consider [*puto*: 52.6.20] them as those in which, according to the Gospel, the ninety-nine sheep were left behind while their dutiful shepherd came on earth to seek [*quaereo*: 35.1.25] the one which was lost, the matter remains no less obscure [*obscurus*: 25.9.2] and the mind [*intellectus*: 49.4.14] is baffled [*haereo*], for it is difficult to ascertain [*invenio*: 52.5.7] who and of what nature are those spiritual mountains and hills in which the spiritual and happy citizens [*beatitudo*: 25.9.24] of high heaven [*supercaelestis*] dwell and feel—for undoubtedly they are the sheep who stay there. If they had no real existence Truth [*veritas*: 52.1.17] would not have said this.

Cognosco: to become thoroughly acquainted. / *Saltus*: noun for a leap or bound. / *Puto*: to reckon, count or compute. / *Haereo*: to hold fast to, cling with regard to the verb *invenio* (to find, discover). / *Beatitudo*: the noun for happiness, blessedness.

53.5.22. For we mortal men, while living as pilgrims [*peregrinatio*: 33.7.20] are compelled [*nesesse*: 52.4.9 with *habeo*] to eat our bread in the sweat of our brow, begging [*mendico*: 41.1.12] it from without with hardship [*labor*: 47.5.22] and anguish [*aerumna*: 48.1.20], that is, either from learned [*doctus*: 36.1.10] men or holy books, or certainly in those things that are made, seeing [*conspicio*: 45.6.16] the invisible, understandable [*intellectus*; from *intelligo*: 53.1.6] attributes of God. Angels however receive [*accipio*: 50.6.22] it in all fullness [*plenitudo*: 50.6.29] though not from themselves, with a facility [*facilitas*: 21.4.20] as great as the happiness [*beatus*: 49.4.14] by which they live. For they are all taught [*docibilis*] of God. It is promised [*promitto*: 52.5.7] as certain truth [*veritas*: 53.4.2] that those chosen from among men will one day attain to [*assequor*: 49.6.5] this; as yet they cannot enjoy [*experior*: 50.2.5] it with secure [*securus*: 47.4.8] happiness [*felicitas*: 50.2.5].

Nesesse: the adverb necessarily with the verb *habeo* (to have) used with the noun *peregrinatio*

(sojourning, living abroad). / *Aerumna*: connotes anguish. / *Conspicio*: to look at attentively. / *Docibilis*: an adjective meaning capable of being taught. / *Assequor*: to pursue, follow after. / *Experior*: also as to test, prove. / *Felicitas*: connotes good fortune.

53.6.14. These, in the prophet David's words, are the real holy mountains, and on them, as on wisdom the first of all things made, the foundations of the city of God stand [*consisto*: 42.6.20] firmly [*firmiter*: 34.1.3] fixed [*stabilitus*] from the beginning [*initium*: 50.2.5]. Though in part reigning [*regno*: 48.7.2] in heaven and in part pilgrimaging [*peregrinor*: 385.14] on earth, it is still one city.

Consisto: to place oneself anywhere, this verb being modified by an adverb and adjective (*firmiter* and *stabilitus*). / *Regno* and *peregrinor*: two contrasting verbs, the first suggesting stability and the latter, fluctuation.

53.7.9. For "he appeared [*visus est*] upon earth and lived among [*cum*] men." Upon earth, I say, in plain sight [*palam*: 33.13.20] which is meant by pitching his tent [*tabernaculum*: 26.1.11] in the sun, namely, in the body which he was pleased [*dignatus est*] to prepare [*apto*: 42.11.5] for himself for this purpose from the Virgin's body that in it he who is by nature invisible [*invisibilis*: 40.1.19] might be seen [*video*: 53.2.22], and so all mankind should see [*video*] the salvation [*saluto*: 35.3.17 with *cum*] of God on his coming in the flesh.

Visus est: is seen with (*cum*) men. / *Tabernaculum*: tent, suggestive of temporary dwelling (cf. *peregrinor* of 53.6.14). / Two uses of the verb *video* (to see): the one who cannot be seen and salvation (the verb *saluto* with the preposition *cum* or with).

53.8.14. He leapt [*salio*: 53.2.22] therefore upon the mountains, upon the highest angels, when he descended [*descendo*: 10.9.30] to them, graciously [*dignanter*: 39.2.22] revealing [*aperio*: 29.4.2] to them the mystery [*mysterium*: 48.7.10] hidden [*absconditus*: 52.33] throughout the ages; the great mystery of devotion [*pietas*: 51.6.13]. But passing over [*transeo*: 48.7.15] these higher and more renowned [*eminens*] mountains, the Cherubim and Seraphim, the Dominations, Principalities, Powers and Virtues, he was pleased [*dignatus est*: 53.7.9] to come down [*descendo*], all the way down to the hills, even to the lowest [*ordo*: 51.5.28] angels. But did he remain upon [*remaneo*: 49.7.19 with *in*] them? He bounded over [*transilio*: 53.3.22] even the hills. For it was not the angels but the seed of Abraham that he took [*apprehendo*: 42.4.9] to himself, a state even lower than the angels, that the word [*sermo*: 51.5.28] might be fulfilled [*impleo*: 50.2.5] which the prophet just mentioned [*memoro*: 30.1.8] said to the Father about the Son: "You have made him a little less than the angels." Although this could be understood [*intelligo*: 53.5.22] as praise [*commendatio*: 9.5.13, with *ad*] of human nature [*natura*: 52.1.17], since man is made [*condo*: 21.6.23] in the image [*imago*: 45.7.10, with *ad*] and likeness [*similitudo*: 52.5.26, with *ad*] of God and endowed with [*praeditus*] reason [*ratio*: 50.6.22] even as an angel, he is yet a little less than [*disto*: 50.4.8, with *ab*] the angel because of his earthly body [*de terra*].

Three verbs which are connected: *salio*, *descendo* and *aperio* (to leap, to descend and to reveal), all with respect to *mysterium* or mystery which had been hidden, the one of *pietas* or dutiful conduct. / *Transeo* and *descendo*: first comes a crossing and then a descending to the lowest order of angels. / *Remaneo*: to remain, with the preposition *in* for emphasis. / *Transilio*: the verb *silio* as used regarding the mountains here with the prefix *trans* (across) relative to hills. / *Apprehendo*: to seize, take hold of. / *Memoro*: to remember with respect to the *sermo* (utterance, discourse) to be fulfilled. / *Commendatio*: also as recommendation with the preposition *ad* (direction toward-which) with respect to human nature. / *Condo*: to produce, to found with regard to *imago* and *similitudo* (image and likeness, both with the preposition *ad*). / *Praeditus*: gifted, possessed of something. / *De terra*: from the earth.

53.8.10. For although we confess [*fateor*: 52.5.7] that God made man is far above and incomparably [*incomparabiliter*] superior [*praeemineo*] to every Principality and Power even in his manhood, yet it is certain that even if he surpasses [*praesum*: 53.1.6] them in majesty [*maiestas*: 52.2.4] he falls short [*succumbo*: 27.2.8] of them in his weakness [*infirmetas*: 52.2.4]. And so he leapt [*salio*: 53.8.14] upon the mountains, bounded over [*transilio*: 52.8.14] the hills when he graciously [*dignantissime*] manifested [*exhibeo*: 52.2.4] himself as inferior not only to the higher angels [*spiritus*: 53.3.22] but even to the lower ones. Nor was it to the spirits [*spiritus*] of heaven only that he subjected [*subicio*: 27.2.8] himself, but also to those who dwell in houses of clay, bounding over and exceeding [*vinco*: 48.2.1] by his lowliness [*humilitas*: 48.4.10] even the lowliness of men.

Two verbs with the preposition *prae* (before) prefaced to them: *praeemineo* and *praesum* (to project

forward and to set over). / *Succumbo*: to fall or sink down with respect to *infirmitas* (can apply to body, mind and spirit). / *Salio* and *transilio*: to leap and to leap across, the former with regard to the larger mountains and the latter with regard to the smaller hills. / *Dignantissime*: superlative adverb, most worthily. / *Vinco*: to conquer or subdue.

53.9.20. And so, if for the occasion we should wish [*volo*: 52.6.20] to investigate [*exploro*: 42.6.20] at our pleasure [*delecto*: 16.11.20] all these things of beauty [*amoenus*], to search into [*perscrutor*] secret things [*abditus*], we must fear [*vereor*: 52.7.30] that the sermon [*sermo*: 53.8.14] will either lack [*careo*: 51.1.7] becoming [*gratus*: 51.1.7] brevity [*brevitas*: 36.2.7] or that a matter [*materies*] so excellent [*excellens*: 51.8.19] and promising [*largus*] will be deprived [*fraudo*: 50.1.25] by hastiness [*festinatio*: 51.3.16] of due consideration [*diligentia*: 47.3.8]. If you agree [*placeo*: 53.1.6], then let us rest [*pauso*: 18.6.14] here today in these mountains because it is good for us to be here, gathered [*collocatus*] by Christ together with the holy angels in a place of pasture, to be fed [*pasco*: 48.7.10] with sweeter [*iucundus*: 51.3.29] and richer fare [*uber*: 15.6.24].

Exploro: to discover or examine things of beauty (*amoenus*, adjective: delightful, lovely). / *Persecutor*: to search things which are *abditus*: note the prepositions *per* and *ab* (through and from) prefaced to the respective words to highlight contrast. / *Largus*: plentiful, large. / *Pasco*: to provide food which is *iucundus* and *uber* or sweet and abundant.

Sermon Fifty-Four

54.1.5. Plainly [*plane*: 52.1.17] good, energetic [*alacer*: 21.5.26] in spirit, fervent [*fervens*: 50.6.29] in love [*caritas*: 52.6.8], devoted [*devotus*: 51.3.29] in affection [*pietas*: 53.8.14], he not only leapt [*salio*: 53.8.10] upon the mountains but bounded over [*transilio*: 53.8.10] the hills, that is, he triumphed [*supero*: 51.8.19] and vanquished [*vinco*: 53.8.10] by his swiftness [*alacritas*: 21.9.18] of service [*ministro*: 47.3.8], for he it was whom God, his God, anointed with the oil of gladness [*laetitia*: 52.2.4] above his fellows; in him he uniquely [*singulariter*: 51.9.29] rejoiced [*exulto*: 31.8.3] like a giant to run his course. For he bounded over Gabriel and preceded [*praevenio*: 51.2.20] him to the Virgin as the archangel himself witnesses [*attestor*: 36.4.11] when he says: "Hail, Mary, full of grace; the Lord is with you." What is this? He whom you just left [*relinquo*: 29.8.14] in heaven do you now find [*reperio*: 53.2.5] in the womb? He flew, even flew ahead, on the wings of the wind. You are beaten [*vinco*], O Archangel, overleapt by him who sent you ahead [*praemitto*: 43.5.28].

Three characteristics of the Bridegroom: *alacer*, *fervens* and *devotus* (brisk or quick, glowing or burning and dedicated). They modify three nouns: spirit, *caritas* and *pietas* (spirit, love or that which is costly and dutiful conduct). / *Transilio*: to leap across which is equivalent to *supero* and *vinco* (to overcome and to conquer) by means of the alacrity (*alacritas*) of ministry (*ministro*, verb). / Two verbs with the preposition *prae* (before) prefixed to them: *praevenio*: to come before, that is, the Bridegroom before the angel Gabriel and *praemitto*, to send before. / *Relinquo* and *reperio*: two verbs with the reflexive *re-*, to leave behind and to find out, procure.

54.2.15. When he appeared [*appareo*: 53.2.5] in the angels long ago to the patriarchs, he was surely leaping [*salio*: 54.1.5] in the mountains which seems [*video*: 53.7.9] more in accord with [*convenio*: 52.6.8] the letter of the text. It does not say "leaping upon the mountains" but "in the mountains" so that he who causes [*facio*: 53.1.6] and enables [*do*: 52.5.7] them to leap would appear himself to leap in them, just as he speaks in the prophets and works [*opero*: 50.5.23] in the righteous when he supplies [*tribuo*: 52.3.3] words [*verbum*: 51.8.10] to the former and deeds [*opera*: 53.1.21] to the latter.

Appearing and leaping (*appareo* and *salio*) are the same, that is, with regard to the come together (*con + venio*) in the text. / *Do*: the common verb to give. / *Tribuo*: to impart, bestow with regard to *verbum* and *opera*, words and deeds.

54.2.25. And so he who could not leap [*salio*: 54.2.15] in himself leapt in the mountains, that is, in the angels; and he leapt even to the hills, to the patriarchs and prophets and other spiritual men [*spiritualis*: 53.4.2] on earth [*de terra*: 53.8.14]. But he bounded over [*transilio*: 54.1.5] the hills too when he chose [*digno*: 44.6.25] to speak and manifest [*appareo*: 54.2.15] himself in the angels not only to great and spiritual men, but to ordinary people and even to women.

De terra: literally as from the earth. / *Appareo*: to come into sight, appear with regard to angels and

spiritual men as well as regular men and (even) women.

54.3.27. He visited [*visito*: 32.3.24] the earth, not the air since “the earth is full of the mercy [*miser cordia*: 51.6.13] of the Lord.” There he brought about salvation [*salus*: 49.8.14] throughout the earth [*in medio terrae*].” Did he also do it up in the air [*in medio aeris*]? Here I oppose [*adversus*] Origen, who by an impudent [*impudens*] lie [*mendacium*: 20.4.17] crucified the Lord of glory again in the air for the redemption of [*pro*] the devils whereas St Paul, the confidant [*consci us*: 48.8.21] of this mystery [*mysterium*: 53.8.14], affirms [*affirmo*: 40.3.10] that “being raised from the dead he will never die again; death no longer has dominion over [*domino*: 49.3.19] him.”

In medio terrae: literally as in the middle or center of the earth which compares with *in medio aeris* or in the middle or center of the air. / Origen: 2nd century Christian author whom Bernard opposes (*adversus*), i.e., his shameless (*impudens*) lie which applies to his teaching of *apokatastasis*, a Greek term for the restoration of all things in God, including the devil. This *mendacium* (lie) is discussed in St Jerome’s Epistle 96, #10. / *Consci us*: being an accessory or accomplice of *mysterium*, that which is celebrated in secret.

54.4.7. But, from the clouds downward, in the foul [*infimus*: lowest, last] and darksome [*caliginosus*] air, is the dwelling place [*habitatio*: 38.3.1] of the devils. The bridegroom does not leap [*salio*: 54.2.25] in these, he bounds over [*transilio*: 54.2.25] them and goes by [*praetereo*: 27.2.8], so that they retain [*retineo*: 51.2.3] no imprint [*vestigium*: 21.2.23] of God’s passage [*transeo*: 53.8.14]. How can the devil possess truth [*veritas*: 53.5.22]? Truth’s statement about him in the Gospels is clear [*exsto*: 40.1.19]: “he does not stand in the truth” but is a liar [*mendax*: 13.6.5] from the beginning [*initium*: 53.6.14].

Infimus: lowest or least which is equivalent to air as *caliginosus* or literally full of mist and vapor. / Two verbs with regard to passing over the *habitatio* of devils and with the prepositions *trans* and *prae* (across and before, in front): *transilio* and *praetereo*. / *Vestigium*: (no) footprint or track with regard to the crossing by (*transeo*) of God. / *Exsto*: to stand out.

54.5.23. As he fell [*cado*: 51.2.3], from heaven he was allotted [*sortior*: 14.4.19] for punishment [*poena*: 51.9.29] that place [*locus*: 42.11.5] in the air midway [*medium*: 43.2.9] between heaven and earth where he might see sights [*video*: 54.2.15] to envy [*invideo*: 49.8.5] and be tormented [*torqueo*: 42.7.25] by that envy [*invidia*: 25.1.8], according to Scripture: “The wicked man [*peccator*] sees and is angry [*irascor*: 42.4.9]; he gnashes his teeth and consumes away [*tabesco*].” How wretched [*miser*: 44.6.25] he is when he looks up [*suscipio*: 42.10.24] to heaven and sees [*intueor*: 52.1.17] the countless mountains shining [*fulgeo*] with a divine brightness [*claritas*: 47.7.27], echoing [*resulto*] with the divine praises, excelling [*sublimis*: 45.6.6] in glory, abounding [*abundo*: 33.4.26] in grace [*gratia*: 51.6.13]! More wretched still when he looks to [*respicio*: 40.3.1] the earth that also possesses [*habeo*: 53.5.22] so many mountains of the people claimed [*acquisitio*] by God, solid [*solidus*] in faith, ennobled [*excelsus*: 16.15.22] by hope, enlarged [*spatiosus*] by love [*caritas*: 54.1.5], accomplished [*cultus*] in virtues [*virtus*: 52.5.26], laden with [*refertus*] the fruit of good works [*opera*: 54.2.15], and gathering [*capio*: 52.2.4] a daily blessing [*benedictio*: 47.1.16] from the dew of heaven, even the leaping [*saltus*: 53.4.2] of the bridegroom!

Sortior: to cast or draw lots. / *Locus*: pertains to a physical location medium or in between heaven and earth. / *Video* and *invideo*: to see and literally, to look askance. / *Torqueo*: to turn or twist which is caused by *invidia* or jealousy. / *Peccator*: normally a sinner. / *Tabesco*: to be dissolved gradually or to dwindle away. / *Suscipio*: connotes a taking up and receiving followed by *intueor* or gazing at mountains. / Three characteristics of the divine mountains: *fulgeo*, *resulto* and *abundo*: to flash, glisten with divine *claritas* or clarity, to spring or leap back with praise and to overflow with *gratia* or grace. / *Respicio*: to look back or gaze upon the earth. / Six characteristics of mountains on earth: *solidus*, *excelsus*, *spatiosus*, *cultus*, *refertus* and *capio* (solid, exalted, spacious, cultivated, filled and to seize).

54.6.14. Yes, the onrush [*impetus*: 15.6.4] of this river refreshes [*laetifico*: 52.2.4] the city of God perennially [*perenniter*] and abundantly [*affluenter*: 22.8.9]. How I wish that it would inundate [*inundatio*: 9.7.20] our mountains here on earth from time to time [*interdum*: 14.6.13], that he would sometimes condescend [*despicio*: 52.2.4 with *non*] to leap on [*saltus*: 54.5.23 with *do*] them, so that thus irrigated [*irrigo*] they might distill [*stillo*: 14.4.19] even rare [*rarus*: 52.7.30] droplets on us valleys lest we remain [*remaneo*: 53.8.14] entirely dry [*aridus*: 51.3.29] and barren [*sterilis*: 12.11.2]. Misery [*miseria*: 49.3.19] and indigence [*egestas*] and deadly

[*validus*: 46.3.8] famine prevail in that region which is never moistened [*humecto*] by those leapings [*saltus*] and sprinklings [*instillatio*] as the fountain of wisdom [*sapientia*: 51.3.29] abounds over [*praeterfluo*] it and flows by [*transilio*: 54.4.7]: “Because they lack [*habeo*: 54.5.23 with *non*] wisdom,” it says, “they perished for their own folly [*insipientia*: 34.5.11].”

Impetus: connotes an attack or assault which gladdens (*laetificio*) God’s city in two ways: *perenniter* and *affluenter* (constantly and copiously). This onrush would flood (*inundatio*) mountains on earth *interdum* (now and then). / *Despicio*: to scorn with the negative *non* or not. / *Irrigo*: to water followed by *stillo* (to distill) with regard to droplets. / *Aridus* and *sterilis*: arid and sterile which contrast with the verbs *irrigo* and *stillo*. / *Egestas*: poverty, necessity. / *Validus*: strong with regard to famine in a land lacking *humecto* or the giving of moisture. / Two words suggestive of passage: *praeterfluo* and *transilio*: to flow by or past and to leap across.

54.7.3. The Lord overleaped [*transilio*: 54.6.14] even the angels, abominating [*exsecror*] their pride [*superbia*: 39.9.8]. Let this rejection [*repudiatio*] of the angels result in man’s correction [*emendatio*: 45.1.24], for this was recorded [*scripto*] for his instruction [*correptio*: 45.1.24]. Let even the wickedness [*malum*: 29.4.2] of the devil contribute [*cooperor*: 27.14.22] to my good, let me wash my hands in the blood of the sinner. How [*qualiter*: 44.4.17]?, you ask. Listen. A terrible [*horrendus*: 37.7.4] and fear-inspiring [*formidolosus*: 35.2.29] curse [*maledictio*] is hurled [*intorqueo*] at the proud [*superbus*: 37.5.1] devil by the prophet David, speaking in the spirit [*spiritus*: 53.8.10], who says under the figure [*typus*: 39.1.15] of Gilboa as previously noted [*memoro*: 53.8.14]: let the Lord visit [*visito*: 54.3.27] all the mountains round about, but let him pass by [*transeo*: 54.4.7] Gilboa.

Transilio: to leap over which is equivalent here to *exsecror* (to curse) regarding the angels’ *superbia* or pride; also connotes arrogance. / *Repudiatio*: refusal or disdain by angels which result in the *emendatio* (correction) of man. / *Cooperor*: to work together. / *Qualiter*: an adverb meaning in what manner? / *Horrendus* and *formidolosus*: frightful and full of fear modifying *maledictio* or curse which is hurled (*intorqueo*: to wrench, distort) at those who are *superbus* or proud. / *Typus*: type or prefiguration.

54.8.16. Does anyone not see that pride [*superbia*: 54.7.3] is more tolerable [*tolerabilis* with *duco*] in the rich than in the poor? Woe to me! If one so powerful [*potens*: 21.11.23 with *durus*: 43.1.5] was chastised so harshly [*animadverto*] because his heart [*cor*: 53.2.22] was inflated [*elevatus*], and the pride so congenial [*cognosco*: 53.4.2] to the powerful availed [*prosum*: 35.9.7] him nothing, what will be demanded of [*exigo*: 50.5.23] me, so despicable [*miser*: 54.5.23] in my pride [*superbus*: 54.7.3]? Even now I pay [*luo*] the penalty [*poena*: 54.5.23]. I am bitterly [*acerbissime*] flogged. It is not without reason [*causa*: 49.1.12] that this languor [*languor*: 15.6.23] of soul [*animus*: 48.1.5: , this dullness [*hebetudo*: 9.3.28] of mind [*mens*: 52.5.7] has laid hold of [*invado*] me since yesterday and the day before, an unwonted [*insolitus*: 3.2.23] impotence [*inertia*] of the spirit [*spiritus*: 54.7.3]. I was running well; but there in the way was the stumbling block [*lapis & offensio*]: I tripped and fell. Pride was discovered in [*invenio*: 53.4.2] me, and the Lord has turned away [*declino*: 48.8.21] in anger [*ira*: 42.4.9] from his servant.

Tolerabilis: the adjective tolerable with the verb *duco*, to lead. / *Potens*: powerful used with another adjective, *durus* (hard or harsh). / *Animadverto*: to direct the mind or attention. / *Cognosco*: to have familiarity with someone or something. / *Luo*: to wash or purge with respect to *poena* or punishment. / *Acerbissime*: superlative adverb from the adjective *acer* (harsh, piercing). / *Causa*: also as cause. / Two forms of lassitude: *languor* and *hebetudo* (languor and a deadening). / *Invado*: to invade with respect to the *languor* and *hebetudo* just noted. / *Insolitus*: unaccustomed to something, modifying *inertia* or not-moving of the spirit. / *Lapis* and *offensio*: stone and offense. / Two verbs of opposite meaning: *invenio* and *declino* (to find in and to turn away).

54.8.1. Am I one of those hills over which the bridegroom bounds [*transilio*: 54.7.3]? For I observe [*intueor*: 54.5.23] that someone else stands out for [*singularis*: 22.8.22] abstinence [*abstinentia*], another for admirable [*admiro*: 48.3.21] patience [*patientia*: 52.7.30], still another for perfect [*summus*: 522.6.26] humility [*humilitas*: 53.8.10] and meekness [*mansuetudo*: 44.8.1], yet another for great [*multus*: 30.8.8] mercy [*misericordia*: 54.3.27] and devotion [*pietas*: 54.1.5]; this person is often [*frequenter*: 49.6.26] rapt [*excedo*: 52.6.20] in contemplation [*contemplatio*: 53.1.6], that one knocks at [*pulso*: 27.1.8] and penetrates [*penetro*: 52.6.26] the heavens by the urgency [*instantia*] of his prayer [*oratio*: 49.3.19], still others excel [*praeemino*] in other virtues

[*virtus*: 54.5.23]. All of these, I repeat, I consider [*considero*: 51.6.13] to be fervent [*fervens*: 54.1.5], all of them prayerful [*devotus*: 54.1.5], all of one mind [*unanimis*] in Christ, all enriched with [*affluo*: 12.1.2] grace [*gratia*: 54.5.23] and heavenly gifts, like real [*reverus*; from *res*: 40.2.19] spiritual [*spiritualis*: 54.2.25] mountains that are visited [*visito*: 54.7.3] by the Lord, that frequently welcome [*recipio*: 51.2.3] the bridegroom as he leaps among [*salio*: 54.4.7 with *in*] them. But I, who find [*invenio*: 54.8.16 with *in*] within me none of these things, how else shall I regard [*puto*: 53.4.2] myself than as one of the mountains of Gilboa whom the kindest [*benignus*: 39.3.1] of all visitors passes by [*praetereo*: 54.4.7] in his anger [*ira*: 54.8.16] and indignation [*indignatio*: 7.4.11]?”

Intueor: to gaze closely with regard to nine examples of people (monks) and contrasts with the *invenio* or finding-in (the verb also has the preposition *in*) by Bernard of none of their qualities. / The nine qualities are thus: abstinence, patience, humility, meekness, mercy, devotion (*pietas*: dutiful conduct), one rapt (*excedo*: to go out) in contemplation, one who knocks and then penetrates heaven (*pulso* followed by *penetro*), excelling (*praeemino*: to project forward) in other virtues. / With regard to all nine person, they are *unanimus*, *affluo*, *reverus*, *spiritualis* (of one *animus* or soul, flow with grace, characterized by *res* or attuned to reality and spiritual. / The Lord's visit is conditioned by those persons who receive (*recipio*) him which is a *salio in* or a leaping in them.

54.9.20. This is how a man acts [*facio*: 54.2.15] who cautiously [*curiosus*: 53.2.22] assesses [*circumspector*] himself, who examines [*scrutor*: 52.1.17] his tendencies [*via*: 29.3.4] and desires [*studium*: 51.3.29] and in everything watches relentlessly [*habeo* with *suspectus*] for the vice [*vitium*: 49.5.6] of arrogance [*arrogantia*] lest it take him by stealth [*subrepto*]. In very truth [*veritas*: 54.4.7], I have learned [*disco*: 51.6.13] nothing is so efficacious [*efficax*: 49.5.27] for the gaining [*promereo*], the retention [*retineo*: 54.4.7] and the recovery [*recupero*: 44.6.25] of grace [*gratia*: 54.8.1 with *ad*] as to discover [*invenio*: 54.8.1] that in God's presence you must always stand in awe [*timeo*: 53.1.6] rather than yield to pride [*sapio*: 50.8.1 & *non altum*]. “Blessed [*beatus*: 53.5.22] is the man who is always fearful [*pavidus*].” Fear therefore when grace smiles on [*arrideo*: 43.5.28] you, fear when it departs [*abeo*: 51.3.16], fear when it returns [*revertio*: 51.1.7] again; this is to be fearful always. These three fears succeed [*succedo*: 48.6.6] each other, one after another, in the soul [*animus*: 54.8.16], according as grace is sensed [*sentio*: 52.4.9] as gently [*dignanter*: 53.8.14] present [*adsum*: 45.2.5], as withdrawing [*recedo*: 17.1.16] when offended [*offensus*] or as coming back [*redeo*: 49.4.14] appeased [*placatus*]. When it is present, fear lest your actions [*operor*: 54.2.15] be unworthy [*digne*: 51.7.1 with *non*] of it.

Facio: to make in a manner which is *curiosus* (also as curious); it modifies the noun *circumspector* (watchman). The verb *scrutor* (to examine) is closely related with regard to one's *via* or road, way and *studium* (application). / *Suspectus*: suspected with the verb *habeo* (to have). / *Subrepto*: to snatch from beneath, the tendency of arrogance. / *Promereo*, *retineo* and *recupero* (the gaining of merit, to retain and to recover): all three pertain to (*ad*) grace. / *Invenio*: literally, to come in. / *Sapio*: to taste with *non altum* (not high). / *Beatus* and *pavidus*: a direct correspondence between the two adjectives.

Arrideo: to smile upon with approval. / Two pairs of verbs as opposites: *abeo* and *revertio* (to go away and to return), *recedo* and *redeo* (to withdraw and to return). / *Sentio*: to feel or perceive and similar to *sapio* just noted which is more from the inside of oneself. / *Dignanter*: graciously present or being toward (*sum* with *ad* prefaced to it). See the adverb *digne* (unworthy).

54.10.13. So then we must fear [*timeo*: 54.9.20] when grace [*gratia*: 54.9.20] is present [*maneo*: 51.2.3]. What if it departs [*recedo*: 54.9.20]? Must we not then fear much more? Obviously [*plane*: 54.1.5] much more because when grace fails [*deficio*: 31.1.8] you, you fail. Just listen to what the giver of grace says: “without me you can do nothing.” Fear, therefore, when grace is withdrawn [*subtraho*: 51.2.3], like a man who is liable [*mox*: 10.2.9] to fall [*cado*: 54.5.23]. Fear and tremble [*contremisco*] as you become aware [*sentio*: 54.9.20] that God is angry [*irascor*: 54.5.23] with you. Fear, because your keeper [*custodia*: 12.9.15] has abandoned [*relinquo*: 54.1.5] you.

Maneo: to remain with respect to grace which can be in danger of *recedo* or leaving. / *Deficio*: to withdraw and similar to *subtraho*, to draw from below. / *Mox*: an adverb meaning soon, directly. / *Contremisco*: to shudder which is contingent upon *sentio*, to feel that God is angry with you.

54.11.28. Now if grace [*gratia*: 54.10.13] returns [*redeo*: 54.9.20] appeased [*repropitatus*], one must then fear [*timeo*: 54.10.13] all the more lest he suffer [*pator*: 52.7.30 and *contingo*: 35.9.21] a relapse [*recidivus*] as that

gospel text teaches: “See [ecce: 45.3.9], you are well [sanus: 49.8.14], go and sin no more that nothing worse befall [contingo] you.” You hear that a second fall [recido] is worse than the first [incido: 51.2.3]. As the danger [periculum: 49.7.19] increases [invalesco: 45.1.24], then, let fear [metus: 53.1.6] also increase. You are fortunate [beatus: 54.9.20] if you have filled [repleo: 49.2.12] your heart with that threefold fear: that you fear when grace is received [acceptus: 29.8.22], even more when it is lost [amissus: 31.2.8] and far more when it is recovered [recuperatus]. Do this and you will be a water jar at Christ’s banquet filled to the very brim [usque ad summum], containing [impletus] not two measures merely but three, and so you shall win the blessing [mereor: 38.3.1] of Christ who will change [convertito: 51.2.12] your waters into the wine of gladness [laetitia: 54.1.5], and perfect [perfectus: 51.2.12] love [caritas: 54.5.23] will banish [mitto with foras: 7.3.24] fear [timor: 53.1.21].

Two words with *re-* prefaced to them signifying the notion of return: *redeo* (to return) and *repropitatus* (appeased once again). / Two verbs used together: *patior* and *contingo* (to suffer, bear and to take hold of, seize; latter is used twice). / *Recidivus*: an adjective meaning falling back, returning.

Ecce: an exclamation meaning behold. / Two contrasting verbs: *recido* and *incido* (to fall back or return and to fall into). / *Invalesco*: to become strong, prevail with respect to danger as well as fear. / *Acceptus*, *amissus* and *recuperatus*: accepted, lost and recovered. / *Usque ad summum*: literally as to the highest. / *Mereor*: to merit. / *Convertito* and *mitto foras* (to change and to send outside): a direct correspondence between the two, one of Christ and the other of *caritas* (love).

54.12.10. What I mean [dico: 45.3.28] is this. Fear [timor: 54.11.28] is water because it cools [refrigero: 51.27] the heat of carnal desires [desiderium: 51.8.19]. The fear of the Lord is the beginning [initium: 54.4.7] of wisdom [sapientia: 54.6.14], it says, and again: “she gave him the water of wisdom to drink.” If fear is wisdom and wisdom is water, then fear is water. Hence “the fear of the Lord is a fountain of life.” Moreover, your mind [mens: 54.8.16] is a water jar. Each of them, scripture says, contain two or three measures. Three measures, three fears. “And they filled [impleo: 53.8.14] them to the brim,” it says. Not one fear, not even two, but all three together fill [repleo: 54.11.28] the mind to the brim [usque ad summum: 54.11.28].

Refrigero: to cool in the sense of refresh *desiderium* or desires. / Two verbs with regard to filling: *impleo* and *repleo* (to fill in and to fill again).

Sermon Fifty-Five

55.1.10. And the prophet says of God that “his word [sermo: 53.9.20] runs swiftly” which fits into this context [congruens: 51.7.1] where the bridegroom, who is the Word [Sermo: 51.7.26] of God, is described as leaping [salio: 54.8.1] and bounding *transilio*: 54.8.1], and therefore resembling [similis: 41.1.22] the gazelle and the fawn. This is the reason for the comparison [similitudo: 53.8.14]. But lest any element, even the tiniest [proportiuncula], be lacking [vaco: 53.1.6] to the comparison, remember that the gazelle excels not only in fleetness [pernicitas] of foot but also in sharpness [acumen: 52.6.26] of sight [visus: 53.7.9]. This refers to [respicio: 54.5.23] that part of the narrative in which the bridegroom is described as seeming [proprie: 51.7.1] not only to leap but to bound over because only by sharp and penetrating sight [intuitus: 45.10.23] would it be at all possible, especially [praesertim] in [inter] running, to discern [designo: 51.8.10] where he ought to leap and over what to bound.

Two uses of the noun *sermo* (word as discourse), that of God and Word of God. / *Congruens*: appropriate to the context at hand. / *Similitudo*: also as likeness. / *Proportiuncula*: *proportio* or proportion, analogy in diminutive form. / *Vaco*: to be empty or vacant. / *Pernicitas*: connotes agility. / *Respicio*: to look back. / *Proprie*: an adverb meaning properly. / *Intuitus*: a look or a view which is *praesertim* or chiefly with regard to (*inter*: among) running as well as *designo* (to designate) where the Bridegroom is to leap or bound.

55.1.24. A comparison with the gazelle as well as with the fawn is therefore called for [opporto: 30.6.30] since the latter expresses [exprimo: 52.1.17] the desire [desiderium: 54.12.10] the former the decision [iudicium: 49.6.26] to choose [eligo: 41.1.16]. Christ is righteous [iustus: 50.5.13] and merciful [misericors: 38.2.8], of course, a savior and a judge. Because he loves [amo: 51.1.7] he wills that all men be saved [salvus: 52.7.30] and come to a knowledge [agnitio: 49.4.14] of the truth [veritas: 54.9.20], and because he judges [iudico: 49.6.26] he knows [nosco: 50.1.25] who are his, he knows whom he has chosen from the beginning [principium: 22.5.12].

Opporto: to bring. / *Exprimo*: to express with regard to the fawn, image of desire. / *Agnitio*: recognition. / *Principium*: also as commencement or foundation; compare with *initium* which connotes an initiation and participation with respect to beginnings.

55.2.4. Meanwhile therefore let us be aware that these two gifts, mercy [*miser cordia*: 54.8.1] and judgment [*iudicium*: 55.1.24], are commended [*commendo*: 52.3.3] to us by the Holy Spirit in those two animals so that in witnessing [*testimonium*: 32.4.29] to the integrity [*integritas*: 11.5.19] and perfection [*perfectio*: 43.4.8] of our faith, we too may imitate [*imito*: 43.2.9] the prophet and sing [*canto*] of mercy and judgment to the Lord. I have no doubt [*dubito*: 50.5.13] that those who are inquisitive [*curiosus*: 54.9.20] and well-informed [*gnarus*] about such things can point to [*monstro*: 46.1.8] other qualities of these animals that may profitably [*utiliter*: 30.1.8] and suitably [*congruenter*: 52.6.26] be applied to [*apto*: 53.7.9] the bridegroom; but these are enough [*sufficio*: 47.1.16], I think, to explain [*ratio*: 53.8.14] the given comparison [*similitudo*: 55.1.10]. But how beautiful [*pulcher*: 46.8.24] that the Holy Spirit drew the comparison not from the stag but from the fawn. By it he calls to mind [*mentio* and *memini*: 53.3.2] both the Fathers who are Christ's ancestors according to the flesh, and the Savior's infancy.

Commendo: to commit or entrust divine mercy and judgment. / Faith consists of *integritas* and *perfectio* (integrity and perfection). / *Curiosus* and *gnarus*: curious and acquainted with or practiced. / *Utiliter* and *congruenter*: the former suggests usefulness and the later harmony. / *Ratio*: the noun for reason or account. / *Mentio* and *memini*: to mention and to recall.

55.2.18. If Jerusalem is to be scrutinized [*scrutinium* with *maneo*], what is safe [*tutus*: 47.4.8] in Babylon? For I think [*puto*: 54.8.1] that in this passage the prophet indicates [*designo*: 55.1.10] by the name Jerusalem those who lead a religious life in this world [*saeculum*: 51.2.12], imitating [*imito*: 55.2.4] as far as they can the ways [*mos*: 49.5.6] of the heavenly [*supernus*: 46.3.8] Jerusalem by an upright [*honestus*: 40.2.19] and orderly [*ordinatus*: 50.8.1] life-style [*conversatio*: 52.5.26], and do not, like the citizens of Babylon, waste [*vasto*] their life in a chaos [*perturbatio*: 49.5.6] of vices [*vitium*: 54.9.20] and the turmoil [*confusio*: 16.5.17] of crimes [*scelus*]. Their sins are obvious [*manifestus*: 33.13.20], going before [*praecedo*: 51.2.20] them to the judgment [*iudicium*: 55.2.4]. They do not need to be scrutinized but to throw themselves on his mercy [*supplicium*: 51.8.10].

The verb *maneo* (to remain) with *scrutinium* suggests a permanent scrutiny. / *Tutus*: guarded, secure. / Two forms of opinion, as it were: *puto* from Bernard and *designo* from the prophet. / *Mos*: habit, manner or fashion of life as applicable to the Jerusalem which is *supernus* (above). / *Conversatio*: frequent abode in a place and modified by two adjectives, *honestus* and *ordinatus* (respected and ordered). / *Confusio*: a mingling or mixture relative to *scelus* (a wicked action or deed). / *Supplicium*: petition or request.

55.3.1. We must be very much afraid [*vereor*: 53.9.20] that, when that time comes, under so exacting [*subtilis*: 50.1.25] a scrutiny [*examen*] much of our righteousness [*iustitia*: 49.4.14] may show up [*appareo*: 54.4.25] as sin. There is only one thing to do: if we shall have judged [*diiudico*: 42.6.20] ourselves we shall not be judged [*iudico*: 55.1.24]. How good the judgment [*iudicium*: 55.2.18] that withdraws [*subduco*: 45.2.5] me and hides [*abscondo*: 33.15.3] me from the strict [*districtus*] judgment of God. I am utterly terrified [*horreo*: 37.7.13] of falling into [*incido*: 54.11.28 with *in*] the hands of the living God; I prefer [*volo*: 53.9.20] to be presented [*praesento*: 45.7.10] before his angry face [*vultus*: 51.1.27 with *ira*: 54.8.1] judged rather than to-be-judged.

Vereor: to feel awe or reverence. / *Examen*: a weighing or examination which is *subtilis* (alternately as delicate). / *Diiudico* and *iudico*: the latter as the verbal root and the former with this verbal root having the Greek prefix *dia* (through) prefaced to it, a judging by discerning or distinguishing. / *Subduco*: literally as to lead-under followed by a hiding (*abscondo*: to conceal) with respect to the divine judgment which is strict (*districtus*; from *distringo*, to draw asunder, confound). / *Vultus* (face) and *ira* (wrath) read her literally face of wrath.

55.4.22. "Behold, there he stands behind our wall, gazing [*respicio*: 55.1.10] in at the windows, looking [*prospicio*: 44.1.5] through the lattice." We shall look at [*video*: 54.5.23] this in its place [*locus*: 54.5.23]. And so I fear [*vereor*: 55.3.1] this hidden [*occultus*: 33.1.320] watcher [*explorator*] of hidden things. The bride fears nothing because she is not aware of [*consciens*: 54.3.27] anything against herself. What should she, his friend [*amica*: 39.1.1], his dove, his beautiful one [*formosus*: 33.1.7], be afraid of? Further on you read [*habeo*:

54.9.20]: “And my beloved speaks to [*loquor*: 50.5.13] me.” He does not speak to me, and therefore I dread [*formido*: 52.4.9] his appearance [*aspectus*: 49.1.12] because I lack credentials [*testimonium*: 55.2.4]. You, his bride, what do you hear about yourself? What does your beloved say to you? “Arise [*surgo*: 32.4.16],” he says, “make haste [*propero*: 53.3.20], my love, my dove, my beautiful one.”

Respicio and *prospicio*: to look back upon and to look forward (*re-* and *pro-*). / *Explorator*: one who seeks and discovers in a hidden fashion. The *consciens* (being aware) of the bride does not fear the *explorator* which suggests a knowing (*scio*) with (*con-*) him. / *Amica*: a female friend.

Formido: to be terrified of the divine Bridegroom’s *aspectus* or sight, glance. / *Surgo* and *propero*: first an arising and then a hastening.

Sermon Fifty-Six

56.1.15. A true spiritual [*spiritualis*: 54.8.1] understanding [*intellectus*: 53.5.22] will not condone [*admitto*: 51.7.26] what ill becomes [*dedeceo*] either the one who acts [*auctor*: 46.4.26] or the one who describes the action [*narrator*]. He drew near [*appropio*] the wall, therefore, when he joined [*adhaereo*: 40.4.28] himself to our flesh. Our flesh is the wall, and the Bridegroom’s approach [*appropriatio*] is the incarnation [*incarnatio*] of the Word [*Verbum*: 51.8.10]. The windows and lattices through which he is said to gaze [*respicio*: 54.4.22] can be understood [*perhibeo*: 50.4.8], I think [*opinor*: 52.5.26], as the bodily senses [*sensus*: 52.4.9] and human feelings [*affectus*: 52.2.4] by which he began to experience [*experimentum*: 52.2.4] all our human needs [*necessitas*: 53.1.6]. For “he has borne our griefs [*languor*: 54.8.16] and carried our sorrows [*dolor*: 44.2.20].” On being made man, therefore, he has used our bodily feelings and senses as openings or windows so that he would know [*scio*: 48.6.6] by experience the miseries [*miseria*: 54.6.14] of men and might become merciful [*misericors*: 55.1.24]. These were things he already knew but in a different way.

Intellectus: a perception or an understanding which is spiritual. / *Dedeceo*: to be unseemly or to neglect. / *Auctor*: author or founder is the same as the *narrator* or one who recounts. / *Appropio* followed by *adhaereo* (to draw near followed by adhering to). / *Appropriatio* followed by *incarnatio*: approach followed by incarnation of the *Verbum*. / *Perhibeo* and *opinor*: two verbs of similar meaning here, to bring forward to and offer an opinion. /

Sensus and *affectus*: senses and one’s state of mind and body as a whole. / *Languor* and *dolor*: weariness and sorrow. / *Miseria* and *misericors*: misery and merciful, both of the same root.

56.2.12. This, then, is how the Bridegroom stands behind the wall and looks through [*respicio*: 56.1.15] the windows and lattices. “Stands” is the right word, because he alone who never experienced [*sentio*: 54.10.13] the sin of the flesh, truly stood in the flesh. This we can duly [*fideliter*] discern [*sapio*: 54.9.20] because he who sank down [*occubo*] through the weakness [*infirmitas*: 53.8.10] of the flesh stood erect [*sto*: 46.2.2] by the power [*potentia*: 48.2.1] of divinity [*divinitas*: 41.3.7] as he said himself: “The spirit indeed is willing [*promptus*: 39.8.1] but the flesh is weak [*infirmus*: 52.7.30].”

Respicio: fundamentally as to look back upon but here as looking through windows. / *Sentio*: to feel or perceive with regard to sin. / *Sapio*: not unlike *sentio*, to taste the divinity. / *Promptus* and *infirmus*: two contrasting adjectives, prompt and infirm.

56.2.25. But I’ll let you see [*ostendo*: 41.2.28], if you wish, who really stood in the breach [*confractio*]. I know [*nosco*: 55.1.24] of no one else who could achieve this except my Lord Jesus who certainly lived in death, who while broken in body on the cross stood erect with the Father in his divinity [*divinitas*: 562.12] petitioning [*supplico*: 9.2.12] with us in the one, appeasing [*propitio*] the Father in the other. He is standing behind the wall then means that his prostrate weakness was revealed [*manifestus*: 55.2.18] in the flesh while that which stood erect in him was hidden [*lateo*: 45.7.10] by the flesh: the man revealed and the hidden [*absconditus*: 53.8.14] God are one and the same.

Ostendo: to show with regard to *confractio* or literally, a vigorous rubbing or friction. / Two similar verbs: *supplico* and *propitio*: to supplicate and to appease. / *Manifestus*: apparent or evident which contrasts with the verb *lateo* (to hide; connotes skulking) and the adjective *absconditus* (hidden).

56.3.10. How I wish that the body’s wall were the only obstacle [*obsto*], that I should suffer [*patior*: 54.11.28]

only that single barrier of fleshly sin and not the many fences of vice [*vitium*: 55.2.18] that intervene [*intersum*: 7.4.11]! I am afraid [*vereor*: 55.4.22] that through my own weakness I have added a host of sins [*iniquitas*: 49.8.5] to that which my nature [*natura*: 53.8.14] inherits, and by them I set the Bridegroom at too great a distance from me so that if I am to speak the truth [*verus*: 47.8.8] I must confess [*fateor*: 53.8.10] that to me he stands not behind a wall but behind walls.

Obsto: to stand before or against. / *Inersum*: to come in between. / *Vereor*: also means to feel awe or reverence. / *Fateor*: to admit, manifest.

56.4.16. Let me say it more plainly [*planus*: 23.3.17]. Through the immediacy [*praesentia*: 53.2.22] of his divine majesty [*maiestas*: 53.8.10] and the greatness of his power [*virtus*: 54.8.1] the Bridegroom is present, equally [*indifferenter*] and without distinction [*praesto*: 32.3.24] in every place. But with regard to rational [*rationalis*] creatures, angels and men, he is said to be near [*prope*: 53.3.16] to some and far [*longe*: 50.4.8] from others by holding out [*exhibitio*: 2.1.23] or withholding [*inhibitio*] grace [*gratia*: 54.11.28].

Planus: the adjective is used here. / *Praesentia*: presence of divine majesty and greatness of his *virtus* which also applies to the practice of virtue. / *Indifferenter* and *praesto*: indifferently and at hand, ready. / *Prope-longe* and *exhibitio-inhibitio*: two pairs signifying opposites.

56.4.2. Although the Lord is near [*prope*: 56.4.16] to all who call upon [*invoco*: 15.6.23] him in truth [*veritas*: 55.1.24], and though he is near [*iuxta*: 48.4.21] to the brokenhearted [*tribulo*], he is not perhaps so close to all that they can say he stands behind the wall. Yet how close he is to the bride who is separated by one wall only! On this account she longs [*cupio*: 41.5.16] that the dividing wall be broken down [*rupto*], that she may die and be with him who, she trusts [*confido*: 52.6.8], is behind the wall.

Prope and *iuxta*: near and beside. / *Tribulo*: to press, oppress.

56.5.16. But despite the obtrusion [*interiectus*: 27.3.26] of this wall he did not wander [*peregrinor*: 53.7.9] far from the Lord. Therefore he cried out [*clamo*: 45.8.25] longingly [*opto*: 339.26]: “Who will deliver me from this body of death?” He knew [*scio*: 56.1.15] that by the short passage of death he would at once attain [*pervenio*: 53.1.21] life. So Paul averred [*fateor*: 56.3.10] that he was in bonds to this one law, sensual desire [*concupiscentia*: 52.5.7], which he unwillingly [*invitus*: 26.3.17] endured [*tolero*] because it was rooted in his flesh. As for the rest he could say: “I am not aware of [*consciis*: 55.4.22] anything against myself.”

Interiectus: that which has been thrown in between or among. / *Peregrinor*: also at to sojourn abroad. / *Opto*: to choose, select. / *Pervenio*: to come to (*venio*) through (*per-*) with regard to life. / *Concupiscentia*: intense desire or longing, the preposition *con* (or *cum*) suggestive of desire-with.

56.6.22. But is there anyone like [*similis*: 55.1.10] Paul, anyone who does not consent [*consentio*: 50.4.8] at times to this sensual desire [*concupiscentia*: 56.5.16] and so submits to [*obedio*: 52.5.7 with *ad*] sin? Let him who yields to [*consentio*] sin take note [*nosco*: 56.2.25] that he has raised another wall against himself by that wicked and unlawful [*illicitus*: 32.6.28] consent [*consensus*: 24.7.10]. A man of this kind cannot boast [*glorior*: 48.8.14] that for him the Bridegroom stands behind the wall because not one wall but walls now intervene [*intersum*: 56.3.10]. Much less still if the consent has passed into [*pervenio*: 56.5.16] action [*effectus*: 4.4.5 with *ad*], for then a third wall, the sinful act [*actus*: 52.1.8] itself, wards off [*arceo*] and bars [*impedo*: 36.1.16] the Bridegroom’s approach [*accessus*: 23.14.7].

Three words with the preposition *con* (*cum*) or with prefaced to them: *consentio* (used twice), *concupiscentia* (to feel with and desire with) and *consensus* (literally, a feeling with or together). / The preposition *ad* (toward) suggests direct inclination to sin. / *Glorior*: connotes bragging. / *Pervenio*: to come (*venio*) through (*per*) with regard to action (*effectus* or effect) with the preposition *ad* (toward-which). / *Arceo* and *impedo*: to shut up or enclose and impede.

56.6.4. The first (wall) is sensual desire [*concupiscentia*: 56.6.22]; the second, consent [*consensus*: 56.6.22]; the third, the action [*actus*: 56.6.22]; the fourth, habit [*consuetudo*: 52.4.9]; the fifth, contempt [*contemptus*: 42.7.25]. Take care [*curo*: 53.2.5], then, to resist [*resisto*: 42.8.15] with all your strength [*vir*: 32.2.6] the first movements of sensual desire lest they lure [*pertraho*] you to consent, and then the whole fabric of wickedness [*malignitas*] will vanish [*evanesco*: 27.14.22]. Then there will be but the wall of the body to hinder [*perhibeo*: 56.1.15] the Bridegroom’s approach [*appropinquo*: 48.7.15] to you so that you may proclaim with gladness [*glorior*: 56.6.22]: “behold, there he stands behind our wall.”

Five walls: *concupiscentia*, *consensus*, *actus*, *consuetudo* and *contemptus*. Four have the preposition *con* (*cum*) prefaced to them which intimates participation or being with. / *Pertraho*: to draw (*traho*) through (*per-*) with regard to one's consent. / *Perhibeo*: to attribute or ascribe the Bridegroom's drawing near (*approprinquo*, verb). / *Glorior*: a positive use of this verb compared with its used in 56.6.22.

56.7.11. But there is one thing you must attend to [*provideo*] with total vigilance [*vigilantia*: 20.4.27]: that you always open [*invenio*: 54.9.20] the windows and lattices of your confessions [*confessio*: 28.3.19]. Through them his kindly [*benigne*: 39.2.22] gaze may penetrate [*respicio*: 56.2.12] to your inward life [*intus*: 42.6.20] because his discerning [*respectus*: 31.8.3] is your learning [*profectus*: 50.2.5]. They say that lattices [*cancellus*] are narrow windows similar to what writers of books provide [*describo*: 504.8] for themselves to direct light [*soleo*: 51.8.10 with *recipio*: 54.8.1] on to the page. I think [*puto*: 55.2.18] this is why those whose work is the drawing up of official documents are called cancellors [*cancellarius*]. Since therefore there are two kinds of compunction [*compunctio*: 18.5.21]—the one in sorrow [*maeror*] for our deviations [*excessus*: 52.5.26], the other in rejoicing [*exultatio*] for God's gifts [*munus*: 52.5.26]—as often as I make that confession [*confessio*] of my sins which is always accompanied by anguish [*angustia*: 26.8.4] of heart [*cor*: 54.8.16], I seem [*video*: 55.4.22] to open for myself a lattice or narrow window.

Provideo: to see forward, be cautious with regard to *invenio* (literally, to come in). / *Respicio*: to look back with regard to *intus* or that which is inward to a person. / *Respectus* leads to *profectus* or a divine looking back to one's moving ahead. / *Cancellus-cancellarius*: lattice and secretary. / *Compunctio*: with regard to *maeror* and *exultatio* or grief and exultation. / *Angustia*: narrowness with regard to heart.

Sermon Fifty-Seven

57.1.10. "My beloved speaks to me." Look at [*video*: 56.7.11] the ways [*processus*] of grace [*gratia*: 56.4.16], take note of [*adverto*: 45.10.23] the levels [*gradus*: 50.6.29] of God's graciousness [*dignatio*: 52.1.17]. Study [*attendo*: 52.6.8] the devotion [*devotio*: 51.3.29] and sagacity [*sollertia*] of the bride, with what a vigilant [*vigil*: 52.3.3] eye she watches for [*observo*: 25.6.24] the bridegroom's coming [*adventus*: 53.2.5] and scrutinizes [*intueor*: 54.8.1] everything about him. He comes, he comes faster [*accelero*: 12.7.3], he draws near [*approprio*: 56.1.15], he is here [*adsum*: 54.9.20], he looks about [*respicio*: 56.7.11], he speaks [*alloquor*: 45.7.10], and not one of these details [*momentum*] escapes [*effugio*: 45.10.23 with *anticipo*: 33.10.14] the diligence [*industria*: 47.3.20] or the alertness [*notitia*: 37.6.9] of the waiting bride. He comes in the angels, he comes faster in the patriarchs, draws near in the prophets, is here in the incarnation, looks about in his miracles, speaks in his apostles. Or again: he comes with love [*affectus*: 56.1.15] and desire [*studium*: 54.9.20] to show mercy [*misereo*: 42.4.9], he comes faster in his eagerness [*zelus*: 49.5.27] to help [*subvenio*: 44.6.25], he draws near by assuming our lowliness [*humilio*: 42.8.15], he is here to his contemporaries [*praesentia*: 56.4.16], looks ahead [*prospicio*: 55.4.22] to future generations, speaks by teaching [*doceo*: 51.7.1] and convincing [*suadeo*: 42.7.25] men of the kingdom of God.

Three verbs relative to seeing: *video* concerning *processus* (advancement or progression of grace), *adverto* concerning the stage of divine *dignatio* (honor, rank) and *attendo* concerning both *devotio* and *sollertia* (devotion and shrewdness or adroitness). / Two verbs pertaining to the bride with regard to seeing: *observo* (her spouse's *adventus*) and *intueor* (to look closely upon) everything about him. / Five verbs pertaining to the divine spouse: *accelero*, *approprio*, *adsum*, *respicio* and *alloquor* (to come as speedily as possible, to draw near, to be present, to look back and to address). / *Momentum*: movement, motion or cause. / *Effugio* and *anticipo*: to flee and to anticipate which are used together to describe the bride in her *industria* and *notitia* (diligence and being known, fame). / Nine ways of describing the divine spouse's coming: *affectus*, *studium*, *misereo*, *zelus*, *humilio*, *praesentia*, *prospicio*, *doceo* and *suadeo* (total state of one's mind and body with regard to *misereo* or to show mercy, application, to have compassion, zeal, to humble, presence, to look forward, to teach and to persuade).

57.2.3. So sagacious is she [*sollers*], so experienced [*prudens*: 30.10.17], so keenly vigilant [*vigilans*: 49.5.27], that she spied [*prospicio*: 57.1.10] him coming a long way off, she heeded [*adverto*: 57.1.10] him leaping [*salio*: 55.1.10] as he sped along, bounding over [*transilio*: 55.1.10] the proud [*superbus*: 54.8.16], that through lowliness [*humilitas*: 54.8.1] he might draw near [*propinquo*: 36.2.21] to her lowly person [*humilis*: 49.8.14]. This she observed [*observo*: 57.1.10] with the utmost watchfulness [*vigilantissime*]. And when he finally stopped and hid

[*occulto*: 14.4.14] behind the wall she nevertheless recognized [*agnosco*: 53.1.21] his presence [*praesens*: 31.3.1] and was acutely aware [*persentio*: 9.4.1.1] that he was looking [*perspicio*: 27.7.14] through the windows and lattices. Now as a reward [*remuneratio*: 45.1.24] for her great devotion [*devotio*: 57.1.10] and holy excitement [*sollicitudo*: 53.1.6], she hears him speak. If he had looked [*respicio*: 57.1.10] and had not spoken she could have suspected [*suspectus*: 54.9.20] that this look [*respectus*: 56.7.11] implied censure [*indignatio*: 54.8.1] rather than love [*dilectio*: 50.5.23].

Three adjectives to describe the bride's perception of her divine spouse: *sollers*, *prudens* and *vigilans* (skilled or clever, prudent and vigilant). / Two verbs which describe the bride watching the approach of her divine spouse, *prospicio* and *adverto*. Note two the two prepositions prefaced to each verb (*pro* or before, in front of and *ad* or toward-which). / A contrast of the *superbus* of the hills and the *humilitas* of the divine bridegroom (proud and humility). / *Vigilantissime*: superlative adverb which connotes extreme care tinged with some anxiety. / *Occulto* and *agnosco*: two contrasting verbs (to hide and to recognize). / Three words with the preposition *per* (through) prefaced to them: *praesens*, *persentio* (literally as to feel-through) and *perspicio*. / *Remuneratio*: recompense for the bride's *devotio* and *sollicitudo* (devotion or fealty and solicitude). / *Suspectus* and *respectus*: suspected (adjective) and a look back (noun). / *Indignatio* and *dilectio*: indignation and love.

57.2.14. You see [*video*: 57.1.10], the gaze [*intuitus*: 55.1.10] of the Lord, though ever in itself unchanged [*maneo*: 55.2.18 with *idem*], does not always produce the same effect [*efficacius*]. It conforms [*conformo*: 27.7.5] to each person's deserts [*meritum*: 51.6.13], inspiring [*incutio*] some with fear [*metus*: 54.11.28] but bringing solace [*consolatio*: 51.2.3] and security [*securitas*: 53.1.6] to others. For "he looks on [*respicio*: 57.2.3] the earth and it trembles," whereas he looks on Mary and fills [*infundo*: 45.8.25] her with grace [*gratia*: 57.1.10].

Intuitus: a look which implies careful viewing. / *Maneo*: to remain with *idem* (the same). / *Conformo*: to form-with (*con-*) the merits of each person. / *Incutio*: literally as to strike against. / Two functions of *respicio* (to look back): the earth which trembles and Mary whom his fills-in (*in-fundo*) with grace.

57.3.25. "Arise, make haste, my love, my dove, my beautiful one [*formosus*: 55.4.22]." Happy [*felix*: 52.2.4] the conscience [*conscientia*: 51.9.29] which deserves [*mereor*: 54.11.28] to hear these words! Who among us, do you think [*puto*: 56.7.11], is so vigilant [*vigilans*: 57.2.3], so attentive [*observans*] to the time of his visitation [*visitatio*: 32.7.19] and the Bridegroom's coming [*advenio*] that he every moment scans [*exploro*: 53.9.20 with *diligenter*: 51.6.13] every detail [*per singula*] of his approach, so that when He comes and knocks [*pulso*: 54.8.1], he opens the door to Him right away [*confestim*: 15.6.23]?

Formosus: beautiful with respect to external shape or form. / *Felix*: also as fruitful which describes *conscientia* (*con* + *scio*, a knowing together) or conscience. / *Visitatio*: also as sight or appearance. / The coming-to (*ad-*) of the bridegroom involves his *exploro* (to search out) with diligence (*diligenter*) each detail or literally through each (*per singula*) of his approach. / *Pulso*: suggests a frequent striking or beating which results in the divine bridegroom opening *confestim* or without delay.

57.4.27. He will be visited [*visito*: 54.8.1] often [*profecto*: 50.6.29] and never be unaware [*ignoro*: 38.3.12] of the time of the visit [*visitatio*: 57.3.25], even though he who visits in spirit [*spiritus*: 54.8.16] comes secretly [*clandestinus*] and stealthily [*furtivus*] like a shy [*verecundus*: 27.7.5] lover [*amator*]. The sober-minded [*sobrius*: 49.3.19 & *mens*: 54.12.10] soul [*anima*: 52.6.26] who keeps careful [*bene*: 53.2.22] watch [*vigilans*: 57.3.25] will see [*prospicio*: 57.2.3] him coming a long way off and will discover [*comperio*: 53.2.22] everything that we have shown [*monstro*: 55.2.4]—the bride taking note of [*adverto*: 57.2.3] so cleverly [*sollerter*] and so clearly [*signanter*] in the approach [*adventus*: 57.1.10] of her beloved, for he said: "Those who seek [*vigilo*: 32.6.9] me eagerly shall find [*invenio*: 56.7.11] me." She will perceive [*agnosco*: 57.2.3] the desire [*desiderium*: 55.1.24] of the hastening lover [*festinans*], and will immediately be aware [*sentio*: 56.2.12] when he is near [*prope*: 56.4.2] and when actually present [*praesto*: 56.4.16]. She will detect [*cerno*: 53.3.22] with happy [*beatus*: 54.11.28] eyes the eye that gazes on [*respicio*: 57.2.14] her like a sun-ray piercing through [*subeo*: 51.3.29] the windows and lattices of the wall, and at last she will hear the voices of jubilation [*exultatio*: 56.7.11] and in love [*amor*: 53.3.22] will call out [*appello*: 47.8.8]: "my love, my dove, my beautiful one [*formosus*: 57.3.25]."

Visito and *visitatio*: visit and visitation which come *clandestinus* or in secret (adjective) and *furtivus* (literally as stolen; adjective). / *Amator*: a lover who is *verecundus*, and adjective which connotes modesty. / *Anima*: feminine noun for soul which is *sobrius* or literally not drunk. The noun *mens* or mind is used here as

well. / *Vigilans* and *prospicio*: vigilant (adjective) and *prospicio* (to look forward, to see at a distance). The verb *comperio* (to obtain knowledge, to disclose) results from the two. / *Adverto*: to turn to (*ad-*) in a manner which is both *sollerter* and *signanter* (skillfully and distinctly) with regard to the divine spouse's *adventus* or approach. / *Vigilo* results in *invenio*: a keeping watch is followed by a finding-in. / *Agnosco*: to recognize or identify the desire of the lover described as *festinans* (hastening). / Four verbs pertinent to the bride concerning her divine spouse: *sentio*, *cerno*, hear and *appello*: to feel or perceive when he is *prope* or near and then *praesto* (at hand, ready), to perceive or to distinguish (with happy eyes which look back upon or *respicio* her), to hear (in jubilation) and to name (in love).

57.5.8. "Shall the wise [*sapiens*: 50.8.1] understand [*intelligo*: 53.8.14] these words" that he may rightly distinguish [*distinguo*: 50.5.23] and mark off [*designo*: 55.2.18] each from the other and explain [*diffinio*: 51.7.1] them in a way that men will be able to grasp [*intelligentia*: 52.1.17 with *ad*]? If you expect [*spero*: 22.11.12] this from me I should prefer [*malo*: 33.5.25] you to hear it from an adept [*expertus*: 52.1.17], from one accustomed to [*assuetus*: 51.2.3] an experienced [*exercitatus*: 15.6.12] in these things. A person of this kind however chooses rather to hide in modest [*verecunde*: 42.5.15] silence [*silentium*: 6.4.26] what he has perceived [*percipio*: 53.2.5] in silence, to keep [*servo*: 52.2.4] his secret to himself as the safer course [*tutus*: 55.2.18 with *arbitror*: 49.7.19]. But as one bound in duty [*ex officio*] to speak, one who may not be silent [*taceo*: 15.8.6], I relate [*teneo*: 52.5.7] to you whatever I know on this subject from my own [*proprius*: 51.3.29] or from others' [*alienus*: 46.4.26] experience [*experimentum*: 56.1.15].

From *intelligo* (to understand) follows three capacities: *distinguo*, *designo* and *diffinio*, three verbs with *di-* signifying through-ness (to distinguish, designate and define). The end result: an *intelligentia* or understanding *ad* or toward which. / Three adjectives pertaining to a person who will comprehend the scriptural quote in this section: *expertus*, *assuetus* and *exercitatus* (one who has been tried or proven, accustomed and alternately as trained. / *Percipio*: to perceive, which generally seems to involve more than *intelligo*. / *Teneo*: to grip or hold fast with respect to *experimentum* (experience) which is either *proprius* or *alienus*, one's own or another's.

57.6.1. Even if "a good man strike [*corripio*: 44.3.27] or rebuke [*increpo*] me in kindness [*misericordia*: 55.2.4]" I shall draw a similar inference [*sentio*: 57.4.27], knowing [*scio*: 56.5.25] that the zeal [*aemulatio*: 49.5.27] and benevolence [*benevolentia*: 7.2.5] of a good man make a pathway for him who ascends [*ascendo*: 42.10.24] above the downfalling [*occasus*] sun. Happy [*bonus*: 50.1.25] that downfall when at the reproof [*correptio*: 54.7.3] of a good man [*iustus*: 55.1.24] his fellow is raised up [*sto*: 56.2.12] and error [*vitium*: 56.3.10] is thrown down [*corruo*: 51.2.3] and the Lord ascends above it, treading [*conculco*] it under foot to crush [*contero*: 10.7.9] it lest it rise again [*resurgo*: 44.6.25].

Two similar verbs: *corripio* and *increpo* (also as to correct and to give forth a sound or exclaim loudly). / *Sentio*: to feel which results in a knowing (*scio*) that both *aemulatio* and *benevolentia* (also as rivalry or emulation and literally a wishing-well). Both allow one to ascend the *occasus* of sin, a falling-down which implies ruin. Such *occasus* can be good (*bonus*) as a result one a just man's *correptio* (*corripio* as to correct). / Two verbs with *con* (with) prefaced to them: *concluo* and *contero* (to tread under and to crush) to prevent a rising-again (*resurgo*) of *vitium* or vice.

57.7.18. Yet if you are not only filled with sorrow [*compungo*: 48.1.20] by the discourse [*sermo*: 55.1.10] but totally converted [*converto*: 54.11.28] to the Lord, vowing [*iuo*] and determining [*statuo*: 36.5.1] to keep [*custodio*: 51.10.19] his just decrees [*iudicium*: 55.3.1], you will know [*nosco*: 56.6.22] again that he is present [*adsum*: 57.1.10], especially if you feel [*sentio*: 57.6.1] yourself aglow [*inardesco*: 18.6.14] with his love [*amor*: 57.4.27]...The fire that is God does indeed devour [*coquo*: 10.5.24] but it does not debase [*excoquo*]; it burns [*ardeo*: 28.13.3] pleasantly [*suaviter*: 53.1.6], devastates [*desolo*] felicitously [*felicitate*]. It is a coal of desolating [*desolatorius*] fire, but a fire that rages against [*exerceo*: 21.10.5] vices [*vitium*: 57.6.1] only to produce [*exhibeo*: 53.8.10] a healing unction in the soul [*anima*: 57.4.27]. Recognize therefore that the Lord is present [*praesens*: 57.2.3] both in the power [*virtus*: 56.4.16] that transforms [*immuto*] you and in the love [*amor*] that sets you aglow [*inflammo*: 42.6.20]. The Lord's right hand has shown [*facio*: 54.9.20] its power [*virtus*: 56.4.16]. But understand that this change [*mutatio*: 37.7.13] from God's right hand takes place only in fervor [*fervor*: 49.4.14] of spirit [*spiritus*: 57.4.27] and genuine [*non fictus*: 51.2.3] love [*caritas*: 54.11.28].

Two verbs with the preposition *con* (with) prefaced to them: *compungo* and *converto*: to feel sorrow

with and to turn with. / Three verbs pertinent to the Lord: *iuuro*, *statuo* and *custodio*: (to swear an oath, to decide or establish and to keep guard. All three result in *nosco* or knowing the Lord is *adsum* (to be present). / *Sentio*: to feel or perceive one as *inardesco*, being burned-in by divine love. Compare with a verb of the same root, *ardeo* (to burn). / *Coquo* and *excoquo*: to cook and to boil away, dry up by applying heat. The latter is effected *suaviter* (sweetly) as well as *desolo* (to deprive, rob) which is modified by *felicter* (happily). / *Exerceo*: also as to engage busily, employ. / *Virtus* and *amor*: strength as well as virtue and love in which the Lord is present. / *Immuto*: to change, transform relative to *virtus* and *inflammo* relative to *amor*. Compare the second verb with *inardesco* and *ardeo*, to set on fire or to excite. / *Facio*: the common verb to make. / *Non fictus*: not feigned or false which modifies *caritas* (love); come with *amor*, the former suggestive of dearness.

57.8.7. Furthermore, when this fire has consumed [*consumo*] every stain of sin and the rust of evil habits [*vitium*: 57.7.18], when the conscience [*conscientia*: 57.3.25] has been cleansed [*emundo*] and tranquillized [*sereno*] and there follows an immediate [*subitus*] and unaccustomed [*insolitus*: 54.8.16] expansion [*latitudo*: 28.9.20] of the mind [*mens*: 57.4.27], an infusion [*infusio*: 49.4.14] of light [*lumen*: 49.4.14] that illuminates [*illuminatio*: 26.7.11] the intellect [*intellectus*: 56.1.15] to understand [*scientia*: 49.5.27] Scripture and comprehend [*notitia*: 57.1.10] the mysteries [*mysterium*: 54.3.27]—the first given for our own satisfaction [*oblecto*: 35.2.29], the second for the instruction [*aedifico*: 36.5.1] of our neighbors—all this undoubtedly means that his eye beholds [*respicio*: 57.4.27] you, nurturing [*educio*: 37.6.26] your uprightness [*iustitia*: 55.3.1] as a light and your integrity [*iudicium*: 57.7.18] as the noonday.

Consumo: also suggests a burning away. / *Emundo* and *sereno*: to cleanse and literally, to clean up or brighten. / *Latitudo*: width, breadth or extend relative to *mens* or mind followed by an *infusio* (a pouring in) of light into the *intellectus* (intellect, power of comprehension). / *Scientia* and *notitia*: two nouns relative to knowledge (scripture), the former (pertains to *oblecto*: to delight) more general kind and the latter (pertains to *aedifico*: to build), acquaintance or notice (mysteries). / *Educo*: to lead (*duco*) up or from, *ex-*.

57.9.24. It is characteristic of [*habeo*: 55.4.22] true and pure [*castus*: 40.3.10] contemplation [*contemplatio*: 54.8.1] that when the mind [*mens*: 57.8.7] is ardently [*vehementer*: 51.3.16] aglow [*succendo*] with God's love [*ignis*], it is sometimes so filled [*repleo*: 54.12.10] with zeal [*zelus*: 57.1.10] and the desire [*desiderium*: 57.4.27] to gather [*acquirio*: 39.8.1] to God those who will love [*diligo*: 50.7.10] him with equal abandon that it gladly [*libentissime*] foregoes [*intermitto*: 41.6.1] contemplative leisure [*otium*: 53.1.6] for the endeavor [*studium*: 57.1.10] of preaching [*praedicatio*: 22.6.2]. And then, with its desire [*votum*: 31.5.20] at least partially satisfied [*potior*], it returns to its leisure [*redeo*: 54.11.28 with *in idipsum*] with an eagerness [*ardens*: 52.2.4] proportionate to its successful [*fructuosus*] interruption [*intermissio* with *memini*: 55.2.4] until refreshed [*sumo*: 44.7.15] again with the food [*gustus*: 50.5.23] of contemplation, it hastens [*recurro*: 7.2.17] to add to [*sumo*] its conquests with renewed [*valens*] strength [*lucrum*: 51.5.28] and experienced [*solitus*: 21.1.9] zeal [*alacritas*: 54.1.5].

Habeo: the common verb to have. / Contemplation may be described as the mind (*mens*) being aglow (*succendo*: to set on fire) in a manner which is *vehementer* (vehemently). / *Repleo*: literally as to fill again. / *Libentissime*: most willingly with respect to *intermitto* (to omit, neglect) *otium* (leisure in the positive sense) which offers time and space for *studium* or the pursuit of preaching. / *Votum*: literally as a solemn pledge. / *Redeo*: to return with *in idipsum* or completely. / *Ardens*: adjective for burning. / *Intermissio*: pause used with the verb *memini* (to remember). / *Gustus*: taste (of food). / *Recurro*: to run back with the intent of *sumo* (to take up, lay hold of) with *lucrum* (often applies to avarice) and *alacritas* (alacrity). *Valens* modifies the former and *solitus* the latter (powerful or strong and accustomed or habitual).

57.9.1. Quite often though the mind [*mens*: 57.9.24] is tossed to and fro [*fluctuor*: 51.9.29] amid these changes [*vicissitudo*: 32.2.17], fearful [*metuo*: 23.2.1] and violently [*vehementer*: 57.9.24] agitated [*exaestuo*] lest it cling [*inhaereo*: 52.1.8] more than is justified to one or the other of these rival attractions [*affectio*: 50.6.29 with *distraho*] and so deviate from [*deviso*: 20.9.22] God's will [*voluntas*: 52.1.8] even momentarily [*ad modicum*]. Perhaps holy Job endured [*patior*: 56.3.10] this when he said: "When I lie down I say, "when shall I arise?" And then I look forward to [*expecto*: 47.6.6] the evening." That is, when at prayer [*quietus*: 53.1.6] I accuse [*arguo*: 42.2.4] myself of indifference [*neglectus*: 30.3.27] at work [*opera*: 54.5.23]; when at work [*occupatus*] of upsetting [*perturbatus*] my prayer. You see [*video*: 57.2.14] here a holy man violently [*graviter*: 35.1.25]

tossed [*aestuo*: 49.4.14] between the fruit of action [*opera*] and the quiet [*somnus*] of contemplation [*contemplatio*: 57.9.24]: through all the time involved [*verso*: 48.2.1] in what is good he is ever repenting [*paenitentia*: 30.3.27 with *ago*] of imaginary sins [*quasi de malis*], every [*singulis*: 4.1.8] moment [*momentum*: 57.1.10] seeking for [*inquiro*: 40.3.10] the will of God with tears. For this man the only remedy [*remedium*: 49.7.19], the last resort [*refugium*: 22.8.22], is prayer [*oratio*: 54.8.1] and frequent appeals [*gemitus*: 49.3.19] to God that He would deign [*digno*: 54.2.25] to show [*demonstro*: 51.2.12] us unceasingly [*assidue*: 47.3.8] what he wishes us to do, at what time, and in what measure [*quando et quatenus*: 15.4.12]. In the three words here designated and commended you have, I think [*opino*: 56.1.15], these three things: preaching, prayer and contemplation.

Fluctuor: to flow in the manner of waves which are equivalent to *vicissitudo* or vicissitude. / *Exaestuo*: to boil, seethe or rage, the preposition *ex* (from) as prefix indicative of intensity. *Exaestuo* contrasts with *inhaereo* (to cling), the prefix *in* being opposite to *ex*. / *Affectio*: disposition or overall mood with the verb *distraho* (to distract, pull). / *Ad modium*: literally as at the little or small amount. / *Quietus*: an adjective meaning quiet and applicable to prayer and in contrast with *perturbatus* (confused, alarmed). / *Arguo*: to prove or make known with respect to being *neglectus* or acting neglectfully at work. / *Occupatus*: occupied at work or at *opera* (also as service or care). / *Graviter*: gravely, severely which modifies the verb *aestuo* (to be agitated, rage or burn). *Aestuo* has to do with the tension between *opera* and *somnus* (literally, sleep) of contemplation. / *Quasi de malis*: literally, as concerning evils. / *Remedium* and *refugium*: a play on words or similar sounding. / *Gemitus*: a groan or deep sigh. / *Assidue*: attending in a busy fashion. / *Quando* and *quatenus*: when and how long.

57.10.21. But see [*video*: 57.9.1], too, whether these three endowments [*bonus*: 57.6.1] of the one soul [*anima*: 57.7.18] may be related to those three persons living in [*commaneo*] one house, the Savior's intimate [*familiaris*: 52.2.4] friends [*amicus*: 48.2.10]. I refer to [*loquor*: 55.4.22] Martha as serving [*ministro*: 54.1.5], to Mary in repose [*vaco*: 55.1.10], and to Lazarus groaning [*gemo*: 29.9.8] beneath the stone, beseeching [*flagito*: 49.3.19] the grace [*gratia*: 57.2.14] of resurrection. These remarks are based on the skill [*sollers*: 57.2.3] and vigilance [*pervigil*] with which the bride observes [*describo*: 56.7.11] the ways [*semita*] of the Bridegroom, for the time and the speed of his coming to her cannot be hidden [*lateo*: 56.2.25] from her. No sudden intervention [*subitatio*] can distract [*praeoccupo*] her from knowing [*ignoro*: 57.4.27] when he is far off [*longe*: 56.4.16], when he is near [*prope*: 57.4.27] and when he is present [*praesens*: 57.2.3], and so she deserves not only to be looked upon [*respicio*: 57.8.7] tenderly [*misericorditer*: 39.2.22] but to be gladdened [*laetifico*: 54.6.14] by his words of love [*amor*: 57.7.18] and "to rejoice greatly [*gaudeo*: 49.7.14 with *gaudium*: 53.1.6] at the Bridegroom's voice."

Bonus: the common adjective for good. / *Commaneo*: literally as to remain-with. / *Familiaris*: belonging to the same household. / *Loquor*: the common verb to speak. / Martha, Mary and Lazarus: representative of *ministro*, *vaco* and *gemo* (to serve, literally as to be vacant or empty and to groan as well as *flagito*, to entreat earnestly). / *Semita*: more a path compared with *via* (road, way). / *Subitatio*: suddenness which does not preoccupy (*praeoccupo*) the bride from *ignoro* or being ignorant as to three presence of her divine spouse: *longe*, *prope* and *praesens* (far away, close by and present). / The bride desires *respicio* and *laetificio*: to be looked upon (literally, back) and to experience rejoicing. Compare *laetificio* with *gaudeo* or to delight, cheer or gladden with to be glad or rejoice.

57.11.31. With a certain boldness [*audacter*: 50.8.1] I also maintain [*adicio*: 27.11.7] that the soul [*anima*: 57.10.21] of any one of us here, if it keeps a similar vigil [*vigilo*: 57.4.27], will similarly be greeted [*saluto*: 53.7.9] as friend [*amica*: 55.4.22], consoled [*consolo*: 46.8.24] as the dove, embraced [*amplector*: 51.5.28] as a beauty [*formosus*: 57.4.27]. Each person shall be counted [*reputo*: 51.3.16] perfect [*perfectus*: 54.11.28] in whom these three endowments shall be seen to unite [*concurro*: 33.1.7] in due order [*congruenter*: 55.2.4] and degree [*opportune*: 42.1.12] so that he will know [*nosco*: 57.7.18] how to mourn for [*gemo*: 57.10.21] his sins and to rejoice [*exulto*: 54.1.5] in God and at the same time possess the power [*potens*: 54.8.16] to assist [*subvenio*: 57.1.0] his neighbors. He will please [*placeo*: 53.9.20] God, watch out for [*cautus*: 33.1.7] himself and be of service [*utilis*: 49.5.27] to his friends.

Audaciter: an adverb meaning boldly. / *Adicio*: literally as to throw or cast at. / *Anima* and *amica*: feminine noun for soul and female friend.

Two words with the preposition *con* (with) prefaced to them: *concurro* and *congruenter* (literally as to

run together and appropriately, aptly). /

Opportune: advantageously, conveniently. / *Gemo* and *exalto*: to groan and to rejoice. / *Subvenio*: literally as to come under in the sense of being a support. / *Cautus* and *utilis*: cautious and useful.

57.11.5. For we discover [*habeo*: 57.9.24] Martha as the Savior's friend [*amica*: 57.11.31] in those who do the daily chores [*administro* with *fideliter*: 56.2.12 & *exterior*]. We find [*habeo*] Lazarus, the mourning dove, in the novices just now [*nuper*] dead to their sins, who toil with fresh wounds and mourn [*laboro*: 22.11.12 with *gemitus*: 57.9.1] through fear [*timor*: 54.12.10] of the judgment [*iudicium*: 57.7.18]. "Like the slain that lie in the grave, like those you remember no more" so they amount to nothing [*puto*: 57.3.25 with *reputo*: 57.11.31] until Christ's command removes the burden of fear that crushes them like a block of stone, and they can breathe again with the hope of pardon [*venia*: 22.11.12]. We find a contemplative [*contemplo*: 51.10.19] Mary in those who, co-operating [*cooperor*: 54.7.3] with God's grace [*gratia*: 57.10.21] over a long period of time, have attained [*proficio*: 52.5.7] to a better and happier [*laetus*: 43.4.21] state.

Habeo: the common verb to have; used twice. / *Amica*: feminine form for friend. / *Administro*: to assist or conduct in a manner which is *fideliter* or faithfully. The adjective *exterior* is used for daily. / *Nuper*: in recent years, not long ago. / *Laboro*: to work along with the *gemitus* or groaning. / *Puto* (to think or reckon) with another use prefaced by *re-* (back, again) in *reputo* (to think over, reflect).

Sermon Fifty-Eight

58.1.16. Rather you must acknowledge [*agnosco*: 57.4.27] here those changes [*vicissitudo*: 57.9.1] that I have previously and more than once explained [*commendo*: 55.2.4 & *memini*: 57.9.24] to you concerning holy inactivity [*quietus*: 57.9.1] and essential [*necessarius*: 51.2.20] action [*actio*: 51.10.19], how this life does not cater for constant [*copia*: 51.1.27] contemplation [*contemplo*: 57.11.5] or prolonged [*diuturnitas*] leisure [*otium*: 57.9.24] since we are impelled [*urgeo*: 9.2.8] by the more cogent [*cogens*; from *cogo*] and more immediate [*instans*] demands [*utilitas*: 53.1.6] of work [*opera*: 57.9.1] and duty [*officium*: 49.4.14]. When the Bridegroom therefore perceives [*persentio*: 57.2.3], as he always does, that the bride [*dilecta*] has taken her rest [*quiesco*: 53.1.21] for some time on his bosom [*sinus*: 52.1.8], he does not hesitate [*cunctor*: 25.9.2] to entice [*traho*: 56.6.4] her out again to what seems more serviceable [*utilis*: 57.11.31]. It is not that she is unwilling [*invitus*: 56.5.26] or that he himself is doing what he had forbidden [*veto*]. But if the bride is enticed by the Bridegroom, this is because she receives [*accipio*: 53.5.22] from him the desire [*desiderium*: 57.9.24] by which she is enticed, the desire of good works, the desire to bring forth fruit [*fructificio*] for the Bridegroom, for to her the Bridegroom is life, and death gain [*lucrum*: 57.9.24].

Agnosco: to recognize *vicissitudo* or changes which Bernard commended (*commendo* with the verb *memini*, to remember). / *Quietus*: the adjective quiet in the sense of being calm as applied to contemplation. / *Copia*: a noun meaning abundance with regard to the verb *contemplo*, equivalent to *otium* (leisure for *lectio divina* and prayer) which is prolonged (*diuturnitas*, noun for prolonged duration). / *Utilitas*: usefulness which is *cogens* and *instans* (that which is compelled or forced and present or urgent. They applied to both *opera* and *officium* (work as service and the holding of office). / *Persentio*: literally as to feel-through. / *Quiesco*: to be quiet or calm (*quietus* as holy inactivity here) by *dilecta* or the bride as loved on her divine spouse's sinus or breast. / *Traho*: literally as to drag, pull for that which is *utilis* or useful. / *Desiderium*: desire with regard to good works or *opera* and *lucrum* (gain; also means avarice) the equivalent of bearing fruit for her divine spouse.

58.2.16. She is led out to the cultivation [*excolo*] of the vines. If they are to yield [*respondeo*: 49.1.12] more abundant fruits to the farmers it is necessary that sterile [*sterilis*: 54.6.14] boughs be got rid of, that noxious [*noxius*: 36.4.11] ones be cut away, that superfluous [*superfluus*: 1.2.21] ones be pruned. So much for the literal sense [*littera*: 52.1.17 with *iuxta*: 56.4.2].

Excolo: also as to develop. / *Respondeo*: connotes answering or responding. / Three adjective relative to vines which are no good: *sterilis*, *noxius* and *superfluus*: sterile, harmful and superfluous. / *Littera*: letter with the preposition *iuxta*, near or next.

58.3.20. Now let us see [*video*: 57.10.21] what is proposed [*innuo*: to nod, beckon] spiritually [*spiritualiter*: 27.10.10] to our understanding [*intelligo*: 57.5.8] by this kind of historical narrative [*schema*: 32.8.9]. I have

told you that the vines are souls or churches and the reason why this is so. You have heard it and have no need [*opus*: 51.5.28] to hear it again. That soul [*anima*: 57.11.31] who is more perfect [*perfectus*: 57.11.31] is invited to watch over [*reviso*] these, to correct [*corrigo*: 48.1.20] them, to instruct [*instruo*: 41.2.18] them, to save [*salvo*: 46.1.8] them, provided he is allotted [*sortior*: 54.5.23] this ministry [*ministerium*: 41.4.1] not by his own ambition [*ambitio*] but by the call of God as Aaron was. What is this invitation [*invitatio*] but an inward [*intimus*: 52.6.26] impulse [*stimulatio*] of charity [*caritas*: 57.7.18], lovingly [*pie*: 50.5.13] inciting [*aemulor*: 39.4.18] us to zeal [*sollicitudo*: 57.2.3] for our brother's salvation [*salus*: 54.3.27], to zeal for the beauty [*decor*: 49.5.6] of God's house, for an increase [*incrementum*] in his rewards [*lucrum*: 58.1.16], an increase in the fruits of his righteousness [*iustitia*: 57.8.7], the praise and glory of his name?

Innuo: to nod or to beckon with regard to understanding (*intelligo*) in a spiritual fashion, that is, pertaining to a *schema* (shape, form or figure). / *Opus*: a need which implies work. / *Anima*: feminine noun for soul which is perfect. / Four verbs pertinent to the vines as souls or churches: *reviso*, *corrigo*, *instruo* and *salvo* (to go back and see, to correct, to instruct and to save). / *Sortior*: to cast lots. / *Intimus*: intimate or deep modifying *stimulatio* or impulse belonging to *caritas*. / *Pie*: the adverb for the adjective *pius*, devotedly modifying *aemulor* (to excite) solicitude on behalf of others.

58.4.8. Knowing [*scio*: 57.6.1] that the time for pruning had come, he warned [*moneo*: 47.8.8] that everything faulty [*vitiosus*: 50.5.23] and superfluous [*superfluus*: 58.2.16], everything that could give the least offense [*offendiculum*] and hinder [*impedo*: 56.6.22] the fruit of salvation [*salus*: 58.3.20], should be pruned and cut off. Hence he said to a certain faithful cultivator of vines: "Convince [*arguo*: 57.9.1], rebuke [*increpo*: 57.6.1] and exhort [*obsecro*: 30.12.1]," indicating [*indico*: 46.3.8] by the first and second of these pruning and eradicating, in the last planting.

Vitiosus: vitiated or invalid which modifies *offendiculum* (little offense). / Three verbs pertaining to a cultivator of vines: *arguo*, *increpo* and *obsecro* (to accuse or convict, to rebuke and to entreat).

58.4.19. And so, just as he showed [*monstro*: 57.4.27] in the first case that now is the time to reap the harvest of souls [*animus*: 54.9.20], so in the second case he declares that the time has come to prune the spiritual [*intelligibilis*: 35.2.29] vines, that is, souls [*anima*: 58.3.20] or churches. Perhaps by using these different [*diversitas*] words [*vocabulum*: 49.1.23] he wished [*volo*: 55.3.1] to distinguish [*distinguo*: 57.5.8] between different realities [*inter utrasque res*] so that by the harvest we understand [*intelligo*: 58.3.20] the people, and by vineyards the congregations of holy persons living in community [*cohabitantium*].

Monstro: to point out which connotes the giving of advice. / *Animus* and *anima*: the masculine and feminine nouns for soul. / Two words prefaced by *di-* (*diversitas* and *distinguo*) which intimates through-ness or differentiation. / *Inter utrasque res*: literally as the thing between each of the two. / *Vocabulum*: intimates an appellation or name. / *Cohabitantium*: a place where people live together.

58.5.24. Now the winter period [*tempus*: 32.2.6] which he intimates [*significo*: 48.8.21] has passed [*praetereo*: 54.8.1], seems [*video*: 58.3.20] to me to refer to that time when the Lord Jesus did not walk openly [*palam*: 53.7.9] among the Jews because they plotted [*conspiro*] against him, wishing [*volo*: 58.4.19] to kill [*interficio*] him. Hence he said to some of the disciples: "My time has not yet come, but your time is always here."

Tempus: a time or span of time. / *Palam*: openly in the sense of that which is done in the sight of all. / *Conspiro*: to conspire, the object being *interficio* which literally means to put in between.

58.6.25. He knew [*scio*: 58.4.8] that the time [*tempus*: 58.5.24] of pruning had not yet come [*advenio*: 57.3.25], that the vine would not respond [*respondeo*: 58.2.16] to the labors [*labor*: 53.5.22] expended [*impendo*] on it, that it would bear [*refero*: 46.4.26] no fruit either of faith or good works [*opera*: 58.1.16]. Why? Because it was winter in the hearts [*cor*: 56.7.11] of the faithless [*perfidus*], because the wintry rains of malice [*malitia*: 39.6.24] still flooded [*occupo*: 27.11.7] the earth, more calculated [*paratus*: 14.7.24] to drown than to nourish [*foveo*: 49.8.5] the scattered seeds of the word [*verbum*: 54.2.15] and to frustrate [*frustror*: 51.6.13] any effort [*opera*] to cultivate the vines.

Two nouns relative to work: *labor* and *opera* (task or undertaking and service, work). / *Impendo*: to devote or put in effort to bring about *refero* (to bring back) fruit. / *Perfidus*: treacherous with regard to winter in the heart. / *Occupo*: to occupy or to take over fully. / *Paratus*: prepared with regard to drowning, not *foveo* (to cherish, keep warm) scattered seems of the word.

58.7.8. I do not mean those (plants and seeds) that we can see [*visibilis*] and touch [*corporeus*: 53.3.22], that are meant for the welfare [*usus*: 52.4.9] of our bodies—about which God is no more concerned [*cura*: 53.1.21] than he is about cattle. Which, then? Surely those which God's hand, not man's, has sown and planted, that germinate and take root in, faith and love [*caritas*: 57.3.20], that bear [*parturio*: 44.4.25] the fruits of salvation [*salus*: 58.4.8] if watered by good and timely rains. The souls [*anima*: 58.4.19] for which Christ died. Woe to the clouds that pour down bad rains; they make only mud, they do not produce [*affero*: 33.12.6] fruit.

Corporeus: belonging to the body or that which is physical. / Two similar nouns, *usus* and *cura* (use and care). / *Parturio*: to be in labor, pregnant.

58.7.26. The windy chatter [*loquacitas*] of philosophers was not good rain; it produced barrenness [*sterilitas*], not fertility [*fertilitas*]. Much worse still were those rains, the perverse [*pravus*: 48.2.10] dogmas [*dogma*: 33.8.17] of the heretics that brought forth [*produco*: 33.10.14] thorns and thistles instead of fruit. The traditions [*traditio*] of the Pharisees, themselves bad [*malus*: 48.1.5] clouds, were also a bad rain that the Savior condemned [*redarguo*: 42.7.15].

Loquacitas: loquaciousness which effects *sterilitas*, not *fertilitas*, a play on words. / Two similar words: *dogma* and *traditio*: teaching and tradition, the former usually being derived from the latter. / *Redarguo*: to disapprove or refute.

58.7.5. For example, that literal observance [*observatio*: 28.7.26] of the sabbath which enjoined [*sono*: 31.4.16] but gave no rest [*requies*: 52.5.7]; the imposed [*indictus*] rite of sacrifices; the prohibition [*interdictus*] of eating pork and many similar things condemned [*censeo*: 42.4.9] by Moses as unclean [*immundus*—this was a rain coming down entirely from that Mosaic cloud. I should hate [*nolo*: 50.1.25] it to fall in any field or garden of mine. It may have been good in its proper season [*tempus*: 58.6.25], but if it comes out of season I consider [*censeo*] it no longer good. Even a soft rain, a rain that falls gently, is harmful if it is untimely [*intempestivus*].

Sono: literally, to sound. / *Indictus*: literally, not said, mentioned. / *Nolo*: to be unwilling, refuse. / *Tempus*: time, here used in the seasonal sense.

Censeo: to assess, recommend. / *Intempestivus*: not in proper time or *tempus*.

58.8.16. When do you think [*puto*: 57.11.5], if not when Christ's flesh flowered again [*refloreo*] at the resurrection? This was the first and greatest flower to appear [*appareo*: 55.3.1] in our land, for Christ is the first fruit [*primitiae*: 37.2.16]. He, Jesus, is "the flower of the fields and the lily of the valleys," being the son, as was supposed [*puto*], of Joseph of Nazareth, which means [*interpretor*] a flower. He appeared therefore the first flower but not the only one. For many bodies of the saints who had fallen asleep also arose, and appeared in our land all brilliant [*lucidus*; 45.9.11] like flowers.

Two uses of the verb *puto* (to think, reckon). / *Refloreo* and *appareo*: a play on words which here apply to the same (Christ's resurrection). /

Primitiae: the first (*primus*) yield of anything. / *Lucidus*: superlative used here, most brilliant.

58.9.10. In the course [*processus*: 57.1.10] of time the storm was stilled [*sedatus*], peace was restored [*redditus*] to the earth, the vines grew and they were propagated and spread abroad and multiplied beyond counting [*numerus*: with *super*]. Then at last the bride was invited [*invito*: 46.1.8] to the vineyards, not to plant but to prune what had been planted. At the proper time [*opportune*: 57.11.31] too, for this task [*opera*: 58.6.25] needed [*requiro*: 46.8.24] a period [*tempus*: 58.7.5] of peace. For how could it be possible [*licet*: 53.3.22] when she was being persecuted [*persuatio*]?

Processus: advancement or progression with regard to time. / A play on words, *sedatus* and *redditus*. / *Opportune*: an adverb meaning opportunely or at the right time.

58.10.21. For who has so completely cut away from himself all superfluous things [*superfluus*: 58.4.8] that he thinks [*puto*: 58.8.16] he has nothing worth [*dignus*: 51.8.19] pruning? Take my word [*credo*: 52.7.30] for it, what is pruned will sprout again, what is banished [*effugo*: 57.1.10] will return [*redeo*: 57.9.24], what is quenched will blaze again, things lulled to sleep will reawaken [*excito*: 52.1.8]. To prune once, therefore, is of little worth [*parum*, adverb]. One must prune often, even, if possible, always, for you will always find [*oportet*: 53.3.22] something to prune—if you aren't dishonest [*dissimulo*: 52.7.30] with yourself. No matter what

progress you make [*proficio*: 57.11.5] in [*maneo*: 57.2.14] this life, you are wrong [*erro*: 52.5.7] if you think vices [*vitium*: 57.8.7] are dead when they are only suppressed [*suppressus*].

Credo: to believe, put one's trust. / *Effugo* and *redeo*: two opposite verbs, to flee and to return. / *Excito*: to cause, excite. / *Dissimulo*: to disguise or to conceal. / *Proficio* and *maneo*: to advance and to remain.

58.10.8. In so great a hazard [*discrimen*] the only plan [*consilium*: 46.8.24] is to keep [*observo*: 57.2.3] a sharp watch [*diligenter*: 57.3.25], and as soon as the buds appear [*appareo*: 58.8.16] to lop them off ruthlessly [*severitas*: 23.2.1 with *promptus*: 56.2.12]. Virtue [*virtus*: 57.7.18] and vices [*vitium*: 58.10.21] cannot prosper [*cresco*: 27.10.10] together: if the one is to flourish [*vigeo*: 51.3.16], the others must be checked [*pullulo* with *sino*]. Remove [*tollo*: 31.1.8] the superfluous [*superfluus*: 58.10.21] and the wholesome [*salubrius*: 47.8.8] will thrive [*surgo*: 55.4.22]. Control [*demo*] cupidity [*cupiditas*: 52.5.26] and promote [*accedo*: 53.1.6] what is good [*utilitas*: 58.1.16]. Let us apply [*do*: 54.2.15 with *opera*: 58.9.10] ourselves to pruning. Let cupidity be pruned that virtue may grow strong [*roboro*: 18.5.7].

Discrimen: crisis, difference. / *Diligenter*: an adverb meaning diligently, with attention. / *Promptus*: willing or prompt as modifying *severitas* (severity). / *Cresco*: to grow or increase. / A contrast between *vigeo* and *pullulo*: to flourish and to spring forth; with *sino* (to allow). / *Surgo*: to rise up.

Demo and *accedo*: to subtract or take away (cupidity) and to draw near (that which is useful). / *Do*: the common verb for to give, do with the noun *opera*, deed or action. / *Roboro*: to strengthen, invigorate.

58.11.14. For us, brothers, it is always time to prune, just as there is always a need [*opus*: 58.3.20]. I am confident [*confido*: 56.4.2] that for us the winter has now past. You know [*scio*: 58.6.25] the winter I mean [*dico*: 54.12.10], that fear [*timor*: 57.11.5] which is devoid of love [*caritas*: 58.7.8] which, although it can lead [*initio*: 37.1.16] everyone to wisdom [*sapientia*: 54.12.10], it perfects [*consummo*: 37.1.16] no one because superabounding [*supervenio*: 52.7.30] love drives it away [*extundo*] as summer does the winter. Summer means charity, which, if it has come, or rather because it has come—I am right [*iustus*: 57.6.1] in thinking you enjoy it [*sentio*: 57.7.18 with *de vobis*—of necessity dries up every wintry rain, every anxious [*anxietas*] tear wrung from [*extorqueo*: 42.7.25] you by the bitter recollection [*recordatio*: 33.2.28] of sin and fear of the judgment [*iudicium*: 57.11.5].

Initio: to begin; with regard to fear-to-wisdom. / *Consummo*: to take up completely. / *Supervenio*: literally as to come-upon which acts in a manner which is *extundo* (to drive away) love marked by *super-venio*. / *Extorqueo*: to twist out, wrench with regard to the *recordatio* (recollection) of sin and fear of judgment.

58.12.1. Therefore if the winter is past, the rain over and gone, if flowers have appeared [*appareo*: 58.10.8] again in our land and the spring-like warmth of spiritual [*spiritualis*: 56.1.15] grace [*gratia*: 57.11.5] indicates [*indico*: 58.4.8] the time [*tempus*: 58.9.10] for pruning, what is left for us but to bend [*incumbo*: 49.6.5] our energies totally to this work [*opera*: 58.10.8], so holy and so necessary. Let us examine [*scrutor*: 54.9.20] our ways [*via*: 57.10.21] and our endeavors [*studium*: 57.9.24], as the prophet counsels [*iuxta*: 58.2.16], and let each one judge [*iudico*: 55.3.1] that he has progressed [*proficio*: 58.10.21], not by finding [*invenio*: 57.4.27] nothing to correct [*reprehendo*: 26.10.1] but by correcting what he does find. You will not have examined yourself in vain [*frustra*: 52.4.9] when you discover [*adverto*: 57.4.27] the need [*opus*: 58.11.14] for a new examination [*scrutinium*: 55.2.18]: your investigation [*inquisitio*: 53.2.5] never deceives [*fallo*: 33.9.26] you as often as you decide [*puto*: 58.10.21] that it needs repeating [*itero*].

Incumbo: to incline, lay upon. / *Scrutor*: to examine thoroughly both *via* (road) and *studium* (object of close attention and study). / *Iuxta*: preposition meaning close by or next. / *Reprehendo*: to hold back, hold fast. / *Adverto*: to turn to, the object being *opus* or work, labor, the equivalent being here *scrutinium* (investigation), another term being *inquisitio* (search). / *Itero*: to renew, to do again.

Sermon Fifty-Nine

59.1.23. Notice [*adverto*: 58.12.1], then, the utter happiness [*suavitas*: 52.1.17] of hearing the God of heaven say: “in our land.” “Listen, all inhabitants of the earth, all peoples,” “the Lord has done great things for us.” He has done much for the earth, much for the bride, whom he has been pleased [*placeo*: 57.11.31] to take [*ascisco*] to himself from the earth. “In our land,” he says. This is clearly not the language [*sono*: 58.8.5] of domination [*principatus*: 19.3.27] but of fellowship [*consortium*: 35.6.6] and intimate friendship [*familiaritas*: 38.3.1]. He

speaks as Bridegroom, not as lord. Think of it! He is the Creator [*conditor*: 20.3.24], and he makes himself one of us [*consors*: 23.15.3]? It is love [*amor*: 57.10.21] that speaks, that knows [*scio*: 58.11.14] no lordship. This is a song of love, in fact, and meant [*oportet*: 58.10.21] to be sustained [*fulcio*] only by lovers [*amator*: 57.4.27], not by others. God loves [*amo*: 55.1.24] too, though not through a gift distinct from himself [*nec aliunde hoc habet*]: he is himself the source [*unde*: 32.6.9] of loving. And therefore it is all the more vehement [*vehemens*: 49.5.27], for he does not possess love, he is love.

Adverto: to turn attention to the *suavitas* (sweetness) of hearing God. / *Ascisco*: to adopt, take over. / *Sono*: to sound or express with regard to *consortium* and *familiaritas* (fellowship and intimate friendship), not *principatus* or that which is chief or hold leadership. / *Conditor*: also as framer or founder. / *Consors* (adjective): having in common. / *Fulcio*: to prop up, support. / *Nec aliunde hoc habet*: literally as neither does he have this from another person. / *Unde*: from where, whence.

59.2.11. Do you see [*video*: 58.5.24] that even majesty [*maiestas*: 56.4.16] yields [*cedo*: 50.5.13] to love [*amor*: 59.1.23]? That is how it is, brothers. Love neither looks up to [*suspicio*: 50.8.1] nor looks down [*despicio*: 54.6.14] on anybody. It regards [*intueor*: 57.1.10] as equal all who love [*amo*: 59.1.23] each other truly [*perfecte*: 23.8.1], bringing together [*contempero*] in itself the lofty [*celsus*] and the lowly [*humilis*: 57.2.3]. It makes them not only equal but one. Perhaps up till now you have thought [*puto*: 58.12.1] God should be an exception [*excipio*: 19.1.20] to this law of love; but anyone who is united [*adhaereo*: 56.1.15] to the Lord becomes one spirit [*spiritus*: 57.7.18] with him. Why wonder [*miro*: 45.8.25] at this? He has become like one of us. But I said too little: not “like one of us” but “one of us.” It is not enough for him to be on a par with men, he is a man. Hence he lays claim to [*vindico*: 52.1.17] our land for himself, not as a possession [*possessio*] but as his homeland [*patria*].

Cedo: to give way with respect to majesty visa-à-vis love. / A play on words, *suspicio* and *despicio* (to look up and to look down or despise). *Intueor* transcends both as a close examination or gaze. / *Perfecte*: perfectly. / *Contempero*: to moderate or temper by mixing. / *Celsus*: connotes arrogance. / *Excipio*: to follow or take out. / *Adhaereo*: suggests a clinging or maintenance of a close unity. / A contrast between *possessio* and *patria*, possession and one’s native land.

59.3.1. You really resemble [*exhibeo*: 57.7.18] the turtle-dove if you preach [*doceo*: 57.1.10] repentance [*gemo*: 57.11.31]: and if you want your words to be convincing [*persuadeo*: 33.10.14] you must [*oportet*: 59.1.23 with *studeo*: 46.8.24] depend more on your repentance than on your eloquence [*declamo*]. As in many situations but above all in this business [*negotium*: 51.10.19], example [*exemplum*: 52.7.30] is more effective [*efficax*: 54.9.20] than preaching [*verbum*: 58.6.25]. You will stamp [*do*: 58.10.8] your preaching [*vox*: 47.8.8] with authority [*virtus*: 58.10.8] if you are conscious of [*cognosco*: 54.8.16] accepting [*suadeo*: 57.1.10] for yourself the values you preach. Actions [*opera*: 58.12.1] speak louder [*validus*: 54.6.14] than words [*vox*].

Exhibeo: to exhibit or present. / *Doceo*: also as to teach, here with respect to *gemo* or to groan. / *Studeo*: to apply oneself diligently. / *Declamo*: to make a speech; connotes being blustery. / *Negotium*: work or occupation. Compare with *opera* (work) in this excerpt. / A contrast between *exemplum* and *verbum* (example and word or saying things). Compare *verbum* with *vox* (voice). / *Do*: the common verb to do or to make.

59.4.11. “The voice of the turtle-dove is heard in our land.” As long as men’s reward [*merces*: 13.7.25] for worshiping [*cultus*: 54.5.23 with *pro*] God was only of the earth, even the earth that flows with milk and honey, they failed to see [*cognosco*: 59.3.1 with *minime*] themselves as pilgrims [*peregrinus*: 41.1.2] on earth nor did they mourn [*ingemo*] like the turtle-dove as if recalling [*reminiscor*] their homeland. Instead they confused [*abutor*] exile [*exilium*] with homeland, pampering themselves [*do*: 59.3.1 with *se comedo*] with rich foods [*pinguis*] and drinking honeyed wine [*mulsum*; from *mulceo*: 23.16.16]. So for a long time the voice of the turtle-dove was not heard in our land. When the promise [*promissio*: 51.8.19] of the kingdom became known [*facio*: 57.7.18], then men realized [*intellego*: 48.6.6] that they had no lasting [*maneo*: 58.10.21] city here, and they began to seek [*inquiro*: 57.9.1] with all their longing [*aviditas*: 31.1.8] the one that is to come.

Cultus: pertains to that which is civilized and connotes elegance; used with the preposition *pro* (before, in front of). / *Cognosco*: to recognize with the adverb *minime*, insufficiently. / *Peregrinus*: foreign or alien. / *Ingemo*: the verb *gemo* (to groan) with the preposition *in* prefixed to the verb which intensifies its meaning. / *Pinguis*: also can mean that which is dull or thick. / *Mulsum*: from the verb *mulceo*, to charm, flatter or appease. / Lack of *maneo* (remain) which modifies city leads to *inquiro* (to inquire, look for) another, and that

is done with *aviditas* (eager appetite).

59.6.7. By the light [*illumino*: 28.2.12] that he gives us by a sure experience [*experimentum*: 57.5.8] day after day, we are convinced [*probo*: 47.7.27] that our desires [*votum*: 57.9.24] and groanings [*gemitus*: 57.11.5] come from him and go to God, to find [*invenio*: 58.12.1] mercy [*misericordia*: 57.6.1] there in the eyes of God. For when did God make the voice of his own Spirit ineffectual [*irritus*]? He “knows [*scio*: 59.1.23] what is the mind [*desidero*: 51.1.27] of the Spirit because the Spirit intercedes for [*postulo*: 51.3.16] the saints according to the will of God.”

Illumino: the verb to make light which is done by an *experimentum* (also means proof, trial). / *Probo*: to offer a proof with regard to both *votum* and *gemitus* (solemn pledge and sighing). / *Desidero*: used here for the noun mind of the Holy Spirit which is similar to his *postulo* or his act of requesting or demanding.

59.7.17. And though elsewhere the Holy Spirit is usually designated [*soleo*: 56.7.11 with *designo*: 57.5.8] by the dove, yet because it is a lustful [*libidinosus*] bird, it is not a fit [*decet*: 53.3.22 with non] offering for the Lord except when it was young and ignorant [*nescio*: 52.1.17] of lust [*libido*: 39.8.1]. But no age is stated [*designo*] for the turtle-dove, for its chastity is acknowledged [*agnosco*: 58.1.16] at any age. It is content [*contentus*: 50.6.29] with one mate; if he is lost it does not take [*admitto*: 56.1.15] another, thus arguing [*redarguo*: 58.7.26] against man’s tendency to marry more than once.

Designo (to point out with the verb *soleo*, to be in the habit or custom). / *Libidinosus*: capricious, lustful or wonton. The noun *libido* (lust) is used in this excerpt. / *Redarguo*: to disapprove or refute.

59.9.23. In a short time that same belief [*persuasio*] was spread over the whole world and by the same condensed [*compendium*] reasoning [*argumentum*: 34.1.3]. “What you have seen and heard,” he said. O word [*verbum*: 59.3.1] abridged [*abbreviatus*] yet living and powerful [*efficax*: 59.3.1]! I proclaim [*assero*] without misgiving [*profecto*: 57.4.27] what I have grasped [*percipio*: 57.5.8] by ear and eyes. The trumpet of salvation sounds, miracles gleam and the world believes. It is quickly convinced of [*persuadeo*: 59.3.1] what is said, borne out by signs of power [*stupeo*: 49.1.12 and *ostendo*: 56.2.25].

Persuasio: persuasion or sentiment. / *Compendium*: an abridgement or profit which here is *abbreviatus* or cut off, contracted but also *efficax* (effective). / *Assero*: to assert or put forth in a manner which is *profecto* or done in certainty. / *Percipio*: to perceive, here through hearing and seeing. / *Stupeo*: to be astounded, here used with the verb *ostendo* (to show, point out).

Sermon Sixty

60.1.14. Thus therefore, as I said, the Bridegroom takes [*sumo*: 57.9.24] the signs [*experimentum*: 59.6.7] of the season [*tempus*: 58.12.1] as an argument [*argumentum*: 59.9.23] to urge [*suasio*] the bride not to loiter [*pigror*] on the way to the vineyards lest the task [*opera*: 59.3.1] which comes in its proper time [*tempestivus*] be lost [*perero*: 51.6.13]. So much for the literal [*littera*: 58.2.16] sense.

Sumo: to take up, lay hold of *experimentum* (also as experience, proof or trial) relative to *tempus* (particular time). / *Suasio*: advise or recommendation which consists of not loitering (*pigror*: to hesitate). / *Tempestivus*: opportune, seasonable. / *Littera*: according to the letter.

60.2.18. But what of the spiritual sense [*spiritus*: 59.2.11]? Clearly [*plane*: 54.10.13] we are here considering [*intueor*: 59.2.11] not a fig tree but people: God’s concern [*cura*: 58.7.8] is for men, not for trees. The fig tree represents people, frail [*fragilis*: 20.4.4] in flesh, limited [*parvulus*] in intelligence [*sensus*: 56.1.15], shallow [*humilis*: 59.2.11] of mind [*animus*: 58.4.19] whose first fruits—to continue the comparison [*alludo* with *nomen*: 49.1.23]—are green and earthy.

Intueor: to examine closely the *cura* or concern God for men. / Three qualities which the fig tree represents: *fragilis*, *parvulus* (slight, unimportant) with respect to *sensus* or feeling and *humilis* with respect to *animus* (masculine noun for soul). / *Alludo*: to make allusion to, to jest, here used with *nomen* (name).

60.3.15. O stunted [*pusillus*: 52.7.30], twisted [*tortuosus*], knotty tree [*nodosus*], how completely ill-suited [*convenio*: 54.2.15] to you is your root. For the root is holy. Does anything worthy [*dignus*: 58.10.21] of it appear [*appareo*: 58.12.1] in your branches? “The fig tree has put forth [*profero*: 22.4.14] its green figs!”

Worthless seed, you have not brought these forth from that noble [*nobilis*: 47.3.8] root. What it contains is of the Holy Spirit, and so in every respect refined [*subtilis*: 55.3.1] and sweet [*suavis*: 52.2.4]. Where then do these green figs come from [*unde*: 59.1.23]? And really what does that nation have that is not crude [*grossus*]? Neither their actions [*actus*: 56.6.4] nor their inclinations [*affectus*: 57.1.10] nor their understanding [*intellectus*: 57.8.7]; not even the rites [*ritus*: 44.7.15] with which they worship [*colo*] God. Their actions are summed up in strife, their whole orientation [*affectus*] was to wealth, their understanding [*intellectus*] was darkened [*crassitudo*] in literalism [*littera*: 60.1.14], they worshiped [*cultus*: 59.4.11] with the blood of sheep and cattle.

The tree (Judaism) is *pusillus, tortuosus, nodosus* and *convenio*: very little or small, twisting or torturous, knotty and does not come-with (*convenio*) or whose root is ill-suited. / *Appareo*: to appear which here lacks anything *dignus* or worthy. / Fig tree is of the Spirit and thus is *subtilis* and *suavis* (fine or slender and sweet or agreeable). / *Unde*: adverb for whence. / *Grossus*: coarse or gross. / Four words which do not pertain to the Jewish worship (*colo*: to foster, cultivate) of God: *actus, affectus, intellectus, ritus* (deed, affection or state, disposition), intelligence and religious observance. / *Crassitudo*: thickness with respect to *littera* or letter and *cultus* (way of life, cultivation, worship).

60.4.5. What an accomplishment [*consummatio*: 50.2.5] this accursed [*maledictus*: 48.1.5] fig tree brought to its green figs, condemned [*damno*: 49.8.14] as it was to an endless [*aeternus*] sterility [*ariditas*: 9.10.24]! How much worse [*malus*: 58.7.26] were these last fruits than those before! Worthless [*inutilis*: 48.4.10] in the beginning [*incipiens*], they ended up [*pervenio*: 56.6.22] pernicious [*perniciosus*: 49.5.27] and poisonous [*venenatus*]. What a crude [*grossus*: 60.3.15] and snakey [*vipereus*] disposition [*affectus*: 60.3.15], to hate [*odi*: 50.3.24] the man who both heals [*sano*: 49.8.5] men's bodies and saves [*salvo*: 58.3.20] their souls [*anima*: 58.7.8]! No less crude and obviously cow-like their understanding [*intellectus*: 60.3.15], that did not recognize [*intellego*: 59.4.11] God even in God's works [*opera*: 60.1.14]!

Consummatio: a finishing or completing with respect to a fig tree that has been *maledictus* or cursed. This adjective is similar to the verb *damno* (to damn). / *Ariditas*: dryness, drought which is *aeternus* or without end. / *Incipiens*: from *incipio*, beginning which is of no practical purpose / *inutilis*). / *Pervenio*: literally as to come-through or a thorough becoming pernicious and poisonous. / *Affectus*: one's disposition of mind and spirit which here is *grossus* and *vipereus* (crude and of a viper, serpent). / *Intellectus-intellego*: the understanding of Jews does not understand God and his works.

60.5.14. See [*video*: 59.2.11], Jew, I am kinder [*mitis*: 49.8.14] to you than your own prophet (Isaiah). I have put you on a level [*comparo*: 37.7.13] with beasts, he sets you below [*subicio*: 53.8.10] them.

Mitis: mild, mellow, mature. / *Comparo* and *subicio*: the first belong to Bernard (to compare) and the second to Isaiah (to cast below).

60.5.23. From that moment [*tunc*: 31.3.1] it could be said that the fig tree had put forth its green figs, for the institutions [*legitima*] of the Jewish law were drawing [*coepio*: 53.1.21] to a close [*exitus*: 45.1.24, with *in*], so that in accord with the old prophecy, as the new was coming on [*supervenio*: 58.11.14] the old would be cleared away [*proicio*]. Surely these are not unlike [*non aliter sane*]: the green figs fall [*cado*: 54.10.13] and give place [*cedo*: 59.2.11] to the good figs that sprout after them. To the bride he said: as long as the fig tree continued [*cesso*: 33.1.23 with *non*] to produce [*produco*: 58.7.26] its green figs I did not call you, knowing it could not at the same time produce [*prodeo*: 30.11.21] the best [*optimus*: 44.8.1] figs. Now that those which had to come first are already produced it is no longer untimely [*intempestive*] for me to invite [*invito*: 58.9.10] you, for the good and wholesome [*salutaris*: 49.4.14] fruits are known [*nosco*: 52.7.30] to come on as the bad ones [*inutilis*: 60.4.5] are discarded [*expungo*: 31.1.8].

Tunc: adverb meaning then. / *Legitima*: legal usages. / *Coepio*: to begin to close or the noun *exitus* (exit, end) intensified by use of the preposition *in*. / *Supervenio*: to come in from above in contrast to *proicio* (to throw or cast before). / A contrast between *cado* and *cedo*, to cast down and to yield. / *Cesso*: to come to a stop with *non* with respect to producing green figs. Compare the verb *produco* with *prodeo*, the latter meaning to come forth. / *Intempestive*: an adverb meaning not at the proper time or instant. / *Expungo*: to strike or blot out.

60.6.7. I want [*volo*: 58.5.24] our novices [*novitius*] to take note of [*attendo*: 57.1.10] this and to act [*ago*: 57.11.5] with confidence [*fiducialiter*], reflecting [*cogito*: 52.6.8] on the spirit [*spiritus*: 60.2.18] they have

received [*accipio*: 58.1.16], whose first fruits [*primitiae*: 58.8.16] the devils cannot tolerate [*sustineo*: 53.1.6]. If initial [*novitius*] fervor [*fervor*: 57.7.18] can achieve this, what will finished [*absolutus*: 34.3.16] perfection [*perfectio*: 55.2.4] do? The fruit depends on [*perpendo*: 49.7.14 with *ex*] the flower, and the quality [*virtus*: 59.3.1] of the taste [*sapor*: 50.8.1] is judged [*aestimo*: 52.5.7] from how strong [*vis*: 44.4.25] the thing smells. “The vines in flower yield their sweet perfume.” This is how it was in the beginning [*principium*: 55.1.24]: new life ensued from the preaching [*praedicatio*: 57.9.24 with *ad*], new grace [*gratia*: 58.12.1] for those who believed; they lived virtuously [*conversatio*: 55.2.18 with *bonus* & *habeo*] among the pagans [*gens*] and bore the good perfume [*odor*] of Christ wherever they went [*locus*: 55.4.22]. Good perfume means good witness [*testimonium*: 55.4.22].

Novitius: novice and initial, the latter modifying *fervor* (boiling heat, rage). / *Fiducialiter*: adverb meaning faithfully. / *Cogito*: to consider thoroughly, to weigh. / *Absolutus*: complete or finished, modifying *perfectio*. / *Perpendo*: to weigh carefully or examine; *per* (through) prefaced to the verb suggests thoroughness which is intensified by the preposition *ex* (from). / *Virtus*: the strength as well as integrity of *sapor* or taste. *Vis* is similar to *virtus* but with emphasis upon energy and might. / *Principium*: commencement or foundation. / *Conversatio*: familiar intercourse or association with the adjective *bonus* (good) and verb *habeo* (to have). / *Gens*: race, clan or house.

60.8.5. But if we prefer [*placeo*: 59.1.23] to refer [*refero*: 58.6.25] it to the Fathers—for “the vineyard of the Lord of hosts is the house of Israel”—the meaning [*sensus*: 60.2.18] will be: the prophets and patriarchs inhaled the perfume [*odoror*] of Christ who was to be born and to die as man, but they did not then give off [*do*: with *odor*: 60.6.7] that same perfume because they did not reveal [*exhibeo*: 59.3.1] in the flesh him whom they perceived in advance [*praesentio*] in their minds [*spiritus*: 60.6.7]. They did not give off their perfume or publish [*publico*] their secret [*secretum*: 23.10.17] but awaited [*exspecto*: 57.9.1] its revelation [*revelo*: 51.7.1] in due time. Who, then, could understand [*cipio*: 54.5.23] the wisdom [*sapientia*: 58.11.14] hidden [*absconditus*: 56.2.25] in a mystery [*mysterium*: 57.8.7] and not as yet shown forth [*exhibitus*] in bodily form [*corpus*: 40.4.5]? So indeed the vines did not then give off [*do*] their perfume.

Placeo: to please or give pleasure. / *Sensus*: the feel or overall perception of something. / Three words pertaining to secrecy: *secretum*, *absconditus* and *mystrium* (a hidden thing, that which is concealed and implies some uncertainty or foreboding and a secret rite). / Four words pertaining to manifestation: *publico*, *revelo* and *cipio*, *exhibitus* (to publish, to reveal, to seize and that which held forth).

60.8.22. Then straightway the perfume that was in him diffused [*spargo*: 47.4.25] itself everywhere so that the Church, perceiving [*sentio*: 58.11.14] it even from the ends of the earth exclaimed [*clamo*: 56.5.16]: “Your name is oil poured out,” and the maidens hastened [*curro*: 23.1.9] to the oil’s perfume. Thus that vine gave off its perfume and others too in whom this perfume of life existed [*existo*: 31.3.11] gave it forth at that time. Why wouldn’t they? From them Christ came as man [*secundum carnem*].

Spargo: to strew about, scatter which enables the Church to feel (*sentio*) divine perfume. / *Curro*: to run. / *Secundum carnem*: according to the flesh.

60.9.7. The fig trees are the gentle [*suavis*: 60.3.15] in character [*mos*: 55.2.18], the vines those aglow [*fervens*: 54.8.1] with the Spirit. Everyone who lives among us in harmony with the community [*socialiter*: 23.6.9 & *communiter*] who not only mingles with [*converso*: 48.7.15 with *inter*] his brothers without complaining [*querela*: 52.7.30], but with a very friendly attitude [*suavitas*: 59.1.23 with *fruor*: 51.2.3] even makes himself available [*praebeo*: 35.9.24] to all for any occasion of loving service [*officium*: 58.1.16 with *caritas*: 58.11.14], why should I not very fittingly [*convenientissime*: 47.3.20] speak of him as [*ago*: 60.6.7] a fig tree?

Mos: character, habit or custom modified by, *suavis* (sweet). / *Socialiter* and *communiter*: two adverbs meaning socially and communally. These two adverbs relate to two verbs: *converso* (to abide or frequent with *inter* or among) and *fruor* (to enjoy with the noun *suavitas*, sweetness). / *Praebeo*: to offer or hold forth with regard to the *officium* of *caritas* or office of love. / *Convenientissime*: beautifully or most conveniently with the verb *ago* (to put in motion, lead or drive).

60.10.18. Let me add just one further remark in connection [*occurro*: 20.6.6] with this [*de eiusmodi*]: consider [*video*: 60.5.14] whether even the gifts of knowledge [*scientia*: 57.8.7], prophecy, tongues and the like may be counted among [*deputo*: 41.4.1] the green figs. Like green figs [*mos*: 60.9.7 with *habeo*] they must fall away

[*deficio*: 54.10.13] and give place to [*cedo*: 60.5.23] better things as the apostle said: knowledge will vanish [*destruo*], prophecies will be swept away [*evacuo*], tongues will cease [*cesso*: 60.5.23]. Understanding [*intellectus*: 60.4.5] will exclude [*excludo*: 45.3.9] even faith, and vision must follow upon [*succedo*: 54.9.20 with *nesse*: 53.5.22] hope.

Occurro: to run up or meet. / *Deputo*: literally as to cut off or to prune. / *Mos*: habit or custom, here not unlike similarity, with the verb *habeo* (to have). / Seven verbs signify varying degrees of lessening: *deficio*, *cedo destruo*, *evacuo*, *cesso*, *excludo* and *succedo* (to fall away, give way, to destroy, to empty out, to cease, to shut out and to succeed).

Sermon Sixty-One

61.1.12. “Arise my love, my bride, and come.” The bridegroom draws attention [*commendo*: 58.1.16] to the greatness of his love by repeating words of love [*amor*: 59.2.11] [*dilectio*: 57.2.3]. Now repetition [*iteratio*] is the sign of affection [*affectio*: 57.9.1], and since he again invites [*sollicito*: 40.3.10] his beloved to work on the vines, he shows [*ostendo*: 59.9.23] his concern for the salvation [*salus*: 58.7.8] of souls [*anima*: 60.4.5]. Now you have heard that the vines mean souls. But let us not pause to [*immoror*] no purpose [*supervacue*] on what has been explained. Look at [*video*: 60.10.18] what follows. Never yet, as far as I recall [*memini*: 58.1.16], has he mentioned the bride openly [*aperte*: 44.1.5] in this whole work [*opera*: 60.4.5] except when she goes to the vineyards and draws near to [*appropinquo*: 56.6.4] the wine of love [*caritas*: 60.9.7]. When she will have attained to [*venio*] it and become perfect [*perfectus*: 58.3.20] she will celebrate a spiritual [*spiritualis*: 58.12.1] marriage [*coniugium* with *facio*]; and they shall be two, not in one flesh but in one spirit [*spiritus*: 60.8.5] as the apostle says: “He who is united to [*adhaereo*: 59.2.11] the Lord becomes one spirit with him.”

Commendo: connotes a sense of entrusting with regard to love, two nouns being used here: *amor* and *dilectio*, the latter applicable to that which is favorite. / *Affectio*: affection or disposition. / *Sollicito*: to be eager about and connotes a certain anxiety. / *Ostendo*: to make clear, exhibit with regard to *salus* or salvation of souls, *anima* (feminine noun being used). / *Immoror*: to tarry or linger in a manner which is not *supervacue*, an adverb consisting of *super* & *vacuus*, upon that which empty-upon. / Two verbs related to drawing near: *appropinquo* and *venio* (to become close and to come). / *Coniugium*: marriage with the verb *facio* (to make). The verb *adhaereo* (to cling) is appropriate for this noun.

61.2.3. He acts [*ago*: 60.9.7] like a bridegroom but as one who is shy [*verecundus*: 57.4.27], who shrinks from [*erubesco*] public view and wants [*decerno*: 23.11.26] to enjoy [*fruo*: 60.9.7] his pleasures [*delicia*] in an out of the way [*sequestrius*] spot [*locus*: 60.6.7], “in the clefts of the rock and the crannies of the wall.” Imagine [*puto*: 59.2.11] the bridegroom therefore saying: “Don’t be afraid [*timeo*: 54.11.28], my love, that this work [*opera*: 61.1.12] in the vineyard to which we are urging [*hortor*] you will prevent [*impedio*: 18.5.21] or interrupt [*interrumpo*] the business [*negotium*: 59.3.1] of love [*amor*: 61.1.12]. It will surely provide opportunities [*usus*: 58.7.8] for that which we both equally desire [*opto*: 56.5.16]. The vineyards have walls, of course, and these are welcome [*gratus*: 53.9.20] shelters [*diversorium*] for the shy.” This is a word play [*lusus*]. Why shouldn’t I call it play? For where is the seriousness [*serius*] in all [*series*] these words? The external sound is not worth [*dignus*: 60.3.15] hearing unless the Spirit within [*intus*: 56.7.11] helps our weak [*infirmitas*: 56.2.12] understanding [*intelligentia*: 57.5.8].

Verecundus: an adjective which connotes modesty. / *Sequestrius*: fundamentally, a legal term meaning to be confiscated and to put aside separately. / Two similar verbs: *impedio* and *interrumpo*: to impede and to interrupt with regard to the business (*negotium*) of love. / *Gratus*: dear, beloved which modifies *diversorium* or an inn or shelter. / *Lusus*: a game or sport. / *Intus*: an adverb meaning at home or within.

61.2.14. And when you consider [*cogito*: 60.6.7] the lovers [*amantes*; from *amo*] themselves, think [*oportet*: 59.3.1 with *sentio*: 60.8.22] not of a man and a woman but of the Word [*Verbum*: 56.1.15] and the soul [*anima*: 61.1.12].

Cogito: to consider in a thorough fashion. / *Sentio*: to feel or perceive with *oportet*, it behooves. / *Verbum* and *anima*: feminine noun for soul with the Word (of God).

61.3.5. For everything earthly is uncertain [*anceps*] and perishable [*caducus*]. Our homeland [*conversatio*: 60.6.7] is in heaven, and we are not afraid of [*formido*: 55.4.22] falling or being thrown down. The rock, with

its durability [*firmitas*] and security [*securitas*: 57.2.14], is in heaven.

Anceps and *caducus*: untrustworthy or unreliable and ready to fall. / *Conversatio*: familiar intercourse which here is termed a rock. It, in turn, consists of *firmitas* and *securitas*.

61.4.19. But as for me, whatever is lacking in my own resources [*desum*: 44.1.5 with *ex me*] I appropriate [*usurpo*: 51.7.1] for myself from the heart [*viscera*: 43.4.21] of the Lord which overflows [*affluo*: 54.8.1] with mercy [*misericordia*: 59.6.7]. And there is no lack of clefts by which they are poured out [*effluo*]. They pierced his hands and his feet, they gored his side with a lance, and through these fissures [*rima*] I can suck [*sugo*] honey from the rock and oil from the flinty stone—I can taste [*gusto*: 50.4.8] and see [*video*: 61.1.12] that the Lord is good.

Desum: to lack with *ex me* or from me. / *Usurpo*: to seize upon, the source being the Lord's *viscera* or entrails. / *Affluo* and *effluo*: to flow and to flow out. / *Sugo*: to take in, imbibe. / First comes *gusto* (to taste, savor) followed by *video* (to see).

61.4.29. The secret [*arcanus*: 52.2.4] of his heart [*cor*: 58.6.25] is laid open [*pateo*: 35.9.21] through the clefts of his body; that mighty mystery [*sacramentum*: 39.10.28] of loving [*pietas*: 54.8.1] is laid open, laid open to the tender mercies [*viscera*: 43.4.21] of our God, in which the morning sun from on high has risen upon us. Surely his heart is laid open through his wounds! Where more clearly [*clarus*: 45.9.11] than in your wounds does the evidence shine that you, Lord, "are good [*suavis*: 60.9.7] and forgiving [*mitis*: 60.5.14], abounding in steadfast love [*misericordia*: 61.4.19]?"

Arcanus: silent; connotes an element of trust. / *Pateo*: to lay open the *sacramentum* (sacrament) of Christ's heart, another term for which is *pietas*, devotion and faithfulness as well as his entrails (*viscera*). / *Suavis* and *mitis*: sweet and mild or mellow.

61.5.16. What is longer than eternity [*aeternitas*: 50.5.23]? A righteousness [*iustitia*: 58.3.20] that is ample [*largus*: 53.9.20] and everlasting [*aeternus*: 60.4.5] will amply [*largiter*] cover [*operio*] both [*pariter*: 45.2.5] you and me. In me indeed it covers a multitude of sins, but in you, Lord, a treasury [*thesaurus*: 13.1.11] of loving-kindness [*pietas*: 61.4.29], a wealth of goodness [*bonitas*: 52.1.17]. These are stored up [*repositus*: 31.9.12] for me in the clefts of the rock. How vast in them the store of your abounding goodness, hidden [*opertus*] certainly, but only from those who perish [*perreo*: 60.1.14]!

Aeternitas: that which is eternal or endless. Two adjectives (*largus* and *aeternus*) proper to such *aeternitas* will cover us in abundance (*largiter* and *pariter* (amply and equally). / *Thesaurus* (a treasure chest which contains *pietas* or devotion) and *bonitas* (goodness) here are the same. Both are *repositus* or kept away safely. *Opertus* as hidden is similar.

61.6.6. This contemplation [*contemplatio*: 57.9.1] of his back is no small favor [*vilis*: 42.6.20], not to be despised [*contemno*: 28.11.27]. Let Herod despise him; but the more despicable [*contemptibilis*: 13.3.15] he shows [*ostendo*: 61.1.12] himself to Herod, the less I shall despise him. For this view [*video*: 61.4.19] of the Lord's back holds something that delights [*delecto*: 53.9.20]. Who knows [*ignosco*: 30.5.27] whether God will turn [*converto*: 57.7.18] and forgive and leave [*relinquo*: 54.10.13] a blessing [*benedictio*: 54.5.23] behind him?

The *contemplatio* here is in reference to Exodus 33. / *Vilis* and *contemno*: two similar terms, vile and to value little. / *Ostendo*: to stretch out, expose to view which allows for a seeing (*video*) of the Lord's back. / *Ignosco*: to be ignorant, not to know. / First comes *converto* and then *relinquo*: a turning followed by a leaving.

61.7.18. Gold is the Word [*Verbum*: 61.2.14], gold is wisdom [*sapientia*: 60.8.5]. This gold discolored [*decoloro*: 29.7.21] itself, concealing [*abscondo*: 55.3.1] the form [*forma*: 47.6.6] of God and displaying [*praetendo*] the form of a servant. It also discolored the Church which says: "Do not gaze [*nolo*: 58.7.5 with *considero*: 54.8.1] at me because I am swarthy, because the sun has scorched me." So then, her back is like pale gold because she did blush [*erubescio*: 61.2.3] at the swarthy [*fuscus*: 29.9.8] of the cross, she was not terrified [*horreo*: 55.3.1] by the bitterness of the passion, she did not flee [*refugio*] from the ugliness [*livor*: 24.4.8] of the wounds. She even takes joy [*complaceo*] in them and hopes [*opto*: 61.2.3] that her last end [*novissimus*: 50.5.13] may bear their likeness [*similis*: 56.6.22].

Decoloro followed by *abscondo* or discoloration followed by concealment with regard to *Verbum* and *forma* (Word and form). / *Praetendo*: to stretch forth, reach out with regard to the *forma* of a servant. /

Considero: to take into consideration with the verb *nolo* (to wish not). / *Erubesco*: to turn red at the *fuscus* or swarthy of the cross. / *Livor*: a bluish color, a black and blue spot or bruise. / *Complacere*: the preposition *cum* (*con*) prefaced to the verb intimates a taking of joy with. / *Novissimus*: superlative of *novus* (new) meaning the very latest or last.

61.7.1. It seems [*video*: 61.6.6] to me he (the Lord) wishes to reveal [*ostendo*: 61.6.6] himself; he wants to be seen rather than to see. What is there that he does not see? He by whom nothing [*opus*: 58.12.1] is unseen, not even if someone hides [*abscondo* 61.7.18] himself—he does not require a person to show himself. He wants to be seen, then. The kindly [*benignus*: 54.8.1] captain [*dux*: 51.2.12] wants the faithful [*devotus*: 54.8.1] soldier to lift up [*erigo*: 51.5.28] face and eyes to His own wounds so as to strengthen [*sustollo*] his purpose, and by his own example to give [*reddo*: 50.7.10] him greater courage to endure [*tollo*: 58.10.8].

Ostendo: to expose for view which is in contrast to *abscondo* (to put out of sight). / *Sustollo*: to lift up or to raise followed by *reddo* (to give back, return). Compare with *tollo* (to lift up, raise).

61.8.6. While gazing on [*intueor*: 60.2.18] the Lord's wounds he will indeed not feel [*sentio*: 61.2.14] his own. The martyr remains jubilant [*tripudians*] and triumphant [*triumphans*] though his whole body is mangled; even while the steel is gashing his sides he looks around [*circumspicio*] with courage [*fortiter*: 47.6.6] and elation [*alacriter*: 47.8.8] at the holy blood pouring from his flesh. Where, then, is the soul [*anima*: 61.2.14] of the martyr? In a safe place [*tutus*: 57.5.8], of course; in the rock, of course; in the heart [*viscera*: 61.4.29] of Jesus, of course, in wounds open for it to enter [*introeo*: 49.4.14].

Intueor: to examine with care which results in a not *sentio* or a not feeling of one's own wounds. / *Tripudians* and *triumphans*: from a verbal root meaning to dance exultingly which is a way of manifesting triumph.

61.8.13. Nor should we wonder [*mirus*: 49.1.12] if, exiled [*exsul*] from the body, it does not feel [*sentio*: 61.8.6] bodily pains [*dolor*: 56.1.15]. Insensibility [*stupor*: 33.2.28] does not bring this about, love [*amor*: 61.2.3] does. For the feelings [*sensus*: 60.8.5] are not lost [*amitto*: 45.2.7], they are leashed [*submitto*: 4.2.9]. And pain is not absent [*desum*: 61.4.19], it is scorned [*contemno*: 61.6.6]. From the rock therefore comes the courage [*fortitudo*: 51.2.12] of the martyr, from it obviously [*plane*: 60.2.18] his power [*potens*: 57.11.31] to drink the Lord's cup.

Sentio: to feel in the sense of to perceive physical pain. / *Stupor*: numbness or dullness caused by *amor* or love with regard to this *sentio* of pain.

Sermon Sixty-Two

62.1.8. "My dove in the clefts of the rock, in the crannies of the wall." The dove finds [*reperio*: 54.1.5] safe [*tutus*: 61.8.6] refuge [*refugium*: 57.9.1] not only in the clefts of the rock, she also finds it in the crannies of the wall. Now if we interpret [*accipio*: 60.6.7] "wall" not as a conglomeration [*congeries*] of stones but as the communion [*communio*] of saints, let us [*video*: 61.7.1] see if perhaps the crannies of the wall are the places of those angels who fell [*labo*: 29.6.1] through pride [*superbia*: 54.8.16], leaving behind [*derelinquo*] those empty [*vacuus*: 61.1.2] spaces [*locus*: 61.2.3] which are to be filled [*repleo*: 57.9.24] by men, like ruins repaired [*reficio*: 43.4.21] by living stones. Hence the apostle Peter says: "Come to [*accedo*: 58.10.8] him, to that living stone, and like living stones be yourselves built [*superaedificio*] into spiritual [*spiritualis*: 61.1.2] houses."

Reperio: to discover a refuge which is *tutus* or secure from all danger, i.e., clefts and crannies. / *Accipio*: to accept or receive the significance of "wall" as a *communio* of saints, not a *congeries* (a heap or pile) of stones. / *Labo*: to totter, be about to fall, pride (*superbia*) being the agent and connotes arrogance. / *Derelinquo*: connotes a sense of abandoning. / Two verbs prefaced by *re-*, suggestive of reflective action: *repleo* and *reficio* (to make again, restore anew and to fill again). / *Superaedificio*: literally, to build or construct upon.

62.1.20. If that is accepted [*sedeo*: 49.7.19], the meaning [*sensus*: 61.8.13] will be that two things console [*consolo*: 57.11.31] the Church in the time and place [*locus*: 62.1.8] of its pilgrimage [*peregrinatio*: 53.5.22]: from the past the memory [*memoria*: 52.5.26] of Christ's passion, and for the future [*sors*: 37.5.1] the thought [*cogito*: 61.2.14] and confidence [*confido*: 58.11.14] of being welcomed [*recipio*: 56.7.11] among the saints. In these glimpses [*oculatus*] of the past and future she contemplates [*contueor*] both events with insatiable

[*insatabilis*] longing [*desiderium*: 58.1.6]; each aspect [*intuitus*: 57.2.14] is entirely pleasing [*gratus*: 61.2.3] to her, each a refuge [*refugium*: 62.1.8] from the distress [*tribulatio*: 48.1.5] of troubles [*malum*: 54.7.3] and from sorrow [*dolor*: 61.8.13]. Her consolation [*consolatio*: 57.2.14] is complete [*integer*: 19.1.17] since she knows [*nosco*: 60.5.23] not only what to hope for [*expecto*: 2.4.19] but also the ground of her confidence [*praesumo*: 53.1.21].

Sedeo: fundamentally as to sit, delay. / *Sensus*: the overall feel of something. / *Peregrinatio*: wandering or exile which here has a *locus* or specific place. / *Sors*: literally as lot or fate. / *Recipio*: to receive, that is, by the saints, the object of which is *cogito* and *confido* (to consider and to confide). / *Oculatus*: having been made to see. / *Contueor*: the preposition *con* or *cum* prefaced to the verb suggests a gazing-with or in the company of one or more persons and does so with a desire that cannot be satiated. / *Intuitus*: a look or a view. / *Integer*: untouched, whole or unhurt. / *Nosco*: to know which consists of both *expecto* and *praesumo* (to expect and to take beforehand or first).

62.1.4. How gladly [*libens*: 48.4.21] she visits [*inviso*: 31.4.16] in her mind [*mens*: 59.4.11] those clefts through which the ransom [*praetium*] of his sacred [*sacrosanctus*: 2.7.3] blood flowed [*fluo*: 21.4.9] upon her! How gladly she explores [*perambulo*: 25.5.27] the crannies, the refreshing retreats [*diversorium*: 61.2.3] and rooms [*mansio*: 35.3.17] which are so many and so diverse in the Father's house in which he sets up [*colloco*: 43.5.28] his sons according to the diversity [*diversitas*: 58.4.19] of their merits [*meritum*: 57.2.14]! But for the moment she does the one thing meanwhile [*interim*: 31.8.3] possible, she reposes [*requiesco*: 51.9.29] there in memory [*memoria*: 62.1.20], entering now in spirit into the heavenly dwelling [*habitaculum*: 52.5.7] that is above. But in time she will fill up [*impleo*: 54.1.2.10] those ruins and dwell in [*inhabito*: 38.5.14] those crannies both in body and mind [*mens*].

Libens: willingly, with good pleasure. / *Inviso*: to look after, an action which takes place within the bride's mind. / *Sacrosanctus*: most holy or sacred (*sacer* and *sanctus*). / *Perambulo*: literally as to walk through. / Two word in reference to an inn or dwelling place: *diversorium* and *mansio*; the latter also means a staying and intimates a more permanent dwelling. / *Colloco*: to place together, station. / *Interim*: at the same time, however. / *Requiesco*: to quiet down, rest with regard to memory which enables entry to the heavenly *habitaculum* (home, dwelling). Compare this with *diversorium* and *mansio*. / *Impleo* and *inhabito*: first comes a filling-in followed by a dwelling-in.

62.2.14. If you prefer [*probo*: 59.6.7], however, let us say that these crannies are not found [*invenio*: 59.6.7] but rather made by studious [*studiosus*: 39.3.1] and devout [*pious*: 58.3.20] minds [*mens*: 62.1.4]. How so, you ask? By thought [*cogitatio*: 52.4.9] and eager desire [*aviditas*: 59.4.11]. That devout [*pious*] wall of comparatively soft material yields to the soul's [*anima*: 61.8.6] desire [*desiderium*: 62.1.20], yields to [*cedo*: 60.10.18] pure [*purus*: 41.4.1] contemplation [*contemplatio*: 61.6.1], yields to frequent [*creber*: 49.3.19] prayer [*oratio*: 57.9.1]. For "the just man's prayer pierces [*penetro*: 54.8.1] the clouds." Not that it cleaves the spacious heights [*altitudo*: 27.11.7] of this material [*corporeus*: 58.7.8] atmosphere, of course, as a bird in flight does by the beating of its wings, nor pierces [*scindo*: 14.4.19] like a sharp sword the dense and lofty dome of the sky; but there are holy heavens, living and rational [*rationalis*: 52.1.17], which proclaim [*enarro*] the glory of God, which gladly [*libenter*: 34.4.23] listen [*inclino*: 52.2.4] to our prayers [*votum*: 59.6.7] with gracious [*favorabilis*: 25.1.8] acquiescence [*pietas*: 61.5.16] and, on sensing [*sinuo* with *tactus*] our devotion [*devotio*: 57.2.3] take [*recipio*: 62.1.20] us affectionately [*affectus*: 60.4.5] to their hearts [*viscera*: 61.8.6] as often as we appeal [*pulso*: 57.3.25] to them with a worthy [*dignus*: 61.2.3] intention [*intentio*: 40.4.5].

Probo: to esteem as good, approve. / *Mens*: mind described as both *studiosus* and *pious* (eager to study and devout), this being done by application of *cogitatio* and *aviditas* (reflection or deliberation and cupidity). / *Desiderium*: belonging to the *anima* (feminine noun for soul) to which the wall called *pious* (devout) gives way. / Three words applicable to prayer: *contemplatio*, *oratio* and *votum* (a viewing or surveying, speech or discourse which is *creber* or thick, close and a promise or solemn pledge). / *Corporeus*: pertaining to the body. / *Scindo*: to cut, rend or tear. / *Enarro*: to explain fully, interpret. / *Inclino*: to incline in a manner which is *libenter* or willingly. / *Pietas*: piety or dutiful conduct which is *favorabilis* or kind. Compare with *devotio*: fealty or allegiance. / *Sinuo* with *tactus*: to bend or curve and a touching. / *Affectus*: one's state of mind and body; from *afficio* (to exert an influence) which modifies *visera* (entrails). / *Pulso*: to push, hammer; connotes being done in a repeated manner.

62.2.1. And if we stand and knock [*pulso*: 62.2.14] there where our attraction has drawn [*immitto*: 32.5.22] us, inwardly moved as the Spirit wills, [the door] will at once [*confestim*: 57.3.25] be opened to us, a cranny will be made amid the holy mountains—or rather the holy minds [*mens*: 62.2.14]—who will spontaneously and lovingly enfold [*inflecto* with *pietas*: 62.2.14 & *ad*] us that we may rest [*requiesco*: 62.1.14] with [*apud*: 49.8.14] them for a while. The face and voice of every soul [*anima*: 62.2.14] who acts like this are pleasing [*gratus*: 62.1.20] to God: the face for its candor [*puritas*: 52.5.7], the voice for its praise [*confessio*: 56.7.11]. For praise and beauty [*pulchritudo*: 45.8.25] are in his sight [*conspectus*: 35.1.25]. And he says to one thus endowed: “Show [*ostendo*: 61.7.1] me your face, let your voice sound in my ears.” This voice is the wonder [*admiratio*: 45.8.25] in the mind [*animus*: 60.2.18] of the contemplative [*contemplo*: 58.1.16], this voice is the giving [*actio*: 58.1.16] of thanks [*gratia*: 60.6.7]. God finds his delight [*delecto*: 61.6.6] in these crannies; from them resounds [*resono*] the voice of gratitude [*gratia* with *actio*], the voice of wonder and adoration.

First comes *pulso* or that repeated knocking, followed by *immito* or a sending-in of our attention. / *Inflecto*: to bow, bend or curve; used with *pietas* (devotion) and the preposition *ad*, indicative of movement toward-which. / *Requiesco*: to rest in the sense of take repose *apud* (at the house of) holy minds. / *Confessio*: an acknowledgment. / *conspectus*: refers to the power or capacity of vision. / *Admiratio*: admiration or veneration which is in the *animus*, masculine noun for soul. / *Actio*: action which gives *gratia* greater dynamism. It has a voice which resounds (*resono*).

62.3.10. Happy [*felix*: 57.3.25] the mind [*mens*: 62.2.1] which frequently [*frequenter*: 54.8.1] works at [*studeo*: 59.3.1] hollowing a place for itself in this wall, but happier still the one which does so in the rock! For it is all right to hollow even in the rock; but for this the mind must have [*opus*: 61.7.1] a keener [*purus*: 62.2.14] edge [*acies*: 31.2.8], a more eager [*vehemens*: 59.1.23] purpose [*intentio*: 62.2.14] and merits [*meritum*: 62.1.14] of a higher order [*potior*]. “Who is equal [*idoneus*: 38.3.12] to such a calling?” Evidently he was who said: “In the beginning [*principium*: 60.6.7] was the Word [*Verbum*: 61.7.18], and the Word was with God, and the Word was God. He was in the beginning with God.” Does it not seem [*video*: 62.1.8] to you that he had immersed [*immergo*] himself in the very inward [*penetralis*: 14.4.19] being of the Word, and from the hidden recesses of his breast [*abditus*: 53.9.20 with *pector*] had drawn forth [*eructo*: 43.3.27] the holiest [*sacrosanctus*: 62.1.4] essence [*medulla*: 45.8.25] of divine wisdom [*sapientia*: 61.7.18]?

Felix: blessed, fertile or favorable used with the adverb *frequenter* to describe the mind engaged in *studeo* or application of its energies. / *Opus, acies, intentio* and *meritum* used together: a task, sharpness, intention and merits. / *Idoneus*: meet or proper. / *Principium*: beginning in the sense of commencement or that responsible for getting something under way. With *principium* is the divine *Verbum*. / *Penetralis*: innermost modifying *Verbum* which is similar to *abditus* (hidden) modifying *pector* (breast or chest). / *Eructo*: to bring up noisily. / *Sacrosanctus*: consists of two adjectives, *sacer* and *sanctus* (sacred and holy). / *Medulla*: bone marrow used with *sapientia* or wisdom.

62.3.25. If what you perceive [*sentio*: 61.8.13] may not be revealed [*revelo*: 60.8.5] to mortals, be nevertheless consoled [*consolo*: 62.1.20], because your voice can delight [*mulceo*: 59.4.11] the ears of God.” You see this holy soul [*anima*: 62.2.1] now sober [*sobrius*: 57.4.27] through love [*caritas*: 61.1.12] for us, then transported [*excedo*: 54.8.1] in pure [*verus*: 56.3.10] attachment [*puritas*: 62.2.1] to God!

Sentio: to feel with one’s entire being. / *Consolo* takes the place of *revelo*. / *Mulceo*: to stroke lightly, appease. / *Sobrius*: not drinking alcohol. / *Excedo*: to pass or withdraw, intimating inebriation or *puritas* (purity) which is *verus* or true, right.

62.3.7. Whatever was appropriate [*videlicet*] in all that he was able [*praevaléo*: 49.8.14] to learn [*eruo*: 51.2.12] from the mystery [*arcanus*: 61.4.29] of wisdom [*sapientia*: 62.3.10] by an eager [*avidus*: 32.4.29] and inquiring [*scrutor*: 58.12.1] mind [*cogitatio*: 62.2.14], he imparted [*impertio*: 44.4.25] for the salvation [*salus*: 61.1.12 with *in*] of men by zealous [*sollicitus*: 52.2.4] preaching [*praedicatio*: 60.6.7]; the residue which the people could not grasp he employed [*expendo*: 30.11.21] in praising God with festive joy [*iubilatio*]. As you see, there is no less to holy contemplation [*contemplatio*: 62.2.14] when all that cannot be used [*depereo*] for the instruction [*aedificatio*: 36.3.18] of the people becomes a sweet [*iucundus*: 53.9.20] and gracious [*decor*: 58.3.20] praise [*laudatio*] of God.

Videlicet: one may see, clearly with respect to *praevaléo* (to succeed) in learning (*eruo*: to pluck or to root out). / *Arcanus*: adjective meaning that which is concealed and modifying *sapientia*. / *Cogitatio*: reflection

or deliberation which belongs to a *scrutor* or one who searches out and that is modified by *avidus* (desirous, greedy). / *impertio*: to urge on with regard to *salus* or salvation used with the preposition *in*. / *expendo*: to weigh out, weigh with regard to *iubilatio* or jubilation. / *depereo*: to go to ruin, be undone with regard to *aedificio* or building up. / *laudatio* or praise modified by *iucundus* and *decor* (pleasant or agreeable and that which is comely).

62.4.13. This being so, it is obvious that there are two kinds of contemplation [*contemplatio*: 62.3.7]: one concerns the state [*status*: 47.4.25] and happiness [*felicitas*: 53.5.22] and glory of the heavenly [*supernus*: 55.2.18] city in which either by activity [*actus*: 60.3.15] or by repose [*otium*: 58.1.6] a great crowd of its citizens are engaged [*occupo*: 58.6.25]; the other concerns the majesty [*maiestas*: 59.2.11], the eternity [*aeternitas*: 61.5.16] and the divinity [*divinitas*: 56.2.25] of the king himself. The former exists in the wall, the latter in the rock. The more difficult [*difficilis*] the hollowing in the former the sweeter [*suavis*: 61.4.29] the yield [*sapio*: 56.2.12 with *eruo*: 62.3.7]; nor need one fear [*vereor*: 56.3.10] the scriptural threat [*minor*: 35.1.25] about the scrutinizer [*scrutator*: 31.3.1] of majesty. Just bring to it an eye that is pure [*purus*: 62.3.10] and simple [*simplex*: 51.7.26] and you will not be overwhelmed [*opprimo*: 38.5.7] by glory but led into [*admitto*: 59.7.17] it—unless you seek [*quaeseo*: 38.5.26] your own glory, not God's.

Two kinds of *contemplatio*: 1) both the condition and happiness (*status* and good fortune) of the city (Jerusalem) which is *supernus* or above. In it is either *actus* or *otium* (action or rest in the sense of being free for spiritual activity). / 2) Three elements: *maiestas*, *aeternitas* and *divinitas* which concern the king as opposed to the city. / *Sapio*: to taste or to smack of used with *eruo*: literally as to pluck out. / *Opprimo*: to oppress which will not happen provided one is both pure and simple. / The alternative to *opprimo* is *admitto*.

62.4.26. The Church is a dove and therefore is at rest [*requiesco*: 62.2.21]. A dove because innocent [*innocens*], because mourning [*gemens*]. A dove, I say, because she receives [*suscipio*: 54.5.23] the implanted [*insitus*: 44.4.25] word [*verbum*: 59.9.23] meekly [*mansuetudo*: 45.8.1]. And she reposes [*requiesco*] in the Word [*Verbum*: 62.3.10], that is, in the rock, for the rock is the word. The Church dwells therefore in the clefts of the rock. Through them she gazes at [*introspectio*] and beholds [*video*: 62.3.10] the glory of her bridegroom. Nor is she overwhelmed [*opprimo*: 62.4.13] by glory because she does not arrogate [*usurpo*: 61.4.19] it to herself. She is not overwhelmed because she is a scrutinizer [*scrutatrix*: 38.5.7] not of God's majesty [*maiestas*: 62.4.13] but of his will [*voluntas*: 57.9.1]. What touches upon [*attineo*: 49.6.26] his majesty, she does indeed sometimes dare [*audeo*: 53.1.6] to contemplate [*intendo*: 53.2.22] it but in admiration [*admirans*], not in scrutiny [*scrutans*]. But if at times she is even rapt [*rapio*: 31.5.20] toward it in ecstasy [*excessus*: 56.7.11 with *contingo*: 54.11.28], this is the finger of God deigning [*dignor*: 33.6.17] to raise man up [*levo*: 36.6.24], not the brashness [*temeritas*: 9.4.1] of a man insolently [*insolenter*] intruding [*pervado*] on the lofty things [*altus*: 52.1.17] of God. For when the apostle recalls [*memor*: 51.5.28] being rapt [*raptus*: 48.7.10] he apologizes [*excuso*: 31.3.11] for its daring [*ausum*]; what other mortal then would presume [*praesumo*: 62.1.20] to involve [*intrico*: 35.2.29] himself by his own attempts [*conatus*] at an awesome [*horrendus*: 54.7.3] scrutiny [*scrutinium*: 58.12.1] of the divine majesty, what insolent [*importunus*] contemplative [*contemplator*: 23.12.16] would force [*irrumpto*: 38.5.14] his way into those dread [*paveo*: 35.7.15] secrets [*arcanus*: 62.3.7]? The scrutinizers of majesty described as invaders [*irruptor*] are not, I think then, those who are rapt [*rapio*] into it, but those who force their way in [*irruo*: 52.6.8]. They are understandably overwhelmed [*opprimo*] by glory.

Two uses of the verb *requiesco* (to rest, repose): with respect to the church and the dove/soul, the latter in the divine *Verbum*. / Two characteristics of a dove: *innocens* and *gemens* (from *gemo*, to groan). / *Suscipio*: connotes a taking up of the *verbum* which is *insitus* (ingrafted). / *mansuetudo*: a noun meaning meekness. / *Introspectio*: to examine, inspect which leads to a seeing (*video*) of the divine bridegroom. / Not being *opprimo* (oppressed) by divine glory is because the bride does not usurp (*usurpo*) it. / The bride as *scrutatrix* (feminine noun of one who probes carefully; note use of *scrutans*, the act of exploring) is of the divine will, not God's majesty. / *Attineo* leads to *intendo* (to delay or restrain and to hold out). / *Rapio*: to seize or to snatch with respect to *excessus* (departure) used with *contingo* (to take hold of, to seize). / *Temeritas*: rashness, foolhardiness with the adverb *insolenter* (immoderately, arrogantly) used to describe its action, *pervado* or penetrating (*per-*) the high things of God. / *Raptus*: derived from the verb *rapio* in this paragraph. / *Ausum*: to dare or to pretend. / *intrico*: to entangle as well as to perplex. / *Scrutinium*: a scrutiny or examination of divine majesty which is *horrendus* or dreadful. / *Importunus*: annoying as well as unsuitable. / *Irrumpto*: to break or burst in with respect to that which is *arcanus* (hidden) and worthy of being feared

(*paveo*). Note the similarity with *opprimo* (to overwhelm). / *Irruptor*: one who breaks in by reason of being a scrutinizer whose action is described by the verb *irruo* (to intrude upon).

62.5.11. Scrutinizing [*scrutatio*] God's majesty [*maiestas*: 62.4.26] is then a thing to fear [*formidolosus*: 54.7.3]; but scrutinizing his will [*voluntas*: 62.4.24] is as safe [*tutus*: 62.1.8] as it is dutiful [*pious*: 62.2.14]. Why should I not tirelessly [*diligentia*: 53.9.20] concentrate on searching [*scrutor*: 62.3.7] into the mystery [*sacramentum*: 61.4.29] of his glorious will, which I know [*scio*: 59.6.7] I must obey [*pareo*: 42.6.20] in all things? Sweet [*suavis*: 62.4.13] is the glory which has no source [*non aliunde*] but the contemplation [*contemplatio*: 62.4.13] of sweetness [*suavitas*: 60.9.7] itself, than the vision [*intuitus*: 62.1.20] of the riches [*divitia*] of his goodness [*bonitas*: 61.5.16] and the multitude of his mercies [*miseratio*: 36.6.24].

Formidolosus: causing fear in contrast to *tutus* and *pious* (sound and reverent). / *Scrutor*: to examine the *sacramentum* or sacrament which is permitted because it relates to the divine will. / *Pareo*: to appear or be at hand. / *Suavis* and *suavitas*: the adjective and noun which pertain to sweetness. / *Contemplatio* and *intuitus*: contemplation and a look or view. The former pertains to *suavitas* (sweetness) and the latter to riches of divine goodness and mercies.

62.5.20. We are transformed [*transformo*: 25.5.14] when we are conformed [*conformo*: 57.2.14], God forbid [*absit*: 49.8.14] that a man presume [*praesumo*: 62.4.26] to be conformed to God in the glory of his majesty [*maiestas*: 62.5.11] rather than in the modesty [*modestia*] of his will [*voluntas*: 62.5.11]. My glory is this, to hear it one day said of me: "I have found [*invenio*: 62.2.14] a man according to my own heart [*cor*: 61.4.29]." The heart of the Bridegroom is the Father's heart.

Transformo and *conformo*: literally as to bring a *forma* (form) across (*trans-*) to bring it with (*con-*). / *Maiestas* vs. *modestia*.

62.6.3. But since in the meantime [*interim*: 62.1.4] the Church as a whole cannot draw near [*accedo*: 62.1.8] to make clefts in the rock—for it is not within the power of everybody in the Church to examine [*inspicio*: 42.6.20] the mysteries [*sacramentum*: 62.5.11] of the divine will [*voluntas*: 62.5.20] or of themselves to pierce [*apprehendo*: 53.8.14] the depths [*profundum*: 28.9.20] of God—therefore she is shown [*ostendo*: 62.2.1] to dwell [*habito*: 48.7.15] not only in the clefts of the rock but also in the crannies of the wall. Accordingly she dwells in the clefts of the rock through her perfect [*perfectus*: 61.1.12, in reference to members] who by their purity [*puritas*: 62.3.25] of conscience [*conscientia*: 57.8.7] dare [*audeo*: 62.4.26] to explore [*rimor*: 23.11.26] and penetrate [*penetro*: 62.2.14] into the secrets [*arcanus*: 62.4.26] of wisdom [*sapientia*: 62.3.7] and can achieve this by their keenness [*acumen*: 55.1.10] of mind [*intelligentia*: 61.2.3]. As for the crannies of the wall, those who of themselves are unable [*sufficio*: 55.2.4] or will not presume [*praesumo*: 62.5.20] to dig in the rock, let them dig in the wall, content [*contentus*: 59.7.17] to gaze [*intueor*: 61.8.6] mentally [*mens*: 62.3.10] upon the glory of the saints.

Interim: the meanwhile being the time of the Church's existence in this world. / Three powers not available to the soul regarding perception of God: *accedo*, *inspicio* and *apprehendo* (to approach, to look into and to grasp). / *Conscientia*: literally as a knowing-with. / *Rimor* and *penetro* (to probe or to rummage and to penetrate): with regard to that which is hidden (*arcaneus*) pertaining to wisdom. / *Acumen*: point or sharpness of mind is useless for these two attempts. / *Contentus*: content to gaze into the saints' glory with one's mind.

62.6.17. To the soul [*anima*: 62.3.25] who is still weak [*infirmus*: 56.2.12] and sluggish [*inertus*], the one who confesses [*confiteor*: 42.5.15] with the gospel that he is unable to dig and ashamed [*erubesco*: 61.7.18] to beg, there is shown [*ostendo*: 62.6.3] a hollow in the ground where he may hide until he grows strong [*convalesco*: 51.5.28] and vigorous [*proficio*: 58.12.1] enough to hollow out for himself clefts in the rock through which he may enter into [*introeo*: 61.8.6 with *ad*] the inward being [*interior*: 52.3.3] of the Word [*Verbum*: 62.4.26] by the energy [*vigor*: 20.9.1] and purity [*puritas*: 62.6.3] of his mind [*mens*: 62.6.3].

Anima: feminine noun for soul which is both *infirmus* and *inertus* (weak in body and mind and unable to be moved). / *Erubesco*: to to blush. / *Convalesco*: to grow strong (with, *con-*) in the sense of to recover. / *Proficio*: to progress or advance. / The preposition *ad* (toward) used with *introeo*, to enter toward-which. / *Vigor* and *puritas* enable one to *introeo-ad* the interior of the Word.

62.7.28. How can anyone dare [*audeo*: 62.6.3] show [*ostendo*: 62.6.17] his face or raise his voice if he is

ordered [*indico*: 58.12.1] to hide? He was told to “hide [*abscondo*: 61.7.1] in the hollowed ground.” Why? Because with out facial beauty [*pulcher*: 55.2.4] he is not fit [*dignus*: 62.2.14] to be seen [*video*: 62.4.26]. He will not be fit to be seen as long as he is not equipped [*idoneus*: 62.3.10] for seeing. But when by dwelling [*inhabitatio*] in the hollow in the ground he will so have succeeded [*proficio*: 62.6.17] in healing [*sano*: 60.4.5] his inward [*interior*: 62.6.17] vision [*oculus*] that he can gaze on [*specular*: 52.5.26] the glory of God with unveiled [*revelatus*] face, then at last, pleasing [*placeo*: 60.8.5] both in voice and face, he will confidently [*fiducialiter*: 60.6.7] proclaim [*loquor*: 57.10.21] what he sees. The face that can focus [*intendo*: 62.4.26] on the brightness [*claritas*: 54.5.23] of God must of necessity be pleasing. Nor could it accomplish this unless it were itself bright [*clarus*: 61.4.29] and pure [*purus*: 62.4.13], transformed [*transformo*: 62.5.20] into the very image [*imago*: 53.8.14] of the brightness it beholds [*conspicio*: 53.5.22]. Otherwise it would recoil [*resilio*: 38.1.15] through sheer unlikeness [*dissimilitudo*: 36.5.1], driven back [*reverbero*: 3.2.23] by the unaccustomed [*insolitus*: 57.8.7] splendor [*fulgor*: 41.3.7].

Indico: to point out and even accuse. / *Abscondo*: to hide which connotes being buried. / *Idoneus*: meet or becoming with regard to seeing. / *Inhabitatio*: a dwelling-in or residence which effects (*proficio*: to advance) the healing of one’s inward eye (*oculus*). / *specular*: to examine, prove God’s glory with a face that has been revealed (*revelatus*). / *loquor*: the common verb to speak which is done *fiducialiter* (faithfully). / *Intendo*: to hold out, stretch with regard to God’s *claritas* or clarity; the adjective *clarus* is derived from it. / *Transformo*: literally as to bring the *forma* across (*trans-*) or into the *imago* of the brightness it sees intently (*conspicio*). / *Resilio*: to leap or spring back through *dissimilitudo*, unlikeness which stresses difference. / *Reverbero*: to repulse with respect to a *fulgor* (flash of lightning) which is *insolitus* or unaccustomed.

62.8.25. The truth [*veritas*: 56.4.2] is not visible [*video*: 62.7.28] to the haughty [*superbus*: 57.2.3] eye, it is manifest [*pateo*: 61.4.29] to the sincere [*sincerus*: 14.5.9]. Truth does not withhold [*denego*: 44.4.25] its vision [*intueor*: 62.6.3] from the pure [*purus*: 62.7.28] of heart [*cor*: 62.5.20] and so fail to be proclaimed [*eloquor*]. “To the sinner God says: ‘what right have you to recite [*enarro*: 62.2.14] my statutes [*iustitia*: 61.5.16] or take my covenant [*testamentum*] on your lips?’” Many, slighting [*neglego*: 42.1.12] this purity [*puritas*: 62.6.17], endeavor [*conor*: 28.9.6] to speak before they see. They have seriously [*graviter*: 57.9.1] erred [*erro*: 58.10.21], ignorant [*nescio*: 59.7.17] of what they are saying [*loquor*: 62.7.28] or of what they claim [*affirmo*: 54.3.27], incurred [*vilesco*: 10.5.29] shameful derision [*turpiter*: 14.5.9] as those who teach [*doceo*: 59.3.1] others while failing to teach themselves.

Two verbs relative to seeing: *video* and *pateo* (to see and to lay open). / *denego*: to reject the ability to see closely (*intueor*) from a pure heart. / Two verbs relative to speaking: *eloquor* and *enarro* (to speak out or to utter and to describe or relate in detail). / *Testimonium*: testimony, witness or disposition. / Four verbs similar with regard to the sinner’s behavior: *neglego*, *erro*, *nescio*, and *vilesco* (to neglect, to err, not to know and to become worthless). / Two adverbs which re-enforce *erro* and *vilesco*: (*graviter* and *turpiter*, severely or violently and repulsively, disgracefully).

Sermon Sixty-Three

63.1.9. “Catch us the little foxes that destroy the vines; for our vine has flowered.” Obviously the trip [*iter*] to the vineyard was no waste of time [*non otiose*: 40.4.5], since foxes were discovered there destroying [*demolior*] it. That is what the literal meaning [*littera*: 60.3.15] says. But what is the spiritual [*Spiritus*: 61.1.12]? First of all we must totally reject [*respuo*] in our interpretation [*explanatio*: 13.9.26] the common [*communis*: 52.4.9] and familiar [*usitatus*] meaning [*sensus*: 62.1.20] of: 52.4.9 the text as absurd [*ineptus*] and insipid [*insulsus*] and clearly unworthy [*indignus*: 35.2.29] of inclusion [*recipio*: 62.2.14] in holy and authentic [*authenticus*] Scripture.

Iter: journey, march or passage which lacks being *otiose* (adverb) or not lacking in leisure. / *Demolior*: to abolish or pull down. / *Spiritus*: the proper name for Spirit. / *Respuo*: to reject in the sense of spewing out the explanation (*explanatio*) as both common and familiar (*usitatus*: commonly used) regarding the sense (*sensus*: perception) of the text in three ways: *ineptus*, *insulsus* and *indignus* (having no sense or foolish, boring or stupid and not worthy).

63.1.22. You are not so cloddish [*rudis*], so devoid [*expertus*: 57.5.8] of spiritual [*spiritualis*: 62.1.8] grace [*gratia*: 62.2.1], as to understand [*sapio*: 62.4.13] it in this carnal fashion. Let us therefore look for [*quaereo*:

53.4.2] the spiritual [*spiritus*: 63.3.9 with *in*] meaning. We do indeed find [*invenio*: 62.5.20] there by sound [*sanus*: 54.11.28] understanding [*intellectus*: 60.10.18] and worthy [*dignus*: 62.7.28] sense [*sensus*: 63.1.9], both flowering vines and destructive [*demolior*: 63.1.9] foxes in whose capture and removal we shall be profitably [*honestus*: 55.2.18] and becomingly [*fructuosus*: 57.9.24] employed [*laboro*: 57.11.5]. Can you doubt [*dubito*: 55.2.4] that souls [*mens*: 62.6.17] must be guarded [*insisto*: 9.8.3; to apply oneself & *servo*: 57.5.8] with far greater vigilance [*vigilans*: 57.4.27] than crops, that far more [*longe*: 57.10.21 with *curiosus*: 55.2.4] watchfulness [*invigilo*] is required in warding off [*caveo*: 37.1.16] the spiritual forces of evil [*nequitia*] than in catching cunning [*fraudulentus*] little foxes?

Rudis and *expertus* (course or rough and lacking proof or test): two adjective describing spiritual grace by tasting (*sapio*) it in a carnal manner. / *Spiritus*: the adjective used with the preposition *in*. / *Intellectus* and *sensus*: comprehension and perception. / *Honestus* and *fructuosus*: respected and fruitful with regard to *laboro* (to work, take the trouble). / *Mens*: mind used for soul which requires protection (*insisto* and *servo*: to press on or pursue and to serve). / *Vigilo*: to keep watch; compare with *invigilo*, an intensified form with the preposition *in* prefixed to the verb. / The adjective *curiosus* (attentive but connotes being meddlesome) with the adverb *longe* (by far) modifies *invigilo*. / *Caveo*: to beware, on guard with regard to *nequitia* or negligence or worthlessness. / *Fraudulentus*: dishonest, false.

63.2.6. It is up to me now to explain [*demonstro*: 57.9.1] the spiritual meaning [*spiritualis*: 63.1.22] of the vines and foxes. It will be your job [*intereo*: 47.8.8], my sons, for you, each of you to provide [*provideo*: 56.7.1] for his own vineyard when he apprehends [*adverto*: 59.1.23] from my words the situations and dangers he must be especially [*maxime*: 49.5.27] wary of [*caveo*: 63.1.22]. To a wise man [*sapiens*: 57.5.8] the vineyard means his life, his soul [*mens*: 63.1.22], his conscience [*conscientia*: 62.6.3]. And the wise man will tolerate [*derelinquo*: 62.1.8] nothing in himself that is uncultivated [*incultus*] or gone to waste [*desertus*]. Not so the fool [*stultus*: 48.4.10]: with him you will find everything neglected [*neglectus*: 57.9.1], everything lying about [*iaciens*], everything filthy [*sordidus*] and un-cared for [*incultus*].

Demonstro: to point out, draw attention to. / *Intereo*: to go among as well as to perish. / *Adverto*: to turn attention to. / The vineyard means his life *mens*, *conscientia* (mind and conscience). / *Derelinquo*: to leave behind, here with a negative. / Two opposites: *incultus* and *desertus* (uncultivated or uncouth and deserted). / Four words pertaining to neglect (vineyard of the soul): *stultus*, *neglectus*, *iaciens*, *sordidus* and *incultus* (stupid, neglected, laying about, dirty or unclean and not cultivated).

63.3.1. And if the soul [*anima*: 62.6.17] of the just man is the abode [*sedes*] of wisdom [*sapientia*: 62.6.3], then he who is just [*iustus*: 58.11.14] is wise [*sapiens*: 63.2.6]. Therefore whether you call [*nomino*: 45.8.25] him just or wise, he never lives without a vineyard because he is never otherwise than alive. His life is his vineyard. And the just man's vineyard is good, or rather the just man is a good vineyard; his virtue [*virtus*: 60.6.7] is like the vine, his deeds [*actio*: 62.2.1] like the branches, his wine the witness [*testimonium*: 62.8.25] of his conscience [*conscientia*: 63.2.6], his tongue the winepress.

Anima: feminine noun for soul which is a place of sitting down (*sedes*) for wisdom. / *Nomino*: to bestow a name. / Four words relative to the vineyard: *virtus*, *actio*, *testimonium* and *conscientia* (virtue/vine, action/branches, testimony/wine and conscience/winepress).

63.4.11. On the other hand, such a vineyard is never free from [*desum*: 61.8.13] infestation [*infestio*] and infiltrations [*insidiae*]. For "where goods abound, nibblers abound." The wise man [*sapiens*: 63.3.1] will be no less concerned [*sollicitus*: 62.3.7] to guard [*servo*: 63.1.22] his vineyard than to cultivate [*excolo*: 58.2.16] it, he will not allow it to be a prey [*voro*] to foxes. The worst fox is the hidden [*occultus*: 55.4.22] slanderer [*detractor*], but just as bad is the smooth-tongued [*blandus*: 44.2.20] sycophant [*adulator*]. A wise person will beware [*caveo*: 63.2.6] of these. He will strive as much as he can [*do*: 60.8.5 with *opera*: 61.2.3 & *sane*: 60.5.23] to catch [*capio*: 60.8.5] those who do such things, but to catch them by kindness [*beneficium*: 51.6.13] and courtesies [*obsequium*: 39.1.15], by wholesome [*salutaris*: 60.4.23] advice [*monitum*: 10.2.18] and by praying [*oratio*: 62.2.14] to God for them.

Desum: not to lack, here both *infestio* and *insidiae* (infestation and treachery). / *Sollicitus*: suggests being apprehensive over guarding (*servo*: to serve) one's vineyard than cultivating (*excolo*: to develop, improve) it. / *Voro*: to swallow, devour. / *Adulator*: a servile flatterer modified by *blandus* (sweet-tongued). / The common verb *do* (to do, effect) with *opera* (deed) and the adverb *sane* (certainly, however). / Four qualities

required to catch the foxes: *beneficium*, *obsequium*, *monitum* and *oratio* (benefits, compliance, warning and prayer in the sense of verbal address).

63.5.5. “Catch us the little foxes that destroy the vines.” This text has a moral [*moralis*] import [*locus*: 62.1.20], and taking it [*iuxta*: 58.12.1] in a moral sense [*disciplina*: 49.1.23] we have already shown [*ostendo*: 62.7.28] that these spiritual [*spiritualis*: 63.2.6] vineyards signify spiritual men within whom all things are cultivated [*cultus*: 60.3.15], all things are germinating [*germinantia*], bearing fruit [*fructificio*: 58.1.16] and bringing forth [*parturio*: 58.7.8] the spirit [*spiritus*: 63.1.22] of salvation [*salus*: 62.3.7]. What was said of the kingdom of God we can equally say of these vineyards of the Lord of hosts—that they are within [*intra*: 10.5.24] us.

Locus: place or point of reference which here is moral. / *Iuxta*: like, near or on a par with used with *disciplina* (discipline). / Four words pertinent to life of the vineyard: *cultus*, *germinantia*, *fructificio* and *parturio* (cultivated, sprouting forth, bearing fruit and being pregnant). / *Intra*: on the inside as well as below.

63.6.25. That parable is for our times. Do you see these novices? They came recently [*nuper*: 57.11.5], they were converted [*convertito*: 61.6.6] recently. We cannot say of them that “our vineyard has flowered:” it is flowering. What you see [*video*: 62.8.25] appear [*appareo*: 60.3.15] in them at the moment [*interim*: 62.6.3] is the blossom; the time of fruiting has not yet come [*advenio*: 58.6.25]. Their new [*novellus*: 51.2.12] way of life [*conversatio*: 61.3.5], their recent [*recens*] adoption [*emendatio*: 54.7.3] of a better life—these are blossoms. They have assumed [*induo*: 28.12.22] a disciplined [*disciplinatus*: 46.2.2] appearance [*facies*: 25.5.14], a proper deportment [*compositio*: 25.3.14] in their whole body. What can be seen [*facies*] of them is pleasing [*placeo*: 62.7.28], I admit [*fateor*: 56.5.16]: One notices less attention [*appareo* with *negligens*: 31.3.11] to painstaking care [*cultus*: 60.3.15] of the body and of dress; they speak [*sermo*: 57.7.18] less [*rarus*: 54.6.14], their faces [*vultus*: 55.3.1] are more cheerful [*hilaris*], their looks [*aspectus*: 55.4.22] more modest [*verecundus*: 61.2.3], their movements [*incessus*] more correct [*maturus*: 36.3.18]. But since these are new beginnings [*coepio*: 60.5.23], the flowers must be judged [*censeo*: 58.7.5] by their very novelty [*novitas*: 49.1.12], and a promise [*spes*: 46.3.8] of fruits rather than the fruits themselves.

Nuper: not long ago with regard to the *convertito* (literally, turning-with) of the novices. / Two verbs relative to sight: *video* and *appareo* (to see and to appear). / *Interim*: in the meanwhile. / *Novellus*: young or tender modifying *conversatio* (manner of life). / *Emendatio*: correction or improvement. / *Induo*: to put on as clothes with regard to two things: 1) a *facies* or achievement, presence which is disciplined and 2) *compositio* (a putting-together or arrangement) which is proper. / *Fateor*: to acknowledge, disclose. / The verb *appareo* (to appear) with *negligens*, being negligent regarding body and dress. / *Sermo*: the noun for word in the sense of discourse which is *rarus* or seldom. / *Vultus*: face in the sense of expression; compare with *facies*, appearance. / *Aspectus*: act of looking, mien which is *verecundus* (modest or shy). / *Incessus*: advance, progression which is mature (*maturus*). / *Spes*: hope.

63.6.13. If this cold once penetrates [*pervado*: 62.4.26] the soul [*anima*: 63.3.1] when (as so often happens [*assoleo*: 51.2.3]) the soul is neglectful [*incuria*: 35.5.14] and the spirit [*spiritus*: 63.5.5] asleep and if no one (God forbid [*absit*: 62.5.20]) is there to curb [*inhibeo*: 39.6.24] it, then it reaches into [*pervenio*: 60.4.5 with *ad*] the soul’s interior, descends to [*descendo*: 53.8.14 with *in*] the depths [*viscera*: 62.2.14] of the heart [*cor*: 62.8.25] and the recesses [*sinus*: 58.1.16] of the mind [*mens*: 63.2.6], paralyzes [*concutio*] the affections [*affectio*: 61.1.2], obstructs [*occupo*: 62.4.13] the paths [*semita*: 57.10.21] of counsel [*consilium*: 58.10.8], unsteadies [*perturbo*: 53.1.6] the light of judgment [*iudicium*: 58.11.14], fetters [*addico*: 26.9.16] the liberty [*libertas*: 32.8.9] of the spirit and soon—as appears [*soleo*: 59.7.17 with *evenio*] to bodies sick with fever—a rigor of the mind [*animus*: 62.2.1] takes over [*subeo*: 57.4.27]: vigor slackens [*lentesco*], energies [*vis*: 60.6.7] grow [*tingo*: 9.4.1] languid [*languor*: 56.1.15], repugnance [*horror*: 33.11.21] for austerity [*austeritas*: 33.11.21] increases [*intendo*: 62.7.28], fear [*timor*: 58.11.14] of poverty [*paupertas*] disquiets [*sollicito*: 61.1.12], the soul [*animus*] shrivels [*contraho*], grace [*gratia*: 63.1.22] is withdrawn [*subtraho*: 54.10.13], time [*longitudo*: 28.9.20] means boredom [*protraho*: 13.9.26], reason [*ratio*: 55.2.4] is lulled to sleep [*sopio*: 52.3.3], the spirit is quenched [*extinguo*: 31.9.12], the fresh [*novitius*: 60.6.7] fervor [*fervor*: 60.6.7] wanes away [*defervesco*], a fastidious [*fastidiosus*] lukewarmness [*tepor*: 32.4.16] weighs down [*ingravesco*], brotherly love [*caritas*: 62.3.25] grows cold [*refrigesco*], pleasure [*voluptas*: 49.2.12] attracts [*blandio*: 31.6.9], security [*securitas*: 61.3.5] is a trap [*fallo*: 58.12.1], old habits [*consuetudo*: 56.6.4] return [*revoco*: 17.8.25]. Can I say more?

Pervado: the preposition *per* prefixed to the verb suggests deep entry relative to *anima* (feminine noun for soul). Compare with two other verbs with *per* prefixed to it, *pervenio* (to come-through) which has the preposition *ad*, toward-which and *perturbo* (to disturb thoroughly). / *Assoleo*: suggests doing something with regard to custom, habit; compare with *soleo* here as appears and used with *evenio* (to happen, turn out). / *Incuria*: carelessness. / *Inhibeo*; to restrain, that is, the cold. / The preposition *in* is used with *descendo* to indicate a deep descent into the heart's *viscera* or entrails and bays (*sinus*) of the mind. / *Concutio*: to shake or agitate violently the *affectio* or dispositions. / *Occupo*: to take over *semita* or paths leading to counsel. / *Addico*: to abandon or give up. / *Animus*: masculine noun for soul. The verb *traho* (to pull, drag) with three different prepositions prefixed to them: *con*, *sub* and *pro* (with, under and before). / *Lentescio*: to relax with regard to *vis* or energy in the sense of vigor. / *Longitudo*: length. / *Defervesco*: to calm down, subside. / *Ingravesco*: to increase in force or intensity. / *Blandio*: to allure or flatter. / *Consuetudo*: habit, custom or tradition. / In sum, the verbs used here relative to cold (respective nouns not listed): *pervenio* with *ad* (to come through), *descendo* with *in* (to descend), *concutio* (to paralyze), *occupo* (to occupy), *perturbo* (to disturb), *addico* (to fetter), *subeo* (to come under), *lentescio* (to relax), *tingo* (to adapt, modify), *intendo* (to increase), *sollicito* (to disturb), *contraho* (to draw together), *subtraho* (to draw under), *protraho* (to bring to light or prolong), *sopio* (to lull to sleep), *extinguo* (to quench), *defervesco* (to calm down), *ingravesco* (to increase in force, intensity), *refirgesco* (to grow cold), *blandio* (to flatter, allure), *fallo* (to fall) and *revoco* (to call back). To amplify further, the verbs are prefixed by the following which reveal different shades of meaning: *per*, *de*, *con*, *ad*, *sub*, *pro*, *ex*, *in* and *re*.

63.7.1. We turn back [*retorqueo*] our discussion [*sermo*: 63.5.25] to those who are more advanced [*provectus*: 23.2.13] and more stable [*firmus*: 27.12.23], to the vineyard which has already flowered, whose flowers need no longer fear [*formido*: 61.3.4] the cold, but whose fruits are not safe [*securus*: 53.5.22] from the foxes. One must say more plainly [*apertus*: 33.15.3] what the spiritual significance [*spiritualiter*: 53.8.20] of these foxes is, why they are called small [*pusillus*: 60.3.15], especially why they are ordered [*iubeo*: 51.6.13] to be caught [*capio*: 63.4.11] and not driven away [*abigo*] or killed.

Retorqueo: to cast back with regard to *sermo* (word, discourse). / *Provectus* and *firmus*: carried forward and firm. / *Apertus*: an adjective meaning opened with regard to the adverb *spiritualiter* (spiritually). / *Pusillus*: very little or diminutive. / *Abigo*: to expel or plunder.

Sermon Sixty-Four

64.1.15. "Catch us the little foxes that spoil [*demolior*: 63.1.22] the vines, for our vines are in flower." These foxes represent temptations [*tentatio*: 52.4.9]. Now it is necessary that temptations come, for who shall receive a crown of victory unless he has contended [*certo*] according to the rules [*legitime*]? And how shall they contend if there is no one [*desum*: 63.4.11] to oppose [*impugno*: 46.6.24] them? When you come [*accedo*: 62.2.3] to serve [*servitudo*: 51.9.29, with *ad*] God, then, stand in awe [*timor*: 63.3.13] and prepare [*preparo*] your soul [*anima*: 63.6.13] for temptation, certain that all who wish [*volo*: 60.6.7] to live a godly life [*pie*: 58.3.20] in Christ must suffer [*patior*: 57.9.1] persecution [*persecutio*]. Now there are different kinds [*diversitas*: 62.1.4] of temptation corresponding to different times [in our lives].

Demolior: connotes a tearing down or demolishing, the essence of which is *tentatio* (temptation). / *Certo*: to fight or strive, often in a legal context, hence the adverb *legitime*. / *Impugno*: literally as to fight-in. / *Accedo* as to approach uses the preposition *ad* (toward-which). / *Pie*: the adverb for the adjective *pious*, in a devout or devoted fashion.

64.2.7. I have seen a man running [*curro*: 60.8.22] his course well and then this thought [*cogitatio*: 62.3.7] occurs to him—is it not a little fox?—"If I were at home [*patria*: 59.2.11]," he says, "I could share [*impertio*: 62.3.7] with so many of my brothers, kinsfolk, and acquaintances the good I here enjoy [*fruor*: 61.2.3] alone. They love [*amo*: 61.2.14] me, and would readily [*facile*: 43.1.5] agree with [*acquiesco*: 50.2.5] me when I appeal [*suadeo*: 59.3.1] to them. To what purpose is this waste [*perditio*: 51.6.13]? I will go to [*vado*: 42.9.25] them, and by saving [*salvo*: 60.4.5] many of them I shall save myself also. There is nothing to fear [*vereor*: 62.4.13] in a change [*mutatio*: 57.7.18] of environment [*locus*: 63.5.5]. As long as I am doing good [*beneficio*], it does not matter where I am although, of course, it is no doubt better to be where I may live a more useful [*fructuosus*: 63.1.22] life." Need I say more? He goes, poor wretch, not so much an exile [*exsul*: 61.8.13] returning home

[*patria*] as a dog returning to his vomit, and he is destroyed [*pereo*: 61.5.16].

Cogitatio: a reflection or deliberation that arises during running. / *Patria*: one's native land or country. / *Impertio*: to bestow or give a share of that which Bernard enjoys (*fruor*). / *Facile*: also as easily with respect to the verb *acquiesco* (to acquiesce, submit). / *Perditio*: destruction, ruin. / *Vado*: connotes advancement or hurrying. / *Mutatio*: change or alteration with regard to *locus* (literally, place). / A contrast between two words: *exul* and *patria* (exile and one's native land).

64.3.3. Now we know [*scio*: 62.5.11] that the duty [*officium*: 60.9.7] of a monk is not to teach [*doceo*: 62.8.25] but to weep [*lugeo*: 12.5.9]. Of these and like considerations [*collectus*: 49.3.19] I weave my net and catch the fox so that it may not spoil [*demolior*: 64.1.15] the vine. They make it quite clear [*claro*] that it is not expedient [*convenio*: 60.3.15] for a monk to preach [*praedico*: 30.10.7] in public [*publice*: 10.6.13], nor is it seemly [*expedio*: 31.9.12] for a novice, nor proper [*licet*: 58.9.10] for anyone unless he is expressly sent [*mitto*: 54.11.28]. What devastation [*demolitio*] of the conscience [*conscientia*: 63.3.1] to fly in the face of all these three! Therefore if any suggestion of this kind presents [*suggero*: 33.10.14] itself to you [*animus*: 63.6.13], whether it arises from your own mind [*cogitatio*: 64.2.7] or is suggested [*immissio*: 41.3.21] by an evil spirit [*angelus*: 17.7.12], you must recognize [*agnosco*: 59.7.17] it as a cunning [*dolosus*] fox, evil disguised [*species* 46.3.8: with *sub*] as good.

Officium: duty or obligation with regard to *lugeo* (to mourn, grieve). / *Collectus*: that which has been gathered together. / *Convenio*: literally as to come-together. Compare with the *con* (with) of *conscientia*. / *Expedio*: to be expedient, procure. / *Licet*: it is permitted. / *Suggero*: to bring under, lay beneath, to suggest with regard to *animus*, masculine noun for soul. / *Cogitatio*: reflection or deliberation as sent-in (*immissio*) by an angel (*angelus*) which is evil. / *Agnosco*: to recognize or identify the fox which is *dolosus* (crafty, cunning) and under (*sub*) the appearance (*species*) of that which is good.

64.4.11. Look at [*adspicio*] another example. How many fervent [*fervens*: 60.9.7] souls [*spiritus*: 63.6.13, with *in*] have been drawn from [*suscipio*: 62.4.26] their monasteries by the attraction of the solitary life and have then become lukewarm [*tepefacio*] and have been spewed forth [*evomuo*] or if they have remained [*teneo*: 57.5.8], have become slack [*remissus*: 38.4.17] and dissolute [*dissolutus*: 21.6.17], violating [*contra*] the law of the hermit? A little fox has plainly been at work [*appareo*: 63.6.25 & *adsum*: 57.7.18] when such havoc [*vastatio*] has been caused in the vineyard! It is the destruction [*detrimentum*] of a man's life and integrity [*conscientia*: 64.3.3].

Adspicio: to look at (*ad*) or behold. / *Spiritus* or spirit with the preposition *in*, fervent in spirit. / *Suscipio*: to take up, a more forceful verb for removal from monasteries. / The five following result from this having been taken up is *tepefacio* (to make moderately warm), *evomuo* (to vomit), *remissus* (literally as having been sent back), *dissolutus* (disjointed or disconnected) against (*contra*) the law of the hermit. / *Appareo*: to appear with the verb *adsum* (to be present), the fox to have appeared being at work. / *Vastatio*: a ravaging, laying waste. Compare with *detrimentum* (that which is worn away).

64.5.19. Now I must mention a matter which frequently causes [*inquieta*: 52.7.30] us serious trouble [*graviter*: 62.8.25]: the excessive [*notabilis*] and superstitious [*superstitiosus*] abstinence [*abstinentia*: 54.8.1 with *loquor*: 62.8.25] of some among [*inter*] us, which makes [*reddo*: 61.7.1] them a burden [*molestus*: 53.1.21] to themselves and everyone else. How can such discord [*discordia*] do other than cause the destruction [*dissipatio*] of the consciences [*conscientia*: 64.4.22] of those concerned, and, as far as is in their power, the devastation [*demolitio*: 64.3.3] of this great vine which the right hand of the Lord has planted by destroying the unity [*unanimitas*: 46.6.24] of all of you?

Inquieta: to disturb in a manner which is *graviter* or seriously. / *Abstinentia*: used with the verb *loquor* (to speak) and preposition *inter* (betwixt, between) modified by two adjectives, *notabilis* and *superstitiosus* (noteworthy or conspicuous and originally as belonging to a soothsayer or prophetic). / *Molestus*: irksome, grievous. / *Discordia*: literally as a divided heart (*cor*) which leads to *dissipatio* (a scattering or dispersing) of consciences. / *Unanimitas*: of one mind or spirit (*animus/anima*).

64.6.1. Now let us consider [*intendo*: 63.6.13] what the Bridegroom said about these cunning [*astutus*] little [*pusillus*: 63.3.7] animals that spoil [*demolior*: 64.3.3] the vines. They are little, I would say, not because they have little malice [*malitia*: 58.6.25] but because of their subtlety [*subtilitas*: 17.2.3]. This kind of creature is

indeed cunning by nature and exceedingly quick [*promptus*: 58.10.8] to do damage [*noceo*: 35.9.7] in secret [*secretus*: 52.5.7] and it may, I think [*video*: 63.6.25], be most appropriate [*congruentissime*: 42.11.5] to consider [*designo*: 59.7.17] them as representing certain subtle [*subtilis*: 60.3.15; in superlative] vices [*vitium*: 58.10.8] cloaked [*palliatu*s] in the likeness [*species*: 64.3.3] of virtues [*virtus*: 63.3.1].

Intendo: to stretch out or to extend with regard to the foxes as two adjectives, *astutus* and *pusillus* (wary or shrewd and very little or diminutive). / *Subtilitas*: keenness or acuteness. / *Promptus*: exposed or manifest with regard to *noceo* or doing harm in secret. / The common verb *video* as to see with respect to the superlative form of the adverb *congruentissime* (most fitting). / *Designo*: mark out or to point out. / The adjective *palliatu*s (clothed with a *pallium*). / *Species*: the appearance or aspect of *virtus* (connotes strength).

64.6.20. Cunning [*dolosus*: 64.3.3 with *spiritualis*: 63.5.5] little beasts of this kind must [*oportet*: 61.2.14] obviously be watched [*observo*: 58.10.8] with the utmost vigilance [*vigilantia*] and caution [*cautela*: 33.1.23] and so trapped [*capio*: 63.7.1], that is caught [*comprehendo*: 49.7.19] in the toils of their own subtlety [*astutia*: 33.9.26]. Then, when their deception [*dolus*: 36.5.1] is made known [*prodo*: 49.3.19] and their falsity [*falsitas*] uncovered [*convinco*: 14.6.13], it can truly [*rectissime*] be said that the little [*pusillus*: 64.6.1] fox that destroys [*demolior*: 64.6.1] the vine has been caught [*capio*]. Thus we say that a man is trapped in his speech [*sermo*: 63.7.1] as you find in the Gospel: “The Pharisees came together to trap Jesus in his speech.”

Two adjectives modifying little beasts: *dolosus* and *spiritualis* (cunning and spiritual). / Two nouns which relate to the verb *observo*: *vigilantia* and *cautela* (watchfulness and caution). / *Comprehendo*: used here in the literal sense as to bind together, *astutia* (shrewdness or cunning) being the agent. / *Dolus* and *falsitas* (device or contrivance and falsity): used with the verbs (respectively) *prodo* and *convinco* (to put forth or reveal and to refute or expose). *Rectissime*: superlative adverb, most rightly. / *Sermo*: word as discourse.

64.7.25. This is why the Bridegroom gives orders [*iubeo*: 63.7.1] that the little foxes who spoil [*demolior*: 64.6.20] the vines are to be caught [*capio*: 64.6.20], that is trapped [*deprehendo*: 33.9.26], overcome [*convinco*: 64.6.20] and brought out into the open [*prodeo*: 60.5.23]. This kind of pest [*malignitas*: 56.6.4] is the only one with the peculiarity [*proprius*: 57.5.8] that once recognized [*agnitus*], it can do no harm [*noceo*: 64.6.1]; if it is recognized [*agnosco*: 64.3.3], it is conquered [*expugno*: 30.3.13]. Who but a madman [*demens*] would knowingly [*sciens*] and consciously [*prudens*: 57.2.3] put his foot into a trap if he knew it was there? It is enough [*sufficio*: 62.2.3], then, for this kind to be caught, that is, discovered [*prodeo*] and brought into [*deduco*: 18.5.7] the light of day since for them to be seen [*appareo*: 64.4.11] is to perish [*pereo*: 64.2.7].

Three verbs related to seizing or capturing: *capio*, *deprehendo* and *convinco* (to seize, to grasp and to overcome). / *Malignitas*: wickedness. / *Proprius*: an adjective meaning that which is one's own. / *Agnitus*: derived from the verb *agnosco* (to recognize). / *Expugno*: to take by assault, to storm or literally to fight from. / *Demens*: an adjective meaning out of one's mind used with two other adjectives (*sciens* and *prudens*: knowingly and prudent). / *Deduco*: to lead away or turn aside.

64.8.11. If we continue [*intellego*: 60.4.5] the allegory [*allegoria*: 17.8.4], taking vines to represent Christian congregations, and foxes heresies or rather heretics themselves, the interpretation [*sensus*: 63.1.22] is simple [*simplex*: 62.4.13]: heretics are to be caught [*capio*: 64.7.25] rather than driven away [*effugo*: 58.10.21]. They are to be caught, I repeat, not by force of arms but by arguments [*argumentum*: 60.1.14] by which their errors [*error*: 20.4.17] may be refuted [*refello*]. They themselves, if it can be done, are to be reconciled [*reconcilio*: 14.4.4] with the Catholic Church and brought back [*revoco*: 63.3.13] to the true faith.

Intellego: to grasp with the mind, that is, the allegory at hand. / *Sensus*: the sense or perception as a whole. / *Refello*: to show to be false. / Two similar verbs prefaced by *re-* (reflective action): *reconcilio* and *revoco* or to reconcile and to call back (*refello* also is reflective).

64.9.28. Let it not be supposed [*puto*: 61.2.3], however, that it is a small and unimportant thing [*nihil* with *sane*: 63.4.11] for a man to vanquish [*vinco*: 54.1.5] a heretic and refute [*confuto*] his heresies, making a clear [*clare*] and open [*aperte*: 61.1.12] distinction [*distinguo*: 58.4.19] between shadows [*verisimilis*: 41.1.22] and reality [*verus*: 62.3.25] and exposing the fallacies of false teaching by plain [*planus*: 56.4.16] and irrefutable [*irrefragabilis*: 19.3.8] reasoning [*ratio*: 63.3.13] in such a way as to bring [*redigo*] into captivity a depraved [*pravus*: 58.7.26] mind [*intellectus*: 63.1.22] which had set itself up [*extollo*: 46.3.8] against the knowledge [*scientia*: 60.10.18] revealed by God. The man who has done this has in fact caught [*capio*: 64.8.11] the fox

though not to his salvation [*salus*: 63.5.5], and he has caught it for the Bride and Bridegroom, though in a different way [*aliter*: 60.5.23].

Puto: to reckon with respect to *nihil* (nothing) and *sane* (sensibly). / *Vinco* and *confuto* (to conquer and to refute): two verbs applicable to a person who maintains heresies. / *Clare* and *aparte* (clearly and openly): two adverbs with regard to the verb *distinguo* (to make a distinction) between *verisimilis* and *verus*. The adjective *verus* (true) is used twice, with another adjective (*similis*, like) and free-standing. / *Ratio*: reason which is both *clarus* and *irrefragabilis* (clear and irrefutable). / *Redigo*: to bring back with regard to a mind which is *pravus* or crooked, distorted. / *Extollo*: to lift up or to raise against the *scientia* (knowledge) revealed by God.

64.10.13. “Catch [*capio*: 64.9.28] us the foxes.” You see [*video*: 64.6.1] how he speaks, as though to equals [*socialiter*: 60.9.7]—he who has no equal [*socius*: 23.6.9]. He could have said “me,” but he preferred [*malo*: 57.5.8] to say “us”, for he delights [*delectatus*: 9.4.25] in companionship [*consortio*: 52.2.4]. What sweetness [*suavitas*: 62.5.11]! What grace [*gratia*: 63.6.23]! What mighty [*vis*: 63.6.13] love [*amor*: 61.8.13]! Can it be that the Highest of all is made one with all? Who has brought this about [*facio*: 61.1.12]? Love has brought this about without regard for [*nescius*: 28.9.6] its own dignity [*dignitas*: 48.4.21], strong [*potens*: 61.8.13] in affection [*affectus*: 62.2.14] and efficacious [*efficax*: 59.9.23] in persuasion [*suasus*]. What could be more violent [*violens*]? Love prevails [*triumpho*: 39.5.28] even with God. What could be so non-violent? It is love. What force [*vis*] is there, I ask [*quaeseo*: 62.4.13], which advances so violently towards victory yet is so unresisting [*victus*] to violence [*violentia*]?

Socialiter: in a social manner or in a spirit of fellowship by the one (Christ) who cannot be *socius* or shared by reason of his divine nature. / *Consortio*: fellowship or partnership which is *delectatus* or one which has been taken delight in. / Three nouns to describe this *consortio*: *suavitas*, *gratia*, *vis* and *amor* (sweetness, grace, power or force as related to love). / *Nescius*: not knowing. / *Affectus*: one’s entire disposition modified by *potens* (strong). / *Suasus*: an advising or persuading modified by *efficax* (efficacious). / *Triumpho*: to celebrate a triumph.

Sermon Sixty-Five

65.1.13. And the more I dwell on our domestic [*proprius*: 64.7.25] matters [*cura*: 60.2.18], the less use [*prosum*: 54.8.16] I am in matters of general concern. I am greatly troubled [*moveo*: 52.7.30] for that vine when I see the multitude of those who would spoil [*demolior*: 64.7.25] it, the small number of its defenders, and the difficulty [*difficultas*: 11.7.27] of its defense. The reason for this is the subtlety [*occultatio*] of the attack. For although the Church has always, even from the beginning [*initium*], had its foxes, they have all been quickly discovered [*compertus*: 53.2.2] and caught [*capio*: 64.10.13]. A heretic would dispute [*confligo*] in the open [*palam*], for the desire [*cupio*: 56.4.2] for an open victory [*vinco*: 64.9.28] is the strongest motive [*maxime*: 63.2.6] of a heretic.

Proprius: one’s own or proper to oneself modifying *cura* or care. / *Prosum*: to be useful or for (*pro*-) something. / *Moveo*: to move or to stir. / *demolior*: to tear down or demolish. / *occultatio*: hiddenness. / *Initium*: here with regard to the Church’s institution. / *Compertus*: from *comperio*, to attain knowledge. / *Confligo*: to strike against or to oppose *palam* or openly.

65.2.1. What shall we do with those foxes, the most malicious [*malignus*: 33.9.26] of all, who would rather inflict injury [*noceo*: 64.7.25] than win a victory in open fight? How shall they be caught [*capio*: 65.1.13] when they do not even allow themselves to be seen [*appareo*: 64.7.25] but prefer to creep about like snakes? The one aim [*intentio*: 62.3.10] of all heretics has always been to gain [*capto*: 7.2.5] renown [*gloria*: 48.4.21] for the remarkable extent [*singularitas*] of their knowledge [*scientia*: 64.9.28]. But this particular heresy is more tainted by malice [*malignus*] and subtlety [*versutus*] than all the rest, for it feeds upon [*pasco*: 53.9.20] the destruction of others and is not concerned with [*neglio*: 3.5.1] its own renown.

Malignus: two uses of this adjective, the second with *versutus* (ingenious). / *noceo*: to cause harm. / *Intentio*: intention or aim with regard to heretics wanting glory (*gloria*) pertaining to the singularity or uniqueness of their knowledge. / *Pasco*: fundamentally as to pasture.

65.3.1. Tell [*respondeo*: 58.6.25] me, O man wise [*sapio*: 63.1.22 & *oportet*: 64.6.20] beyond propriety and

foolish [*despicio*: 59.2.11] beyond description, that secret [*mysterium*: 60.8.5] which you keep hidden [*occulto*: 57.2.3]—is it of God or not? If it is, why do you not expose [*pando*] it to his glory [*gloria*: 65.2.1]? For it is the glory [*gloria*] of God to reveal [*revelo*: 62.3.25] teaching [*sermo*: 64.6.20]. If it is not, why do you put faith in something not of God unless you are a heretic? Let them either disclose [*prodo*: 64.6.20] their secret [*secretum*: 60.8.5] to the glory of God or else admit [*nego*: 50.2.5] that it is not a mystery [*mysterium*] of God and cease to deny [*nego* with *minime*] that they are heretics; or at least let them recognize [*fateor*] that they are openly hostile [*inimicus*: 51.6.13] to the glory of God since they refuse [*nolo*: 61.7.18] to disclose what they know [*nosco*: 62.1.20] would be to his glory.

Respondeo: to respond, that is, the wise man to Bernard. / *Sapio* with *oportet*: it behooves to taste. / *Despicio*: to look down upon, despise. / *Mysterium*: mystery (compare with *secretum* of the heretics) which is kept from sight (*occulto*, verb). / *Pando*: to spread out or expand. / *Sermo*: word in the sense of discourse. / *Prodo*: to bring forth or reveal; compare with *revelo*. / *Inimicus*: unfriendly toward.

65.4.20. Yet if I am not mistaken [*fallo*: 63.6.13], you all accept [*recipio*: 63.1.9] without question [*indifferenter*: 56.4.16] the words, the writings, and the traditions [*traditio*: 58.7.26] of those who lived in the bodily presence [*corporaliter*: 15.4.12] of the Savior. Did these men keep [*teneo*: 64.4.11] their gospel hidden [*numquid* & *opertus*: 61.5.16]? Were they silent [*taceo*: 57.5.8] about the weakness [*infirmus*: 62.6.17] of the flesh in God Incarnate, the horror [*horridus*] of his death, the degradation [*ignominia*: 25.8.4] of his cross? Indeed their voice [*sonus*: 49.2.12] goes out through all the world. Where is the apostolic pattern [*forma*: 62.7.28] of life of which you boast [*iacto*]? They shout [*clamo*: 60.8.22] their teaching; you whisper [*susurro*]; they in public [*publicus*: 47.4.25], you in corners [*angulus*]; they fly like a cloud, you lurk [*delitesco*] in the darkness, in holes underground.

Indifferenter: and adverb suggesting detachment with regard to the traditio (tradition) of Christ's presence corporeally (corporaliter). / *Numquid*: an interrogative used in direct question with *opertus* (hidden, concealed). / Three words pertinent to the weakness of Christ's humanity: *infirmus*, *horridus* and *ignominia* (weakness of body and mind, terrifying and ignominy). / *Sonus*: the general noun for sound. / *Forma*: form with regard to that handed down by Christ's apostles of which heretics boasted (*iacto*: to throw, cast). / A contrast between *clamo* and *susurro*: to shout aloud and to hum, mutter. / A contrast between *publicus* and *angulus*: public and corner or angle. / *Delitesco*: to hide in the sense of lurk.

65.4.15. Do as you are bidden [*iubeo*: 64.7.25], then; catch [*capio*: 65.2.1] this deceptive [*versipellis*] little fox for me, this little fox which we have long pursued [*insequor*] in vain [*frustra*: 58.12.1]. Teach [*doceo*: 64.3.3] us, suggest [*suggero*: 64.3.3] to us how his trickery [*fraus*: 45.8.25] may be found out [*deprehendo*: 64.7.25]. Then the fox will be caught, for a dishonest [*falsus*: 33.13.20] Catholic does far more harm [*noceo*: 65.2.1] than an honest [*verus*: 64.9.28] heretic. It is not for man to know [*scio*: 64.3.3] what is in man unless he is enlightened [*illuminatus*] for this very purpose by the Spirit [*Spiritus*: 63.1.9] of God or guided by [*informatus*] angelic activity [*industria*: 57.1.10]. What sign [*signum*: 46.4.26] will you give us that this vile [*pessimus*: 48.1.5] heresy may be brought into the open [*palam*: 56.1.13], this heresy which knows so well how to dissemble [*mentior*: 50.5.23] not only with its tongue but in its life.

Versipellis: that which changes its shape or appearance. / *Insequor*: literally as to follow-in. / *Fraus*: a cheating or imposition which will be *deprehendo* (to snatch, seize upon). / *Falsus* vs. *verus*: false vs. true (Catholic and heretic). / *Illuminatus* and *informatus*: the former by the Spirit and the later (informed) by the diligence (*industria*) of angels. / *Pessimus*: worst or lowest modifying heresy. / *Mentior*: to feign, imitate or not tell the truth.

65.5.24. But the creature (fox) is very cunning [*callidus*: 19.7.14] and conceals [*confundo*: 31.3.1] his own footprints by some unknown artifice [*ars*: 47.3.8] so that no one can easily discover [*nescio*: 62.8.25] how he goes in and out. Though his work is visible [*pateo*: 62.8.25], its author [*auctor*: 56.1.15] is nowhere to be seen [*appareo*: 65.2.1]; he is completely hidden [*dissimulo*: 58.10.21] under [*facies*: 63.6.25] the havoc he has caused: in fact, if you question [*interrogo*: 28.9.6] him about his faith, nothing could be more orthodox [*christianus*]; if [you question him] as to his way of life [*conversatio*: 63.6.25], nothing could be more irreproachable [*irreprehensibilis*]; and he proves [*probo*: 62.2.14] his words [*loquor*: 64.5.19] by his deeds [*factus*: 45.6.25].

Callidus: crafty as well as skilled. / *Confundo*: literally as to pour together. / *Ars*: art, craft or skill. / *Christianus*: Christian with regard to *conversatio* or familiar intercourse or association. / The verb *loquor* (to

speak) and passive participle *factus* (having been made).

65.7.26. What is your opinion [*iudico*: 58.12.1], brothers? If he remains obdurate [*pertinax*] and refuses to obey [*obedio*: 56.6.22 with *non*] the Gospel or to assent to [*acquiesco*: 64.2.7] the Church's teaching, how can you hesitate [*tergiversor*]? Is it not obvious [*aperte*: 64.9.28 & *video*: 64.10.13] to you that the trickery [*fraus*: 65.4.15] is found out [*deprehendo*: 65.4.15] and the fox caught [*comprehendo*: 64.6.20]? If he does not remove the woman, he does not remove the scandal; if he does not remove the scandal when he can remove it, he is clearly disobedient [*transgressor*] to the Gospel. What is the Church to do but remove the man who will not remove the scandal, unless, like him, she is to be disobedient [*inobediens*]?

Iudico: to judge. / *Pertinax*: unyielding or stubborn which results in not obeying the Gospel nor of acquiescing (*acquiesco*) to the teaching of the Church. / *Tergiversor*: to turn the back, refuse. / *Aperte*: openly with regard to *deprehendo* and *comprehendo* (the seizing and the grasping) of trickery and the fox.

65.8.5. Have we accomplished [*facio*: 64.10.13] anything? I think [*puto*: 64.9.28] we have. We have caught [*capio*: 65.4.15] the fox, we have unmasked [*percipio*: 59.9.23] his deception [*fraus*: 65.7.26]; those false [*falsus*: 65.4.25] Catholics who have lurked [*lateo*] unseen have been disclosed [*manifestus*: 56.2.25] in their true colors as plunderers [*depraedator*] of the Church. For while he was taking [*capio*] sweet [*dulcis*: 52.2.4] food with me—I mean the Body and the Blood of Christ—while we walked [*ambulo*] in the house of God as friends [*consensus*: 56.6.4, with *cum*], there occurred an opportunity [*locus*: 64.2.7] for persuasion [*suadeo*: 64.2.7] or rather an occasion [*opportunitas*: 46.1.8] for perversion [*seduco*: 33.8.17] in accordance with [*iuxta*: 63.5.5] the saying of Wisdom [*Sapientia*]: a hypocrite [*simulator*] with his mouth destroys [*decipio*: 13.6.5] his neighbor.

Facio: to common verb to make, to do. / *percipio*: to take wholly, seize entirely false Catholics who are *depraedator*, a plunderer of the Church. / *Dulcis*: reference to the Eucharist. / *Consensus*: agreement or concordance with the preposition *cum*, with. / *Locus* and *opportunitas*: a physical location and an opportunity. / *Seducio*: to lead aside. / *Simulator*: one who feigns or pretends. / *Decipio*: to catch or to ensnare.