

Sermon Twenty-Four

24.2.18. When we are reviled [*blasphemo*] for doing good [*benefacio*: 6.7.15] by evil-minded men, it is a sweet consolation [*consolatio*: 21.10.5] if the righteous love [*diligo*: 23.16.16] us. The esteem of the good and the testimony [*testimonium*: 9.7.20] of our conscience [*conscientia*: 18.5.7] make full amends [*sufficio*: 23.10.17] for lying [*iniquus*: 13.4.1] mouths. "My soul glories in the Lord, let the humble hear Let the humble rejoice," he said; let me but please [*laeto*] the humble [*mansuetus*: 12.5.9] and I shall bear [*placeo*: 17.3.4] with equanimity [*mansueteus*] whatever the envy [*livor*: 17.5.26] of wicked men may fling in my face.

Blasphemo intimates being cursed but is offset by consolation in the form of love by righteous persons. / Conscience bears witness (*testimonium*) by *sufficio* (literally, to lay a foundation) for mouths which are *iniquus* (injurious). / *Mansuetus*: also as tamed, cultivated in the sense of not wild. / *Livor*: a bluish color or with black and blue spots.

24.3.5. I think this to be the meaning [*sensus*: 23.16.16] of the appendage [*appositus*]: "The righteous love you." Nor is it mere fantasy [*absurde*], for in almost any group of young maidens I find [*invenio*: 23.3.17] some who curiously [*curiose*] watch [*observo*: 17.1.16] the bride's actions, not to imitate [*imito*: 23.1.5] but to disparage [*derogo*] them. They are embittered [*torqueo*: 11.8.18] by their elders' good deeds, they feed on [*pasco*: 20.8.10] what is evil.

Sensus: perception as a whole which grasps that which is *appositus* (contiguous, neighboring). / *Absurde*: an adverb meaning inharmoniously. / *Curiose*: an adverb which means curiously and modifies those observing (*observo*) the bride's actions, to repeal or restrict (*derogo*) them instead of imitating them. / *Torqueo*: also to twist and connotes being convoluted.

24.4.9. No wonder [*mirus*: 23.8.1] if he should, since this vice [*vitium*: 20.6.18] is known [*cognosco*: 10.2.18] to assail [*impugno*] and victimize [*persequor*] more bitterly [*praecipue*: 19.5.15] than the others the love [*caritas*: 23.8.1] which is God, as you can see [*adverto*: 22.1.16] for yourselves. For every slanderer [*detraho*] first of all betrays that he himself is devoid [*vacuus*: 18.6.27] of love. And secondly, his purpose [*intendo*: 7.2.14] in slandering can only be to inspire [*venio*] hatred [*odium*: 16.5.7, with *in*] and contempt [*contemptus*: 23.8.1] in his audience for the victim of his slander [*apud quos detrahit*].

Vitium: also as blemish, defect which is recognized (*cognosco*: to become acquainted with). / Four verbs with prepositions prefixed to them thereby giving each an enhanced meaning: *impugno* (fighting-in), *persequor* (following through) in a way which is *praecipue* (adverb: eminently), *adverto* (turn-to), and *detraho* (to draw-down or from). / *Vacuus*: a fuller sense of emptiness or as devoid. / *Invenio*: to come upon, meet with respect to hatred and intensified by use of the preposition *in* (in). / *Apud quos detrahit*: literally, "at home or among those whom he slanders (*detraho*)."

24.4.8. For a heart [*cor*: 22.11.12] embittered [*amarus*] by the poison of envy [*livor*: 24.2.18] can use the tongue to broadcast [*spargo*: 22.8.9] only bitter words, just as the Lord said: "A man's words flow out of what fills his heart." This malady [*pestis*: 15.7.14] has varying forms [*species*: 22.9.9]. Some will spew out, with barefaced [*nude*: 7.2.5] disrespect [*irrevereo*] any wicked slander that enters their heads [*bucca*]; others try to hide an irrepressible evil purpose [*detrahitio*: 20.8.10] under the guise of simulated modesty [*verecundia*: 14.7.24].

Spargo: a way of describing the tongue (which reflects the embittered heart) to strew, sprinkle envy. / *Pestis*: also an infectious disease with varied *species* (appearance). / *Bucca*: more specifically, cheek. / *Detrahitio*: a taking away or removal under the guise of *verecundia* (also as shyness).

24.5.11. It is spiritual righteousness [*rectitudo*: 13.1.11], that of the soul [*animus*: 20.6.18], that must be explained [*demonstro*: 18.1.13]. It is the Spirit who teaches [*loquor*: 22.3.1], interpreting [*comparo*] spiritual truths to those who possess the Spirit. Therefore God made man righteous [*rectus*: 19.3.8] in his soul, not in the body made of earthly [*materia*: 19.4.23] slime.

Rectitudo: straightness, directness with respect to *animus* (masculine for soul). / *Loquor*: to speak which is done by the Spirit which functions as *compareo* (to be evident, clear) regarding spiritual truths. / *Rectus*: upright, straight and closely related to *rectitudo*.

24.5.4. Iniquity [*iniquitas*: 12.9.15] is a fault [*vitium*: 24.4.9] in the heart [*cor*: 24.4.8], not in the flesh, and so you should realize [*nosco*: 21.6.23] that the likeness [*similitudo*: 21.6.23] of God is to be preserved [*conseruo*] or restored [*reparo*: 15.6.12] in your spirit, not in the body of gross clay.

Iniquitas and *vitium* (iniquity and blemish, defect) as more the less the same. / Two verbs pertinent to the divine likeness: *conseruo* and *reparo* (to keep and to recover, renew).

24.6.10. God indeed gave man an upright [*rectus*: 24.5.11] stance of body, perhaps in order that this corporeal uprightness, exterior and of little account [*vilis*: 10.5.29], might prompt [*figmentum*: 16.5.17] the inward man, made to the image [*imago*: 23.15.3, with *ad*] of God, to cherish [*seruo*: 23.10.17] his spiritual uprightness [*rectitudo*: 24.5.11]; that the beauty [*decor*: 22.3.1] of the body of clay might rebuke [*admoneo*] the deformity [*deformatas*] of the mind [*animus*: 24.5.11]. What is more unbecoming than to bear a warped mind in an upright body?

Exterior *rectus* or being straight physically, though *vilis* (vile), is a *figmentum* (formation) for the inward man made to (*ad*: direction toward-which) God. / *Seruo*: to keep unharmed with respect to *rectitudo* for the purpose of the clay body (also it is *decor*, becoming, attractive) rebuking (*admoneo*: to bring to mind) deformity belonging to *animus* (rational part of soul).

24.6.5. Blush [*erubesco*: 14.5.9], my soul [*anima*: 23.1.9], that you have exchanged [*commuto*] the divine for a bestial [*pecorina*] likeness [*similitudo*: 24.5.4]; blush that despite your heavenly origin [*de caelo*] you now wallow [*volutu*] in filth. Created upright [*rectus*: 24.6.10] and in your Creator's likeness [*similis*], you received [*accipio*: 19.5.10] me as a helper like [*similis*] to yourself, at least in [*secundum*] bodily uprightness [*rectitudo*: 24.6.10]. Whatever way you turn [*verto*: 22.2.19], to God above [*sursum*] or to me below [*deorsum*] - 'for no man ever hates his own flesh' - everywhere you encounter [*occurro*: 20.6.18] reminders [*species*: 24.4.8] of your own beauty [*decor*: 24.6.10], everywhere you find the friendly [*familiaris*: 21.1.24] admonitions [*admonitio*] that wisdom [*sapientia*: 23.14.7] imparts, intimating the dignity [*dignitas*: 21.6.23] of your state [*magisterium*: 23.8.1].

Erubesco: to turn red in the face here applied to *anima* (feminine of *animus*; the feminine applies more to wind, breath). Reason: *commuto* (to change entirely) from a likeness which is divine to one which is *pecorina*, literally as belonging to cattle. This word is not in the Lewis and Short dictionary; *pecoralis* is listed as belonging to cattle. / Heavenly origin as *de caelo* (from heaven) where now one rolls in (*volutu*) filth. / Here *rectus* and *similis* (upright, straight and like) are similar. / *Secundum*: according to *rectitudo* or uprightness. / *Verto* (to turn) has two directions, above or below (*sursum* or *deorsum*). / *Species* (appearance, aspect) is not unlike *similitudo* (likeness) and is applied to our *decor* (comeliness) which we encounter everywhere. / *Familiaris*: familiar in the sense of (admonition) belonging to one's household and imparted by wisdom. / *Magisterium*: pertains to directorship, here which has dignity.

24.7.10. But if this is to be perfect [*perfectus*: 23.16.16], it must be only a conviction of the mind [*sensus*: 24.3.5], but a habit of life [*consensus*]. I shall judge you to be righteous [*rectus*: 24.6.5] if your opinions are correct [*sentio*: 23.11.26] and your deeds do not contradict [*dissentio*] them. For the state of the invisible soul [*animus*: 24.6.10] is made known [*nuntio*] by one's belief and practice [*actio*: 18.6.14].

Sensus and *consensus*: one's capacity for perception and agreement (*con* or with as prefix). / Two verbs with opposite meanings: *sentio* (to perceive) and *dissentio* (to disagree, differ). / *Nuntio*: to announce in a public fashion. / *Actio*: more specifically as a putting in motion.

24.7.3. Why should there be a division [*divido*] between your faith and your conduct [*actus*]? It is a wrong [*inique*: unequally] division, it destroys [*perimo*] your faith, for "faith without good works is dead." The gift

[*munus*: 22.2.14] you offer to God is dead. For if devotion [*devotio*: 20.8.10] is the soul [*anima*: 24.6.5] of faith, what is faith that does not work [*operor*: 21.10.5] through love but a dead corpse?

Actus: a driving impulse or setting in motion. Compare with *actio* (a putting in motion, 24.7.10). / *Inique*: an adverb meaning unequally. / *Perimo*: to extinguish, take away entirely. / *Devotio*: alternately as self-sacrifice, offering.

24.7.11. You cannot be reconciled [*concilio*] with God while at odds with [*discors*] yourself; you do not please [*placeo*: 24.2.18] him, rather you sin, not yet because of the impious [*impie*] blow [*ferio*] but because of the unrighteous [*recte*: 8.2.15, with *non*] division [*divido*: 24.7.3] in your life.

Concilio: to bring together, unite which is impossible as long as a person has inner *discors* or lack of harmony. / *Ferio*: to strike with the adverb *impie* (in an impious manner), this adverb being paralleled with another, *recte* (with *non*) or in an unrighteous manner. The latter causes division within one's life.

24.8.3. The death of faith is the departure [*separatio*] of love [*caritas*: 24.4.9]. Do you believe in Christ? Do [*facio*: 13.6.19] the works [*opera*: 9.4.1] of Christ so that your faith will live; love will animate [*animo*: 22.9.9] your faith, deeds [*actio*: 24.7.10] will reveal [*probo*: 23.16.16] it. Let no earthly preoccupation [*opus*: 23.2.1] bend down [*incurvo*] the mind that is raised on high [*erigo*: 21.10.5 & *caelestis*] by faith.

Separatio is defined as the death of faith and of love (*caritas*).

Three words pertinent to action: 1) *opera*: service, exertion as applied to Christ which results in the *animo* (animation) of faith 2) *actio*: the putting into motion of deeds which will *probo* one's faith or make it esteemed and 3) *opus* or labor, toil pertaining to earthly matters. / *Incurvo*: to incline in a downward diction with regard to these earthly matters. It is opposite to *erigo* (to raise on) concerning that which is *caelestis* or proper to heaven.

24.8.11. You cannot lift [*affero*] a head upwards that is weighed down [*pressus*] by the devil's yoke [*iugum*: 23.8.21]. You have no means [*praevalleo*: 1.6.23] at all of raising [*subrigo*] yourself, for you are held by [*domino*: to rule] an evil power [*iniquitas*: 24.5.4]. Your iniquities [*iniquitas*] have gone over your head; they weigh [*gravo*] like a burden [*onus*] too heavy [*grave*] for you.

Affero: to bring or carry a head in an upward direction which is thwarted by the same head being *pressus* or pressed down by the devil's yoke. / *Praevalleo*: to have superior power which is lacking to a person wishing to raise or straighten out himself in an upright position (*subrigo*) or to make him *rectus* as in 24.6.5. / *Domino*: to rule, dominate by *iniquitas* or iniquity which weigh down as a burden in a manner which is *grave* (grievously).

24.8.9. If therefore neither faith without good works [*opera*: 14.8.3] nor good works without faith suffice for [*sufficio*: 24.2.18] a man's righteousness [*rectitudo*: 24.6.5], we, my brothers, who believe in Christ, should strive [*studeo*: 23.2.1] to ensure that our behavior [*via*: 21.4.20] and desires [*studium*: 22.9.9] are righteous [*rectus*: 24.7.10].

Opera: or good works which must work hand-in-hand with faith. / *Rectitudo*: uprightness for which we must *studeo* or apply ourselves with diligence. It is the verbal root of *studium*, application modified by *rectus*, an adjective related to *rectitudo*. / *Via*: road or way applied to personal behavior.

Sermon Twenty-Five

25.1.8. She had learned [*disco*: 21.10.5] from the Prophet, and from Christ [*Unctio*: 22.8.29] himself, the teacher [*doceo*: 23.14.21] of gentleness [*suavitas*: 22.7.7], that the crushed reed must not be broken nor the wavering flame be quenched. Hence she decided [*puto*: 23.7.30] not to provoke to further outbursts [*irrito*] people who had already so upset themselves [*commoto*], nor to add fuel to the fires of envy [*invidia*: 20.8.10] that tormented [*torqueo*: 24.3.5] them. Conscious of [*scio*: 23.14.7] her obligation [*debitrix*] even to the foolish [*insipiens*: 14.4.14], she took pains [*studeo*: 24.8.9] to be peaceful [*pacificus*] with those who

hated peace. She preferred [*malo*] therefore to soothe [*demulceo*] them with a kind [*favorabilis*] word [*vocabulum*: 23.8.15] because she felt it her duty [*cura*: 23.16.16] to labor [*opera*: 24.8.9] for the salvation [*salus*: 22.8.22] of the weak rather than gratify personal spite [*ultio*].

Disco (to learn in the sense of being acquainted with): the Prophet and Christ as *Unctio* or ointment, the latter teaching (*doceo*) *suavitas* or sweetness. / *Puto*: connotes making an adjustment, settlement. / Two verbs concerning violent motion: *irrito* and *commoto* (to enrage and to move violently). / *Invidia*: jealousy, ill-will which as fire twists or bends (*torqueo*) people marked by *irrito* and *commoto*. / *Scio*: the bride's knowing her indebtedness (*debitrix*: a female debtor) to those who are *insipiens* or foolish. / *Studeo*: to apply oneself to be peaceful (*pacificus*). / *Malo*: to choose or prefer to soothe (*demulceo*: to stroke) persons who are foolish with a favorable *vocabulum* or appellation. / *Cura*: care as the expression or labor (*opera*) with regard to the salvation of the weak instead of taking vengeance (*ultio*).

25.2.20. Perfection [*perfectio*: 21.1.7] of this kind is commendable [*opto*: 2.7.18] for all, but is the model [*forma*: 22.3.1] for prelates [*praelatus*] who wish to be worthy [*optimus*: 22.1.16]. Good and faithful superiors [*praepositus*] know [*scio*: 25.1.8] that they have been chosen [*credo*: 8.6.14], not for the vain prestige [*pompa*] of holding office, but to take care of [*cura*: 25.1.8] ailing souls [*animus*: 24.7.10]. And when they detect [*deprehendo*: 10.2.14] the presence of inward [*internus*: 14.6.19] discontent [*murmur*] by the voicing [*indicium*] of complaints [*querulus*], even to the point of [*prorumpo*: 7.8.21] insult [*convicium*] and contumely [*contumelia*], they must see [*agnosco*: 20.1.22] themselves then as physicians, not masters, and rather than retaliate, prepare [*paro*: 10.5.29] a medicine for the fevered mind [*anima*: 24.7.3].

Perfectio as noted in 25.1.8 is worthy of commendation and is the *forma* for prelates. / *Praelatus* and *praepositus*: two words to designate religious superiors, literally as that one who is set before and one who is preferred. / *Credo*: to commit, consign as well as to believe. / *Pompa*: literally, a solemn procession. / *Deprehendo*: literally, to take away or seize discontent (*murmur*) which is *internus* or hidden from view by is disclosed (*indicium*: discovery, disclosure) by complaints. / *Prorumpo*: the breaking forth of insults (*convicium*: loud cry) and *contumelia* (insult). / *Agnosco*: to recognize, the task of prelates and superiors regarding as physicians. / *Anima*: feminine noun for soul compared with *animus* (also used here), male noun for soul.

25.3.14. Not everything therefore that is black is on that account ugly [*deformus*]. For example blackness in the pupil of the eye is not unbecoming [*dedecet*]; black gems look glamorous [*placeo*: 24.7.11] in ornamental settings, and black locks above a pale face enhance [*augeo*: 20.1.22] its beauty [*decor*: 24.6.5] and charm [*gratia*: 23.8.21]. You may easily verify [*adverto*: 24.4.9] this in any number of things, for instances abound in which you will find [*reperio*: 15.1.12] beautiful shapes with disagreeable colors. And so the bride, despite the gracefulness [*pulchritudo*] of her person [*compositio*], bears the stigma of a dark skin, but this is only in the place [*locus*: 23.16.16] of her pilgrimage [*peregrinatio*: 6.10.19].

Deformus: lacking form or *forma* and characterized by a black color. / *Dedecet*: it is unseemly, here used with *non* (not unseemly). / *Placeo*: to be acceptable, give pleasure (black gems) and *augeo*: to increase (black locks of hair), the latter enhancing one's *decor* and *gratia*, beauty and charm. / *Adverto*: to turn to, that is, instances where the color black is becoming and similar to *reperio* (to find again) lovely shapes with disagreeable colors. / Beauty with respect to the bride's *compositio* or putting-together, arrangement. / *Peregrinatio*: living outside one's native homeland, the *locus* which causes black skin for the bride.

25.5.14. But let us see [*video*: 23.15.3] how both of these refer [*respicio*] rather to her present state of life [*status*: 21.6.17]. If we consider [*considero*] the outward appearance [*habitus*] of the saints, all that our eyes may discern [*in facie*: 7.2.17], how lowly and abject [*abiectus*: for both adjectives] it is, how slovenly [*neglectus*] through want of care [*incuria*: 6.9.15]; yet at the same time, inwardly [*intus*: 21.10.5] "with unveiled faces reflecting like mirrors the brightness of the Lord, they grow brighter and brighter as they are turned [*transformo*] by the Spirit of the Lord into the image that they reflect." May not such a soul justly answer [*respondeo*: 21.4.20 & *video*] those who reproach her for being black: "I am black but beautiful"?

Video: to see with respect to a *respicio* (literally, to look back, gaze upon) the bride's *status* as both being black but beautiful. / *Considero*: to consider, a more comprehensive regard than *video* of the saints' *habitus* or condition in the sense of comportment or outward appearance. / *In facie*: literally, as in appearance (*facies*: shape, 1.5.11) as pertaining to the saints' *habitus* which is *abjectus* (abject) and *neglectus* (not attended to) by *incuria* (carelessness). / *Intus*: the true nature of the saints' *habitus* or comportment which is inward and bright, resulting in a transformation (*transformo*) by the Spirit into the divine image. / *Respondeo* and *video*: to respond and to see here as the giving of an answer to those reproaching the bride.

25.5.27. For this the Doctor of the Nations is reputed [*reputatus*] abject [*ingloriosus*], dishonorable [*ignobilis*], black, beneath notice [*obscurus*: 1.9.2], a scrap of this world's refuse [*peripsema*]. But surely this is the man who is rapt [*raptus*] into paradise, who, traversing [*perambulo*: 6.7.15] the first and second heavens, penetrates [*penetro*: 9.3.28] by his purity [*puritas*: 22.1.24] to the third? O soul [*anima*: 25.2.20] of surpassing beauty [*pulcher*], even though dwelling in a sickly little body, heaven's own loveliness [*pulchritudo*: 25.3.14] had not scorned [*despicio*: 14.3.13] your company [*admitto*: 23.10.17], the angels on high did not cast you out, God's brightness [*claritas*: 19.3.16] did not repudiate [*repello*: 16.11.13] you!

Ingloriosus, *ignobilis* and *obscurus*: three adjective pertaining to Christ as Doctor of Nations: lacking glory or repute, lacking honor and dark. / *Peripsema*: a Greek word meaning that which comes off a think during cleaning. / Three verbs of motion with respect to heavenly matters: *raptus*, *perambulo* and *penetro*: to seize, walk through (*per-*) and penetrate, all by purity to the third heaven. / *Pulchritudo*: beauty of heaven used with two verbs: *despicio* (to despise) and *admitto* (to admit). Both have *non* or not.

25.5.10. Happy [*felix*: 19.2.18] the darkness that begets [*pario*] radiance [*candor*] in the mind [*mens*: 22.2.19], a light of knowledge [*scientia*: 23.14.7] and cleanness [*puritas*: 25.5.27] of conscience [*conscientia*: 24.2.18].

Felix: also as fruitful, productive revealed in a begetting of opposites, darkness into light.

25.6.16. The outward blemishes that we may discern in any people are not to be condemned [*contemno*: 20.9.22], because they play a part [*sedeo*: 23.16.16] in the begetting [*operor*: 24.7.3] of interior light, and so depose [*praeparo*: 23.14.7] the soul for wisdom [*sapientia*: 24.6.5]. For wisdom is described [*definio*] by the wise man as a reflection [*candor*: 25.5.10] of eternal life," and brightness [*candidus*] befits [*oportet*: 23.1.5] the soul [*anima*: 25.5.27] in which it decides to dwell. If the soul of the righteous man is the seat of wisdom [*sapientia*], I may certainly refer to such a soul as bright. Righteousness [*iustitia*: 22.11.12] itself can be called brightness [*candor*].

Sedeo: literally, to sit which here applies to constancy of begetting (*operor*: to take pains, work) interior light which results in a *praeparo* or preparation of the soul for wisdom. / *Sapientia*: wisdom as *candor* or brightness. The same noun (*candor* applies to righteousness). The adjective *candidus* (also as shining white) is used here which befits the soul and is equivalent to *sapientia*.

25.7.7. It is with good reason then that the saints find no time for [*cura*: 25.2.20] the glamour of jewelry and the elegance of dress, that lose their appeal with the passing hour [*corrumpo*: 18.5.21]; their whole attention [*diligentia*] is fixed on [*praebeo*: 22.3.1 & *occupo*: 10.9.25] improving [*excolo*] and adorning [*decoro*] the inward self [*interior*: 18.5.7] that is made to the image [*imago*: 24.6.10, with *ad*] of God, and is renewed [*renovo*: 21.6.17] day by day. For they are certain that nothing can be more pleasing [*acceptus*: 14.7.24] to God than his own image when restored [*restituo*: 14.4.4] to its original beauty [*decor*: 25.3.14]. Hence all their glory is within [*intus*: 25.5.14], not without [*foris*: 21.10.5]; not in the beauty [*florus*: bright, gleaming] of nature nor in the praises of the crowd, but in the Lord.

Cura: implies anxiety, here with respect to external adornments which effect *corrumpo* (to waste, bring to ruin). / *Diligentia*: it is directed toward (*praebeo* and *occupo*: to hold forth and to occupy) the improvement and adorning of one's interior life. *Excolo* (to cultivate) and *decoro* (to adorn); both are similar and have an intimation of favoring beauty. / *Imago*: with the preposition *ad* (direction toward-which) with respect to the two verbs just mentioned, *excolo* and *decoro*. Added is the fact that this *imago*

is renewed daily. / *Restituo*: to restore which is similar to *renovo* (to renew) and applicable to being *decor* (lovely). / A contrast between *intus* and *foris*, within and without.

25.7.17. Each one's glory [*candor*: 25.6.16] is all the more secure when in his own keeping [*internus*: 25.2.20], and not in another. And the saints glory [*glorior*: 23.16.16] not only in their inward light but even in the unsightliness of their outward appearance [*exterior*]; nothing in them is without its use [*depereo*: to ruin, be undone], "everything works for [*cooperator*: 21.6.23] good."

Candor: shining whiteness which is to be kept within oneself (*internus*). Compare *internus* with *exterior* which is not lovely to behold but gloried in by saints. / *Depereo*: to ruin, to be undone which contrasts with *cooperator*, to cooperate.

25.8.4. The ignominy [*ignominia*] of the cross is welcome to the man who will not be an ingrate [*ingratus*: 20.1.8] to his crucified Lord. Though it involves the stigma of blackness, it is also in the pattern [*forma*: 25.2.20] and the likeness [*similitudo*: 24.6.5] of the Lord.

Forma and *similitudo* (form and likeness): here as pattern and likeness of the Lord which paradoxically comprise ignominy.

25.9.24. Happy [*beatus*: 8.6.3] the man who, by attentive [*diligenter*: 13.6.5] study [*obseruo*: 24.3.5] of your life as a man among men, strives [*praebeo*: 25.7.7] according to his strength [*vir*: 14.4.4] to live like [*imitator*] you. The Church in her loveliness [*formosus*: 23.10.17] has already received [*accipio*: 24.6.5] from you this blessed [*beatitudo*] gift [*munus*: 24.7.3], the first fruits [*primitiae*] of her dowry; she is not slow [*piger*: 13.7.23] to pattern [*imito*: 24.3.5] herself on what is beautiful [*formosus*] in you, nor ashamed [*confusus*: 13.6.14] to endure [*sustineo*: 22.6.2] your ignominies. All this we must recall when she says: "I am black but beautiful, daughters of Jerusalem."

Beatus: also blessed as applied to the man who studies (*obseruo*: to observe) in a manner which is diligent (*diligenter*). *Beatus* also applies to a man who strives (*praebeo*: to hold forth) according to his *vir* (strength in the sense of manliness). / *Formosus*: beauty intimated by application to the noun *forma*, form. / *Munus* and *primitiae*: gift and first yield of a harvest. / *Piger*: slow in the sense of being unwilling with regard to imitation (*imito*) that which is *formosus* or endowed with a lovely form. / *Sustineo*: to hold upright, support with regard to bearing of personal ignominies.

25.9.2. "Like the tents of Kedar, like the curtains of Solomon." This dictum is obscure [*obscurus*: 25.5.27] however, and beyond the reach of [*attingo*: 19.3.27, with *non*] those already wearied [*fatigatus*]. But it is a door on which you are given time [*tempus*] to knock. Those who are sincere [*dissimulo*: 16.7.14, with *non*] will there encounter him whose light illumines [*revelo*: 19.5.10] mysteries [*mysterium*: 2.7.3]; and he will open at once [*cunctor*, with *non*], because he invites [*invito*: 15.8.17] you to knock.

Three verbs with *non* (not): *attingo* (to touch, attain), *dissimulo* (to make unlike, disguise) and *cunctor* (to delay).

Sermon Twenty-Six

(A lament on the death of Bernard's brother, Gerard, monk of Clairvaux Abbey)

26.1.11. This body, I repeat, is a tent [*tabernaculum*], a tent of Kedar, that now intervenes [*obiectus*] to deprive [*fraudo*: 20.4.4] the soul [*anima*: 25.6.16] for a while of the vision [*aspectus*: 14.6.2] of the infinite [*incircumscribitus*] light, permitting that it be seen "in a mirror dimly [*aenigma*: 18.6.14]," but not face to face.

Tabernaculum: a tent suggests temporary dwelling. / *Obiectus*: putting before with the purpose of *fraudo* (to cheat, defraud) the soul (*anima*: feminine noun used compared with *animus*) temporarily. / *Aspectus*: sight or glance with regard to divine light which is *incircumscribitus*, literally, not written about. / *Aenigma*: that which is obscure, a riddle.

26.2.21. "Wretched [*infelix*] man that I am, who will deliver me from this body of death?" A man such as this is aware that one cannot dwell in a tent of Kedar and lead a pure life, free [*careo*] of stain [*macula*], a life without a wrinkle [*ruga*], without some degree of blackness; so he longs [*cupio*: 23.1.9] to die and be divested of [*exuo*] it. This is why the bride said she is black like the tents of Kedar. But how can she be beautiful [*formosus*: 25.9.24] like the curtains of Solomon? I feel [*sentio*: 24.7.10] that something beyond imagining [*nescio*: 23.15.17], something sublime [*sublimus*: 19.7.10] and sacred [*sacer*: 15.8.17] is so caught up in these curtains of Solomon, that I dare not approach [*contingo*: 23.16.16] them at all except at the bidding of him who hid [*repono*: 23.7.30] it there and sealed [*signo*] it.

Infelix: one who is not *felix* or fruitful, productive. / *Careo*: to be free as well as being destitute *macula* (spot), *ruga* (crease in the face) and some blackness. / *Cupio*: to long for, the object being another verb, *exuo* (to draw out, pull off) or the removal of the tent of Kedar. / *Formosus*: endowed with a lovely form. / *Sentio*: to perceive with one's entire mind and body concerning that which cannot be known (*nescio*), i.e., the sublime and sacred. /

Contingo: to take hold of, seize pertaining the three things which Bernard cannot *sentio*. / *Repono*: literally, to put back, restore.

26.3.17. Who would not be moved [*moveo*: 23.14.21], even with iron for a heart, at seeing me there living on [*superstito*] without my Gerard. All had experienced the loss [*damnum*] but regarded [*reputo*: 16.10.4] it as nothing [*infortunium*] in comparison with mine. And I? With all the force [*virtus*: 23.15.3] of faith that I could muster I resisted [*reluctor*] my feelings [*affectus*: 23.8.15], striving [*niteo*: 13.1.11] against my will [*invitus*: 21.9.18] not to be vainly [*frustra*: 19.1.20] upset [*moveo*] by what is but our natural destiny [*addictio*] a debt that all [*universitas*: 23.11.26] must pay by the law of our condition [*conditio*], by the command of God and his just judgment.

Moveo: two uses of the same verb: 1) to be moved because of living without Gerard, *superstito* as keeping alive and suggestive of just existing and 2) with respect to natural destiny or an *addictio* (awarding or giving assent) to a debt which is *universitas* (the whole). / *Damnum*: loss which connotes damage by monks and others associated with Gerard which is reckoned (*reputo*) less than Bernard's *infortunium* (misfortune, calamity). / *Virtus*: strength as well as moral virtue. / *Reluctor*: to struggle against *affectus* or state and disposition of mind / *Niteo*: literally as to shine, be bright with respect to *invitus* (against one's will). / *Conditio*: literally, a making or act of creation.

26.4.20. How much better for me then, Gerard, if I had lost [*periculator*] my life rather than your company [*praesentia*: 4.1.1], since through your tireless inspiration, your unfailing [*fidelis*: 7.5.3] help [*adiutor*: 20.3.4] and under your provident [*sollicitus*: 23.14.7] scrutiny [*incitator*] I persevered with [*cautus*: 21.10.5] my studies [*studium*: 24.8.9] of things divine. Why, I ask, have we loved [*amo*: 23.2.1], why have we lost each other? Oh cruel [*durus*: 14.6.19] circumstance [*conditio*: 26.3.17]! But pity [*misero*: 14.1.8] pertains to my lot [*fortuna*: 6.2.3] only, not to his.

Periculator or *periclitator*: a putting to the test. / *Praesentia*: a being at hand, presence. / *Sollicitus*: busy or occupied with which modifies *incitator* or one who instigates something. / *Cautus*: cautious, circumspect with regard to *studium*, fondness and inclination to studies. / *Conditio*: as noted just above, a making or act of creation which is *durus*, literally as hard to the touch. / *Fortuna*: chance, luck.

26.4.26. Our bodily companionship was equally enjoyable [*placeo*: 25.3.14] to both because our dispositions [*mos*: 23.8.21 & *concordia*: 1.11.25] were so alike [*societas*: 1.3.18]; but only I am wounded by the parting [*divisio*]. All that was pleasant [*libet*] we rejoiced to share [*commune*]; now sadness [*triste*] and mourning [*lugubre*] are mine alone: anger [*ira*: 23.1.6.16] has swept over [*transeo*: 21.4.9] me, rage [*furor*] is fastened on [*confirmo*] me. Both of us were so happy [*gratus*: 23.1.17] in each other's company [*praesentia*: 26.4.20], sharing the same experiences [*consortium* & *dulce*], talking together [*colloquium*: 7.8.21] about them; now my share of these delights has ceased [*perdo*: to lose] and you have passed on [*mutuo*], you have traded

them for an immense [*immutatis*: unchanged] reward [*retributio*].

Placeo: to be pleasing, agreeable with regard to the companionship between Bernard and Gerard which is contingent upon their *societas* (fellowship) concerning their dispositions (*mos* and *concordia*: way of behavior and literally their hearts or cor being with or *con-* each other). / *Divisio*: literally, division or distribution. / *Libet*: it pleases with regard to *commune*, and adverb meaning in a common or shared fashion. / Two adverbs: *triste*: an adverb meaning sadly and *lugubre* as mournfully. / *Transeo*: literally as to pass through with respect to *ira* (anger, wrath). Compare with the *confirmo* or confirmation of rage (*furor*: raving madness). / *Gratus*: beloved, dear, acceptable; modifies *praesentia* or a being with of Bernard and Gerard. / *Consortium*: fellowship or partnership which is *dulce* (adverb meaning sweetly). / *Perdo*: to lose the *consortium* and *colloquium* or with Gerard's death but is countered by his *muto* (to move away) and *retributio* (recompense) which is *immutatis* or not subject to alteration.

26.5.3. What a harvest of joys [*gaudium*: 14.4.4], what a profusion [*cumulus*] of blessings [*benedictio*] is yours. In place of my insignificant person [*tantillus*] you have the abiding [*repositus*] presence [*praesentia*] of Christ, and mingling with [*admixtus*] the angelic choirs you feel [*sentio*: 26.2.21] our absence no loss [*dispendium*]. You have no cause to complain [*causor*] that we have been cut off from [*subtractus*] you [*praesentia*], favored [*indulgeo*: 23.9.24] as you are by the constant presence of the Lord of Majesty and of his heavenly friends [*copia*: 12.5.9]. But what do I have in your stead?

Cumulus: a heap or pile. / *Tantillus*: so small. / *Repositus*: from *repono* (to put back) with regard to the *praesentia* or being-with of Christ. / *Sentio*: to perceive with one's entire being with respect to absence as having no expense or cost (*dispendium*). / *Causor*: to make a pretext of having been carried off (*subtractus*) from Gerard's presence (*praesentia*). / *Indulgeo*: to be compliant, exercise forbearance concerning the *copia* or abundance of heavenly friends.

26.5.15. But God is love [*caritas*: 24.8.3], and the deeper one's union with [*coniunctus*] God, the more full one is of love. And though God cannot endure pain [*impassibilis*], he is not without compassion [*incompassibilis*] for those who do; it is his nature to show mercy [*misereo*: 14.1.8] and pardon [*parco*: 16.7.14]. Therefore you too must of necessity be merciful [*misericors*: 15.6.4], clasped [*inhaereo*: 14.4.19] as you are to him who is Mercy [*Misericors*]; and though you no longer feel the need of mercy [*miser*: 6.9.9, with *minime*], though you no longer suffer [*patior*: 23.11.26], you can still be compassionate [*compator*: 21.2.6]. Your love [*affectus*: 26.3.17] has not been diminished [*imminutus*] but only changed [*immutatus*]; when you were clothed with [*induo*: 19.5.15] God you did not divest [*exuo*: 26.2.21] yourself of concern [*cura*: 25.7.7] for us, for God is certainly concerned about us. All that smacks of weakness [*infirmus*: 16.15.16] you have cast away but not what pertains to love [*pious*: 23.1.5]. And since love never comes to an end [*excido*: 19.5.15, with *numquam*], you will not forget [*obliviscor*: 23.1.5] me forever [*in finem*].

Coniunctus: joined with God in love. / *Impassibilis* and *incompassibilis*: incapable of passion and not able to share another's passion. Their verbal root *patior* is used here along with one meaning to be compassionate or to suffer with (*con-*). / The verb *misereo* (to show mercy) and the adjective *misericors* (merciful), the matter also applicable to Christ. / *Miser*: wretched, unfortunate here used with the adverb *minime* (less). / *Affectus*: one's entire disposition which has not been *imminutus* or weak but has been *immutatus* (unchanged; used here with *non*). / *Induo* and *exuo*: to put on (clothes) and to take them off; both apply here to Gerard's *cura* which is likened to God's. / *Pious*: devotion to God and one's home as well as land. / *Excido*: to fall away as applied to love which will never happen as well as to forget which also will not happen, literally in the end (*in finem*).

26.6.6. The Lord endowed him with a discernment [*lingua & eruditus*: 21.8.4] that enabled [*scio*: 25.2.20] him to speak [*debeo*: 23.8.1 & *sermo*: 22.2.19] with due propriety and this prudence [*prudencia*: 22.11.12] in his responses, accompanied by a certain graciousness [*gratia*: 25.3.14] given to him from above, made him acceptable [*satisfacio*: 2.9.28] both to his fellow monks [*domesticus*: 23.1.17] and to people in the world [*exterus*], and anybody who spoke to [*occurro*: 24.6.5] Gerard had rarely need [*requiro*: 22.9.9] to see me.

Lingua (tongue) modified by *eruditus* or schooled by which he knew (*scio*) how to offer a *sermo* (applies to a conversation). / Prudence and grace: their origins are from above which made Gerard acceptable (*satisfacio*) to monks and lay folk, those who are domestic (*domesticus*) and those who are external or *exterus* to those (monks) who are domestic. / *Occurro*: to run up, to meet (regarding Gerard) and *requiro*, to search for (regarding Bernard).

26.6.27. Your involvement in the business of the house [*intrico*] gave me the leisure [*sedeo*: 25.6.16] and privacy [*feriatus*] for more prayerful absorption [*occupo*: 25.7.7] in divine contemplation [*obsequium*: 12.5.23], for more thorough preparation [*intendo*: 24.4.9] of doctrine for my sons. Why should I not rest secure [*securus*: 23.16.16] in my cell [*intus*: 25.7.7] when I knew [*scio*: 26.6.6] that you were my spokesman with the people [*foris*: 25.7.7], my right-hand man, the light of my eyes, my heart [*pectus*: 10.10.6] and my tongue?

Intrico: to entangle as it pertains to household work vs. *sedeo* (to sit) in keeping holiday (*feriatus*) with regard to *occupo*, being occupied with divine *obsequium* (compliance, indulgence). / *Intendo*: to stretch out or extend with regard to Bernard's sons or monks under him. / *Intus*: an adverb meaning on the inside, within compared with *foris*, an adverb meaning at the doors, abroad. / *Pectus*: also applies to the breast.

26.7.11. And no surprise [*mirus*: 24.4.9] that I should experience this, since men of learning [*magnus*] and consequence [*sapiens*: 23.14.7] testify [*testor*: 16.5.17] to similar experiences when meeting with [*accido*] him. He had no knowledge [*cognosco*: 24.4.9] of literature; but he possessed the intelligence [*sensus*: 24.7.10] that is its source [*inventor*] and the Holy Spirit who is the mind's light [*illuminatio*]. And whether the occasion was small [*minimus*] or great [*maximus*], he displayed an equal standard of excellence [*maximus*].

Mirus: wonderful, marvelous. / *Magnus* and *sapiens*: great and wise / *Accido*: to fall upon, reach by falling, here applied to Gerard.

Cognosco: knowledge gained from acquaintance countered by *sensus* or sense or perception, which in Gerard's case is superior to bookish learning.

26.8.4. Alas! You have been taken away [*sublatus*] and these good offices too. All my delights [*deliciae*: 23.1.9], all my pleasures [*laetitia*: 22.7.7], have disappeared [*abeo*] along with you. Already cares [*cura*: 26.5.15] rush in upon [*irruo*: 23.16.16] me, troubles [*molestia*: 23.16.16] press about [*pulso*: 3.5.1] me on every side; manifold anxieties [*angustia*] have found me companionless [*solus*], and, since you departed [*abeo*], have stayed with [*remaneo*] me in my solitude. In my loneliness [*solus*] I groan [*gemo*: 21.1.7] under the burden.

Sublatus: the preposition *sub* (under) prefaced to the verb *tollo* (to take). / *Deliciae*: charm or allurement. / *Irruo*: to rush in as in the sense of invading. A similar verb which connotes striking (*pulso*) is in reference to *molestia* or unease, annoyance. / *Angustia*: literally, narrowness. / Two uses of *solus* (alone) in the negative sense as being without Gerard.

26.9.5. My soul [*anima*: 26.1.11] cleaved to [*adhaereo*: 13.3.14] his. We were of one mind [*unanimitas*], and it was this, not blood relationship [*consanguinitas*], that joined us as one. That he was my blood-brother certainly mattered [*necessitudo*]; but our spiritual affinity [*societas*: 26.4.26], our similar outlooks [*cor*: 24.55.4 & *unum*] and harmony of temperaments [*anima* & *una*], drew us more close still.

Adhaereo: to stick to, i.e., Bernard's *anima* (feminine) or soul. *Unanimitas* (of one mind or of one soul, *anima*). / *Societas*: companionship or fellowship of the spiritual kind of which one heart (*cor unum*) and *una anima* are an essential ingredients.

26.9.16. I have made public [*confiteor*: 15.8.6] the depth of my affliction [*affectus*: 26.5.15], I make no attempt to deny [*nego*] it. Will you say then that this is carnal? That it is human, yes [*nego*], since I am a

man. If this does not satisfy [*sufficio*: 24.8.9] you then I am carnal. Yes, I am carnal, sold under sin, destined [*addictus*] to die, subject to [*obnoxius*] penalties and sufferings.

Confiteor: to confess, with respect to Bernard's *affectus* or entire disposition. / *Nego*: to deny, here used with *non*. / *Addictus*: from *addico*, to give assent. / *Obnoxius*: guilty.

26.10.1. Shall I find fault with [*sentio*: 26.5.3 & *sententia*] his judgment because I wince from [*reprehendo*] the pain [*poena*]? This latter is but human, the former is impious [*impius*: 6.5.21]. It is but human and necessary that we respond to [*afficio*: 23.14.21] our friends with feeling: that we be happy [*delectabiliter*: 23.11.26] in their company, disappointed in their absence [*molesto*: 16.1.16]. Social intercourse [*conversatio*: 22.9.9], especially between friends [*amicus*: 7.8.21], cannot be purposeless.

Sentio (to feel, perceive) used with *sententia* (a way of thinking, sentiment). / *Reprehendo*: to hold back, restrain. / *Impius*: lacking devotion with respect to God and one's duties. / *Afficio*: to exert an influence, here to act in a manner which is *delectabiliter* (delightfully, adverb) in the presence of friends. / *Molesto*: an adverb meaning with trouble, the opposite of *delectabiliter*. / *Conversatio*: familiar intercourse or association.

26.11.19. "Oh death, where is your victory [*stimulus*]?" A sting no longer but a shout of joy [*iubilus*]. A man dies while he sings [*cantando*], he sings by dying [*moriendo*]. Begetter of sorrow, you have been made a source [*usurpo*: 13.6.29: to seize for use] of gladness [*laetitia*: 26.8.4, with *ad*]; an enemy [*inimicus*: 16.15.16] to glory [*gloria*: 23.15.3], you have been made to contribute to [*usurpo*] glory; the gate of hell, you have been made the threshold of heaven; the very pit of perdition, you have been made a way [*inventio*, with *ad*] of salvation, and that by a man who was a sinner.

Stimulus: prick, goad. / Note used of *cantando* and *moriendo*: by singing and by dying which here are the same. / *Usurpo*: to employ, adopt with regard to gladness (*ad* being used, direction toward-which) and glory. / *Inventio*: faculty of invention here with *ad* (direction toward-which) and pertaining to salvation.

26.12.24. My deepest wound [*afficio*: 26.10.1 & *graviter*] is in the ardor [*vehementer*] of my love [*amo*: 26.4.20] for you. And let no one embarrass [*molesto*] me by telling me I am wrong in yielding to this feeling [*afficio*], when the kindhearted [*benignus*: 15.6.4] Samuel poured out [*satisficio*: 20.3.4] the love [*affectio*: 23.14.21] of his heart for a reprobate king, and David for his parricidal son, without injury [*iniuria*: 20.5.11] to their faith, without offending the judgment [*iudicium*: 23.12.16] of God.

Afficio: to exert an influence and used here with the adverb *graviter*, gravely. / *Molesto*: to trouble, annoy with respect to *afficio*. / *Satisficio*: to make satisfaction with regard to *affectio*, the relation or disposition toward someone or something.

26.14.5. What more shall I say? You entrusted [*commendo*: 18.55.7] Gerard to us, you have claimed him back [*repeto*: 13.1.16]; you have but taken [*recepto*] what was yours. These tears prevent me speaking further; impose [*indico*: 26.10.1] a limit [*fnis*] on them Lord, bring them to an end [*fnis*].

Commendo: to commit for protection, here pertaining to Gerard. / Two verbs which connote taking away: *repeto* and *recepto*: to take back and to wrest away. / Two uses of the noun *fnis*: limit and end.

Sermon Twenty-Seven

27.1.8. But if we suppose [*puto*: 25.1.8] that the beauty [*claritas*: 25.5.27] of any sort of curtains is to be compared to the glory of the bride, then we need the help [*auxilium*: 21.10.5] for which you have been praying [*pulso*: 26.8.4] if we are to be worthy [*digne*] to unveil [*aperio*: 14.8.12] this mystery [*mysterium*: 25.9.2]. For must not outward [*in facie*: 25.5.14] loveliness [*claritas*], no matter how radiant [*luceo*: 5.5.22], seem [*appareo*: 23.15.3] to an enlightened mind to be cheap [*vilis*: 24.6.10] and ugly [*foedus*], when compared with [*comparo*: 5.5.22 & *aestimator*] the inward [*internus*: 25.7.17] beauty [*pulchritudo*: 25.5.27] of a holy soul [*anima*: 26.9.5]?

Puto: also to consider or to imagine with respect to *claritas* or brightness associated with curtains which applies to the bride and requires help obtained by prayer (*pulso*: verb used meaning to strike...against God to get his attention). / *Aperio*: to open or reveal as applied to *mysterium*. / *In facie*: literally as "in appearance" as applied to brightness (*claritas*). / *Vilis* and *foedus* (vile and unseemly or abominable): as applied to the appearance (*appareo*) of the radiance (*luceo*) belonging to *claritas* compared with (*comparo* used with *aestimator*, one who values) the inward (*internus*) beauty of a holy soul (*anima*: feminine form compared with masculine *animus*).

27.2.8. He it was who spread out [*extendo*: 21.4.2] the heavens like a curtain, a curtain of superlative beauty [*pulcher*: 25.5.27] that covers the whole face of the earth like a huge tent and charms [*oblecto*: 22.1.24] our human eyes with the variegated spectacle of [*aspectus*: 26.1.11] sun and moon and stars. Is there anything more lovely [*formosus*: 26.2.21] than this curtain? Anything more bejeweled [*ornatus*] than the heavens? Yet even this can in no way be compared to [*confero*: 16.2.18] the splendor [*gloria*: 26.11.19] and comeliness [*decor*: 15.7.7] of the bride. It fails [*succumbo*: 22.8.22] because it is a physical thing, the object of [*subicio*: 16.3.7] our physical senses; its form [*figura*: 17.2.3] will pass away [*praetereo*: 6.6.26].

Extendo: to extend the heavens after the example of a curtain. / *Oblecto*: to delight or entertain caused by the *aspectus* (sight, glance) of the heavenly bodies. / *Formosus*: beautiful in the sense of having a beautiful form (*forma*), that is, the curtain. / *Ornatus*: fitted or adorned as applied to the heavens. / The bride's glory and *decor* (elegance) surpasses this *ornatus*. / *Succumbo*: literally s to fall down because the curtain, despite it being *ornatus* and its *decor*, falls under (*sub* prefaced to *iacio*) physical perception. / *Praetereo*: to go or pass by with respect to the *figura* (form, shape) of the heavens.

27.3.16. The bride's form [*species*: 24.6.5]: must be understood in a spiritual sense [*effigies*], her beauty as something that is grasped by the intellect [*rationalis*: 20.9.22]; it is eternal because it is an image [*imago*: 25.7.7] of eternity.

Species: sight or appearance which is to be understood in a sense (*effigies*: copy, imitation) which is spiritual. / *Imago*: image or representation, compared with the more outward or visible nature of *species*.

27.3.26. For there is no place [*locus*: 25.3.14] for immortal and blissful [*beatus*: 25.9.24] life in the soul [*anima*: 27.1.8] except by means [*medium*: 5.5.22] and mediation [*interiectus*] of the virtues [*virtus*: 26.3.17].

Interiectus: that which has been thrown in between or among. Compare with *medium* or that intervening space occupied by *interiectus*.

27.4.10. Though this visible, material heaven, with its great variety of stars is unsurpassingly [*tam*] beautiful [*pulcher*: 27.2.8] within the bounds of the material creation, I should not dare to compare [*comparo*: 27.1.8] its beauty with the spiritual and varied loveliness [*decor*: 27.2.8] she received with her first robe [*stola*] when being arrayed in the garments of holiness. But there is a heaven of heavens to which the Prophet refers. "Sing to the Lord who mounts above the heaven of heavens, to the east." This heaven is in the world of the intellect [*intellectualis*] and the spirit [*spiritualis*: 22.2.19]; and he who made the heavens by his wisdom created [*statuo*] it to be his eternal dwelling place.

Tam: to such a degree, so much as modifying *pulcher* (beautiful). / *Comparo*: Bernard does not compare the heaven's beauty with the bride's bride's loveliness (*decor*: comeliness) received with her first *stola* (long robe, upper garment) which is both spiritual and varied. / Heaven of heavens: world which is both *intellectualis* (related to understanding) and *spiritualis*. / *Statuo*: to fix upright with regard to the heavens.

27.5.28. We are dealing with only one of the curtains of my Solomon, but the one that surpasses [*praecipuus*] all in the radiance [*ornatus*: 27.2.28] of its multiform glory. This immense curtain contains within itself many other curtains of Solomon, for every blessed and saint who dwells there is indeed a

curtain of Solomon. They overflow [*extentus*] with kindness [*benignus*: 26.12.24, adjective], their love [*caritas*: 26.5.15] reaches out [*pertingo*: 21.1.24] till it comes down even to us.

Praecipuus: take before others, special with regard to one curtain of Solomon which is *ornatus* (fitted out). / Each holy person who is a curtain of Solomon stretches out (*extentus*) in a way which is kind (*benignus*: favorable, friendly). / *Caritas* or love extends or reaches through (*per-*) until it gets to us.

27.6.13. Contemplate [*intueor*: 23.16.16] what a glory [*gloria*: 27.2.8] is hers who compares [*comparo*: 27.4.10] herself to heaven, even to that heaven who is so much more glorious as he is divine. This is no rashness [*usurpo*: 26.11.19], taking her comparison [*similitudo*: 25.8.4] from whence her origin [*origo*: 13.1.8] comes [*duco*: 21.6.23]. For if she compares herself to the tents of Kedar because of her body drawn from the earth, why should she not glory [*glorior*: 25.7.17] in her likeness [*similis*: 24.6.5] to heaven because of the [*de caelo*] heavenly origin of her soul [*anima*: 27.3.16], especially since her life bears witness [*testor*: 26.7.11] to her origin and to the dignity [*dignitas*: 24.6.5] of her nature and her homeland?

Intueor: to look closely upon, gaze with respect to the bride's glory which is similar to that of heaven. / *Usurpo*: to seize upon with the intent of enjoyment, often in a negative sense in spiritual matters. / The bride's *similitudo* (also as likeness) derives from her origin. *Duco* is used, a verb meaning to lead, conduct, guide. / The bride glories in her being *similis* or like heaven by reason of her *anima* (feminine of soul) coming from (the *de de caelo*) there. / *Testor*: to give first-hand witness to her divine origin.

27.6.20. But she seeks [*quaero*: 23.8.1] and savors [*sapio*: 20.1.22] the things that they enjoy, not the things that are on the earth. What can be a clearer [*evidentus*] sign [*insigne*: 22.11.12] of her heavenly origin [*origo*: 27.5.28] than that she retains [*retineo*: 21.1.7] a natural [*ingenitus*: 16.10.15] likeness [*similitudo*: 27.5.28] to it in the land [*regio*] of unlikeness [*dissimilitudo*], than that as an exile on earth she enjoys [*usurpo*: 27.5.28] the glory of the celibate [*caelibatus*] life, than that she lives like an angel in an animal body? These gifts reveal [*indico*: 26.14.5] a power [*potentia*: 19.3.27] that is more [*aperte*: openly] of heaven than of earth.

Sapio: to taste, have a flavor of with respect to things not of the earth. / *Evidentus*: manifest with respect to *insigne* or mark, indication relative to the bride's origin. / *Retineo*: to hold back, keep back or keep to herself a likeness which is *ingenitus* or inborn, innate. / *Regio* or region of *dissimilitudo* or not having a likeness (*similitudo*), the condition of being in exile from heaven. / *Usurpo*: to enjoy, here in the positive sense with respect to a celibate life or the unmarried state. / *Indico*: to point out or reveal a power which is done openly (*aperte*, adverb).

27.7.14. But the bride—in what [*puto*: 27.1.8] form [*forma*: 25.9.24] or exterior loveliness [*species*: 27.3.16], in what guise [*habitus*: 25.5.14] did St John see her coming down? Was it perhaps in the company [*frequentia*] of the angels whom he saw ascending and descending upon the Son of Man? It is more accurate to say that he saw the bride when he looked on [*video*: 25.5.14] the Word [*Verbum*: 22.5.12] made flesh, and acknowledged [*agnosco*: 25.2.20] two natures in the one flesh. For when that holy Emmanuel introduced to [*infero*] earth the curriculum [*magisterium*: 24.6.5] of heavenly teaching [*disciplina*: 23.8.15], when we came to know the visible image [*imago*: 27.3.16] and radiant [*decor*: 27.4.10] comeliness [*species*] of that supernal Jerusalem, our mother, revealed to [*expressus & innoto*] us in Christ and by his means, what did we behold [*perspicio*: 74.29] if not the bride in the Bridegroom?

Puto: to consider, imagine which is found in the Latin text with respect to the brides *forma* and *species* (form and outward appearance). *Species* is used twice, the second time regarding the heavenly Jerusalem. / *Habitus*: condition, comportment, appearance / *Frequentia*: an assembly of great crowds. / St. John looks on (*video*) Christ as *Verbum* of God which leads to *agnosco* or recognizing two natures in one flesh. / *Infero*: to carry or bear in with respect to *magisterium*, a term which pertains to a teaching office or function, here *disciplina* or instruction in the sense of imparting discipline. / *Expressus* and *innoto*: that which is expressed coupled with the verb to mark. / *Perspicio*: literally, to looking through (*per-*) or into.

27.7.5. Hence she strives [*satago*] more and more to resemble [*conformo*: 23.15.3] her who came from heaven, learning [*disco*: 25.1.8] from her to be modest [*verecundus*: 4.2.9] and prudent [*sobrius*: 15.6.4], learning to be chaste [*pudicus*: 13.3.3] and holy, to be patient [*patiens*: 14.7.24] and compassionate [*compatiens*], and ultimately to be meek [*mitis*: 15.6.4] and humble of heart. By these virtues [*mos*: 26.4.26] she endeavors [*contendo*], even while absent, to be pleasing [*placeo*: 26.4.26] to him on whom the angels long [*concupisco*: 21.3.4] to look [*prospicio*: 23.16.16]. With a love [*desiderium*: 20.6.18] angelic in its fervor [*fervo*: 23.1.9] she shows [*probo*: 24.8.3] herself to be a fellow-citizen with the saints and a domestic [*domesticus*: 26.6.6] of God, she shows that she is beloved [*dilectus*: 7.8.29], that she is a bride.

Satago is derived from the adjective *satis* (enough, sufficient) and apparently is used rarely. / *Disco*: to learn, which has eight objects: 1) the quality of *verecundus* which implies a degree of shame, 2) *sobrius*: not drunk, 3) *pudicus* (bashful, modest), 4) holy, 5) patient (*patiens*), 6) compassionate (*compatiens*: suffering-with), 7) *mitis* (implies being mature) and 8) humble. All eight comprise *mos* or a way of behavior. / *Contendo*: the bride stretching or bending to be pleasing to her divine spouse compared with the *concupisco* (to be especially desirous) of the angels. / *Prospicio*: to look forward, that is, by the angels in their *concupisco*. / The bride does resemble the angels in her *desiderium* (ardent desire); compare with *concupisco*, the preface *con* or *cum* suggesting a collaborative or participatory endeavor. / The object of *probo* or to make good or esteem: the bride to be fellow citizen with the saints and a *domesticus* or belonging to the same household of God.

27.8.12. I believe [*puto*: 27.7.14] that all persons [*anima*: 27.5.28] such as I have described are not only heavenly because of their origin [*origo*: 27.6.20] but that each so resembles [*imitatio*] heaven as to merit being so named [*appello*: 19.5.15]. Their heavenly origin is most evident [*liquido*: 19.3.27 & *ostendo*: 2.8.14] since their life is centered in [*de*] heaven. The holy person [*anima*] whose gift of faith is like a moon and whose virtues [*virtus*: 27.3.26 & *intellectus*: 20.4.4] are like stars, is truly a heaven. We could mean by the sun zeal [*zelus*: 23.7.30] for justice [*iustitia*: 26.6.16] and fervent [*fervens*] love [*caritas*: 27.5.28] and by the moon continence [*continentia*: 13.1.11].

Puto: to consider the heavenly origin of souls (*anima* used as person here). / *Liquido* and *ostendo*: the verb to show modified by the adverb clearly or plainly. / The preposition *de* is used with *caelum* (heaven) to show the heavenly origin of persons, "from heaven." / *Virtus* and *intellectus*: virtue or strength which is characteristic of one's mind and spirit. / *Zelus* and *fervens*: two adjectives with similar meaning, the latter applied to something boiling hot and a more intense form of *zelus*.

27.8.21. For just as the stars that shine by night are hidden by day, so true virtue [*virtus*: 27.8.12] that passes unnoticed [*appareo*: 27.1.8] in prosperity, becomes conspicuous [*emineo*] in adversity. What prudence [*cautela*: 14.7.24] conceals, necessity [*necessitas*: 5.3.15] forces into the open. So, if virtue be a star, the virtuous man is a heaven.

Virtus: virtue and strength which does not appear (*appareo*) in prosperity stands out or projects itself (*emineo*) in adversity. / *Cautela*: also as caution.

27.10.25. What a capacity [*latitudo*: 7.1.11] this soul [*anima*: 27.8.12] has, how privileged [*praerogativus*] its merits [*meritum*: 23.9.24], that it is found [*invenio*: 24.4.9] worthy [*dignus*: 15.3.3] not only to receive [*suscipio*: 23.14.21] the divine presence [*praesentia*: 26.5.3], but to be able to make [*capio*: 19.7.10] sufficient room [*sufficiens*]! What can I say of her who can provide [*suppeto*] avenues spacious enough for the God of majesty [*maiestas*: 4.4.17] to walk in [*deambulo*]!

Latitudo: breadth or space in the lateral sense here applied to the feminine noun for soul (*anima*). / *Praerogativus*: literally as voting first or before others, an adjective modifying *meritum* or merits. / *Suscipio*: to take or lift up with regard to the divine *praesentia* or presence. / In addition to *suscipio*, the soul can seize (*capio*) sufficient room. / *Suppeto*: to be at hand or available for God's majesty who can walk or better, take a promenade (*deambulo*) in the soul's avenues.

27.10.10. The soul [*anima*: 27.10.25], being a spirit [*spiritus*: 20.3.24], does not admit of [*recipio*: 23.6.9] material expansion [*quantitas*], but grace [*gratia*: 26.6.6] confers [*confero*: 27.2.8] gifts on it that nature [*natura*: 23.7.30] is not equipped [*negatum*] to bestow. Its growth [*cresco*: 3.5.1] and expansion [*extendo*: 27.2.8] must be understood in a spiritual sense [*spiritualiter*: 6.7.15]; it is its virtue [*virtus*: 27.8.21] that increases, not its substance [*substantia*: 4.4.16]. Even its glory [*gloria*: 27.6.13] is increased.

An identity between *anima* and *spiritus* with precludes (*recipio*: to take back; here suggests return to former ways) *quantitas* (extent, quantity) of a material kind. / Function of *gratia* (grace): to confirm gifts that nature cannot do a forbidden thing or *negatum*. / *Cresco* and *extendo* (to grow and to extend; former can include the latter in the lateral sense, if you will): to grow and to extend spiritually meaning the *virtus* (strength) increases, not its substance.

27.11.7. Progressing [*adicio*: 16.8.9] further still, you may endeavor to take the kingdom of love [*caritas*: 27.8.12] by force, until by this holy warfare you succeed in possessing [*occupo*: 26.6.27] it even to its farthest bounds. Instead of shutting off [*claudio*] your affections [*viscera*: 23.1.5 with *existimo*: 22.1.24 & *pietas*: 22.9.9] from your enemies, you will do good [*benefacio*: 22.4.18] to those who hate you, you will pray for those who persecute and slander [*calumnior*] you, you will strive [*studeo*: 25.1.8] to be peaceful [*pacificus*: 25.1.8] even with those who hate peace. Then the width [*latitudo*: 27.10.25], height [*altitudo*] and beauty [*latitudo*] of your soul [*anima*: 27.10.10] will be the width, height and beauty of heaven itself, and you will realize how true it is that he has "stretched out the heavens like a curtain."

Adicio: literally, to throw or cast at. / *Claudio*: to shut in the sense of enclose one's *viscera* or bowels, this noun used with two other words: *existimo* (to value, estimate) and *pietas* (reverence, devotion). It is used with respect to one's enemies. / *Studeo*: to apply oneself with diligence and devotion and that implies the exertion of *pietas*. / *Latitudo* (used twice, width and beauty) and *altitudo* (height) as applied to the *anima* or feminine use of this noun.

27.12.18. Do you not now see [*video*: 27.7.14] what heavens the Church possesses [*habeo*: 18.6.27] within her, and that she herself, in her universality [*universitas*: 26.3.17], is an immense heaven, stretching out [*extendo*: 27.10.10] "from sea to sea, and from the river to the ends of the earth."

Video: the verb to see as applied to within the bride herself, that is, the heavens in possession (*habeo*: to have) of the Church. / *Universitas*: the whole or the bride in her entirety who is an immense heaven which extends (*extendo*) throughout the earth.

27.12.23. Just like [*exemplum*: 9.9.12] our mother above, this one, though still a pilgrim [*peregrinor*], has her own heaven: spiritual men [*spiritualis*: 27.4.10] outstanding [*conspicuus*: 15.6.4] in their lives and reputations [*opinio*: 22.8.29], men of genuine [*purus*: 7.4.29] faith, unshaken [*firmus*: 20.9.22] hope, generous [*latus*] love [*caritas*: 27.11.7], men raised to [*suspendo*: 23.2.1] the heights of contemplation [*contemplatio*: 23.11.26].

Exemplum: sample, specimen. / *Peregrinor*: one who sojourns temporarily in a land not one's own. / The bride's heaven consist of men who are spiritual, *conspicuus* (conspicuous) in *opinio* or in what people think of them, pure, unshaken in hope, broad (*latus*) in love and raised to (*suspendo*: to suspend, hang) from the heights of contemplation.

27.14.19. She is black but beautiful [*formosus*: 27.2.8], daughters of Jerusalem: for though the hardship [*labor*: 20.9.1] and sorrow [*dolor*: 5.5.22] of prolonged exile darkens her complexion, a heavenly loveliness [*species*: 27.7.14] shines through [*exorno*] it, the curtains of Solomon enhance [*exorno*] it. If the swarthy skin repels [*horreo*] you, you must still admire [*miror*: 19.2.18] the beauty [*formosus*]; if you scorn [*despicio*: 25.5.27] what seems lowly [*humilis*], you must look up [*suspicio*] with esteem to what is sublime [*sublimis*: 21.1.7].

Formosus: of lovely form (*forma*). / *Labor* and *dolor*: work and grief associated with exile which has darkened the bride's skin. / *Species*: external form of beauty which fits out or equips (*exorno*, used twice)

the bride as well as Solomon's curtains. / *Horreo*: to stand on end, bristle which does not preclude admiration of the bride's beauty (*formosus*). / *Suspicio*: to look upward.

27.14.22. Indeed you must note the prudence [*cautus*: 26.4.20], the great wisdom [*consilium*: 23.11.26], the amount of discretion [*discretio*: 23.8.1] and sense of fittingness [*congruentia*: 5.10.25] generated in the bride by that controlled interplay of lowliness [*deiectio*] and exaltation [*celsitudo*] according as occasion [*tempus*: 25.9.2] demands, so that amid the ups and downs [*varietas & sublimitas*: 5.4.6] of this world her sublime gifts sustain [*contempero*: 17.8.2] her lowliness lest she succumb [*deficio*: 22.8.22] in adversity; while her lowliness curbs [*reprimo*: 23.14.7] her exaltation or good fortune will bring it toppling down [*evanesco*]. These poles of her life act so harmoniously [*pulcher*: 27.4.10]. Though of their nature opposites [*ad invicem*: 7.2.17] they will work with [*cooperor*: 25.7.17] equal effectiveness for the good of the bride. They subserve [*subservio*] her spiritual welfare [*salus*: 25.1.8, with *in*].

Four qualities in the bride: *cautus*, *consilium*, *discretio* and *congruentia* (circumspect, council, discretion and harmony or agreement). / *Deiectio* and *celsitudo* (literally as a casting down and a lofty carriage of the body). Both work at the proper *tempus* or time to regulate the four qualities of the bride just mentioned. / *Varietas* and *sublimitas* (difference, diversity and height): two opposite poles of life in between which the bride's gifts sustain (*reprimo*: to restrain, keep back) her. They work in a beautiful (*pulcher*) fashion. / *Contempero*: to moderate with respect to the bride so that she does not succumb (*deficio*: to withdraw, desert) in adversity. / *Evanesco*: to vanish in a condition which is *prosperus* or prosperous. / *Ad invicem*: by turns, reciprocally which is similar to the verb *cooperor* (to work with). / *Subservio*: literally, to serve under (*sub-*) and used with the preposition *in* relative to *salus* or salvation, "in salvation."

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28.1.4. She accepts [*induo*: 26.5.15] the blemishes [*naevus*] consequent on works of compassion [*compassio*: 10.2.9] that she may relieve [*levo*] or heal [*sano*: 23.6.9] the sickness [*morbus*: 10.4.20] of passion [*passio*: 13.7.5] in another. Her complexion grows dark in the zeal [*zelus*: 27.8.12] for moral brightness [*candor*: 25.7.17], for the prize [*lucrum*: 18.1.13] of beauty [*pulchritudo*: 27.1.8].

Induo: more a putting on as of clothes or here a *naevus* (birth mark, mole). / Compassion makes this mark that the bride may life up (*levo*) or heal the passion in another person. This passion is considered a *morbus*, disease or disorder. / *Candor*: a dazzling whiteness or radiance.

Lucrum: gain, profit or advantage.

28.2.12. That he who surpasses [*prae*] all mankind in beauty [*speciosus & forma*: 27.14.19] should be eclipsed [*obscurus*] by the darkness of the Passion [*Passio*: 28.1.4] for the enlightening [*illumino*: 17.8.2] of mankind; that he himself should suffer the ignominy [*turpo*] of the cross, grow pale in death, be totally deprived of beauty [*species*: 27.14.19] and comeliness [*decor*: 27.7.14] that he might gain [*acquiro*] the Church as a beautiful [*speciosus & decor*] and comely bride without stain and wrinkles [*macula & ruga*: 26.2.21].

Prae: the preposition (before) used as a verb here with respect to *speciosus* and *forma*. The former is an adjective (beautiful) modifying the latter, (external) form. / *Obscurus*: to render dark or obscure, Christ's *passio* being the agent which illumines mankind. / *Turpo*: to make ugly with respect to the cross. / A contrast between being deprived of *species* and *decor* (appearance and comeliness) related to Christ and the Church which is both *speciosus* and *decor* (beautiful and comely) and lacking *macula* and *ruga* (spots and wrinkles).

28.3.6. But it was not Rebekah who clothed him in this fashion, it was Mary; he received [*accipio*: 25.9.24] so much richer a blessing [*benedictio*: 26.5.3] as he was born of a holier mother. And how rightly he is clothed in my likeness [*habitus*: 27.7.14] because the blessing is being claimed [*vindico*: 20.2.3], the

inheritance requested [*postulo*: 22.8.9] for me.

Habitus: a condition or one's comportment, the way a person behaves. Here it applies to Christ in human form. / *Vindico* and *postulo*: to assert a claim and to demand or request; both are similar yet the latter is more formal.

28.3.19. We see [*cerno*: 23.16.16] one thing and we believe another. Our senses [*sensus*: 26.7.17] tell [*renuntio*: to bring back word] us he is black, our faith declares him fair [*candidus*: 25.6.16] and beautiful [*formosus*: 27.14.19]. If he is black it is "in the eyes of the foolish [*insipiens*: 25.1.8]," for to the minds [*mens*: 25.5.10] of the faithful he is wholly [*valde*: 20.1.8] beautiful [*formosus*]. He is black, then, but beautiful: black in the opinion [*reputatio*] of Herod, beautiful in the testimony [*confessio*: 16.11.20] of the penitent thief, in the faith of the centurion.

Cerno: to separate, sift. / Senses bring back word (literal sense of *renuntio*) that the bridegroom is black whereas faith declares him both *candidus* (shining white) and *formosus* (finely formed). The latter is used again with the adverb *valde* (intensely, very much). / *Reputatio*: a thinking over or considering which contrasts with *confessio* (confession).

28.5.9. The hearing succeeded [*invenio*: 27.10.25] where the sight [*visus*, with *non*] failed. Appearances [*species*: 28.2.12] deceived [*infirmus*: 26.5.5] the eye, but truth [*veritas*: 17.8.25] poured [*infundo*: 19.1.20] itself into the ear. The eye saw him to be weak, detestable [*foedus*: 27.1.8], wretched, a man condemned to a most shameful [*turpis*: 16.10.4] death; but to the ear the Son of God revealed [*innoto*: 27.7.14] himself, to the ear he made known his beauty, but not to that of the Jews whose ears were uncircumcised.

Invenio: to come upon with regard to hearing and in contrast to sight. / *Species*: outward appearance which is *infirmus* (weak, not strong) in contrast to truth poured into (*in-* as prefaced to the verb) the faculty of hearing. / *Foedus*: vile or unseemly with respect to the eye or view Christ condemned to a death which is *turpis* (repulsive). / *Innoto*: to mark, observe or take notice with regard to Christ's beauty.

28.5.18. It would indeed have been a worthy thing [*dignus*: 27.10.25] if the truth [*veritas*: 28.5.9] had penetrated [*introeo*] to the soul [*anima*: 27.11.7] through the windows of the eyes which are a nobler power [*superior*]; but this, my soul, is reserved [*servo*: 24.6.10] for us till the life to come [*in posterum*], when we shall see [*video*: 27.12.18] face to face. Meantime let the remedy [*remedium*: 22.8.22] find entrance [*introeo*] where the ancient malady stole [*irrepro*] a march on us; let life follow the same pathway as death, light in the wake of darkness, the antidote of truth after the poison of the serpent. And let it heal [*sano*: 28.1.4] the troubled [*turbatus*: 23.16.16] eye that it may serenely [*serenus*: 23.16.16] contemplate [*video*] him whom the sickly [*turbatus*] eye could not see. The ear was death's first gateway, let it be the first to open up to [*aperio*: 27.1.8] life; let the hearing restore [*reparo*: 24.5.4] the vision it took from us.

Introeo: truth entering the soul through the eyes as windows. Compare with *introeo* of the remedy which crept in imperceptibly (*irrepro*). /

In posterum: that which follows after or next (*posterus*), that is, seeing Christ face to face. / *Sano*: to heal both spiritually and physically the eye which is *turbatus* or out of order. *Turbatus* is contrasted with *serenus* or serene which looks on (*video*) whom this same disturbed eye cannot see. / *Aperio*: to uncover or lay bare with respect to life which is similar here to *reparo* (to acquire anew) with respect to vision.

28.6.16. Not all who hear are cleansed [*mundo*], but those only who obey, the blessed ones are those who both hear and keep [*custodio*: 20.4.4] the word [*illud*]. This is the hearing he asks for [*requiro*: 26.6.6] with the command: "Hear, Israel."

Cleansing (*mundo*) applies to persons who obey and keep (*custodio* suggests preserving) the word (*illud*: that), not just hearing it. / *Requiro*: to search for with respect to "Hear, Israel."

28.7.20. To assure [*scio*: 26.6.27] you that the Holy Spirit follows this order [*ordo*: 23.6.28] in promoting the soul's [*anima*: 28.5.18] spiritual welfare [*profectus*: 11.3.24], enabling [*formo*: 12.2.19] it to hear before

gladdening [*laetifico*: 18.5.7] it with vision [*visus*: 28.5.9]. Scripture says: "Hear, daughter, and see." So why strain [*intendo*: 26.6.27] with your eyes? Prepare [*paro*: 25.2.20] rather to hear.

Scio: to know concerning the Spirit's *ordo* (a line, series) with regard to the soul's spiritual welfare or *profectus* (advance, increase). / *Formo*: to shape, fashion, with respect to the soul prior to making it rejoice (*laetificio*) with vision. / *Intendo*: to stretch out, reach forth with regard to eyes whereas a preparation (*paro*) of hearing is to be preferred.

28.7.26. The hearing, if it be loving [*pius*: 26.5.15], alert [*vigil*] and faithful, will restore [*restituo*: 25.7.7] the sight. Faith will cleanse [*purgo*] the eye exacerbated [*turbo*: to make an uproar, be in disorder] by godlessness [*impietas*]; obedience [*obedientia*] will open [*aperio*: 28.5.18] what disobedience [*disbedientia*] closed [*claudio*: 27.11.7]. "From your precepts," says the Psalmist, "I get understanding [*intellego*]:" the keeping [*observatio*] of the commandments restores [*reddo*: 23.14.21] the intellectual light [*intellectus*: 27.8.12] clouded over by sin.

Hearing is modified by two adjectives: *pius* (devoted, reverent) and *vigil* (awake) which restores sight. / *Purgo*: to cleanse by the eye by faith which has been subject to *turbo* or being put into an uproar and *impietas* or a lack of reverence and disloyalty. / *Aperio*: the uncovering of what disobedience had closed (*claudio*). / *Intellego*: understanding with respect to observance of divine commandments which restores the *intellectus* or mind clouded by sin.

28.8.13. The wisdom that is good and true [*verus*: 13.6.29], as holy Job experienced [*sapio*: 27.6.20] it, "is drawn out of secret places [*occultus*: 23.12.16]." Why then seek it from without [*foris*: 26.6.27], in your bodily senses [*sensus*: 29.3.19]? Taste [*sapor*: 23.14.7] resides in the palate, but wisdom [*sapientia*: 28.7.10] in the heart [*cor*: 26.9.5]. Do not look for [*quaero*: 27.6.20] wisdom with your eyes of flesh, because flesh and blood will not reveal it to you, but the Spirit [*Spiritus*: 27.10.10]. Do not look for it in what the mouth tastes, for it is not found [*invenio*: 27.5.9] in the land of those who live for pleasure [*suaviter*: 23.11.26]. Do not look for it in the hand's touch, for a saintly man says: "If my mouth has kissed my hand, that is a great iniquity [*iniquitas*: 24.8.11] and a denial [*negatio*] of God."

Sapio: to taste with respect to wisdom which lies in places described as *occultus* (concealed). Compare with the noun *sapor* (taste) of the palate whereas wisdom (*sapientia*) is in the heart. / *Foris*: an adverb meaning outdoors or at the gate, i.e., the senses. / *Invenio*: to come upon the land of those who live for pleasure, *suaviter* being an adverb. / *Negatio*: also as a negation (of God).

28.8.27. And yet she, who refused [*nolo*: 22.9.9] to be consoled [*consolo*: 2.10.5] by the word [*verbum*: 27.7.14, with *in*] of the Lord, ceased [*cesso*: 12.5.23] her crying when she saw [*visus*: 28.7.20, with *in*] him, because she valued [*habeo*: 27.12.18] experience [*experimentum*: 22.8.29] above [*quam*] faith. But experience is deceptive [*fallax*: 6.8.28].

Nolo: not to wish with respect to being consoled by (*in*) the word of the Lord. / Compared the verb *nolo* with the preposition *in* concerning when the bride saw-in her spouse. / *Experimentum*: proof, test or trial with the verb *habeo* (to have) *quam* (to what manner, degree) concerning faith. / *Fallax*: also connotes deceit.

28.9.6. Faith cannot be deceived [*nescius* & *fallo*: 11.5.19]. With the power to understand [*comprehendo*: 11.5.16] invisible truths [*invisibilis*: 13.6.19], faith does not know [*sentio*: 26.10.1] the poverty [*penuria*: 21.8.4] of the senses [*sensus*: 18.8.13]; it transcends [*transgredior*] even the limits [*fnis*: 26.14.5] of human reason [*ratio*: 23.8.15], the capacity [*usus*: 16.5.17] of nature [*natura*: 27.10.10], the bounds [*terminus*] of experience [*experientia*: 21.4.20]. Why do you ask [*interrogo*] the eye to do what it is not equipped [*sufficio*: 26.9.16] to do? And why does the hand endeavor [*conor*] to examine [*exploro*] things beyond [*supra*] its reach? What you may learn [*renuntio*: 28.3.19] from these senses is of limited value. But faith will tell [*pronuntio*: 10.6.13] you of me without detracting from [*minuo*: 16.11.20] my greatness [*maiestas*: 27.10.25].

Nescius (not knowing) coupled with *fallo* (to trip, cause to fall). / *Sentio*; to feel or perceive with

one's entire being, here the subject being faith concerning the senses' poverty (*penuria*: destitution, lack). / *Transgredior*: faith steps across (trans-) both the *finis* (end) and *terminus* (boundary) of experience. / *Sufficio*: literally as to put under, lay a foundation for. / *Supra*: on the upper side, on top. / *Renuntio*: to learn in the sense of bringing back which here contrasts with faith's *pronuntio* or announcement which precludes diminution (*minuo*) of *maiestas* (grandeur, majesty).

28.9.20. Defer [*differo*] your judgment [*iudicium*: 26.12.24] therefore, refrain from [*suspendo*: 27.12.23] expressing an opinion [*sententia*: 26.10.1], do not entrust [*credo*: 25.2.20] the defining [*deffinitio*] of so great a matter to the senses [*sensus*: 28.9.6], it is for faith to pronounce on [*reservo*]. With its fuller comprehension [*dignus*: 28.5.18], faith will define it [*defino* & *comprehendo*: 28.9.6] more worthily [*certus*] and more surely [*plenus*: 20.4.27]. In its deep [*profundus*] and mystical [*mysticus*] breast it can grasp [*comprehendo*] what is the length [*longitudo*] and breath [*latitudo*: 27.11.7] and height [*sublimitas*: 27.14.22] and depth [*profundum*: 17.1.7].

Three commands: 1) *differo*: (not) to scatter, here with respect to judgment, 2) suspend (*suspendo*) one's *sententia* or way of thinking and 3) do not believe (*credo*) the senses' *reservo* (to keep back, save) but instead, faith. / *Defino* and *comprehendo* (to define and comprehend) with respect to matters beyond sense perception. Two adjectives pertain to this, *certus* and *plenus* (certain and full). / *Comprehendo*: second use of this verb here with regard to the four traditional quadrants of space and time to the matter at hand (i.e., Christ assuming a lowly human body). / *Profundus* and *mysticus* (profound and mystical): two adjectives describing faith.

28.10.27. Why wish to touch [*tango*] what is ugly [*deformis*]? Have patience [*expecto*: 18.3.19] that you may touch the beautiful [*formosus*: 28.3.19]. Things will be beautiful then that are now ugly: ugly to the touch, ugly to the eye, ugly even to you in your ugliness, you who are so bound [*inhaereo*: 26.5.15, with *plus*] to the senses, so indifferent [*minus*: 18.2.8] to faith. Become beautiful and then touch me; live by faith and you are beautiful. In your beauty you will touch my beauty all the more worthily [*dignus*: 28.9.20], with greater felicity [*felix*: 26.2.21]. You will touch me with the hand of faith, the finger of desire [*desiderium*: 27.7.5], the embrace [*amplexus*: 8.9.25] of love [*devotio*: 24.7.3]; you will touch me with the mind's [*mens*: 28.3.19] eye.

Tango: to touch used with seven objects; *deformis* (deformed: contrasts with *formosus* or beautiful in form here used as a noun), Christ (i.e., 'me'), Christ's beauty, hand of faith, finger of desire (desiderium), embrace (*amplexus*) of love (*devotio*: connotes self-sacrifice) and eye of the mind. / *Inhaereo*: to cling to with the adjective *plus* (more), the opposite of *minus* (less).

28.10.18. Why then should you wish to touch [*tango*: 28.10.27] me in this lowly [*humilis*: 27.14.19] condition [*habitus*: 28.3.6], rigged out [*forma*: 28.2.12] like a slave, contemptible to look at [*species*: 28.5.9]? But touch me in the beauty with which heaven endows [*species* & *decor*: 28.22.12] me, crowned with glory and honor, awe-inspiring [*tremendus*] in the majesty [*maiestas*: 28.9.6] of my divine life, yet loving [*gratus*: 26.4.26] and calm [*placidus*: 23.16.16] with an inborn [*ingenitus*: 27.6.20] serenity [*serenitas*: 11.6.6]."

Habitus: suggests one's condition in its entirety. / *Species*: sight or view which is Christ in the *forma* of a slave. *Species* is used a second time with *decor* or outward beauty and grace. / *Gratus*: beloved, acceptable.

28.11.27. How right not to have been put off [*contemno*: 25.6.16] by the blackness in the curtains, when she glimpsed [*adverto*: 25.3.14] the beauty [*decor*: 28.10.18] beneath them. But many were put off by it because they failed [*minime*: 26.5.15] to glimpse [*cognosco*: 26.7.11] the beauty. "For if they had known [*cognosco*], they would not have crucified the Lord of glory."

Contemno: to value lightly, despise which contrasts here with *adverto* or the turning of the bride's attention to the comeliness (*decor*) beneath the black curtains. / *Cognosco*: to know in the sense of becoming acquainted with.

28.11.9. The Church recognizes him [*cognosco*: 28.11.27] and strives to imitate [*aemulor*: 21.8.4] his blackness that she may participate [*participo*: 12.11.20] in his beauty [*decor*: 28.11.27].

Cognosco: the object being *aemulor* (to excel, emulate) Christ's blackness.

28.12.22. But there is another blackness, that of the endurance [*affligo*] of penance [*paenitentia*: 22.9.9] as when a man decides [*assumo*: 11.7.27] to express sorrow [*lamentator*] for his sins [*delictum*: 22.11.18]. Solomon will not recoil [*abhorreo*: 20.8.10] if I bear such a blackness in me, if I willingly [*sponte*] assume [*induo*: 28.1.4] it because of my sins, for "you will not scorn this crushed and broken heart [*cor*: 28.8.13], God." There is also the blackness of compassion [*compassio*: 28.1.4 & *afficio*: 26.12.24], when you condole with [*condolesco*] a brother in his suffering and his trouble [*incommodus*] fills you with gloom [*decoloro*].

Affligo: to strike or beat against. / *Assumo*: to take up or receive sorrow for one's sins (*delictum*: fault, trespass). / *Abhorreo*: to shrink back from blackness. / *Sponte*: spontaneously. / *Decoloro*: to discolor, stain.

28.13.22. To be discolored [*decoloro*: 28.12.22] by the sun may also mean to be on fire with [*ignesco*] fraternal love [*caritas*: 27.12.23], to weep [*fleo*] with those who weep, to rejoice [*gaudeo*: 19.1.7] with those who rejoice, to be weak [*infirmus*: 28.5.9] with those who are weak, to burn [*uro*] with indignation when someone is led into sin [*scandalizo*].

Decoloro: to be discolored which is equivalent to *ignesco* (to ignite) with regard to the following: *caritas* (love), *fleo* (to weep), *gaudeo* (to rejoice), *infirmus* (sick) and *uro* (to burn in the sense of to consume).

28.13.3. Which of us so burns [*ardeo*] with holy love [*ardor*] that in his longing [*desiderium*: 28.10.27] to see Christ he wearies of [*fastidio*] all the colorfulness of this world's prestige [*gloria*: 27.10.10] and gaiety [*laetitia*: 26.11.9] and casts [*depono*] it from him, declaring [*contestor*] as the Prophet did, "You know I have not desired [*desidero*: 22.3.1] a man's day."

Ardeo: to be on fire with *ardor* (a flame, heat). / *Fastidio*: to feel disgust, shrink back with regard to worldly glory (*gloria*) and gaiety (*laetitia*). / *Contestor*: to call to witness as the Prophet's words at hand.

Sermon Twenty-Nine

29.1.2. It is about these and others of that same race who are known [*scio*: 28.7.20] to have opposed [*contradico*] the Christian name, that the bride complains [*puto*: 27.8.12] when she says: "My mother's sons turned their anger on me." Well [*pulchre*: 23.11.26] did she call them sons of her mother and not of her father, for they did not have [*voco*: 9.4.25] God for their father but the devil; they were murderers, just as he was a murderer from the beginning [*initium*: 23.14.7].

Contradico: literally, to speak against the Christian name which makes the bride *puto* (to judge, suppose, consider) how her mother's sons turned against her. / *Voco*: to call with respect to having God as the father of these sons. / *Initium*:: beginning in the sense of making a commencement; also as a going in, an entrance.

29.2.19. Brothers, we are seated [*sedo*: 23.16.16] at the table of Solomon. Who is more wealthy [*dives*] than Solomon? I do not refer [*dico*] to earthly riches, although Solomon has plenty [*abundo*: 21.8.4] even of these; but I want you to contemplate [*intueor*: 27.6.13] the table now before you that is spread with heaven's own delicacies [*deliciae*: 26.8.4]. Refreshments both spiritual [*spiritualis*: 27.12.23] and divine are set before [*appono*] us here.

Dives: wealth in the sense of being opulent of which Solomon abounds (*abundo*). / *Intueor*: to look upon closely, gaze the *deliciae* (charms, enticements) of heaven which are set before (*appono*) us.

29.2.1. The truth is [*profecto*: 8.2.7] that she expresses her grief [*plango*: 10.2.14] so openly [*expressus*: 27.7.14] about what hurts [*sentio*: 28.9.6] her so acutely [*differens*], and what she thinks [*existimo*: 27.11.7] we must use all vigilance [*vigilens*] to avoid [*caveo*: 20.4.4]. And what is it that hurts her? It is domestic [*domesticus*: 27.5.7] quarreling [*malum*: 1.2.21], dissension within [*intestinus*]. In the Gospel you are clearly [*manifeste*] informed of [*exprimo*: 23.11.26] this from our Savior's own mouth when he says: "A man's enemies will be those of his own household [*domesticus*]."

Profecto: an adverb meaning indeed or truly. / *Plango*: literally as to strike or beat. / *Sentio*: to feel or perceive in a manner which is both *expressus* and *differens* (manifest, clear and different). Both adjectives are in the comparative. / *Vigilens*: watchful with a touch of anxiety. / *Domesticus*: an adjective applicable to persons belonging to one's own household. Compare with an evil (*malum*) which is *intestinus* (inward, internal), a kind of civil war. / *Exprimo*: literally as to press out as well as to express.

29.3.4. Does not Paul himself [*video*: 28.5.18], who invites [*invito*: 25.9.2] you to the better gifts [*charisma*], introduce [*insinuo*] love [*caritas*: 28.13.22] among them as being with faith and hope surpassingly greater [*superemineo*: 8.7.25] than knowledge [*scientia*: 25.5.10]? And when he enumerates [*numero*] the many wonderful gifts of heavenly grace [*gratia*: 27.10.10], does he not finally direct [*mitto*: 15.2.20] us to that more excellent [*superexcelens*] way [*via*: 24.8.9] which he defines [*definio*: 25.6.16] as no other than love?

Video: the common verb to see; not in the English text. / *Charisma*: originally Greek for gift as grace or favor. / *Insinuo*: to make a way in, that is, pertaining to *caritas*. / *Superemineo*: literally as to go over the top with respect to love, faith and hope compared with *scientia* (knowledge). Compare with *superexcelens* (i.e., with *super* prefaced to it, most excellent) modifying *via* or way which is *caritas* or love.

29.4.14. Therefore my very dear brothers, preserve [*habeo*: 28.8.27] peace among [*ad*] you and beware of [*nolo*: 28.8.27] offending [*laedo*] each other whether by deed or word or any gesture [*signum*: 9.7.26] whatever, lest someone, provoked [*exacerbatus*] and surprised [*praeoccupatus*] by passion [*pusillanimitas*: 10.2.14] in a moment of weakness [*tempestas*], should be constrained [*cogo*] to invoke [*interpello*] God against those who injured [*laedo*] or saddened [*contristo*] him and impetuously cry out [*prorumpo*: 25.2.20] this grave accusation [*grave in verbum*]: "My mother's sons turned their anger on me."

Habeo: to the verb to have with respect to peace being toward (*ad*) you. / *Laedo*: used twice; to hurt or wound which includes being done by a *signum* or sign, token, proof and as injuring God. / *Pusillanimitas*: faint-heartedness modified by *exacerbatus* and *praeoccupatus* (exasperated and preoccupied). / *Tempestas*: literally, a portion or time or season and often as any kind of disturbance. / *Cogo*: to collect, bring together, contract or narrow.

Interpello: to interrupt, break in with respect to God. / *Prorumpo*: to break forth in the sense of making an attack. / *Grave in verbum*: literally as "strongly in the word."

29.4.2. The love [*caritas*: 29.3.4] which believes [*credo*: 28.9.20] all things is not the gift of all men. A man's heart [*sensus*: 28.9.20] and thoughts [*cogitatio*: 9.4.25] are more prone to suspect [*suspicio*: 27.14.19] evil [*malum*: 29.2.1, with *ad*] than to believe good, especially when the obligation [*disciplina*: 27.7.14] of silence does not permit [*permitto*] you whose conduct is in question [*in causa es*] to defend [*excuso*: 16.11.3] yourself, nor him who suspects [*suspicio*] you to lay bare [*aperio*: 28.7.26] the wound from which he suffers [*patior*: 26.5.15] that it might be healed [*curo*: 21.8.4]. And so he endures the agony grieving in his heart, till he succumbs from the secret [*clausus*: 1.9.2] and deadly [*letalis*] wound, totally immersed [*positus*] in anger [*ira*: 26.4.26] and bitterness [*disceptatio*: 7.4.29], his mind [*mens*: 28.10.27] a whirl of unvoiced thoughts [*sileo* 17.3.4] on the injury [*iniuria*: 26.12.24] he has received [*accipio*: 28.3.6].

Credo or to believe here is a function of love. / *Sensus*: perception which involves the entire person; *cogitatio*: thought in the sense of making a deliberation. Both are suspect (*suspicio*: to look up, honor) to evil. / *In causa es*: literally as "you are in cause." / *Excuso*: to excuse, something not to be done with a person with the suspicion (*suspicio*: noun; same spelling as the verb) of you laying bare the wound he suffers in

order to heal (*curo*: to take care of) it. / That which is deadly (*letal*) is secret (*clausus*: shut up) as well as immersed (*positus*: placed) in anger and bitterness (*disceptatio*: dispute). / *Sileo*: to be quiet, silent with respect to *iniuria* or injury received.

29.5.22. So when an offence [*iniuria*: 29.4.2] is committed [*acceptus*: 25.7.7 & *forte*] against you, a thing hard [*difficile*] to avoid [*accido*: 26.7.11, with *non*] at times in communities like ours, do not immediately rush [*festino*: 14.5.9] as a worldly person [*saecularis*: 9.10.2] may do, to retaliate [*referio*] dishonorably [*obliquus*] against your brother.

Acceptus (accepted): with *forte*, adverb, for by chance. / *Accido*: to fall upon, here with *non* or not. / *Saecularis*: an adjective meaning of the world and referring to lay persons as opposed to monks. / *Referio*: to strike back in a manner which is *obliquus* or at a slant, sideways.

29.6.1. I understand [*sentio*: 29.2.1] that there are some who give a more mysterious [*altus*: 17.8.25] meaning [*intellego*: 28.7.26] to the words of our text by applying them to the devil and his angels who were once sons of that Jerusalem above which is our mother and who, since their fall [*labo*: 21.6.23], do not cease to fight against [*impugno*: 24.4.9] their sister, the Church. Nor will I argue with [*contendo*: 27.7.5] anyone who finds it more acceptable [*usurpo*: 27.6.20] to see here a reference [*significatio*] to those spiritual men [*spiritualis*: 29.2.19] in the Church who make war with the sword of the Spirit which is the word [*verbum*: 28.8.27] of God against their impious [*carnalis*: 22.2.19] brothers, wounding them for their salvation [*salus*: 27.14.22, with *ad*] and leading them on [*proveho*: 23.2.13] to spiritual things [*spiritualis*] by this kind of assault [*impugnatio*].

Sentio: to feel or perceive with regard to a meaning (*intellego*: verb meaning to understand) which is high or lofty (*altus*). / *Labo*: also as to totter, be unsteady. / *Impugno*: the preposition *im* (or *in*) prefaced to the verb suggests a more intense combat. / *Usurpo*: to enjoy with respect to *significatio* (indication, expression) of spiritual men. / *Carnalis*: of the flesh, corporeal. / *Proveho*: to carry forward, move along by an assault or *impugnatio*, *impugno* being the verbal form.

29.7.21. It is in this sense that the Church or the soul [*anima*: 28.7.20] who loves [*diligo*: 24.2.18] God can say that the sun has changed her color [*decoloro*: 28.13.22] by commissioning [*mitto*: 29.3.4] and equipping [*armo*] some of her mother's sons to make salutary [*salubriter*] warfare [*expugno*] against her and lead her captive to his faith and love, pierced with [*confixus*] those arrows of which Scripture says: "The warrior's arrows are sharp," and again: "Your arrows have pierced deep [*infixus*] into me."

Decoloro: also can apply to being stained. / *Mitto*: the common verb to send. / *Armo*: to take up arms for battle. / *Salubriter*: adverb meaning wholesomely which modifies *expugno*, to take by storm. / *Confixus* and *infixus*: the verbal root *figo* (to attach, fix) prefaced with *con* (with) and *in*.

29.8.14. "A polished arrow" too is that special [*electus*: 16.15.22] love [*amor*: 21.4.9] of Christ which not only pierced [*configo*] Mary's soul [*anima*: 29.7.21] but penetrated through and through [*pertranseo*: 21.4.9] so that even the tiniest space [*nullam particulam vacuum*] in her virginal breast was permeated by [*relinquo*] love. Thenceforth she would love with her whole heart [*cor*: 28.12.22], her whole soul and her whole strength [*virtus*: 27.10.10] and be full of grace [*gratia*: 29.3.4]. It trans-pierced [*pertranseo*] her thus that it might come down [*venio*: 24.4.9, with *usque ad nos*] even to us and of [*de*] that fullness [*plenitudo*: 23.1.9] we might all receive [*accipio*: 29.4.2]. She would become the mother of that love whose father is the God who is love.

Electus: chosen or select modifying *amor* (love) as pertaining to Christ. / *Configo*: see *confixus* (pierced with) in 29.7.21. / *Pertranseo*: to pass through (*per-*) used twice: with respect to the love of Christ. / *Nullam particulam vacuum*: literally as "no particular empty place." / *Relinquo*: to leave behind, abandon. / *Gratia* or grace fills the bride's heart, soul and *virtus* (virtue as strength). / *Usque*: all the way, without interruption. / The preposition *de* (from, of signifying derivation) with *plenitudo* (fulness) which results in our *accipio*.

29.8.22. In the process she experienced [*accipio*: 29.8.14] through her whole being [*in tota*] a wound of love [*amor*: 29.8.14] that was mighty and sweet [*suavis*: 23.11.26]; and I would reckon [*puto*: 29.1.2] myself happy [*felix*: 28.10.27] if at rare moments I felt [*sentio*: 29.6.1] at least the prick of the point of that sword. Even if only bearing [*acceptus*: 29.5.22] love's slightest wound I could still say: "I am wounded with love [*caritas*: 29.4.2]." How I long not only to be wounded in this manner but to be assailed [*tribuo*: 16.2.18] again and again till the color and heat of that flesh that wars against [*milito*: 19.3.16] the spirit [*anima*: 29.8.14] is overcome [*exterminatio*, with *ad* & *expugno*: 29.7.21].

Accipio: to accept or receive the wound of love in a manner which is *in tota* or literally, "in all."

Felix: also as fruitful or productive modifying *sentio* (to perceive, fell with all the senses) with regard to the sword which gives a wound of love. / *Caritas*: note use of this term with *amor* in the previous sentence: dearness and affection. / *Tribuo*: to impart or confer. / *Exterminatio*: extermination with the preposition *ad* (direction toward-which) and the verb *expugno*, to take by storm.

29.9.8. "My mother's sons turned their anger on [*contra*: 20.4.4] me." The Church or any person inspired by true zeal [*studiosus*: 20.6.13] will speak in this way, using this meaning not in a mood of grief [*gemo*: 26.8.4] or complaint [*conqueror*: 9.3.28], but in joy [*gaudeo*: 28.13.22] and thanksgiving [*gratia*: 29.8.14] and a spirit of triumph [*glorior*: 27.6.13] that she has been found worthy [*dignus*: 28.10.27] both to become and to be called dark [*fuscus*] and unsightly [*decolor*] for the name and love [*amor*: 29.8.14] of Christ.

Contra: in opposition, opposite. / *Studiosus*: eager as to learn. / *Gemo*: to groan, sigh or lament. / *Conqueror*: to deplore. / *Fuscus* and *decolor*: swarthy and stained.

Sermon Thirty

30.1.8. "They made me the keeper of the vineyards." Who are they? Do you mean those opponents [*oppugnator*] to whom you recently referred [*memoro*: 19.4.23]? Listen and understand [*intellego*: 29.6.1]. Perhaps she is saying that she has been given this charge [*promoveo*: 23.1.5] by the very people who persecuted [*passus*: 6.3.18] her. No need to wonder [*mirus*: 26.7.10] at this if she was attacked [*pugno*] for the purpose [*intentio*: 7.7.4] of correcting [*corrigo*] her. Everybody knows [*nescio*: 26.2.21] that lots of people are frequently [*utiliter*: 23.8.1] opposed [*oppugno*] in a well-intentioned way [*amicabiliter*] for their good. Every day we meet with [*experior*: 22.4.14] people whose ideals are purified [*ad meliora*], who advance to [*proficio*: 23.2.13] perfection [*proveho*: 29.6.1 & *ad altiora*] through the friendly [*pious*: 28.7.26] corrections of their superiors.

Oppugnator: also as an assailant as being brought to memory (*memoro*). / *Promoveo*: fundamentally as to move forward, advance (given charge of) by those who persecuted (*passus*: from *patior*, to suffer) the bride. / *Pugno*: to fight with the intention (*intentio*) of making straight or reforming (*corrigo*) the bride. / *Nescio*: not to know. The English text puts this sentence in the form of a question. / *Utiliter*: usefully, profitably with respect to the verb *oppugno*, to make an assault in a way that is *amicabiliter* (in a friendly manner) for the benefit of people. / *Experior*: to prove, test with respect to the verb *proficio* (to make headway) with regard to perfection, this being expressed by the verb *proveho* (to move forward) with *ad altiora* (toward that which is higher). / *Pious*: pious, devoted both to God and people.

30.3.13. It seems to me [*puto*: 29.8.22] that here we encounter [*appareo*: 27.8.21] a significant [*parvus*, with *non*] prerogative [*praerogativa*: 8.8.12]. Note [*curo*: 29.4.2 & *adverto*: 28.11.27] in a special way how the Church extended [*dilato*] her boundaries [*terminus*: 28.9.6] into vineyards of this kind all over the world, from that day on which she was attacked [*expugno*: 29.8.22] by her mother's sons in Jerusalem and banished from [*exturbo*: 20.6.18] it along with her first new plantation—that company of believers who were described as "of one heart and soul." This is the vineyard which she now says she has not kept but not to her discredit [*multitudinem dico credentium*].

Puto: to reckon or esteem with regard to *appareo* (to come into sight, be visible) concerning a

prerogative which is neither mean nor poor (*parvus*). / *Curo* (to care for) and *adverto* (to turn) with respect to the extension (*dilato*: to spread out, amplify) her boundaries or *terminus* (end, limit). / *Expugno*: to take by storm or to subdue which is followed by another verb with *ex* (from) prefaced to it, *exturbo* (to drive out). / *Multitudinem dico credentium*: I say to the multitude who believe.

30.3.27. There can be no question of neglect [*neglectus*: 25.5.14, with *non plane*: 16.15.22 & *habeo*: 29.4.14] where the apostles are the branches, the Lord is the vine, and his Father is the vine dresser [*agricola*]. Planted in faith, its roots are grounded in love [*caritas*: 29.8.22], dug in with the hoe of discipline [*disciplina*: 29.4.2], fertilized with penitential [*paenitentia*: 28.12.22] tears, watered with the words [*verbum*: 29.6.1] of preachers, and so it abounds [*exubero*: 9.5.13] with the wine that inspires joy [*laetitia*: 28.13.3] rather than debauchery [*luxuria*: 15.6.4], wine full of the pleasure [*suavitas*: 25.1.8] that is never licentious [*libido*: 15.6.4]. This is the wine that gladdens [*laetificio*: 28.7.20] man's heart [*cor*: 29.8.14], the wine that even the angels drink with gladness [*laetitia*]. In their thirst for men's salvation [*salus*: 29.6.1] they rejoice [*gaudeo*: 29.9.8] in the conversion [*conversio*: 14.6.19] and repentance [*paenitentia*] of sinners. Sinners' tears are wine to them; their sorrow [*dolor*: 27.14.19] has the flavor [*sapor*: 28.8.13] of grace [*gratia*: 29.9.8], the relish [*gustus*: 8.6.14] of pardon [*indulgentia*: 22.9.9], the delight [*iucunditas*: 5.3.19] of reconciliation [*reconciliatio*: 23.4.3], the wholesomeness [*sanitas*: 18.5.21] of returning innocence [*innocentia*], the gratification [*suavitas*] of a peaceful [*serenus*: 28.5.18] conscience [*conscientia*: 25.5.10].

Neglectus: neglected with *non plane* or not clearly and the verb *habeo*, to have. / *Agricola*: the general noun for a farmer. / Five elements which contribute to *exubero* (to grow luxuriantly): planted: faith; grounded: *caritas* (love); hoe of discipline: (*disciplina*); tears: of penance (*paenitentia*, noun) and watered with words (*verbum*). / Two pairs of contrasts: *laetitia/luxuria* (joy/extravagance) and *suavitas/libido* (sweetness/lust). / The verb *laetificio* (to make glad) pertains to man and the noun *laetitia* pertains to angels. / *Conversio*: conversion which results due to *paenitentia* or penance. / Five characteristics of a sinner: *dolor* or grief has a flavor (*sapor*) of grace, a taste (*gustus*) of pardon (*indulgentia*), a delight of reconciliation, wholesomeness (*sanitas*: of body, mind and spirit) of innocence and gratification (*suavitas*: sweetness) of a conscience which is serene.

30.4.16. God made an offer [*offero*] to Moses that if he were willing to abandon [*dimitto*] a people grown disloyal [*praevaricatio*] and expose [*expono*] them to the divine vengeance [*ultio*: 25.1.8], he himself would be made the father of a great nation. But Moses refused [*renuo*]. Why? Because of the all-surpassing [*profecto*: 29.2.1] love [*dilectio*: 22.3.1] that bound [*teneo*: 22.11.12] him irresistibly [*fortiter*: 22.11.12 & *devinctus*] to them and because he would not pursue [*quaero*: 28.8.13] his own interests [*suus*] but the honor of God, nor seek his own advantage [*utilis*] but that of many. That's the sort of man Moses was.

God's offer to Moses: willing to abandon (*dimitto*: to send away) the Israelites guilty of *praevaricatio* (duplicity). / *Expono*: to set forth with regard to divine *ultio* or vengeance. / *Renuo*: to disapprove, decline by Moses with respect to the love (*dilectio*: also as esteem) which is modified by *profecto* (actually, truly). / *Teneo*: to hold fast or keep in a manner which is *fortiter* (strongly) and *devinctus* (devoted). / *Quaero*: to seek, here as it to pertains to God instead of one's own (*suus*).

30.5.27. It was she who obviously received [*mitto*: 29.7.21] the mission to found a mighty race. What more could she achieve than to spread over the whole world [*universitas*: 27.12.18]? And the whole world readily [*facile*: 22.9.9] yielded to [*cesso*: 28.8.27] one who was a bearer of peace, who came offering grace [*gratia*: 30.3.27]. But what a difference between grace and the law! What a contrast of features as they present [*offero*: 30.4.16] themselves to the conscience [*conscientia*: 30.3.27], the one so pleasant [*suavitas*: 30.3.27], the other so austere [*austeritas*!] Who can look [*respicio*: 25.5.14] with equal regard on one who condemns [*condemno*] and one who counsels [*consolo*], one who holds to account [*reposco*] and one who pardons [*ignosco*: 16.7.14], one who punishes [*plecto*] and one who embraces [*amplector*]?

Mitto: to send. / *Universitas*: entirety, here being the world which readily (*facile*: easily) yielded to (*cesso*: to cease) to the bearer of peace. / A contrast between *suavitas* and *austeritas*, sweetness and

harshness. / *Respicio*: to look back upon, gaze. / Three contrasts: *condemno* and *consolo*, to condemn and to console; *reposco* and *ignosco*, to demand back and to overlook; *plecto* and *amplecto*, to suffer punishment and to embrace.

30.5.9. But you, the Church who is our mother, holding out the reward [*promissio*: 11.2.21] of life here and now and of the future life as well, will find ready [*facile*: 30.5.27] welcome everywhere because of the twofold grace [*gratia*: 30.5.27] you bring [*obtineo*: 23.8.1]: a yoke that is easy [*suavis*: 29.8.22] to bear and a kingdom that is sublime.

Promissio: promise which is found readily or easily (*facile*). / *Obtineo*: to obtain with respect to a twofold *gratia*: a yoke that is sweet (*suavis*) and a kingdom that is sublime.

30.6.30. Faith was there (vineyard) but it was dead. Without good works [*opera*: 25.1.8] how could it be otherwise? That was my life as a layman [*saecularis*: 29.5.22, with *in*]. On my conversion [*conversus*: 10.6.20] to the Lord I began to improve [*meliuscule* & *fateor*: 23.11.26], though very little, not as much as I should have [*opportuo*]. But then. What man is fit [*idoneus*: 23.8.21] to do this?

Opera: work which connotes service. / *Saecularis*: an adjective meaning of the world; used with the preposition *in* or *in* that which is of the world. / *Conversus*: from the verb *converto*, having been converted. / *Meliuscule*: an adverb meaning rather better, pretty well; used with *fateor* (to acknowledge). / *Opporto*: to bring. / *Idoneus*: suggests being capable.

30.8.8. It is clear that a man is fit [*idoneus*: 30.6.30] and worthy [*dignus*: 29.9.8] to be in charge of [*pono*: 23.2.1 & *custus*] vineyards when he can painstakingly [*diligentia*: 25.7.7] apply himself to the care [*sollicitudo*: 23.1.5] of the ones committed [*committo*] to him without let [*impedo*] or hindrance [*retardo*] in caring for [*quaero*: 30.4.16] his own, provided he does not concentrate on selfish interest [*quaero*: 30.4.16], nor on what is profitable [*utilis*: 20.4.16] to himself but to others [*multus*].

Two adjectives modifying the person to be put in charge of vineyards: *idoneus* and *dignus*, capable and worthy. / Two nouns suggestive of diligence: *diligentia* and *sollicitudo*. / *Retardo*: to keep back or detain with respect to two uses of the verb *quaero* (to search for).

30.9.23. Do you make a distinction [*differentia*: 23.8.15] between yourself [*tuus*] and your life [*anima*: 29.8.22], then? You do well [*prudenter*: 20.4.17] in seeing more worth in yourself [*tuus*] than in anything you possess. But how is it that your life is not your self [*anima*]? I feel [*arbitror*: 23.7.30] that because Paul was then guided [*ambulo*: 21.4.20] by the Spirit and had a self [*mens*: 29.4.2] that acknowledges [*consentio*] that the Law is good, he thought it more becoming [*dignus*: 30.8.8] to designate [*designo*: 16.15.22] this self as the principal [*principalis*] and supreme entity [*quodam*] in himself rather than anything else that was his. The remaining part of his soul being clearly of an inferior nature, and therefore belonging to a lower [*inferior*: 8.8.12] and baser [*vilis*: 27.1.8] form of being [*essentia*], namely the body.

Differentia: suggestive of diversity between yourself (*tuus*: that which belongs to you) and *anima* (soul, feminine compared with *aminus*, masculine). / *Arbitror*: to express oneself with respect to Paul walking (*ambulo*) by the Spirit. / *Mens*: also as mind with a *consentio* (to feel together) with regard to the Law. / *Principalis*: an adjective modifying *mens* which also is described by an adverb, *quodam* (in a certain manner), / Rest of the human soul is both *inferior* and *vilis* (less and base) type of *essentia* (essence), that is, the body.

30.9.5. When I speak of my soul [*anima*: 30.9.23], think of [*accipio*: 29.8.22] that lower principle [*inferior*: 30.9.23] whose purpose as you [*video*: 29.3.4] see is to animate [*animus*: 24.8.3] the body and even share in [*iunctus*] its concupiscence [*concupiscentia*: 14.5.9]. I once lived at that level, but not now, because I no longer walk [*ambulo*: 30.9.23] according to the flesh, but according to the Spirit. 'I live, now not I, but Christ lives in me.' Not in the flesh but in this spirit [*mens*: 20.9.23] is my true self to be found. What if the soul [*anima*] still experiences [*concupisco*: 27.7.5] carnal lusts [*carnaliter*]? 'The thing behaving

[*operor*: 25.6.16] that way is not my true self but sin living in me.'

A contrast between *anima* and *animo* (soul as feminine and to animate), the latter belonging to the body. / *lunctus*: united or joined in concupiscence. / *Ambulo*: to walk which suggests that familiarity with the flesh had been gained slowly and over an extended period of time. / *Mens*: mind here translated as spirit. / *concupisco*: to long for ardently which is modified by *carnaliter*, and adverb meaning in a bodily way or fashion.

30.10.17. You too, if you abandon [*desero*: 17.2.14] your own will [*voluntas*: 23.16.16], if you fully renounce [*renuntio*: 28.9.6] the pleasures [*voluptas*: 20.4.17] of the body, if you crucify your lower nature with its passions [*vitium*: 24.5.4] and desires [*concupiscentia*: 30.9.5], and if you "put to death those parts of you which belong to the earth," will be truly doing [*probo*: 27.7.5] as Paul did since you will not account your life [*anima*: 30.9.5] as more precious than yourself; by this loss [*perdo*: 26.4.26] that saves [*salubriter*: 29.7.21], you will prove [*probo*] yourself a follower of Christ. It is wiser [*prudens*: 22.11.12] to lose it in order to save it than by saving it to lose it.

Two verbs pertaining to renunciation: *desero* (to forsake one's own will) and *renuntio* (to bring back, proclaim, renounce). The first applies to the will and the second to pleasures (*voluptas*: satisfaction, delight). / *Probo*: two uses of this verb: to make good, esteem with regard to Paul's command and with regard to being a follower of Christ. / *Perdo*: to ruin, destroy, an action here which is done *salubriter* or in a saving way.

30.10.7. The ideal of Epicurus was the body's sensual pleasure [*voluptas*: 20.10.17], of Hippocrates to promote its good health [*habitus*] but my Master preaches [*praedico*: 16.10.4] contempt [*contemptus*: 24.4.9] of these two pursuits. What each of those philosophers seeks [*inquiri*: 22.3.1] and teaches [*inquiri*: used twice] us to seek with all diligence [*studium*: 26.4.20]—in one case how to sustain the body's life, in the other how to pander to its enjoyment—the Savior advises [*moneo*: 17.2.3] us to lose [*perdo*: 30.10.17].

Contemptus: having had contempt by Christ with regard to *voluptas* and *habitus*, the teachings of Epicurus and Hippocrates. That is to say, contempt for pleasure and one's condition or appearance. / Two uses of the verb *inquiri*: as to seek and as to teach, the latter being associated with *studium* or application. / *Moneo*: to give an admonition, that is, by Christ concerning *perdo* or to shun enjoyment.

30.11.21. But why should a man bother to abstain from [*prodeo*: 23.2.13 & *tempero*: 22.11.12] sensual pleasures [*voluptas*: 30.10.7] if he spends so much time [*expendo* & *cura*: 26.8.4] every day probing into [*investigo*: 1.5.11] the mysteries [*complexio*] of the human constitution and devising ways [*exquiro*] of procuring variety in foods?

Prodeo (to go or come forth) used with *tempero* (to be temperate) with respect to *voluptas* or pleasures. / *Expendo*: to weigh or weigh out with *cura* (care, concern) with respect to investigating (*investigo*) the *complexio* (combination, association) of the human constitution. / *Exquiro*: to search out diligently.

30.12.1. I earnestly request [*puto*: 30.3.13 & *quaeso*: 15.6.24] that you remember you are a monk, not a physician, and that you will be judged not on the quality [*iudico*: 19.3.16] of your constitution [*complexio*: 30.11.21] but on your profession [*professio*]. I beg of [*obsecro*: 21.5.26] you to be concerned [*parco*: 26.5.15] first of all for your own peace [*quietus*: 23.16.16], then for the hardship [*labor*: 27.14.19] you cause to those who serve [*ministro*: 19.3.16] you; beware of [*parco*] being a burden on the community [*gravis*: 16.11.20 & *domus*], and take conscience [*conscientia*: 30.5.27] into account. I do not mean [*dico*: 30.3.13] your conscience but your neighbor's.

Puto and *quaeso* used together, to consider and to question. / *Complexio*: here as constitution and in 30.11.21 as mysteries. It is contrasted with religious *professio* or public acknowledgment. / *Obsecro*: to entreat with regard to being concerned (*parco*: to pardon, be aware of) one's own peace (*quietus*: also as stillness). *Parco* is also used with regard as not to be burdensome on the monastic community (*domus*:

house and *gravis*: heavy, weighty).

30.12.16. But it is self-pity [*miseratus tui*] that makes you arrange for [*dispenso*: 21.4.20] your own diet. Making your own arrangements like this seems to me [*fateor*: 30.6.30] suspect [*suspikor*]. I fear [*vereor*: 17.8.25] it is worldly wisdom [*prudencia*: 26.6.6 & *carnis*] masquerading in the dress [*tegmen*, with *sub*] and name of discretion [*discretio*: 27.14.22].

Miseratus tui: anguished with regard to oneself which makes you dispense (*dispenso*: to distribute, pay out) one's diet. / *Prudencia*: prudence or foreseeing which is of the body (*carnis*). / *Tegmen*: also a covering or a shield which here passes off as *discretio* (discretion).

Sermon Thirty-One

In this sermon Bernard speaks about various ways of seeing God. Certain paragraphs are cited in their entirety due to their importance, hence some passages are longer than usual.

31.1.8. The Word [*Verbum*: 27.7.14], who is the Bridegroom, often [*frequenter*: 9.7.20] makes himself known [*appareo*: 30.3.13] under more than one form [*species*: 28.10.18] to those who are fervent [*studiosus*: 29.9.8]. Why so? Doubtless [*profecto*: 30.4.16] because he cannot be seen [*video*: 30.9.5] yet as he is. That vision [*visio*: 23.16.16] is unchanging [*sto*: 15.6.23] because the form [*forma*: 28.10.18] in which he will then be seen [*cipio*: 27.10.25] is unchanging; for he is, and can suffer no change [*mutatio*] determined by present, past or future. Eliminate past and future, and where then is alteration [*transmutatio*: 21.6.17] or any shadow [*obumbratio*] of a change [*vicissitudo*: 21.6.17]? For whatever evolves [*venio*: 29.8.14] out of the past and does not cease to move toward [*tendo*: 4.1.22, with *in*] future development, passes through [*transitus*, with *habeo*] the instant that is the present, but one cannot say: it is. How can one say: it is, when it never remains [*permaneo*: 21.4.20] in the same state [*status*: 25.5.14]? That alone truly is, which is neither altered from [*praecido*] its past mode of being nor blotted out [*expungo*] by a future mode, but "is" alone is predicated of [*remaneo*: 26.8.4] it impregnably [*inexpugnabile*] and unchangeably, and it remains [*maneo*: 21.4.20] what it is. No reference to the past can deny [*tollo*: 26.8.4 & *sane illi*] that it is from all eternity, nor any reference to the future that it is for all eternity. In this way it proves [*vindico*: 28.3.6] that it truly is, that is, it is uncreated [*increabilis*], interminable [*interminabilis*: 19.3.8], immutable [*invariabilis*]. When he therefore who exists in this manner—who, furthermore, cannot be one moment in this form, another in that—is seen [*video*] just as he is, that vision [*visio*] endures [*sto*], as I have said, since no alteration [*vicissitudo*] interrupts [*interpolo*: to give a new shape, form or appearance] it. This is the moment when that one denarius mentioned in the Gospel is given [*reddo*: 28.7.26] in the one vision [*species*] that is offered [*offero*: 20.5.27] to everyone who sees. For as he who is seen [*appareo*] is immutable in himself, he is present [*praesto*: 23.9.24] immutably to all who contemplate [*intueor*: 29.2.19] him; to these there is nothing more desirable [*desiderabilis*] that they wish to see, nothing more enticing [*delectabilis*: 1.5.17] that they could see. Can their eager appetite [*aviditas*], then, ever grow weary [*fastidio*: 28.13.3] or that sweetness [*suavitas*: 30.5.27] ebb away [*subtraho*], or that truth [*veritas*: 28.5.18] prove deceptive [*fraudo*: 26.1.11] or that eternity come to a close [*deficio*: 27.14.22]? And if both the ability [*copia*: 26.5.3] and will [*voluntas*: 30.10.17] to contemplate [*video*] are prolonged [*extendo*: 27.12.18] eternally, what is lacking to total happiness [*felicitas*: 7.7.4]? Those who contemplate [*video*] him without ceasing [*semper*] are short of nothing, those whose wills are fixed on [*supero*: 9.2.12] him have nothing more to desire [*desum*: 21.8.4, with *non*].

Verbum or that which is uttered makes himself known (*appareo*: to appear) frequently, that is, in more than one *species* or manifestation. In other words, that which is uttered becomes visible to persons who are *studiosus* or diligent, those engaged in *studium* or study, application. / *Visio* is a form in which the *Verbum* will be seen (*cipio*: to seize), that is, Christ as utterance made visible will be grasped. / *Mutatio*: a change, sometimes associated with a mutation, that is, a negative sense. Compare with *transmutatio*, literally a change across (*trans-*) and suggests a shift. / *Venio*, *tendo* (with *in*) and *transitus* (with *habeo*: to

have): movement from the past into the future through the present. / *Permaneo*: to remain through, the *per-* suggestive of a more thorough remaining. Compare with *remaneo* (to stay behind, remain) and *maneo*, the verbal root minus any preposition prefaced to it. / Two verbs suggestive of obliteration: *praecido*: to cut off in front of and *expungo* (to strike out, *ex-*). / *Tollo*: to take with *sane illi* or literally, “discreetly with that.” / *Vindico*: to prove or lay legal claim with regard to he (*Verbum*/Bridegroom) who exists in the present and modified by three adjectives with the preface *in* which indicates negativity: *creabilis*, *terminabilis*, *variabilis* (uncreated, interminable and immutable). / Note the verb *video* (to see) used with the noun *visio* (vision). / *Interpolo*: to give a new shape or form which does not come about by any *vicissitudo* (alteration, vicissitude). / *Species*: outward appearance which is offered to everyone who can see. / *Appareo* and *intueor*: to appear and to look upon closely. The first is more passive and the second, active. With respect to this seeing, two adjectives apply: *desiderabilis* and *delectabilis* (desirable and delectable). / Bernard asks rhetorically about the following: *aviditas* (vehement longing) which grows weary, *fastidio* (to feel disgust), *suavitas* (sweetness) being brought under, literally (*subtraho*), true being deceptive (*fraudo*: to cheat, rob) and eternity coming to a close or *deficio* (to withdraw, fall off). / Another rhetorical question concerning the ability of *copia* and *voluntas* (abundance and will) with respect to contemplating (*video*: to see): if extended (*extendo*) for eternity, then what is lacking in *felicitas* or happiness? / Another use of *video* as to contemplate: that is, always (*semper*). / *Supero*: to go over surmount with regard to *Verbum*/Bridegroom have nothing lacking (*desum*, with *non*).

31.2.8. Neither sage [*sapiens*: 26.7.11] nor saint nor prophet can or could ever see [*video*: 31.1.8] him as he is while still in this mortal body; but whoever is found worthy [*dignus*: 30.9.23, with *habeo*] will be able to do so when the body becomes immortal. Hence, though he is seen [*video*] here below, it is in the form that seems good to him, not as he is. Hence, though he is seen here below, it is in the form that seems [*video*] good to him, not as he is. For example, take that mighty source of light, I speak of that sun which you see day after day; yet you do not see it as it is, but according as it lights up the air, or a mountain, or a wall. Nor could you see even to this extent [*aliquatenus*: 14.6.19] if the light of your body, the eye, because of its natural [*ingenitus*: 28.10.18] steadiness [*serenitas*: 28.10.18] and clearness [*perspicuitas*], did not bear some degree of likeness [*similis*: 27.6.13] to that light in the heavens. Since all the other members of the body lack [*capax*, with *non*] this light, they do not have this likeness [*dissimilitudo*: 27.6.20]. Even the eye itself, when troubled [*turbatus*: 28.5.18], cannot approach the light, because it has lost that likeness [*amissus* & *similitudo*: 27.6.20]. Just as the troubled eye, then, cannot gaze on the peaceful [*serenus*: 30.3.27] sun because of its unlikeness [*dissimilitudo*], so the peaceful eye can behold it with some efficacy [*aliquatenus*] because of a certain likeness. If indeed it were [*vigeo*: to be lively, flourish] wholly equal to it in purity, with a completely [*acies*: a sharp edge, point & *inoffensus*] clear vision it would see it as it is, because of the complete [*omnimodus*] likeness.

Sapiens: an adjective meaning wise, sensible. Despite this, such a person cannot see God while in a physical body. One must become *dignus* (worthy) when the body becomes immortal. / *Video*: second and third use of this verb applied to this life; the second *video* applies to a person, not as God is in himself. / *Aliquatenus* is used twice: to a certain degree, the first depending upon one being like (*similis*) to light in the heavens and the second when one become peaceful. / *Serenitas* and *perspicuitas* (serenity and clearness): two nouns which are inborn (*ingenitus*) relative to the light in the heavens being an analogy of the bodily eye. / *Capax*: having the capacity which here does not apply to bodily members and thus have *dissimilitudo* (used twice) or unlikeness because they lack light associated with the eye. / *Turbatus*: disturbed as applied to the eye and the opposite of *serenitas* and *perspicuitas*. / *Vigeo*: to be lively, to flourish with respect to the peaceful eye. / *Acies*: a sharp edge or point used with the adjective *inoffensus*, unhindered with respect to clear vision. / *Omnimodus*: all sorts as applied to likeness.

31.3.1. Note that we must approach [*accedo*: 23.14.7] gently, not intrude [*irruo*: 26.8.4] ourselves upon him, lest the irreverent [*irreverens*] searcher [*scrutator*] of majesty [*maiestas*: 28.10.18] be overwhelmed [*opprimo*: 14.1.8] by glory [*gloria*: 28.13.3]. This approach is not a movement [*accedo*] from place [*locus*:

27.3.26] to place but from brightness [*claritas*: 27.1.8] to brightness, not in the body but in the spirit, as by the Spirit of the Lord; evidently [*plane*: 30.3.27] by the spirit of the Lord, not by ours, although in ours. The brighter [*clarus*: 16.15.22] one becomes, the nearer is the end; and to be absolutely bright is to have arrived [*pervenio*: 23.11.26]. For those thus arrived in his presence [*praesens*: 19.3.8], to see him as he is means to be as he is, and not to be put to shame [*confundo*: 15.5.19] by any form of unlikeness [*dissimilitudo*: 31.2.8]. But, as I have said, this is for the next life [*tunc*].

Accedo: to draw near instead of *irruo* (to rush in) with respect to the Lord. / *Scrutator*: one who searches in a manner which is *irreverens* or does not show respect. / *Opprimo*: to press or be pressed down by divine glory. / *Accedo*: the second use of this verb applicable not with regard to place (*locus*) but from one degree of *claritas* or brightness to another. / *Clarus*: bright in the sense of shining and *clarus* in the absolute sense means *pervenio* or arriving through, *per-* prefaced to the verb intimating even further advancement. / *Confundo*: literally as to pour together, blend as applicable here to *dissimilitudo* or unlikeness. / *Tunc*: then, at that time.

31.3.11. Nevertheless, though not seeing [*video*: 3.1.28] himself but what comes from him, you are made aware beyond all doubt that he exists [*existo*: 23.8.2], and that you must seek him [*oportet*: 25.6.16 & *inquiri*: 30.10.7]. Grace [*gratia*: 30.5.9] will not be wanting [*fraudo*: 30.1.8] to the seeker, nor ignorance [*ignorentia*] excuse [*excuso*: 29.4.2] the negligent [*negligens*]. All [*commune*: 26.4.16] have access to this kind [*genus*] of vision.

Video: seeing as it pertains to what comes from God makes one aware of his existence as well as leads to further inquiry (*inquiri*). Such inquire is demanded (*oportet*) of a person. / *Fraudo*: to cheat, beguile, rob. / *Commune*: that which is in common.

31.4.16. Another kind [*modus*: 22.9.9] of vision is that by which in former times the Fathers were often graciously [*creber*: 20.7.9] admitted to sweet [*ambitosus*] communion [*praesentia*: 27.10.25 & *divinus* with *familiaritas*: 23.16.16] with God who became present to them though they did not see him as he is but only in the form he thought fitting [*digno* & *dignanter*] to assume [*indultus*: 2.9.28]. Nor does he appear to all in a similar manner, but as the Apostle says: "in many and various ways [*modus*]," still remaining one in himself, in accord with his word to Israel: "The Lord your God is one God." This manifestation [*demonstratio*], though not apparent to everybody [*communis*: 8.2.7], took place exteriorly [*foris*: 28.8.13 & *extrinsecus*] and consisted of images [*appareo*: 31.1.8] or the spoken [*sono*: 15.6.4] word [*vox*: 15.8.6]. But there is another form of divine contemplation [*inspectio*], very different from the former because it takes place in the interior [*interior*: 25.7.7] when God himself is pleased [*digno*] to visit [*inviso*] the soul [*anima*: 30.10.17] that seeks [*quaero*: 30.8.8] him, provided it is committed [*devoveo*] to seeking [*quaero*] him with all its desire [*desiderium*: 28.13.3] and love [*amor*: 29.9.8]. We are told what the sign [*signum*: 29.9.14] of such a visit [*adventus*] is by one who experienced [*expertus*: 14.6.13] it. "Fire goes before him and burns up his adversaries round about." The fire [*ardor*: 28.13.13] of holy desire [*desiderium*] ought [*oportet*: 31.3.11] to precede [*praevenio*: 22.8.29] his advent to every soul whom he will visit [*venio*: 31.1.8], to burn up the rust of bad habits [*vitium*: 30.10.17] and so prepare [*praeparo*: 25.6.16] a place [*locus*: 31.3.1] for the Lord.

Modus: used twice as the way by which God appears. / Two adjectives used to describe the vision granted to the Fathers: *creber*: literally as close together, frequent and *ambitosus* (encompassing, surrounding). / *Praesentia*: presence coupled with *familiaritas* or intimate friendship.

Two related words, adjective and adverb: *dignus* (worthy) and *dignanter* (worthily). / *Indultus*: permission, leave. / *Demonstratio*: more a showing or pointing out which is exterior (*foris*: an adverb meaning outside and *extrinsecus*: an adjective meaning from without). / Two ways by which God appears exteriorly to us: *appareo* (to appear) and *sono* (to make a noise) with respect to *vox* or a voice, sound, utterance. / *Inspectio*: a looking into which counters the exterior *demonstratio* consisting of a visit (*inviso*: to see in) by God of the soul seeking him. / *Devoveo*: to vow, dedicate or offer seeking God with desire and love. / *Signum*: a sign associated with the *adventus* (arrival) of a person who has experienced (*expertus*: proven, tried) it. / *Ardor*: a burning flame related to desire which comes (*venio*) before (*prae-*) God's advent

after which he prepares a locus or particular place for himself.

31.5.20. This loyal groomsman [*paranymphus*], watching [*consciūs*: 8.6.3] without envy [*invidus*] over this interchange of love, seeks [*quaero*: 31.4.16] the Lord's glory [*gloria*: 31.3.1] rather than his own; he is the go-between for [*medius inter & discurro*] the lover and his beloved, making known [*offero*: 31.1.8] the desires [*votum*: 14.1.8] of one, bearing [*refero*: 7.4.23] the gifts of the other. He quickens [*excito*: 23.16.16] the soul's affections, he conciliates [*placeo*: 27.7.5] the Bridegroom. Sometimes too, though rarely, he brings them into each other's presence [*repraesento*: 11.1.25], either snatching her up [*rapio*: 19.5.15] to him or leading him down [*adduco*] to her: for he is a member of the household [*domesticus*: 29.2.1], a familiar figure [*notus*: 4.1.1] in the palace, one who has no fear of being rebuffed [*repulsus*], who daily [*quotidie*: 7.4.23] sees [*video*: 31.3.11] the face of the Father.

Paranymphus: of Greek term with the preposition *para* meaning beside which is aware of (*consciūs*: knowing together, *con-* or *cum-*) without envy over the bridegroom and bride's love. / *Medius inter*: literally as in the middle in between with the verb *discurro* (to run in different ways).

Offero and *refero*: to bring before, present and to bring back. The former with respect to *votum* (solemn pledge) of one of the spouses and the latter with respect to gifts of the other spouse. / *Excito*: to rouse, summon. / *Repraesento*: to make present the spouses in two ways: *rapio* and *adduco* (to take away forcefully and to lead to). / *Domesticus*: belonging to a household or more than a slave. / *Quotidie*: an adverb meaning daily.

31.6.1. Be careful [*video*: 31.5.20], however, not to conclude [*existimo*: 29.2.1] that I see [*sentio*: 29.8.22] something corporeal or perceptible [*imaginarius*] to the senses in this union [*commixtio*] between the Word [*Verbum*: 31.1.8] and the soul [*anima*: 31.4.16]. My opinion [*loquor*: 24.5.11] is that of the Apostle, who said that "he who is united to [*adhaereo*: 26.9.5] the Lord becomes one spirit with him." I try to express [*exprimo*: 29.2.1] with the most suitable words [*excessus*: 12.9.15] I can muster the ecstatic ascent of the purified mind [*mens*: 30.9.5] to God, and the loving [*pious*: 30.1.8] descent of God into the soul, submitting [*comparo*: 27.6.13] spiritual truths to spiritual men.

Video: here with respect not to *existimo* (to think, consider) that Bernard perceives (*sentio*) something corporeal or from the imagination (*imaginarius*) with regard to the mixing together (*commixtio*) between the Word and soul. / *Loquor*: to speak. / *Adhaereo*: to cling to. / *Excessus*: excess. / *Pious*: devoted with regard to God as well as one's country and family.

31.6.9. One who is so disposed [*affectus*: from *afficio*, 28.12.22] and so beloved [*dilectus*: 27.7.5] will by no means be content [*contentus*: 13.5.7] either with that manifestation [*manifestatio*] of the Bridegroom given to the many in the world of creatures or to the few in visions [*visum*] and dreams. By a special privilege [*praerogativa*: 30.3.13] she wants to welcome [*suscipio*: 27.10.25] him down from heaven into her inmost heart [*medulla cordis*], into her deepest love [*affectus*: 26.9.16]; she wants to have the one she desires [*desidero*: 28.13.3] present [*praestus*] to her not in bodily form [*figuratus*: 1.8.13] but by inward infusion [*infusus*: 19.1.20], not by appearing externally [*appareo*: 31.4.16] but by laying hold of her within [*afficio*]. It is beyond question [*non dubium*] that the vision is all the more delightful [*iucundus*: 9.4.18] the more inward [*intus*: 26.6.27] it is, and not external [*foris*: 31.4.16]. It is the Word [*Verbum*: 31.6.1] who penetrates [*penetro*: 25.5.27] without sound; who is effective [*efficax*: 19.7.14] though not pronounced [*loquax*], who wins [*blandio*] the affections [*affectus*] without striking [*obstrepo*] on the ears. His face, though without form [*formatus*, with *non*], is the source of form [*formans*], it does not dazzle [*perstringo*] the eyes of the body but gladdens [*laetificio*: 30.3.27] the watchful heart [*cor*: 30.3.27]; its pleasure is in the gift [*munero*] of love and not in the color of the lover.

Affectus: here, from *afficio* (having been affected or influenced). / *Manifestatio* and *visum*: manifestation and vision, the latter more applicable to vision. / *Suscipio*: to take or lift up the divine Bridegroom into the marrow (*medulla*) of the bride's heart. / *Affectus*: noun as state of mind or disposition and used twice. / *Figuratus*: having been formed or shaped with regard to the boy compared to *infusus* or

infusion. / *Afficio*: verbal root of *affectus*.

Intus and *foris*: inward and external. / *Penetro*: to penetrate by the *Verbum* without sound which is apparently contradictory since a word makes sound. / *Loquax*: talkative, loquacious. / *Blandio*: to caress, coax with regard to *affectus* or who a person comports himself. / *Obstrepo*: to make a noise, resound. / *Formatus* and *formans*: having been formed and forming, the former with *non* or not. / *Perstringo*: to bind closely, press hard.

31.7.19. Not yet have I come round to saying that he has appeared [*appareo*: 31.6.9] as he is, although in this inward vision he does not reveal [*exhibeo*: 23.2.1] himself as altogether different from what he is. Neither does he make his presence continuously [*continue*: 11.2.3] felt [*praesto*: 31.1.8], not even to his most ardent [*devotus*: 21.10.5] lovers [*mens*: 31.6.1], nor in the same way [*uniformiter*] to all. For the various desires of the soul it is essential [*oportet*: 31.4.16] that the taste [*gustus*: 30.3.27] of God's presence [*praesentia*: 31.4.16] be varied [*vario*] too, and that the infused [*infusus*: 31.6.0] flavor [*sapor*: 30.3.27] of divine [*supernus*: 14.3.13] delight [*dulcedo*: 20.4.4] should titillate [*oblecto*: 27.2.8] in manifold ways [*diversus*] the palate of the soul [*animus*: 27.1.8] that seeks [*appeto*: 6.10.4] him.

Appareo and *exhibeo*: to appear and to hold forth. / *Praesto*: to be at hand, ready. / *Devotus*: devoted with respect to *mens* or mind which can apply to the spirit as well. / *Gustus*: a taste of divine *praesentia* (presence) which is varied. Compare with the *sapor* or flavor which is infused and refers to the divine (*supernus*: heavenly) delight. This *sapor* is one particular *gustus* among many. / *Oblecto*: to delight or entertain by the infused flavor, that is, the soul (*animus*: masculine used here instead of *anima*, feminine). / *Appeto*: to strive, grasp at.

31.7.16. And so he never ceases [*cesso*: 30.5.27] in one way [*modus*: 31.4.16] or another to reveal [*appareo*: 31.7.19] himself to the inward [*internus*: 27.1.8] eye of those who seek [*quaero*: 31.4.16 & *conspectus*] him, thus fulfilling the promise that he made: "Be assured I am with you always, to the end of time."

Modus: the means by which the divine Bridegroom reveals himself (*appareo*). / *Internus*: this *appareo* takes place not to the external eye but the inner one engaged in seeking him (*quaero* with the noun *conspectus*: sight).

31.8.3. Just as we say that our ancestors [*vetus*, with *apud*] possessed [*exsto*] only shadows and images [*figura*: 27.2.8], whereas the truth [*veritas*: 31.1.8] itself shines [*illucesco*] on us by the [*gratia*: 31.3.11, with *per*] of Christ present in the flesh, so also no one will deny [*nego*: 26.9.16] that in relation [*respectus*] to the world [*saeculum*: 23.1.5] to come, we still live in the shadow of the truth, unless he wishes to deny what the apostle asserts [*acquiesco*: 18.4.19]: "our knowledge [*cognosco*: 28.11.9] is imperfect [*ex parte*] and our prophecy is imperfect;" or when he says: "I do not reckon myself to have got hold of [*comprehendo*: 28.9.20] it yet." Why should there not be a distinction [*distinctio*: 20.4.27] between him who walks by [*per*] faith and him who walks by [*per*] sight [*species*: 31.1.8]? Hence the just man lives by [*ex*] faith, the blessed [*beatus*: 27.3.26] rejoices [*exulto*: 10.2.18] in the vision [*species*]; the holy person here below [*interim*: 14.5.26] lives in the shadow of Christ, the holy angel above is glorified [*glorior*: 29.9.8] in the splendor of his shining [*gloria*: 31.5.20] countenance [*vultus*].

Vetus: old, ancient (adjective) used with *apud* or at home, among. / *Exto*: to stand out, project an external form or shape (*figura*). / *Illucesco*: to begin to shine through (*per*) grace. / *Respectus*: a looking back with respect to *saeculum* or a particular time as well as people. / *Acquiesco*: to yield with respect to our act of knowing (*cognosco*: to recognize) which is literally "from part" (*ex parte*). / *Comprehendo*: literally, to bind together, unite. / *Per*: through in reference to walking through faith and through sight (*species*: outward appearance). *Species* is used a second time as vision in which the blessed exult (*exulto*: to leap vigorously). / *Ex*: from or living from faith as from the root which nourishes it. / *Interim*: an adverb meaning in the meanwhile with reference to the temporary nature of the present life. / *Glorior*: to glory in glory (*gloria*) with respect to the divine *vultus* or countenance, expression.

31.9.12. That the faith is shadowy is a blessing [*bonus*: 20.9.22]; it tempers [*tempero*: 30.11.21] the light to the eye's weakness and prepares [*praeparo*: 31.4.16] the eye for the light; for it is written: "He cleansed their hearts by faith." Faith therefore does not quench [*extinguo*] the light but protects [*custodio*: 28.6.16] it. Whatever it may be that the angel sees [*video*: 31.6.1] is preserved [*servo*: 28.5.18] for me by the shadow of faith, stored up [*repositus*: 26.5.3] in its trusty breast [*sinus*: 15.7.14] until it be revealed [*revelo*: 25.9.2] in due time. If you cannot yet grasp [*expedio*: 6.8.28] the naked truth is it not worthwhile to possess [*capio*: 31.1.8] it wrapped [*involutus*: 5.4.6] in a veil?

Bonus: an adjective meaning good which moderates or restrains light for the eyes as well as prepares them for it. / Two verbs with opposite meanings: *extinguo* and *custodio* (to extinguish and to guard). / *Video*: seeing by the angels which acts to serve (*servo*). / *Sinus*: breast as well as a bay in which faith is *repositus* or stored as in a repository. / *Expedio*: literally, to loosen the feet here used with *non* or not. / *Involutus*: involved, intricate, obscure.

31.9.23. Both the power [*virtus*: 29.8.14] and the shadow put the demons to flight [*fugo*: 20.6.18] and became a shelter [*tutor*] for men: an invigorating [*vegeto*: 18.5.7] power surely, a shadow radiating coolness [*refrigero*].

Virtus: implies power as well as virtue. / *Tutor*: to protect, defend. / *Vegeto*: to arouse, quicken or enliven. / *Refrigero*: to cool off, chill.

Sermon Thirty-Two

32.1.19. For we are faced with a difficult [*difficillimum*] task. The words that describe these visions [*visio*: 31.1.8] or images [*similitudo*: 31.2.8] seem [*video*: 31.9.12] to refer to [*describo*] bodies or bodily substances [*corporeus*], yet they are means of conveying [*ministro*: 30.12.1] spiritual truths [*spiritualis*: 29.6.1] to us, and hence there must be [*oportet*: 31.7.19] a spiritual character [*spiritus*: 28.8.13, with *in*] to our enquiry [*inquiri*: 31.3.11] into their causes [*causa*: 29.4.2] and meaning [*ratio*: 28.9.6]. And who is qualified [*idoneus*: 30.8.8] to investigate [*investigo*: 30.11.21] and comprehend [*comprehendo*: 31.8.3] those countless affective movements [*affectus*: 31.6.9 & *profectus*: 28.7.20] of the soul [*anima*: 31.7.19] caused by the presence [*praesentia*: 31.7.19, with *de*] of the Bridegroom dispensing [*dispenso*: 30.12.16] his multiform [*multiformis*: 13.7.25] graces [*gratia*: 31.8.3]? Yet if we turn our gaze to our interior [*introeo*: 28.5.18, with *ad nos*], and if the Holy Spirit will be pleased [*digno*: 31.4.16] to give us [*ostendo*: 27.8.12] his light [*lumen*: 3.2.23, with *in*] to see the fruits that by his action [*opera*: 30.6.30] he constantly [*assidue*] produces [*dedignor*: 17.8.25, with *non* & *actito*: 17.2.3] within us, I think [*puto*: 30.12.1] we shall not remain entirely devoid [*remaneo*: 31.1.8, with *non*] of understanding [*intellectus*: 28.7.26] about these mysteries.

Difficillimum: most difficult. / *Visio* and *similitudo*: vision and likeness seem (*video*: to look) to describe bodily substances (*corporeus*: adjective used) which minister (*ministro*) truths that are spiritual. I.e., a contrast between *corporeus* and *spiritualis*. / *Spiritus*: spirit used as noun with the preposition *in* with respect to our inquiry. / *Causa* and *ratio*: cause and reason. / *Idoneus*: meet, fitting, proper with regard to two verbs, *investigo* and *comprehendo*. Both are directed (*profectus*) to *affectus*, a state of body and mind concerning the soul (*anima*). / *Dispenso*: to dispense the Bridegroom's many-formed grace. / *Introeo*: to enter with *ad nos*, to ourselves. / *Digno*: to deem worthy to show the Spirit's light with the preposition *in* (us). / *Opera*: effort, work labor by the Spirit which assiduously (*assidue*) works (*dedignor*: to scorn, with *non* and *actito*: to put into action) within us. / *Remaneo*: to remain, with *non* concerning the intellect.

32.2.6. If then, any of us, like the holy Prophet, finds that it is good to cling close to [*adhaereo*: 31.6.1] God, and—that I may make my meaning [*loquor*: 31.6.1] more clear [*manifestus*: 22.3.1]—if any of us is so filled with desires [*desiderium* & *vir*: 31.4.16] that he wants [*cupio*: 26.2.21] to depart [*dissolvo*: 14.6.19] and to be with Christ, with a desire [*cupio*] that is intense [*vehementer*: 26.12.24], a thirst ever burning [*ardenter*: 7.3.16], an application [*meditor*: 20.6.13] that never flags [*assidue*: 32.1.19], he will certainly meet [*suscipio*: 31.6.9] the Word [*Verbum*: 31.6.9] in the guise [*forma*: 31.1.8] of a Bridegroom on whatever day he comes

[*tempus*: 27.14.22 & *visitatio*]. At such an hour he will find himself locked [*astringo*: & *intus*: 31.6.9] in the arms of Wisdom [*sapientia*: 28.8.13]; he will experience [*sentio*: 31.6.1] how sweet [*suavitas*: 31.1.8] divine love [*amor*: 31.4.16] is as it flows [*infundo*: 28.5.9] into his heart [*inde sibi*].

Adhaereo: to cling or stick to God. / *Loquor*: to speak in a more manifest (*manifestus*) fashion. / *Desiderium*: desire with the noun *vir* or man, signifying strength. / *Cupio*: used twice: 1) to long for, that is, to be dissolved (*dissolvo*) and be with Christ and 2) modified by two adverbs, *vehementer* and *ardenter*, vehemently and ardently. The two modify *meditor* or to give attention in an assiduous (*assidue*) manner. / *Suscipio*: to take up, receive the *Verbum* in the form (*forma*) of a Bridegroom. / *Tempus*: time or that which belongs to outside the Bridegroom's native territory. It is used with *visitatio* or visitation. / *Astringo*: to bind or fast *intus* or inwardly. / *Sentio*: to feel or perceive the *suavitas* or sweetness of divine love as it flows *inde sibi* or literally from that place to oneself.

32.2.17. And if the fervent [*devotus*: 31.7.19] soul [*anima*: 32.1.19] persists [*instituo*] with prayers [*prex*: 10.9.20] and tears, he will return [*revertor*: 21.11.23] each time and not defraud [*fraudo*: 31.3.11] him of his express desire [*voluntas*: 31.1.8 & *labium*], but only to disappear [*disparo*] soon again and not to return [*video*: 31.1.19] unless he is sought for [*requiro*: 28.6.16] with all one's heart [*desiderium*: 33.2.6]. And so, even in this body we can often [*frequens*: 7.8.21] enjoy the happiness [*laetitia*: 30.3.27] of the Bridegroom's presence [*praesentia*: 32.1.19], but it is a happiness that is never complete [*copia*: 31.1.8] because the joy [*laetifico*: 28.7.20] of the visit [*visitatio*: 32.2.6] is followed by the pain at his departure [*molesto*: 26.12.24 & *vicissitudo*: 31.1.8]. The beloved [*dilectus*: 31.6.9] has no choice but to endure [*patior*: 30.1.8] this state until [*tamdiu*] the hour when she lays down the body's weary weight [*sarcina*: 1.3.12] and raised aloft [*levatus*] on the wings of desire [*desiderium*], freely traverses [*avolo* with *per*] the meadows of contemplation [*contemplatio*: 27.12.23] and in spirit follows [*sequor*: 23.14.7 & *mens*: 31.7.19] the One she loves [*dilectus*] without restraint [*expeditus*] wherever he goes.

Devotus: devoted modifying *anima* or soul in its persistence (*instituo*: to put in place, fix) regarding *prex* or prayer as request. / *Revertor*: to return without *fraudo* or without cheating or beguiling. / *Voluntas*: will with *labium* or lips. / *Disparo*: to part or separate used with *video* (to see) and *requiro* (to search for). / *Desiderium*: desire here as heart. / *Laetitia* or joy which is never *copia*, a noun meaning ample supply. / A contrast between two words: *visitatio* (visitation or presence) and *molesto* (to trouble, annoy) coupled with *vicissitudo* (alteration, vicissitude). / *Patior*: also as to suffer *tamdiu* (as long as) the bride lays down corporeal *sarcina* (package, bundle, load). / *Desiderium* or desire as a wing raising aloft the bride who then flies through (*per*) the meadows of contemplation. / *Sequor*: to follow, with *mens* (mind, spirit). / *Dilectus*: two uses: beloved as bride and as Bridegroom. / *Expeditus*: unencumbered, without fetters.

32.3.24. Nevertheless, he will not reveal [*transitus*: 31.1.8] himself in this way to every person [*anima*: 32.2.17], even momentarily [*praesto*: 31.7.19], but only to the one who is proved to be a worthy bride by intense [*ingens*] devotion [*devotio*: 28.10.27], vehement [*vehemens*] desire [*desiderium*: 32.2.17] and the sweetest [*praedulcis*] affection [*affectus*: 32.1.19]. And the Word [*Verbum*: 32.2.6] who comes to visit [*visito*: 21.10.5] will be clothed in beauty [*decor*: 28.11.9], in every aspect [*accipio*: 30.9.5 & *forma*: 32.2.6] a Bridegroom.

Transitus: a passing over with respect to *anima* (soul), even momentarily (*praesto*: to be at hand, ready). / *Devotio*: devotion modified by *ingens* or huge, enormous. / *Desiderium*: desire modified by *vehemens*, impetuous or ardent. / *Praedulcis*: very pleasing, delightful modifying *affectus* or one's entire disposition and constitution. / *Visito*: to visit, by the *Verbum* whose beauty (*decor*, adjective) is a Bridegroom, *accipio* (to accept, receive used with *forma*, form).

32.4.16. When men grow weary [*fatigo*: 23.16.16] of studying [*studium*: 31.1.8, with *in*] spiritual doctrine [*spiritualis*: 32.1.19] and become [*verto*: 24.6.5, with *in*] lukewarm [*tepor*: 10.9.9], when their spiritual energies [*spiritus*: 32.1.19 & *pono*: 30.8.8] are drained away [*defectus*], then they walk [*ambulo*: 30.9.5] in sadness [*tristis*: 10.2.14, adjective] along the ways of the Lord. They fulfill the tasks enjoined on them with

hearts that are tired [*taedeo*] and arid [*areo*: 9.10.2], they grumble [*murmuro*] without ceasing [*frequenter*: 31.1.8], they complain of [*queror*] the long days and the long nights in words like those of Job: "When I lie down I say: 'When shall I arise [*consurgo*]?' And then I shall be waiting for [*expecto*: 28.10.27] evening." If when we are subject to these moods [*patior*: 32.2.17 & *contingo*: 26.2.21], the compassionate [*miseratus*: 30.12.16] Lord draws near to [*approprio*: 22.1.24] us on the way we are traveling [*ambulo*], and being from heaven begins [*incipio*: 22.5.12] to talk to [*loquor*: 32.2.6] us about [*de caelo*] heavenly truths [*de caelo*].

Fatigo: not just with regard to *studium* but *in studium*, fulling present to (in) it. The same applies to *verto* (to turn) with *in* concerning *tepor* / *Defectus*: weak or worn out concerning their being placed (*pono*) in the spirit (noun used here). / *Defectus*: two uses of the verb *ambulo* (to walk): in sadness and traveling. / *Taedeo* (*taedet* more commonly used): to loathe, disgust. / *Murmuro*: more to murmur or complain beneath one's breath. / *Queror*: / to express grief, sadness. / *Consurgo*: the preface *con* (*cum*) prefaced to *surgo* suggests an arising with. / *Patior*: to suffer with the verb *contingo*, to take hold or seize; i.e., being seized by suffering. / Note two uses of the preposition *de* (from, concerning) prefaced to *caelum* (heaven).

32.4.29. For our meditations [*meditatio*: 10.7.9] on the Word [*Verbum*: 32.3.24] who is the Bridegroom, on his glory [*gloria*: 31.8.3], his elegance [*elegantia*], power [*potentia*: 27.6.20] and majesty [*maiestas*: 31.3.1], become in a sense his way of speaking [*verbum*] to us. And not only that, but when with eager [*avidus*: 17.1.16] minds [*mens*: 32.2.17] we examine [*verso*: 23.3.17] his rulings [*testimonium*: 24.2.18], the decrees [*iudicium*: 28.9.20] from his own mouth; when we meditate [*meditor*: 32.2.6] on his law day and night, let us be assured [*scio*: 29.1.2] that the Bridegroom is present [*adsum*: 20.6.18], and that he speaks [*alloquor*] his message [*sermo*: 26.6.6] of happiness [*delectatio*: 23.11.26] to us lest our trials [*labor*: 30.12.1] should prove more than we can bear [*fatigo*: 32.4.16, with *non*].

Meditatio (meditation) on the *Verbum*/Bridegroom has four objects: glory, elegance, power and majesty. All four are a *verbum* (noun used here) to us. / *Avidus*: avid modifying *mens* or mind. / *Testimonium*: testimony or that which is said on behalf of someone or something which we turn (*verso*) or turn over in our minds. / *Alloquor*: to speak to in the sense of giving an address, here with regard to *sermo*, continued speech compared with *verbum*, word. / *Scio*: to know of the Bridegroom's being-to or being toward (*ad-sum*) us.

32.5.14. So when we yield [*verso*: 32.4.29] our hearts [*cor*: 31.6.9, with *in*] to wicked thoughts, the thoughts [*cogitatio*: 29.4.2] are our own; if we think on good things, it is God's word [*sermo*: 32.4.29]. Our hearts produce [*dico*: 30.12.1] the evil thoughts, they listen for those that are good. "Let me hear," the heart says, "what God the Lord will speak, for he will speak peace to [*in*] his people." God accordingly utters words of peace, of goodness [*pietas*: 27.11.7], of righteousness [*iustitia*: 27.8.12] within [*in*] us; we do not think [*cogito*: 23.1.9] these things of [*ex*] ourselves, we hear them in our interior [*in nobis*].

Verso: to turn our hearts *in* with respect to thoughts (*cogitatio*: thinking, deliberation) which are wicked. / *Dico*: to say, speak evil thoughts.

Pietas: dutiful conduct with regard to one's family, country and religion. / The verb *cogito* (to consider thoroughly) from (*ex*) our selves compared with hearing *in nobis* or in us.

32.5.22. But there is still another kind of thought that is perceived [*sentio*: 32.2.6] indeed in the heart [*cor*: 32.5.14] but not uttered [*verbum*: 32.4.29] by it. It does not come forth [*exeo*: 13.3.15] from the heart as our thought [*cogitatio*: 32.5.14] does, nor is it that word which we have said is directed to the heart, namely, the word [*verbum*] of the Word [*Verbum*: 32.4.29] because it is evil. It is produced [*immitto*] within us by hostile [*contrarius*: 13.4.13] powers [*potestas*: 22.7.7] like the images [*immissio*] that come to us from bad angels such as we read the devil put into [*mitto*: 30.5.27] the heart [*cor*] of Judas, son of Simon the Iscariot, to betray [*trado*: 19.7.14] the Lord.

Sentio: to perceive or feel with both mind and senses concerning that which lacks *verbum* or word which is evil. This lack of *verbum* is not like *cogitatio* (thought, estimation) and even more unlike the

divine *Verbum*. / *Immitto*: to send in by powers contrary (*contrarius*) to us. *Immissio*: from the verb *immitto* as that which is let in and pertains to bad angels.

32.6.28. For who can keep watch [*vigil*: 28.7.26] over his inward thoughts so closely and so assiduously [*diligens*], whether they merely occur to him or whether he is their author, as to be able to decide [*discerno*: 18.2.8] clearly which of the heart's illicit [*illicitus*] desires are the fruit of his own frailty [*morbus*: 28.1.4] which an insinuation [*morsus*] of the devil [*serpens*]? I believe [*puto*: 32.1.19] this is more than mortals can achieve [*possibilis*] unless by the light [*illuminatus*] of the Holy Spirit they receive [*accipio*: 32.3.24] that special gift which the Apostle lists [*nomino*: 18.1.22] with the other charisma [*charisma*: 29.3.4] under the name of discernment [*discretio*: 30.12.16] of spirits.

Illicitus: by which it is forbidden to go. / *Morbus*: sickness, disease. / *Morsus*: a bite from the devil as *serpens* or serpent. / *Nomino*: to name the gift received which is a *charisma* or gift, present, discernment of spirits.

32.6.9. It is of little consequence [*refero*: 31.5.20] to us to know [*scio*: 32.4.9] the source [*unde*] of the evil within us provided we know it is there [*insum*]; no matter what its source we must watch [*vigilo*: 23.12.16] and pray [*oro*: 18.5.7] that we may not consent to [*consentio*: 30.9.23] it. The Prophet prays against both these evils: "Cleanse me from my secret sins, Lord, and spare [*parco*: 30.12.1] your servant from those others." As for me [*fateor*: 30.12.16], I cannot hand on to [*trado*: 19.7.14] you what I have not received [*accipio*: 32.3.24]. And I certainly have not received the power to distinguish [*assigno*: 22.9.9] with certitude between what springs from the heart [*cor*: 32.5.22] and what is sown there by the enemy. Both are evil, both have an evil source; both are in the heart, though both do not originate there. I am fully certain [*certus*: 28.9.20] that I bear them within [*mihi in me*] but by no means certain [*incertus*] which to attribute to [*tribuo*: 29.8.22] the heart, which to the enemy. But this problem, as I have said, entails no danger [*periculum*: 15.6.24].

Refero: to bring or carry back with reference to *scio* or knowing from where (*unde*) evil within us comes. / *Insum*: to be present in, that is, in reference to evil. / *Vigilo* and *oro*: to be vigilant and pray (*oro*: to speak). / *Parco*: also as to use modestly. / *Puto*: to reckon, value or estimate applied here to Bernard offering an informed opinion. / *Fateor*: to acknowledge or confess with respect to not being able to *trado* (to hand over or hand down) what Bernard has not received. / *Assigno*: to assign what springs from the heart. / *Mihi in me*: to me in me.

32.7.19. But where the error [*erro*] is dangerous [*periculosus*: 16.10.4], even fatal [*damnabiliter*], there we are provided with [*praefigo*] a rule [*regula*] that is certain [*certus*: 32.6.9]: not to attribute [*do*] to ourselves what comes from God within us, thinking [*puto*: 32.1.19] that the visit [*visitatio*: 32.2.17] of the Word [*Verbum*: 32.5.22] is no more than a thought [*cogitatio*: 32.5.22] of our own. The distance [*disto*] of good from evil is the distance between these two things: for just as evil cannot proceed from [*exeo*: 32.5.22] the Word, neither can good proceed from the heart [*cor*: 32.6.9] unless it has been previously inspired [*concupio*: 9.7.20] by the Word, because "a sound tree cannot bear evil fruit, nor can a bad tree bear good fruit."

Erro: to err (verb). / *damnabiliter*: an adverb, culpably. / *Praefigo*: to sent in from a rule (*regula*: staff, straight stick) that is certain. / *Do*: to give. / *Visitatio*: visitation by the Word of God which is not be equated with a *cogitatio* or estimation coming from ourselves. / A contrast between evil not coming from the Word and good not coming from the heart unless inspired (*concupio*: to take up, to take hold of) by the Word.

32.8.9. It seems [*existimo*: 31.6.1] to me that he appears [*appareo*: 31.7.16] in the guise [*schema*] of a mighty Father of a family or sovereign ruler to those whose hearts [*cor*: 32.7.19] are high [*ascendo*: 11.4.11] as they approach him who, filled with magnanimous courage [*magnanimus*] because of greater liberty [*libertas*: 14.4.19] of spirit and purity [*puritas*: 25.5.10] of conscience [*conscientia*: 30.12.1], love to dare what is above

the common measure [*consuesco*]. These are restless men [*inquietus*: 23.16.16], eager [*curiosus*] to penetrate [*penetro*: 31.6.9] the deeper mysteries [*secretus*: 23.16.16], to grasp [*apprehendo*: 22.10.18] more sublime truths [*sublimus*: 26.2.21], to strive for [*tendo*: 31.1.8] what is more perfect [*perfectus*: 24.7.10], not so much in the physical [*sensus*: 29.4.2] as in the spiritual order [*virtus*: 31.9.23].

Existimo: to value, estimate that in the *schema* or shape or fashion. / *Ascendo*: to ascend. / *Consuesco*: to accustom, habituate. / *Inquietus* and *curiosus*: two adjectives applicable to persons wishing to penetrate that which is *secretus* or secret. / *Apprehendo*: to lay hold of with respect to that which is *sublimus* or sublime. / *Tendo*: to stretch, stretch out no so much in the physical sense (*sensus*) as in the order of *virtus* (strength, virtue).

32.9.12. His eyes will see [*video*: 32.2.17] the king in his beauty [*decor*: 32.3.24] going before him into the beautiful places [*speciosus*: 28.2.12] of the desert, to the flowering roses and the lilies of the valley, to gardens where delights abound and streams run from the fountains, where storerooms are filled with delightful things [*deliciae*: 29.2.19] and the odors of perfume until last of all he makes his way to the privacy [*secretus*: 32.8.9] of the bedchamber [*cubiculum*].

Video: to see with respect to the king's *decor* or comeliness. / *Speciosus*: handsome, brilliant, splendid. / *Secretus*: that which is secret or set apart as applied to *cubiculum* or bedchamber.

32.10.16. There you have the treasures of wisdom [*sapientia*: 32.2.6] and knowledge [*scientia*: 29.3.4] hidden [*absconditus*: 19.2.23] where the Bridegroom dwells and there the pastures of life prepared for [*praeparatus*] the nourishment [*refectio*] of men [*animus*: 31.7.19] seeking holiness. "Blessed is the man who has fulfilled [*impleo*: 18.4.24] his desire [*desiderium*: 32.3.24] from them." But let him be given at least this warning [*admoneo*: 24.6.10]: not to wish to possess [*habeo*: 31.2.8] for himself alone goods that can suffice [*sufficio*: 28.9.6] for the many.

Absconditus: that which is concealed as applied to wisdom and knowledge, the Bridegroom's dwelling place referring to the *cubiculum* or bedchamber. / *Refectio*: a restoring or repairing of *animus* (masculine noun for soul). / *Admoneo*: the preposition *ad* (to, toward which) prefaced to *moneo* suggests a stricter admonition.

32.10.6. So far I have been dealing with the obvious meaning [*littera*: 14.4.19] of the words [*textus*]. But for the spiritual [*spiritualis*: 32.4.16] meaning [*sensus*: 32.8.9] that lies hidden beneath, you must await [*expecto*: 34.2.16] a new sermon [*sermo*: 32.5.14].

Littera: letter of the *textus* or text. / *Sensus*: perception or feeling which is spiritual.

Sermon Thirty-Three

33.1.23. Therefore the man [*anima*: 32.3.24] who longs for [*curiosus*: 32.8.9] God does not cease [*cesso*: 31.7.16] to seek [*inquirō*: 32.1.19] these three things, righteousness [*iustitia*: 32.5.14], judgment [*iudicium*: 32.4.29] and the place where the Bridegroom dwells [*habitatio*: 11.1.7] in glory [*gloria*: 32.4.29]: the path in which he walks [*ambulo*: 32.4.16], the wariness [*cautela*: 27.8.21] with which he walks and the home [*mansio*: 10.6.13] to which he walks.

Anima: soul (feminine, compared with masculine *animus*). / *Curiosus*: careful, diligent, attentive with respect to not ceasing his inquiry (*inquirō*) of *iustitia*, *iudicium* and *habitatio*. In other words, the first two reside in the third. / *Habitatio*: a permanent dwelling which pertains to the person in the act of living in a particular place. Here *habitatio* is one of glory (genitive case). Compare with *mansio* (a staying or remaining-*maneo*, to remain-in the permanent sense). / *Inquirō* as to seek also applies to three types of walking: path, wariness (*cautela*: caution) and the *mansio*.

33.1.7. The man who is in earnest [*devotus*: 32.2.17] rightly seeks [*inquirō*: 33.1.23] these three things since they are the throne of God and the preparation [*praeparatio*: 23.14.7] of his throne. By a special privilege

[*praerogativa*: 31.6.9] of the bride, all these gifts beautifully [*pulchre*: 29.1.2] and equally concur [*concurro*: 6.7.25] in the crowning [*consummatio*: 23.1.5] of her virtues [*virtus*: 32.8.9]: she receives loveliness [*formosus*: 28.10.27] from the habit [*forma*: 32.3.24] of righteousness [*iustitia*: 33.1.23], prudence [*cautus*: 27.14.22] from her knowledge [*notitia*: 5.1.20] of judgments [*iudicium*: 33.1.23] and chastity [*castus*: 15.6.4] from her desire [*desiderium*: 32.10.16] for the presence [*praesentia*: 32.2.17] or glory of her Bridegroom. Such are the gifts that are fitting for [*decet*: 15.3.3] a bride of the Lord: beauty [*pulcher*: 27.14.22], knowledge [*eruditus*: 26.6.6] and chastity [*castus*].

Devotus: devoted as applied to the man who engages in *inquirō* which constitutes the divine throne as well as its *praeparatio* or preparation. / *Praerogativa*: a privilege belonging to the bride where her gifts enumerated in 33.1.23 run together (*con-curro*) in the *consummatio* (finishing, completing) of her virtues. / The bride is *formosus* or finely-formed due to the *forma* (form) of righteousness. / *Cautus*: cautious with respect to *notitia* or being known or celebrated as applied to judgments. / *Castus*: pure or chaste in her desire for her Spouse's presence. / *Eruditus*: instructed or educated.

33.2.28. What can the bride do but yearn for [*suspiro*: 9.3.28] that place of rest [*quietus*], of security [*securitas*: 19.3.16], of exultation [*exultatio*: 14.4.19], of wonder [*admiratio*: 23.11.26], of overwhelming joy [*stupor*: 23.11.26]. But alas! Unhappy [*miser*] me, far from it as I am [*ago*: 10.6.13], and saluting [*saluto*: 9.1.11] it from afar, the very memory [*recordatio*: 11.2.12] of it causes [*provoco*: 22.9.9] me to weep with the affection [*affectio*: 26.12.24] expressed by those exiles: "By the waters of Babylon, there we sat down and wept, when we remembered [*recordor*: 17.7.12] Zion."

Suspiro: to aspire or draw a breath with respect to *securitas* (security which is *quietus* or quiet). / *Stupor*: also as numbness. / *Ago*: to put into motion. / *Recordatio*: recollection which provokes (*provoco*) Bernard to weep with *affectio* or the relation and disposition toward someone or something. The verb *recordor* (to remember) is the root for *recordatio*. / 33.2.8. Paradise is a safe dwelling-place [*habitatio*: 33.1.23], the Word is sweet [*dulcis*: 20.4.4] nourishment, eternity is wealth [*opulentia*] beyond calculation [*nimis*]. / *Opulentia*: abundance of wealth, *nimis* being an adjective meaning excessively.

33.3.10. I too have the Word [*Verbum*: 32.7.19], but the Word made flesh; and the Truth [*veritas*: 31.8.3] is set before [*appono*: 29.2.19] me, but in the sacrament. An angel is nourished [*sagino*: 16.2.18] with the richness of the wheat, is satiated [*saturo*] with the pure grain; but in this life I have to be [*oportet*: 32.1.19] content [*contentus*: 31.6.9] with the husk, as it were, of the sacrament, with the bran of the flesh, with the chaff of the letter [*littera*: 32.10.6], with the veil of the faith. And these are the kind of things whose taste [*gusto*: 19.7.10] brings [*affero*: 24.8.11] death unless they are seasoned [*accipio*: 32.6.9 & *condimentum*: 8.6.14] in some degree with the first fruits of the Spirit.

Christ as *Verbum* and *veritas* with emphasis upon the sacrament. / *Sagino* and *saturo*: to fatten and to fill in the sense of to glut.

Contentus: content with the husk instead of the wheat for angels. / *Gusto*: to taste (the husk) requires accepting (*accipio*) of seasoning.

33.3.18. But no matter how great the effusion [*abundantia*: 9.5.28] of the Spirit that enriches [*pinguesco*: 9.7.20] these, the husk of the sacrament is not received [*sumo*: 19.1.20] with the same pleasure [*iucunditas*: 30.3.27] as the fat of the wheat, nor is faith the equivalent of vision [*species*: 31.8.3], nor memory [*memoria*: 22.9.9] of presence [*praesentia*: 33.1.7], nor time of eternity, nor a face of its reflection [*speculum*], nor the image [*imago*: 27.7.14] of God of a slave's condition [*forma*: 33.1.7]. As far as all these are concerned, faith is the source of my riches [*locuples*], my intellect [*intellectus*: 32.1.19] is a pauper. Can there indeed be equal pleasure [*sapor*: 31.7.19] in understanding [*intellectus*] and in faith when the latter is the source of merit [*meritum*: 27.10.25], the former the reward [*praemium*]? You see then that the foods are as different as the places where they are eaten are distant from each other; and as the heavens are raised far above [*exalto*] the earth, so those who dwell there enjoy an abundance [*abundo*: 29.2.19] of greater gifts.

Pinguesco: to fatten with the Spirit's *abundantia*. / *Species*: outward form or shape. / *Locuples*: rich in the sense of having much land or property. / *Sapor*: taste in the sense of to relish food. / *Praemium*: advantage, favor, license. / *Exalto*: suggests the giving of praise.

33.4.26. Let us make haste [*festino*: 29.5.22] then my sons, let us make haste to a place [*locus*: 31.4.16] that is safer [*tutus*], to a pasture that is sweeter [*suavis*: 30.5.9], to a land that is richer and more fertile. Let us make haste to a place where we may dwell [*habito*: 11.1.25] without fear [*metus*: 23.8.15] where we may abound [*abundo*: 33.3.18] and never want [*defectus*: 32.4.16, with *sine*], where we may feast [*epulor*: 14.4.14] and never weary [fastidium, with *sine*].

Locus: a place which is *tutus* or safe or free from danger. / *Defectus*: weak or worn out used with the preposition *sine* (without).

33.5.25. Paul too said that "the night is far gone [*praecedo*], the day is at hand [*appropinquo*]," signifying [*significo*: 23.11.26] that the light was as yet so dim that he preferred [*malo*: 25.1.8] to say the day was approaching than that it had come. But when did he say this? He said it when the Sun, after its return from beneath the earth [*inferus*: 15.4.26], had ascended to the heights of heaven.

Praecedo: to go before, precede with respect to the night which contrasts with *appropinquo* (to draw near). / *Inferus*: pertaining to the underworld.

33.6.15. Since then the Sun is risen [*elevo*] indeed, and has gradually [*sensim*] poured down [*infundo*: 32.2.6] its rays over the earth; its light has begun to appear increasingly clearer [*clarus*: 31.3.1], its warmth to be more perceptible [*sentio*: 32.5.22].

Elevo: to lift up or raise which suggests being acted upon instead of coming from the sun itself. / *Clarus* and *sentio*: the sun's light becomes clearer and its warmth felt more (*sentio*).

33.6.17. However, even though it increases in warmth [*incalesco*: 21.4.9] and strength [*invalesco*], though it multiplies and extends [*dilato*: 30.3.13] its rays over the whole course [*curriculum*: 27.7.14] of our mortal lives—for it will be with us even to the end [*consummatio*: 33.1.7] of the world—it will not attain to [*pervenio*: 31.3.1] its noontide splendor, nor be seen here below in that fullness [*plenitudo*: 29.8.14] which it will exhibit [*video*: 32.9.12] hereafter, at least to those who are destined for the privilege [*dignor*: 23.16.16] of this vision [*visio*: 32.1.19].

Incalesco: to be heated in the sense of coming to a glow which rhymes with *invalesco* (to become strong). Both verbs combine to *dilato* or spread out its rays. / *Curriculum*: a running of a course used with *consummatio*, a finishing of this course. / *Pervenio*: to come (*venio*) through (*per*-). / *Dignor*: to deem worthy with respect to the vision of noontide splendor.

33.6.5. Or as Isaiah, after the eyes of his heart had been opened [*revelo*: 39.9.12], saw him seated on a high and exalted throne; or just as Paul, rapt [*raptus*: 23.16.16] into Paradise, heard words that he could not explain [*ineffabilis*: 19.2.9] and saw [*video*: 33.6.17] his Lord Jesus Christ, so may I too merit [*mereor*: 23.2.13] the ecstatic grace [*excessus*: 31.6.1] of contemplating [*contemplo*: 23.11.26] you in your light and beauty [*decor*: 32.9.12], as you generously [*uberius*] feed your flock and make them rest [*quiesco*: 23.16.16] securely [*securius*].

Raptus: snatched away. / The negativity of *ineffabilis* is countered by the positive ability of seeing (*video*). / *Excessus*: excess with regard to contemplation of Christ in his light and *decor* (external beauty). / *Uberius* and *securius*: two adverbs, generously and securely. / *Quiesco*: suggests putting at rest or repose.

33.7.20. Lord, I do seek [*requiro*: 32.2.17] your face. Your face is the noontide. "Tell me where you pasture your flock, where you make it lie down at noon." I know [*scio*: 32.6.9] well enough where you pasture it without lying down; tell me where you pasture it and make it lie down. I am not unaware [*ignoro*] of your accustomed [*soleo*: 10.9.9] pasturage at other times; but I do wish to know [*scio*] where that pasturage is at

noon. For during my time in this life [*mortalitas*: 2.7.18], in this my place of pilgrimage [*peregrinatio*: 25.3.14], I am accustomed [*consueo*: 16.3.7] to feed and be fed under your protection [*custodium*], in the Law and the Prophets and the Psalms, in the meadows of the Gospels.

Requiro: to seek after again. / *Soleo*: to be accustomed or in the habit of doing something. Compare with *consueo*: same meaning but suggests some type of participation or being with, i.e., the preposition *con-* (*cum-*). / *Mortalitas*: mortality which is situated in *peregrinatio*, the land of exile or a transitory locale.

33.8.17. Hence my request [*quaeso*: 30.12.1] that you tell me "where you pasture your flock, where you make it lie down at noon," that is, in the clear light [*manifestus*: 32.2.6], lest I be seduced [*seduco*: 20.5.11] and begin to wander [*vagor*] after the flocks of your companions, because they are wanderers, devoid of [*nullus*: 14.5.26] the certain [*certitudo*: 15.6.24] truth [*veritas*: 33.3.13] that gives stability [*stabilis*]. Though always learning [*disco*: 27.7.5], they never attain to [*pervenio*: 33.6.17, with *ad*] knowledge [*scientia*: 32.10.16] of the truth. Such are the comments [*dogma*] of the bride on the varied and vain doctrines of the philosophers and heretics.

Manifestus: used with respect to being in the light to prevent being seduced (*seduco*: to lead aside or away) which results in wandering (*vagor*). Compare this with the adjective *stabilis* (stable) modifying truth. / *Pervenio*: an arriving through coupled with the preposition *ad* (to, toward) with respect to knowledge of the truth. / *Dogma*: doctrine or teaching.

33.9.26. I feel [*video*: 33.6.5] that we also must yearn for [*opto*: 25.2.20] that noontide so that in its clear [*clarus*: 33.6.15] light we may detect [*deprehendo*: 25.2.20] the tricks [*astutia*] of the devil and be able to distinguish [*discerno*: 32.6.28] with ease [*facillime*: 19.7.14] between our angel and that angel of Satan who "disguises [*transfiguro*] himself as an angel of light." For we cannot defend [*custodio*: 31.9.12] ourselves from the attack [*incursus*] of the noontide devil except with the aid [*aeque*] of noontide light. I believe [*existimo*: 32.8.9] that he is styled the noontide devil because some of those wicked spirits [*malignus*], who, because of their obstinate [*obstinatus*] and darkened wills are like the night, even perpetual night, yet, for the purpose of deceiving [*fallo*: 28.9.6 with *simulo* & *nosco*: 24.5.4] men, can become bright as day, even as noon.

Video: to see with respect to the verb *opto* (to choose, select). / *Deprehendo*: to grasp or take away (*de-*) concerning diabolical *astutia* (cunning, adroitness). / *Facillime*: most easily with respect to making a discernment (*discerno*) between two types of angels. / *Transfiguro*: to pierce through, transfix or literally bringing a *figura* (shape) across (*trans-*) to something else. / *Incursus*: a rush or running into which is *aeque* (adverb meaning equally, in like manner). / *Fallo*: to deceive used with two verbs: *simulo* and *nosco* (to make a copy and to know).

33.10.14. How often, for example, does he not persuade [*suggero*: to bring under] a monk to anticipate [*anticipo*: 12.7.3] the hour of rising and mock at [*illudo*: 19.7.14] him as he sleeps in choir while his brothers pray! [*solemnis*: 7.4.11, with *ad*] How often does he not suggest that fasts be prolonged [*produco*: 23.2.1], until a man is so weak that he [*reddo*: 31.1.8] is useless [*inutilis*] for the service [*obsequium*: 26.6.27] of God! How often, in envy of [*invideo*: 17.5.26] a man's fervor [*proficio*: 30.1.8] in community life, does he not persuade [*persuadeo*: 2.5.8] him to live as a hermit in order to achieve [*peto*: 9.7.26] greater perfection [*puritas*: 32.8.9] until the unhappy man finally discovers [*cognosco*: 31.8.3] how true that saying is which he had read to no purpose [*frustra*: 26.3.17]: "Woe to him who is alone, for when he falls he has none to lift him up!"

Suggero: to bring under or here, under one's influence. / *Solemnis*: annual, establish or appointed with *ad* (to, toward). / *Produco*: to lead forth, bring out which is opposite to *reddo* (to restore, return). / *Obsequium*: compliance, indulgence. / *Invideo*: to look askance, cast an evil eye toward *proficio* (to make headway). / *Puritas*: purity. / *Cognosco*: to become thoroughly acquainted.

33.11.21. Our common experience [*experientia*: 28.9.6] tells us that it is fear [*timor*] which disturbs [*exagito*] us at the beginning [*introeo*: 32.1.19] of our conversion [*conversio*: 30.3.27], fear [*horror*: 16.7.14] of that dismaying picture we form [*ingero*] for ourselves of the strict life [*artus*] and unwonted [*insuetus*] austerities [*austeritas*: 30.5.27] we are about to embrace. This is called a nocturnal fear [*timor*], either because in scripture adversity [*adversus*: 22.11.12] is usually represented [*soleo*: 33.7.20 & *designo*: 30.9.23] by darkness, or because the reward for which we are prepared [*aggredior*: 10.2.18] to suffer [*patior*: 32.4.16] adversity is not yet revealed [*revelo*: 33.6.5] to us.

Two nouns for fear: *timor* and *horror* (dread, apprehension and trembling). / *Ingero*: to throw, heap upon with regard to *artus* and austerities which are *insuetus*, close or narrow and unaccustomed. / *Soleo*: to be accustomed to with *designo* (to designate). / *Aggredior*: to approach with regard to suffering (*patior*).

33.12.6. But when this temptation [*tentatio*: 21.4.9] has been conquered [*supero*: 31.1.8], let us take up arms against the praises of men who find matter [*materia*: 24.5.11] for their compliments in the praiseworthy life we lead [*sumo*: 33.3.18]. Otherwise we shall be exposed [*pateo*: 15.8.6] to wounds from "the arrow that flies by day" which is vainglory. For fame [*fama*: 22.8.29] is said to fly and that by day because it springs from works done in the light. But if this temptation is blown away [*exsufflato*] like the empty air, we shall be confronted with a stronger one, with an offer [*affero*: 33.3.10] of the riches and honors of the world, for the man who despises [*curo*: 30.3.13, with *non*] praise may hanker for [*appeto*: 31.7.19] position [*dignitas*: 27.6.13].

Supero: to go over or surmount with regard to temptation. / *Sumo*: to take hold of, take in hand. / *Pateo*: to be clear or manifest. / *Exsufflato*: literally, to blow from or off (*ex-*) which is countered by *affero* (to bring). / *Curo*: to care; with *non*, not to have care concerning *dignitas* or dignity, honor.

33.13.20. The last temptation [*tentatio*: 33.12.6] is that of the noontide devil whose task [*soleo*: 33.11.21] is to lay ambushes [*insidior*] for the perfect [*perfectus*: 32.8.9], those persons of tried virtue [*virtus*: 33.1.7] who have survived [*supervenio*] all other temptations: pleasures, applause, honors. What further weapons has [*supersum*] the tempter with which to fight openly [*palam*: 19.2.9] against men of this kind? But what he does not dare openly [*manifestus*: 33.8.17] he will attempt in disguise [*occultus*: 28.8.13]; and when he is aware [*expertus*: 31.4.16] that a man will abominate [*horreo*: 27.14.19] what he sees to be patently [*apertus*: 8.8.4] evil, he tries [*molior*: 17.5.26] to seduce [*supplanto*] him by means of a counterfeit [*falsus*] good.

Soleo: to be accustomed or be proper with regard to the devil associated with noon, namely, his ambushes (*insidior*: connotes plotting against). / *Supervenio*: literally to come upon or over (*super-*). Compare with another verb with the same preposition prefaced to it, *supersum* (to be over, above). / Two contrasting adjectives: *manifestus* and *occultus* (manifest and hidden). / *Horreo*: to stand on end as one's hair when afraid. / Evil is *apertus* or lacking a cover.

33.15.3. Today a foul [*putridus*] corruption [*tabes*] permeates [*per*] the whole body of the Church, all the more incurable [*desperatus*: 11.2.25] the more widespread it becomes, all the more dangerous [*periculosus*: 32.7.19] the more it penetrates inwardly [*interius*]. For if a heretic were to rebel [*insurgo*] in public [*apertus*: 33.13.20] he would be cast out to wither [*aresco*]; if an enemy were to attack her violently [*violentus*], she could perhaps take refuge from [*abscondo*: 22.1.24] him. But as things stand, whom will she cast out, or from whom will she hide [*abscondo*] herself?

Tabes: a wasting or melting away whose foulness (*putridus*, adjective) goes through (*per*) the entire Church. It is also *desperatus* (given to despair). / *Insurgo*: to rise up against in a manner which is *apertus* or without covering. / *Abscondo*: to put out of sight, conceal, used twice with regard to the bride being attacked by her enemy.

33.16.23. This sickness [*plaga*] of the Church is deeply rooted [*intestinus*: 29.2.1] and incurable [*insanabilis*] which is why that during peace her bitterness [*amaritudo*: 11.2.21] is most bitter [*amarus*: 24.4.8]. But what is the nature of this peace? It is a peace that is not peace. She has peace from the pagans, peace from the

heretics, but not [*profecto*: 31.1.8] from her own sons. And so today we hear her grief-laden [*plango*: 29.2.1] words: "Sons have I reared and brought up, but they have rebelled against me."

Plaga: a blow or strike which is *intestinus* and *insanabilis* to the Church (internal and incurable), the preposition *in* prefaced to both words suggestive of negativity. / *Amaritudo* and *amarus*: bitterness and bitter or pungent. / *Profecto*: alternately as doubtless, certainly. / *Plango*: to strike or to beat.

Sermon Thirty-Four

34.1.3. Anyone who strives forward [*nitor*: 5.4.6] toward the spiritual heights must [*oportet*: 33.3.10] have a lowly [*humiliter*: 23.8.1] opinion [*sentio*: 33.6.15] of himself; because when he is raised above himself he may lose his grip [*cado*] on himself unless through true humility, he has a firm hold [*firmiter*] on himself [*solidatus*]. It is only when humility warrants it that great graces [*gratia*: 32.1.19] can be obtained [*obtineo*: 30.5.9], hence the one to be enriched [*proveho*: 30.1.8] by them is first humbled by correction [*correptio*: 21.10.5] that by his humility he may merit [*mereor*: 33.6.5] them. And so when you perceive [*video*: 33.9.26] that you are being humiliated, look on it as the sign [*signum*: 31.4.16] of a sure guarantee [*argumentum*: 10.2.14] that grace [*gratia*] is on the way [*propinquo*].

Nitor: connotes a sense of leaning upon which requires (*oportet*) a feeling (*sentio*, verb) which is *humiliter* or humbly. / *Cado*: to fall without a humility which is solid (*solidatus*). / *Proveho*: to move or carry forward which is dependent upon *correptio* (literally, a laying hold of, seizing). / *Video*: to see used here as perceived. / *Signum* and *argumentum*: a sign and evidence that grace is coming close, *propinquo*.

34.3.1. Do you see [*video*: 34.1.3] that humility makes us righteous [*iustifico*: 14.1.8]? I say humility [*humilitas*: 13.7.5] and not humiliation [*humiliatio*]. How many are humiliated who are not humble! There are some who meet [*patior*: 33.11.21] humiliation with rancor [*rancor*: 15.6.32], some with patience [*patienter*: 9.5.13], some again with cheerfulness [*libenter*: 23.3.17]. The first kind are culpable, the second are innocent [*innoxius*: 23.8.21], the last just [*iustus*: 11.2.3]. Innocence [*innocentia*: 30.3.27] is indeed a part of justice, but only the humble possess it perfectly [*consummatio*: 33.6.17].

Iustifico: to justify by humility. / *Humilitas* and *humiliatio*: humility and humiliation. / *Patior*: to suffer or bear *humiliatio* with *rancor* or bitterness. / Two adverbs: *patienter* and *libenter*, patiently and cheerfully. / *Consummatio*: a finishing or completion.

34.3.16. For it is the possession of a joyful [*laetus*: 10.9.25] and genuine [*absolutus*] humility that alone enables [*praefero*: 12.5.9] us to receive [*mereor*: 34.1.3] grace [*gratia*: 34.1.3]. But the humility that is due to necessity [*coactus*] or constraint [*extortus*] that we find in the patient man [*patiens*: 27.7.5] who keeps [*possideo*: 10.9.30] his self-possession [*anima*: 33.1.23] cannot win God's favor [*gratia*] because of the accompanying sadness [*tristitia*], although it will preserve [*obtineo*: 34.1.3] his life because of patience [*patientia*: 22.11.12]. Since he does not accept [*congruo*: 20.9.1] humiliation spontaneously [*sponte*: 28.12.22] or willingly [*libenter*: 34.3.1], one cannot apply to such a person the scriptural commendation that the humble man may glory in his exaltation.

Absolutus: complete, finished which enables (*praefero*: to hold forth) us to merit (*mereor*) grace. / *Coactus* and *extortus*: constrained and taken away by force. / *Anima*: feminine noun for soul. / *Obtineo*: to obtain one's life through patience. / *Congruo*: to coincide or agree with in reference to humility in a way which is *sponte* or spontaneous.

34.4.23. If you wish for an example of a humble man glorying [*glorior*: 31.8.3] with all due propriety [*recte*: 24.7.11] and truly worthy [*dignus*: 31.4.16] of glory, take Paul when he says that gladly will he glory in his weaknesses that the power [*virtus*: 33.13.20] of Christ may dwell [*inhabito*] within him. He does not say that he will bear his weaknesses patiently [*patienter*: 3.1], but he will even glory in them and that willingly [*libenter*: 34.3.16], thus proving [*probo*: 30.10.17] that to him it is good that he is humiliated, and that it is not sufficient [*sufficio*: 32.10.16] that one keep his self-possession [*possideo*: 34.3.16] by patience [*patienter*]

when he is humbled; to receive grace one must embrace [*accipio*: 33.3.10] humiliation willingly [*sponte*: 34.3.16].

Glorior: to glory, usually in a negative sense but here by a humble man who does it rightly (*recte*); also used as willingly. / *Virtus*: power as related to virtue.

34.4.4. Therefore it is not the one who is humiliated who will be exalted [*exalto*: 33.3.18], but he who voluntarily [*sponte*: 34.4.23] humiliates himself; it is merited [*meritum*: 33.3.18] by this attitude of will [*voluntas*: 32.2.17]. Even suppose that the occasion [*materia*: 33.12.6] of humiliation is supplied [*ministro*: 32.1.19] by another by means of insults [*probrum*], damages [*damnum*: 26.3.17] or sufferings [*supplicium*], the victim who determines to accept all these for God's sake with a quiet [*tacitus*], joyful [*laetus*: 34.3.16] conscience [*conscientia*: 32.8.9], cannot properly [*recte*: 34.4.23] be said to be humiliated by anyone but himself.

Voluntas: the faculty of will which provides merit (*meritum*) by a person who humiliates himself. / *Ministro*: to minister or attend to. / Three means of humiliation: *probrum*, *dmanum* and *supplicium* (disgrace, loss and humble petition). / *Tacitus*: silent in the sense of not mentioning anything.

34.5.11. All that I have said developed [*incido*] from the answer [*occasio*: 18.1.13] in which the Bridegroom decided [*censeo*: 7.2.5] that the bride's aspiration [*praesumo*: 22.8.22] toward lofty experiences [*grandius*] should be restrained [*reprimo*: 27.14.22] not in order to confound [*insipientia*: 23.14.7] her but to provide [*do*: 32.7.17] an occasion [*occasio*] for more solid, more deep humility, by which her capacity [*capax*: 31.2.8] and worthiness [*potis*] for the more sublime experiences she desired would be increased [*efficio*: 5.8.26].

Incido: to fall, reach. / *Censeo*: to rate, estimate with respect to the bride's *praesumo* or taking for granted. / *Reprimo*: to keep back, hold in check. / *Potis*: able, capable which can increase or *efficio* (to produce, effect).