

Sermon Sixty-One

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

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

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

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

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

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

61.3.5. For everything earthly is uncertain [*anceps*] and perishable [*caducus*]. Our homeland [*conversatio*: 60.6.7] is in heaven, and we are not afraid of [*formido*: 55.4.22] falling or being thrown down. The rock, with its durability [*firmitas*] and security [*securitas*: 57.2.14], is in heaven.

Anceps and *caducus*: untrustworthy or unreliable and ready to fall. / *Conversatio*: familiar

intercourse which here is termed a rock. It, in turn, consists of *firmitas* and *securitas*.

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

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

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

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

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

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

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

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

61.7.18. Gold is the Word [*Verbum*: 61.2.14], gold is wisdom [*sapientia*: 60.8.5]. This gold discolored [*decoloro*: 29.7.21] itself, concealing [*abscondo*: 55.3.1] the form [*forma*: 47.6.6] of God and displaying [*praetendo*] the form of a servant. It also discolored the Church which says: “Do not gaze [*nolo*: 58.7.5 with *considero*: 54.8.1] at me because I am swarthy, because the sun has scorched me.” So then, her back is like pale gold because she did blush [*erubesco*: 61.2.3] at the swarthiness [*fuscus*: 29.9.8] of the cross, she was not terrified [*horreo*: 55.3.1] by the bitterness of the passion, she did not flee [*refugio*] from the

ugliness [*livor*: 24.4.8] of the wounds. She even takes joy [*complaceo*] in them and hopes [*opto*: 61.2.3] that her last end [*novissimus*: 50.5.13] may bear their likeness [*similis*: 56.6.22].

Decolo followed by *abscondo* or discoloration followed by concealment with regard to *Verbum* and *forma* (Word and form). / *Praetendo*: to stretch forth, reach out with regard to the *forma* of a servant. / *Considero*: to take into consideration with the verb *nolo* (to wish not). / *Erubesco*: to turn red at the *fuscus* or swarthy of the cross. / *Livor*: a bluish color, a black and blue spot or bruise. / *Complaceo*: the preposition *cum* (*con*) prefaced to the verb intimates a taking of joy with. / *Novissimus*: superlative of *novus* (new) meaning the very latest or last.

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

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

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

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

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

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

Sermon Sixty-Two

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

Reperio: to discover a refuge which is *tutus* or secure from all danger, i.e., clefts and crannies. / *Accipio*: to accept or receive the significance of "wall" as a *communio* of saints, not a *congeries* (a heap or

pile) of stones. / *Labo*: to totter, be about to fall, pride (*superbia*) being the agent and connotes arrogance. / *Derelinquo*: connotes a sense of abandoning. / Two verbs prefaced by *re-*, suggestive of reflective action: *repleo* and *reficio* (to make again, restore anew and to fill again). / *Superaedificio*: literally, to build or construct upon.

62.1.20. If that is accepted [*sedeo*: 49.7.19], the meaning [*sensus*: 61.8.13] will be that two things console [*consolo*: 57.11.31] the Church in the time and place [*locus*: 62.1.8] of its pilgrimage [*peregrinatio*: 53.5.22]: from the past the memory [*memoria*: 52.5.26] of Christ's passion, and for the future [*sors*: 37.5.1] the thought [*cogito*: 61.2.14] and confidence [*confido*: 58.11.14] of being welcomed [*recipio*: 56.7.11] among the saints. In these glimpses [*oculatus*] of the past and future she contemplates [*contueor*] both events with insatiable [*insatibilis*] longing [*desiderium*: 58.1.6]; each aspect [*intuitus*: 57.2.14] is entirely pleasing [*gratus*: 61.2.3] to her, each a refuge [*refugium*: 62.1.8] from the distress [*tribulatio*: 48.1.5] of troubles [*malum*: 54.7.3] and from sorrow [*dolor*: 61.8.13]. Her consolation [*consolatio*: 57.2.14] is complete [*integer*: 19.1.17] since she knows [*nosco*: 60.5.23] not only what to hope for [*expecto*: 2.4.19] but also the ground of her confidence [*praesumo*: 53.1.21].

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

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

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

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

gracious [*favorabilis*: 25.1.8] acquiescence [*pietas*: 61.5.16] and, on sensing [*sinuo* with *tactus*] our devotion [*devotio*: 57.2.3] take [*recipio*: 62.1.20] us affectionately [*affectus*: 60.4.5] to their hearts [*viscera*: 61.8.6] as often as we appeal [*pulso*: 57.3.25] to them with a worthy [*dignus*: 61.2.3] intention [*intentio*: 40.4.5].

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

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

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

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

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

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

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

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

Videlicet: one may see, clearly with respect to *praevaléo* (to succeed) in learning (*eruo*: to pluck or to root out). / *Arcanus*: adjective meaning that which is concealed and modifying *sapientia*. / *Cogitatio*: reflection or deliberation which belongs to a *scrutor* or one who searches out and that is modified by *avidus* (desirous, greedy). / *impertio*: to urge on with regard to *salus* or salvation used with the preposition *in*. / *expendo*: to weigh out, weigh with regard to *iubilatio* or jubilation. / *depereo*: to go to ruin, be undone with regard to *aedificatio* or building up. / *laudatio* or praise modified by *iucundus* and *decor* (pleasant or agreeable and that which is comely).

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

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

62.4.26. The Church is a dove and therefore is at rest [*requiesco*: 62.2.21]. A dove because innocent [*innocens*], because mourning [*gemens*]. A dove, I say, because she receives [*suscipio*: 54.5.23] the implanted [*insitus*: 44.4.25] word [*verbum*: 59.9.23] meekly [*mansuetudo*: 45.8.1]. And she reposes [*requiesco*] in the Word [*Verbum*: 62.3.10], that is, in the rock, for the rock is the word. The Church dwells therefore in the clefts of the rock. Through them she gazes at [*introspectio*] and beholds [*video*: 62.3.10] the glory of her bridegroom. Nor is she overwhelmed [*opprimo*: 62.4.13] by glory because she does not arrogate [*usurpo*: 61.4.19] it to herself. She is not overwhelmed because she is a scrutinizer [*scrutatrix*: 38.5.7] not of God's majesty [*maiestas*: 62.4.13] but of his will [*voluntas*: 57.9.1]. What touches upon [*attineo*: 49.6.26] his majesty, she does indeed sometimes dare [*audeo*: 53.1.6] to contemplate [*intendo*:

53.2.22] it but in admiration [*admirans*], not in scrutiny [*scrutans*]. But if at times she is even rapt [*rapio*: 31.5.20] toward it in ecstasy [*excessus*: 56.7.11 with *contingo*: 54.11.28], this is the finger of God deigning [*dignor*: 33.6.17] to raise man up [*levo*: 36.6.24], not the brashness [*temeritas*: 9.4.1] of a man insolently [*insolenter*] intruding [*pervado*] on the lofty things [*altus*: 52.1.17] of God. For when the apostle recalls [*memor*: 51.5.28] being rapt [*raptus*: 48.7.10] he apologizes [*excuso*: 31.3.11] for its daring [*ausum*]; what other mortal then would presume [*praesumo*: 62.1.20] to involve [*intrico*: 35.2.29] himself by his own attempts [*conatus*] at an awesome [*horrendus*: 54.7.3] scrutiny [*scrutinium*: 58.12.1] of the divine majesty, what insolent [*importunus*] contemplative [*contemplator*: 23.12.16] would force [*irrumpto*: 38.5.14] his way into those dread [*paveo*: 35.7.15] secrets [*arcanus*: 62.3.7]? The scrutinizers of majesty described as invaders [*irruptor*] are not, I think then, those who are rapt [*rapio*] into it, but those who force their way in [*irruo*: 52.6.8]. They are understandably overwhelmed [*opprimo*] by glory.

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

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

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

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

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

62.6.3. But since in the meantime [*interim*: 62.1.4] the Church as a whole cannot draw near [*accedo*: 62.1.8] to make clefts in the rock—for it is not within the power of everybody in the Church to examine [*inspicio*:

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

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

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

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

62.7.28. How can anyone dare [*audeo*: 62.6.3] show [*ostendo*: 62.6.17] his face or raise his voice if he is ordered [*indico*: 58.12.1] to hide? He was told to “hide [*abscondo*: 61.7.1] in the hollowed ground.” Why? Because with out facial beauty [*pulcher*: 55.2.4] he is not fit [*dignus*: 62.2.14] to be seen [*video*: 62.4.26]. He will not be fit to be seen as long as he is not equipped [*idoneus*: 62.3.10] for seeing. But when by dwelling [*inhabitatio*] in the hollow in the ground he will so have succeeded [*proficio*: 62.6.17] in healing [*sano*: 60.4.5] his inward [*interior*: 62.6.17] vision [*oculus*] that he can gaze on [*speculor*: 52.5.26] the glory of God with unveiled [*revelatus*] face, then at last, pleasing [*placeo*: 60.8.5] both in voice and face, he will confidently [*fiducialiter*: 60.6.7] proclaim [*loquor*: 57.10.21] what he sees. The face that can focus [*intendo*: 62.4.26] on the brightness [*claritas*: 54.5.23] of God must of necessity be pleasing. Nor could it accomplish this unless it were itself bright [*clarus*: 61.4.29] and pure [*purus*: 62.4.13], transformed [*transformo*: 62.5.20] into the very image [*imago*: 53.8.14] of the brightness it beholds [*conspicio*: 53.5.22]. Otherwise it would recoil [*resilio*: 38.1.15] through sheer unlikeness [*dissimilitudo*: 36.5.1], driven back [*reverbero*: 3.2.23] by the unaccustomed [*insolitus*: 57.8.7] splendor [*fulgor*: 41.3.7].

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

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

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

Sermon Sixty-Three

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

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

63.1.22. You are not so cloddish [*rudis*], so devoid [*expertus*: 57.5.8] of spiritual [*spiritualis*: 62.1.8] grace [*gratia*: 62.2.1], as to understand [*sapio*: 62.4.13] it in this carnal fashion. Let us therefore look for [*quaero*: 53.4.2] the spiritual [*spiritus*: 63.3.9 with *in*] meaning. We do indeed find [*invenio*: 62.5.20] there by sound [*sanus*: 54.11.28] understanding [*intellectus*: 60.10.18] and worthy [*dignus*: 62.7.28] sense [*sensus*: 63.1.9], both flowering vines and destructive [*demolior*: 63.1.9] foxes in whose capture and removal we shall be profitably [*honestus*: 55.2.18] and becomingly [*fructuosus*: 57.9.24] employed [*laboro*: 57.11.5]. Can you doubt [*dubito*: 55.2.4] that souls [*mens*: 62.6.17] must be guarded [*insisto*: 9.8.3; to apply oneself & *servo*: 57.5.8] with far greater vigilance [*vigilans*: 57.4.27] than crops, that far more [*longe*: 57.10.21 with *curiosus*: 55.2.4] watchfulness [*invigilo*] is required in warding off [*caveo*: 37.1.16] the spiritual forces of evil [*nequitia*] than in catching cunning [*fraudulentus*] little foxes?

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

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

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

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

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

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

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

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

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

below.

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

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

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

Pervado: the preposition *per* prefixed to the verb suggests deep entry relative to *anima* (feminine noun for soul). Compare with two other verbs with *per* prefixed to it, *pervenio* (to come-through) which has the preposition *ad*, toward-which and *perturbo* (to disturb thoroughly). / *Assoleo*: suggests doing something with regard to custom, habit; compare with *soleo* here as appears and used with *evenio* (to happen, turn out). / *Incuria*: carelessness. / *Inhibeo*: to restrain, that is, the cold. / The preposition *in* is used with *descendo* to indicate a deep descent into the heart’s *viscera* or entrails and bays (*sinus*) of the mind. / *Concutio*: to shake or agitate violently the *affectio* or dispositions. / *Occupo*: to take over *semita* or paths

leading to counsel. / *Addico*: to abandon or give up. / *Animus*: masculine noun for soul. The verb *traho* (to pull, drag) with three different prepositions prefixed to them: *con*, *sub* and *pro* (with, under and before). / *Lentesco*: to relax with regard to *vis* or energy in the sense of vigor. / *Longitudo*: length. / *Defervesco*: to calm down, subside. / *Ingravesco*: to increase in force or intensity. / *Blandio*: to allure or flatter. / *Consuetudo*: habit, custom or tradition. / In sum, the verbs used here relative to cold (respective nouns not listed): *pervenio* with *ad* (to come through), *descendo* with *in* (to descend), *concutio* (to paralyze), *occupo* (to occupy), *perturbo* (to disturb), *addico* (to fetter), *subeo* (to come under), *lentesco* (to relax), *tingo* (to adapt, modify), *intendo* (to increase), *sollicito* (to disturb), *contraho* (to draw together), *subtraho* (to draw under), *protraho* (to bring to light or prolong), *sopio* (to lull to sleep), *extinguo* (to quench), *defervesco* (to calm down), *ingravesco* (to increase in force, intensity), *refirgesco* (to grow cold), *blandio* (to flatter, allure), *fallo* (to fall) and *revoco* (to call back). To amplify further, the verbs are prefixed by the following which reveal different shades of meaning: *per*, *de*, *con*, *ad*, *sub*, *pro*, *ex*, *in* and *re*.

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

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

Sermon Sixty-Four

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

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

64.2.7. I have seen a man running [*curro*: 60.8.22] his course well and then this thought [*cogitatio*: 62.3.7] occurs to him—is it not a little fox?—“If I were at home [*patria*: 59.2.11],” he says, “I could share [*impertio*: 62.3.7] with so many of my brothers, kinsfolk, and acquaintances the good I here enjoy [*fruo*: 61.2.3] alone. They love [*amo*: 61.2.14] me, and would readily [*facile*: 43.1.5] agree with [*acquiesco*: 50.2.5] me when I appeal [*suadeo*: 59.3.1] to them. To what purpose is this waste [*perditio*: 51.6.13]? I will go to [*vado*: 42.9.25] them, and by saving [*salvo*: 60.4.5] many of them I shall save myself also. There is nothing to fear [*vereor*: 62.4.13] in a change [*mutatio*: 57.7.18] of environment [*locus*: 63.5.5]. As long as I am doing good [*beneficio*], it does not matter where I am although, of course, it is no doubt better to be where I may live a more useful [*fructuosus*: 63.1.22] life.” Need I say more? He goes, poor wretch, not so much an exile [*exsul*: 61.8.13] returning home [*patria*] as a dog returning to his vomit, and he is destroyed [*perreo*: 61.5.16].

Cogitatio: a reflection or deliberation that arises during running. / *Patria*: one’s native land or country. / *Impertio*: to bestow or give a share of that which Bernard enjoys (*fruo*). / *Facile*: also as easily with respect to the verb *acquiesco* (to acquiesce, submit). / *Perditio*: destruction, ruin. / *Vado*: connotes

advancement or hurrying. / *Mutatio*: change or alteration with regard to *locus* (literally, place). / A contrast between two words: *exul* and *patria* (exile and one's native land).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

revoco or to reconcile and to call back (*refello* also is reflective).

64.9.28. Let it not be supposed [*puto*: 61.2.3], however, that it is a small and unimportant thing [*nihil* with *sane*: 63.4.11] for a man to vanquish [*vinco*: 54.1.5] a heretic and refute [*confuto*] his heresies, making a clear [*clare*] and open [*aperte*: 61.1.12] distinction [*distinguo*: 58.4.19] between shadows [*verisimilis*: 41.1.22] and reality [*verus*: 62.3.25] and exposing the fallacies of false teaching by plain [*planus*: 56.4.16] and irrefutable [*irrefragabilis*: 19.3.8] reasoning [*ratio*: 63.3.13] in such a way as to bring [*redigo*] into captivity a depraved [*pravus*: 58.7.26] mind [*intellectus*: 63.1.22] which had set itself up [*extollo*: 46.3.8] against the knowledge [*scientia*: 60.10.18] revealed by God. The man who has done this has in fact caught [*capio*: 64.8.11] the fox though not to his salvation [*salus*: 63.5.5], and he has caught it for the Bride and Bridegroom, though in a different way [*aliter*: 60.5.23].

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

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

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

Sermon Sixty-Five

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

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

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

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

65.3.1. Tell [*respondeo*: 58.6.25] me, O man wise [*sapio*: 63.1.22 & *oportet*: 64.6.20] beyond propriety and foolish [*despicio*: 59.2.11] beyond description, that secret [*mysterium*: 60.8.5] which you keep hidden [*occulto*: 57.2.3]—is it of God or not? If it is, why do you not expose [*pando*] it to his glory [*gloria*: 65.2.1]? For it is the glory [*gloria*] of God to reveal [*revelo*: 62.3.25] teaching [*sermo*: 64.6.20]. If it is not, why do you put faith in something not of God unless you are a heretic? Let them either disclose [*prodo*: 64.6.20] their secret [*secretum*: 60.8.5] to the glory of God or else admit [*nego*: 50.2.5] that it is not a mystery [*mysterium*] of God and cease to deny [*nego* with *minime*] that they are heretics; or at least let them recognize [*fateor*] that they are openly hostile [*inimicus*: 51.6.13] to the glory of God since they refuse [*nolo*: 61.7.18] to disclose what they know [*nosco*: 62.1.20] would be to his glory.

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

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

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

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

that this vile [*pessimus*: 48.1.5] heresy may be brought into the open [*palam*: 56.1.13], this heresy which knows so well how to dissemble [*mentior*: 50.5.23] not only with its tongue but in its life.

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

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

Callidus: crafty as well as skilled. / *Confundo*: literally as to pour together. / *Ars*: art, craft or skill. / *Christianus*: Christian with regard to *conversatio* or familiar intercourse or association. / The verb *loquor* (to speak) and passive participle *factus* (having been made).

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

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

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

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

Sermon Sixty-Six

66.1.16. Who are these robbers [*praedo*]? In appearance [*habitus*: 28.10.18] they are sheep, in cunning [*astus*] they are foxes, but in their cruel deeds [*crudelitas*] they are wolves. They wish to appear [*video*:

65.7.26] good without being so, and to be evil [*malus*: 60.4.5] without appearing so. But they are evil, and only desire [*volo*: 64.1.5] to appear good that they may not be alone in their evil. They are afraid [*timeo*: 61.2.3] to appear evil, lest they prove less than evil. For malice [*malitia*: 64.6.1] has always less power to harm [*noceo*: 65.4.15] when it is obvious [*palam*: 65.4.15]; no good man is ever deceived [*decipio*: 65.8.5] except by a pretense [*simulatio*: 40.3.1] of goodness. It is to cause the downfall [*malus*] of the good that they strive [*studeo*: 62.3.10] to appear [*appareo*: 65.5.24] good; they avoid [*nolo*: 65.3.1] the appearance of evil so that their malice [*maligno*: 48.2.10] may have full play [*plus liceat*].

Praedo: one who plunders in the *habitus* (department, presence) of sheep whereas he is *astus* (cunning, adroit) as a fox. / *Video*: the common verb to see, as appearing good. / *Noceo*: to do harm, inflict injury. / *Simulatio*: appearance of goodness. / *Studeo*: to apply oneself to the *appareo* (to appear) of good.

66.2.16. When has there been a heresy of human origin without its own leader [*habeo* with *proprius*: 65.1.13]? The Manichees had Manes for their leader [*princeps*: 17.6.18] and teacher [*praeceptor*: 23.8.21], the Sabellians had Sabellius, the Arians Arius, the Eunomians Eunomius, and the Nestorians Nestorius. So also with other such scourges [*pestis*: 49.8.5], each has its own acknowledged leader [*magister*: 23.15.17 with *duco*] from whom it takes its origin [*origo*: 27.8.12] and name. What name or title will you ascribe to [*censeo*: 63.6.25] these men? Surely their heresy is not of human origin, nor did they receive [*accipio*: 62.1.8] it from a human being. God forbid [*absit*: 63.6.13] that we should regard it as a revelation [*revelatio*: 45.6.25] of Jesus Christ—let us rather see it, without any question [*dubium*: 50.5.23] as the Holy Spirit foretold [*praedico*: 64.3.3] as a deceitful suggestion [*fraus*: 65.8.5 and *immissio*: 64.3.3] of demons, a deceitful hypocrisy of lying [*mendacium*: 54.3.27] hypocrites who forbid [*prohibeo*: 52.6.20] marriage. They say this [*plane*: 61.8.13] as hypocrites, with the cunning [*dolositas*] of foxes, pretending [*tingo*: 63.6.13] that their words are inspired by a love [*amor*: 64.10.13] of chastity [*castitas*], whereas their motive [*adinvenio*] is rather to foment [*foveo*: 58.6.25 with *turpitudine*] and increase immorality.

Proprius: one's own or what is proper to oneself with the verb *habeo* (to have). / Three words pertaining to a teacher or leader: *princeps*, *praeceptor* and *magister* with the verb *duco* or to lead (one first in order, instructor and leader or superior). / *Pestis*: an infectious disease or plague. / *Censeo*: to estimate or rate. / *Fraus*: deception with *immissio* (a letting go or letting alone). / *Dolositas* (deceit) proper to foxes who engage in pretending (*tingo*: to touch, handle, instruct). / *Adinvenio*: the verb to come with two prefixes, *ad* and *in*. / *Foveo*: to keep warm with the noun *turpitudine* (repulsiveness, foulness).

66.3.15. How shall this cunning [*insidiosus*] little fox now creep out of his hole? I think [*puto*: 65.8.5] he is caught [*deprehendo*: 65.7.26] in his own lair; in it he has made, so to speak, two tunnels for himself, one to go in by, and one to go out of. This is his habit [*sueo*]. Now see [*video*: 66.1.16] how both ways of escape are closed to him; for if he puts [*colloco*: 62.1.4] only the celibate [*continens*] in heaven, salvation [*salus*: 64.9.28] ceases to exist [*pereo*: 64.7.25] for most people; if however he puts every kind of filthiness [*spurcitia*] on a par with chastity [*continens*], then righteousness [*honestus*: 63.1.22] ceases to exist. But it would be more accurate [*iustus*: 63.3.1] to say that he himself ceases to exist, for he cannot escape by either way, but is shut up [*recludo*] forever, caught [*capto*: 62.2.1] in the pit he dug himself.

Insidiosus: treacherous or dangerous. / *Sueo*: to be accustomed. / *Colloco*: to arrange, set up or erect wit regard to being *continens* (moderate, temperate; used twice). / *Spurcitia*: dirt. / *Recludo*: to disclose or break up as well as to shut up.

66.4.10. Rightly [*bene*: 57.4.27] then, when marriage was instituted [*instituo*: 32.2.17], the Holy Spirit spoke of [*exprimo*: 55.1.24] the distinction of sex but made no mention of [*taceo*: 65.4.20] virginity. He left no trail [*occasio*: 34.5.11] for cunning little foxes to follow [*verbum*: 62.4.26 with *insidiosus*: 66.3.15]. They would readily have done so, though without result [*frustra*: 65.4.15]. But if he had said “He created them virgins,” would you then have immediately inferred [*obtineo*: 49.4.14] that only virgins marry? What capital [*exulto*: 57.11.31 with *occasio*] you would have made out of that one statement! What denunciations [*exsufflo*] you would have uttered about second and third marriages!

Bene: an adverb indicating that which is done well. / *Exprimo*: to express or to imitate. / *Occasio*: an occasion with regard to a *verbum* or word which is insidious (*insidiosus*). / *Frustra*: to no purpose or in vain. / *Exulto*: to exult with the noun *occasio* or chance, opportunity. / *Exsufflo*: to blow upon or to blow away.

66.6.18. It is not so [*aliter*: 64.9.28] with the heretic. He avoids [*horreo*: 61.7.18] milk and everything made from [*conficio*: 23.7.30] it and even goes so far as to refuse any food which is produced [*procreo*] by copulation [*coitus*]. This would be a right [*recte*: 46.4.26] and Christian course of action [*christiane*] if it were taken not because such things were the result of copulation but so that they might not become its cause [*provoco*: 47.6.6].

Aliter: an adverb meaning in another way. / *Horeo*: to dread, stand on end. / Two words relative to making: *conficio* and *procreo* (to compare or complete and to bring into existence. / *Christiane*: an adverb meaning in accord with that which is Christian. / *Provoco*: to call forth or to challenge.

66.7.22. But what is the reason for this wholesale [*generaliter*] avoidance [*vito*: 47.8.8] of everything produced [*genero*] by copulation [*coitus*: 66.6.18]? This close scrutiny [*observatio*: 58.7.5] of food, these detailed [*expressus*: 52.6.26 with *signanter*: 57.4.27] instructions, arouse [*genero*] my suspicions [*suspicio*: 59.2.11]. If you commend [*profero*: 60.3.15] it to us on medical grounds, we will not censure [*reprehendo*: 58.12.1] you for taking care of [*cura*: 65.1.13] your body—for no one ever hates [*odium*: 39.1.1 with *habeo*] his body—provided it is done in moderation [*non nimius*: 46.4.26]. If you give as your reason the disciplinary value [*disciplina*: 63.5.5] of abstinence [*abstinentia*: 64.5.19], that is the routine [*schola*] of spiritual [*spiritualis*: 64.6.20] therapy [*medicus*: 3.2.7], we will even approve [*approbo*: 41.1.22] it as laudable [*virtus*: 64.6.1] so long as by bringing the flesh into subjection [*domo*: 23.6.9] you curb [*freno*: 39.6.24] its lusts [*libido*: 59.7.17].

Generaliter: and adverb meaning generally with regard to the verb *vito* (to avoid or evade) that which comes into being by copulation. / Two nouns relative to that which is outward: *observatio* and *expressus* (observation and expression).

66.10.19. But the faith of the Church is wide [*magnus*: 26.7.11]. Is it less than that of the Canaanite woman, which was certainly wide enough [*sufficio*: 64.7.25] to cover herself and her child? Consequently the answer she heard was: 'Woman, great is your faith. Be it done for you as you desire [*peto*: 49.3.19].'" Is it less than the faith of those who let the paralytic down through the roof, gaining [*obtineo*: 66.4.10] for him health [*salus*: 66.3.15] of mind [*anima*: 64.1.15] and body?

Magnus: the common adjective for great in the sense of bulk or size. / *Anima*: the feminine noun for soul.

66.10.9. Through the mediation [*medio*] of angels, the dead shall profit [*habeo* & *opus*: 62.3.10] by the prayers [*prex*: 32.2.17] and sacrifices of the living, of which they have needed and to which they have a right [*digno*: 57.9.1]. Those who are still on the way [*pervenio*: 63.6.13] shall lack [*desum*: 64.1.15] no manner of consolation [*solatium*] from those whose course here is done. Through God, who is everywhere, and in God, they shall lack no kind of love and compassion [*affectus*: 64.10.13 with *caritas*: 63.6.13] from those who are not physically present with [*absens*] them. For this is why Christ died and rose again, that he might be Lord [*domino*: 54.3.27] of the living and the dead. This is why he was born as an infant and advanced [*proficio*: 62.7.28] to manhood through all the stages [*gradus*: 57.1.10] of life, so that he might not be lacking [*desum*] to any stage [*aetas*].

Medio: to mediate or stand in between. / *Opus*: work or need with the verb *habeo* (to have). / *Prex*: prayer as a request. / *Pervenio*: the verb to come with the preposition *per* (through) prefaced to it. / *Solatium*: comfort. / *Affectus* and *caritas*: affection or overall state of mind and body with regard to love or that which is dear, costly. / *Domino*: a verb meaning to be master. / *Proficio*: to advance with respect to *gradus* or stages, grades of life. / *Aetas*: age or lifetime.

66.11.15. They do not believe [*credo*: 58.10.21] that there remains after death the fire of purgatory but allege that when the soul [*anima*: 66.10.19] is released from [*solutus*] the body it passes straight to [*transeo*: 54.7.3 with *statim*: 3.3.21] rest [*requies*: 58.7.5] or to damnation [*damnatio*: 37.1.16]. Let them ask of [*quaero*] him who said that there was a sin which should not be forgiven [*remitto*] in this world [*saeculum*: 55.2.18] nor in the world to come.

Anima: feminine noun for soul. / *Solutus* followed by *transeo*: dissolved then immediately (*statim*) crosses across (*trans-*). / *Remitto*: literally as to send back. / *Saeculum*: a given age or race.

66.12.12. Many other persuasive [*persuasus*] arguments are adduced by lying [*mendacium*: 66.2.16] and hypocritical spirits to deceive these dull-witted [*stultus*: 63.2.6] and foolish people [*inspiens*], but it is not necessary to answer [*respondeo*: 65.3.1] all of them. For who can perceive [*nosco*: 65.3.1] all of them? Besides, it would be an endless [*infinitus*: 46.8.13] task [*labor*: 58.6.25] and quite [*minime*: 65.3.1] unnecessary [*necessarius*: 58.1.16]. For these men are not to be convinced [*convinco*: 64.7.25] by logical reasoning [*ratio*: 64.9.28] which they do not understand [*intellego*: 64.8.11] nor prevailed upon [*corrigo*: 58.2.16] by references to authority [*auctoritas*: 51.7.1] which they do not accept [*recipio*: 65.4.20] nor can they be won over [*flecto*] by persuasive arguments [*suasio*: 60.1.14], for they are utterly perverted [*subverto*]. This is indisputable [*probo*], for they prefer [*eligo*: 55.1.24] death to conversion [*convertio*: 63.6.25].

Stultus and *inspiens*: foolish and lacking sense. / *Nosco*: to become familiar with, find out. / *Minime*: and adverb meaning too little or insufficient. / *Ratio*: reason, plan or method. / *Corrigo*: to chastise or correct. / *Flecto*: to bend, curve or persuade and similar to the noun *suasio*. / Two verbs with the prepositions *sub* and *con* prefixed to them: *subverto* and *convertio* (to overthrow or destroy and to reverse or to return).

66.14.19. It is unnecessary [*frustra*: 66.4.10] and useless [*opus*: 66.10.9, with *non*], therefore, to utter long tirades [*dico* with *multus*] against these foolish [*stultus*: 66.12.12] and obstinate men [*obstinatus*: 33.9.26]. It is enough [*sufficio*: 66.10.19] that they should be known [*innotesco*: 15.2.20] for what they are so that you may be on your guard against [*caveo*: 63.4.11] them. They should be dealt with [*deprehendo*: 66.3.15], then, either by being forced [*cogo*: 58.1.16] to send away their women or to leave the Church as they cause scandal [*scandalizo*: 28.13.22] in the Church by their way of life [*convictus*] and their consorting with women [*contubernium*].

Opus: work or need with *non* (not). / The common verb *dico* (to say, speak) with the adjective *multus* (much, many). / The two adjectives *stultus* and *obstinatus* (foolish and obstinate) are in the superlative. / *Innotesco*: to become known in the sense of becoming conspicuous. / *Deprehendo*: to seize. / *Cogo*: to collect or compel. / Two nouns with the preposition *con* or *cum* prefixed to them: *convictus*: association or intimacy and *contubernium* (apartment or companionship in a tent).

Sermon Sixty-Seven

67.1.19. For her words are pleasant [*suavis*: 62.5.11] and lovely [*gratia*: 64.10.13, with *ad*], bringing profit [*fecundo*] to the understanding [*sensus*: 64.8.11], and they are deep [*profundus*: 28.9.20, with *ad*] in mystery [*mysterium*: 65.3.1]. To what shall I compare [*similo*] them? They are like a banquet which excels all others, threefold, delicious [*deliciosus*] to the taste [*sapor*: 60.6.7, with *ad*], giving true [*solidus*: 54.5.23] nourishment [*nutrimentum*] and rich [*efficax*: 64.10.13] in healing power [*medicina*]. So is every word [*sermo*: 65.3.1] of the Bride; and while it is sweet [*suaviter*: 57.7.18] to hear [*sono*: 59.1.23], it delights the affections [*affectus*: 66.10.9] and enriches [*mulceo*: 62.3.25] the mind [*mens*: 63.6.13], nourishing [*impinguo*: 18.5.7 & *nutrico*] it with its wealth [*ubertas*: 49.2.12] of meaning [*sensus*] and its deep [*altitudo*: 62.2.14] mysteries.

Two words modifying the bride's words: *suavis* and *gratia* (the adjective sweet and the noun grace

with the preposition *ad*, toward-which). / Both profit (*fecundo*: to make fruitful) the *sensus* or feeling or perception and are *profundus* (deep in the sense of being vast; with the preposition *ad*) with respect to *mysterium* (plural). / The *similo* (to compare) which Bernard offers: a banquet with three characteristics: *deliciosus*, *solidus* and *efficax* (delicious, solid and efficacious). The three nouns these adjectives modify are *sapor* (with the preposition *ad*), *nutrimentum* and *medicina* (taste, nourishment and medicine). / Four functions of the *sermo* (word in the sense of discourse) proper to the bride: it is heard (*sono*: to give off a sound) sweetly (*suaviter*, adverb), delights *affectus* (one's entire disposition), enriches (*mulceo*: to stroke, fondle) the mind and nourishes (*impinguo* and *nutrico*: to make fat and to nourish) the mind. / *Ubertas*: richness with regard to *sensus* and mysteries which are *altitudo* (sense and the noun height).

67.2.9. She begins [*incipio*: 60.4.5] with love [*dilectio*: 61.1.12] and goes on [*prosequor*: 48.4.21] to speak of the beloved [*dilectus*: 46.4.26], declaring [*iudico*: 65.7.26] that she knows [*scio*: 65.4.14] no other than the beloved. Of whom she speaks [*sermo*: 67.1.19] is clear [*pateo*: 65.5.24] but not to whom. We cannot suppose [*permitto*: 35.3.1 & *sentio*: 62.3.25] that she is speaking to the Bridegroom, since he is not present [*affero*: 58.7.8]. That is not in question [*dubium*: 66.2.16], for she appears [*video*: 66.3.15] to be calling him back [*revoco*: 64.8.11] to her, crying "Return [*revertor*: 54.9.20], my beloved." Hence we cannot but believe [*adduco*: 31.5.20 & *conicio* with *sane*: 64.9.28] that when he had ended his words [*verbum*] he withdrew [*absentio*] again according to his custom [*mos*: 60.10.18], yet she continued [*remaneo*: 54.6.14] to speak of him who was never absent [*absens*: 66.10.9] from her. Thus it was; he was still on her lips and had not left [*recedo*: 54.10.13] her heart [*cor*: 64.5.19] nor ever would. The words which came from her mouth came from her heart, and it was from the fulness [*abundantia*: 49.4.14] of her heart that she spoke [*loquor*: 65.5.24].

Incipio and *prosequor*: to begin and to follow in the sense of attending. / *Iudico*: to judge, decide with regard to the bride knowing (*scio*) her beloved. / *Sermo*: word implying discourse. Compare with *verbum* applicable to Bridegroom. / *Permitto*: to allow with the verb *sentio* (to feel, perceive). / *Affero*: to bring or take. / Two verbs prefaced by *re-* indicative of backward motion or regard: *revoco* and *revertor* (to call back and to turn back). / *Adduco* (to lead or bring along) with *conicio* (to throw together, collect) and the adverb *sane* (sensibly, reasonably). / *Mos*: custom or one's usual way of doing things which here is *absentio* (to be absent). / *Remaneo* (to remain-back, *re-*) which counters the Bridegroom's absence. / *Recedo*: to withdraw, go back; another verb with *re-* prefaced to it.

67.3.29. NB: *in this and the next section the text leaves untranslated affectus., one occasion in each section. For this reason it is not in italics).*

O holy soul [*anima*: 65.11.15], what is your beloved to you? What are you to him? What [*quaeso*: 51.7.1] is this intimate relationship [*familiariter* & *favorabiliter* with *discurro*: 31.5.20], this pledge given [*exhibitio*: 56.4.16] and received [*redhibitio*]? He is yours, you in turn are his. But are you to him what he is to you, or is there some difference [*aliud*]? If you will, speak to us, to our understanding [*intelligentia*: 62.2.3], tell [*edico*] us clearly [*evidenter*] what you feel [*sentio*: 67.2.9]. How long will you keep us in expectation [*tollo*: 61.7.1 with *anima*]? Is your secret [*secretum*: 65.3.1] to be for you alone? It is thus: it is the *affectus*, not the intellect [*intellectus*: 64.9.28], which has spoken, and it is not for the intellect to grasp.

Anima: feminine noun for soul whose object of *quaeso* (to question) is effected both *familiariter* and *favorabiliter* (familiarily and favorably); the verb *discurro* is used as well, to run in different ways, to wander. / *Exhibitio* and *redhibitio*: a handing out or delivering and a taking back. / *Edico*: to declare or make known in a manner which is *evidenter* or manifestly. / The object of *edico* is *sentio* or what the bride perceives. / *Tollo*: to take or bear with the noun *anima* (soul). / *Affectus-intellectus*: disposition-mind which here are in opposition to each other.

67.3.5. What, then, is the reason for these words? There is none except that the Bride is transported with delight [*delectatus*: 64.10.13 with *mirabiliter*: 47.6.6] and enraptured [*affero*: 67.2.9 with *vehementer*: 57.9.1] by the long awaited [*desideratus*: 7.4.29] words [*affatus*: 49.1.12] of the Bridegroom, and when words

ceased, she could neither keep silence [*taceo*: 66.4.10] nor yet express what she felt. Nor did she speak thus to express [*exprimo*: 66.4.10] her feelings [*sentio*: 67.3.29] but merely to break her silence. “Out of the fulness [*abundantia*: 67.2.9] of the heart [*cor*: 67.2.9] the mouth speaks” but not in the same measure. The affectus have their own language [*vox*: 59.3.1] in which they disclose [*produco*: 60.5.23] themselves even against their will [*nolo*: 66.1.6]. Fear [*timor*: 64.1.15] has its trembling [*meticulosus*], grief [*dolor*: 62.1.20] its anguished groans [*gemo*: 62.4.26], love [*amor*: 66.2.16] its cries of delight [*iucundo*].

Delectatus and *affero*: that which has taken delight in, a way which is *mirabiliter* and *affero* or to bring or take *vehementer*. / *Affatus*: a speaking to or an address which is desired. / *Exprimo*: to press out, squeeze forth that which the bride perceives (*sentio*). / *Vox*: voice which belongs to *affectus* whose purpose is *produco* (to lead forth) words. / *Meticulosus*: fearful or timid. / *Gemo* and *iucundo*: to groan and to rejoice; both alternate.

67.3.13. Most certainly such expressions of feeling are not produced [*prodo*: 65.3.1] by the processes [*nutus*: 19.3.8] of the mind [*animus*: 64.3.3] but by spontaneous [*erumpo*: 22.4.14] impulses [*motus*: 19.3.8]. So a strong [*flagrans*] and burning [*vehemens*: 62.3.10] love [*amor*: 67.3.5], particularly [*praesertim*: 55.1.10] the love of God [*divinus*: 31.4.16], does not stop to consider [*attendo*: 60.6.7] the order [*ordo*: 53.8.14], the grammar [*lex*: 50.5.13], the flow [*series*: 61.2.3], or the number [*paucitas*: 13.6.29] of the words [*verbum*: 67.2.9] it employs when it cannot contain itself [*ebullio*], providing it senses [*sentio*: 67.3.5] that it suffers no loss [*detrimentum*: 64.4.11] thereby. Sometimes it needs [*requiro*: 58.9.10] no words, no expression [*vox*: 67.3.5] at all, being content [*contentus*: 62.2.3] with aspirations [*susprium*: 49.3.19] alone. Thus it is that the Bride, aflame [*flagrans*] with holy love [*amor*], doubtless seeking to quench [*evaporatio*] a little the fire of the love she endures [*patior*: 64.1.15], gives no thought [*considero*: 61.7.18] to her words or the manner [*qualiter*: 54.7.3] of her speech [*eloquor*: 62.8.25], but impelled [*urgeo*: 58.1.16] by love she does not speak clearly [*enuntio*] but bursts out [*eructo*: 62.3.10] with whatever comes into her mouth. How should she not do so when she is thus refreshed [*reficio*: 62.1.8] and satisfied [*repleo*: 62.1.8]?

Nutus: nod or a running movement proper to *animus* (masculine noun for soul). / *Motus*: any kind of motion made known by the verb *erumpo* (to break forth). / *Amor*: modified by two adjectives, *flagrans* and *vehemens* (burning and vehement). / *Divinus*: an adjective meaning that which is divine. / *Ordo* leads to *lex* or order to law. / *Series* leads to *paucitas* of words or a row to a scarcity of them. / *Ebullio*: to burst out, to chatter away. / *Detrimentum*: diminishment or reverse fortune. / No *vox* vs. *susprium* or no voice vs. deep breath or sigh. / *Flagrans*: burning hot which modifies *amor* or love. / *Evaporatio*: a drying up. / *Urgeo*: to urge on by love which leads to a lack of *enuntio* for *eructo* (to articulate vs. to bring up or discharge noisily). / Two verbs with the reflexive *re-* prefaced to them: *reficio* and *repleo* (to rebuild or restore and to fill again).

67.4.31. “My beloved is mine, and I am his.” There is no conclusion [*consequentia*: 52.1.17] here, no prayer [*oratio*: 63.4.11]. What is there? It is a belch [*ructus*]. Why should you look [*quaero*: 46.8.24] to find connected [*iuncturus*] prayers or solemn declarations [*dictio*] in a belch? What rules [*lex*: 67.3.13] or regulations [*regula*: 47.8.8] do you impose [*impono*: 41.5.16] upon yours? They do not admit of [*recipio*: 66.12.12] your control [*moderatio*: 12.11.12] or wait for [*expecto*: 60.8.5] you to compose [*compositio*: 63.6.25] them, nor do they consult [*requiro*: 67.3.13] your leisure [*commoditas*] or convenience [*opportunitas*: 65.8.5]. They burst forth [*erumpo*: 67.3.13] from within, without your will [*vis*: 64.10.13] or knowledge [*nescio*: 65.5.24], torn from [*evulsus*] you rather than uttered [*emissus*]. But a belch gives out an odor, sometimes good, sometimes bad, according to the quality of the vessel they come from [*ascendo*: 57.6.1].

Consequentia: consequence. / *Oratio*: prayer in the sense of making an address which is taken by a *ructus* or belching sound. / That which is joined or declared (*iuncturus* and any declaration). / *Lex* and *regula*: law and rule. / *Recipio*: to receive with respect to *moderatio* or moderation. / *Compositio*: a composition which cannot be expected (*expecto*). / *Commoditas*: due measure or suitability. / *Erumpo*: to break forth; similar to *ructus* or a belch and not under control of *vis* nor *nescio* (will and knowing). /

Evulsus vs. *emissus*; pulled out vs. sent out. / *Ascendo*: to ascend or rise.

67.5.11. The breath [*ructus*: 67.4.31] of your beloved [*dilecta*: 58.1.16] is to me a goodly [*bene*: 66.4.10] odor, and I receive [*accipio*: 66.2.16] of its fulness [*plenitudo*: 53.5.22] gratefully [*gratanter*], in however small measure [*modicum*: 57.9.1]. For it causes the memory [*memoria*: 62.1.4] of your abundant sweetness [*suavitas*: 64.10.13] to arise [*eructo*: 67.3.13] in me, and I find [*nescio*: 67.4.31] the ineffable [*ineffabilis*: 51.7.1] sweetness of your condescending [*dignatio*: 57.1.10] love [*amor*: 67.3.13] in this saying: 'My beloved is mine and I am his.' Let her feast and rejoice in your sight [*conspectus*: 62.2.1] and delight [*delecto*: 62.2.1] in your joy [*laetitia*: 54.11.28]. Let her be beside [*excedo*: 62.3.25] herself for you that she may be sober [*sobrius*: 62.3.25] for us.

Ructus: belch which here gives a good odor *bene* or agreeably. / *Memoria* or the memory of divine *suavitas* (sweetness which intimates taste) arises in Bernard, the verb being *eructo* (to discharge noisily). / *Nescio*: to know that sweetness of divine *dignatio* (dignity) which cannot be uttered (*ineffabilis*). / *Excedo*: to go out, withdraw for the purpose of the bride being sober.

67.6.6. But I am a sinner, and a long road still awaits [*resto*: 16.8.9] me; for salvation [*salus*: 66.10.19] is far from the wicked. Yet I will not murmur [*murmuro*: 51.3.29]; until then I shall console [*consolo*: 62.3.25] myself with its fragrance. The righteous [*iustus*: 66.3.15] shall rejoice [*laetor*] in the Lord, tasting [*gustus*: 57.9.24] and knowing [*experiens*: 1.11.25] what I only perceive [*sentio*: 67.3.13] by its fragrance. He whom the righteous sees [*specto*: 47.6.6] face to face, the sinner awaits [*expecto*: 67.4.31]; and the waiting [*expectatio*: 2.7.3] is fragrance.

Resto: to rest or take ease. / *Gustus*: that which had been tasted and results in *experiens* or experiencing that which is felt (*sentio*) by fragrance. / *Specto-expecto-expectatio*: the to verbs (to gaze upon and to await) with *expectatio* being fragrance.

67.6.16. Simeon was righteous [*iustus*: 67.6.6] because he waited [*expecto*: 67.6.6] in hope and already knew the fragrance of Christ in his spirit [*spiritus*: 64.4.11] though he did not yet adore [*adoro*: 53.3.22] him in the flesh; and blessed [*beatus*: 57.4.27] was he in his expectation [*expectatio*: 67.6.6] and through the fragrance of his expectation, and through the fragrance of expectation he came to the taste [*gustus*: 67.6.6 with *ad*] of contemplation [*contemplatio*: 62.5.11].

Expectatio leads to a *gustus* an expectation leads to a taste-to (*ad*) contemplation.

67.7.26. He (King David) opened his mouth and drew in his breath [*spiritus*: 67.6.16], and when he was filled [*saturatus*] he not only belched [*eructo*: 67.5.11] but also sang. Good Jesus! With what sweetness [*suavitas*: 67.5.11] he suffused [*infundo*: 57.2.14] my nostrils and my ears when he belched and sang of the oil of gladness [*laetitia*: 67.5.11] with which God anointed him above his fellows [*consors*: 59.1.23].

Saturatus: filled in the sense of to the capacity or utmost. / *eructo*: to belch forth which consists of a sweetness poured-in (*infundo*) Bernard's nostrils and ears. / *Consors*: partner or associate.

67.7.14. What shall I say about Paul's belches [*ructus*: 67.5.11], how they have filled [*repleo*: 67.3.13] the world with sweetness [*suavitas*: 67.7.26]? Now the sweet savor [*odor*: 60.8.5] of Christ is everywhere [*locus*: 65.8.5]. Although he does not allow me to hear the ineffable [*ineffabilis*: 67.5.11] words [*verbum*: 67.3.13] yet truly he bids [*offero*: 47.8.8] me desire [*cupio*: 65.1.13] them, and I may freely catch the fragrance of what I may not hear. For some unknown reason [*nescio*: 67.5.11], what is hidden [*lateo*: 65.8.5] is most desirable [*placeo*: 63.6.25 with *plus*], and we long [*inhio*: 38.3.12] most strongly [*avidus*: 62.3.7] for what is denied [*nego*: 65.3.1] us.

Ructus leads to *repleo* or a belch to a filling again of sweetness. / Instead of hearing divine *verbum*, Christ desires Bernard to desire them. / *Nescio* and *lateo*: two verbs which here are similar (not to know and to be hidden). / *Inhio*: to inhale which is modified by *avidus* or greedy, desirous of.

67.8.23. “My beloved is mine, and I am his.” There is no doubt that in this passage [*locus*: 67.7.14] a shared love [*amor*: 67.5.11] blazes up [*flagro*: 49.4.14], but a love in which one of them experiences the highest felicity [*felicitas*: 62.4.13] while the other shows marvelous [*mirus*: 61.8.13] condescension [*dignatio*: 67.5.11]. This is no betrothal [*consensus*: 65.8.5] or union [*complexio*: 30.1.2.1] of equals here. Who could lay claim to [*praesumo*: 62.6.3] any clear [*liquidus*] knowledge [*nosco*: 66.12.12] of the nature of this token [*praerogativa*: 48.8.14] of love in which she glories [*glorior*: 56.6.4], bestowed upon her and repaid again by her? Who indeed, except one worthy [*praecipuus*: 27.5.28] himself of a like experience, being pure [*puritas*] in soul [*mens*] and holy [*sanctitas*: 45.3.9] in body? Its reality [*res*: 58.4.19] is in the affections [*affectus*: 67.3.5]; it is not to be attained [*pertingo*: 45.7.10] by reason [*ratio*: 66.12.12] but by affections by conformity [*conformitas*].

Locus: a place. / *Flagro*: to be inflamed which is a *felicitas* (happiness, fortune) / *dignatio*: esteem or repute. / *Consensus* and *complexio*: agreement and combination or association which are not here. / *Praesumo*: to presume knowing in a way which is *liquidus* or clear and flowing. / *Praecipuus*: taken before others or that which is special. / *Res*: cause, event or thing which here is connected to *affectus* and cannot be attained (*pertingo*: to extend or reach through) by *ratio* and *conformitas* (reason and conformity).

67.9.4. Now let us put these words into some form [*forma*: 65.4.20] which can be grasped [*redigo*] by the intellect [*intelligentia*: 67.3.29]. The Bride’s own secret [*secretum*: 67.3.29] must be preserved [*salvus*: 55.1.24], for we may not yet attain to [*accedo*: 64.1.15] it, being what we are. Let us therefore consider something better suited [*accommodatus*: 41.3.21] to our common sense [*sensus*: 67.1.19] and of a more familiar nature [*usitatus*: 63.1.9], something which derives [*consequentia*: 67.4.31] from her words [*verbum*: 67.7.14] and gives understanding [*intellectus*: 67.3.29] to the simple [*parvulus*: 60.2.18]. I think [*video*: 67.2.9] it should satisfy [*satis*: 42.4.9] our blunted [*grossus*: 60.4.5] and untutored [*popularis*] understanding [*intelligentia*] if we take [*subaudio*] the words “My beloved is mine” to mean “inclines” [*intendo*: 64.6.1] so the meaning is: “My beloved inclines to me, and I to him.” I am not the only one to suggest this meaning [*sentio*: 67.6.6] nor the first, for the Prophet before me said: “I waited patiently [*exspecto*: 67.6.16] for the Lord and he inclined to me.”

Redigo: literally as to drive back or to render. / *Salvus*: kept or saved which modifies *secretum* (that which is kept away). / *Accommodatus*: favorably disposed to *sensus* or perception. / *Usitatus*: commonly used or familiar. / *Parvulus*: unimportant or very small. / *Video*: the common verb to see. / *Intelligentia*: modified by two adjectives, *grossus* and *popularis*: coarse or thick and of the people or popular. / *Subaudio*: literally as to hear under. / *Intendo*: to intend or to stretch, exert.

67.10.6. There is no way for grace [*gratia*: 67.1.19] to enter [*introeo*: 62.6.17], if [a sense of] merit [*meritum*: 62.3.10] has taken residence in the soul [*si quid habuerit quod non sit ex gratia*]. A full acknowledgment [*confessio*: 62.2.1] of grace then is a sign [*signo*: 51.5.28] of the fulness [*plenitudo*: 67.5.11] of grace. Indeed if the soul possesses anything of its own [*proprius*: 66.2.16], to that extent grace must give place to [*cedo*: 62.2.14] it; whatever you impute [*deputo*: 60.10.18] to merit you steal from grace. I want nothing [*nolo*: 67.3.5] to do with the sort of merit which excludes [*excludo*: 60.10.18] grace. I shrink from [*horreo*: 66.6.18] whatever I possess [*de meo*], that I may truly possess myself [*sim meus*] unless that which makes me my own is to some extent my own. Grace restores [*reddo*: 64.5.19] me to myself, freely justified [*iustifico*: 34.3.1] and thus sets me free from [*libero*: 42.4.15] the bondage [*servitudo*: 64.1.15] of sin.

Si quid habuerit quod non sit ex gratia: literally as If anything has that which does not come from grace. / *Confessio*: confession or admission which is a signo (verb: to mark) of grace’s fulness. / *Deputo*: literally as to cut off or to prune. / *Horreo*: to avoid or be terrified with regard to that which *de meo* or from me.

67.11.14. See that foolish [*fatuus*] bride, the Synagogue, who took no account of [*contemno*: 61.8.13] the justice [*iustitia*: 62.8.25] of God, that is the grace [*gratia*: 67.10.6] of the Bridegroom but chose [*volo*: 66.1.16] to set up her own, owing no allegiance to [*subicio*: 60.4.5 with *non*] the justice of God. Therefore

the unhappy [*miserus*] bride was put away [*repudio*], and it is no longer she who is the Bride but the Church.

Fatuus: silly or idiotic. / *Contemno*: to look down upon. / *Subicio*: literally as to cast under. / *Repudio*: to reject or scorn.

Sermon Sixty-Eight

68.1.20. Who then is the Bride, and who is the Bridegroom? The Bridegroom is our God, and we, I say in all humility, are the Bride—we and the whole multitude of captives whom he acknowledges [*nosco*: 67.8.23]. Let us rejoice [*gaudeo*: 57.10.21] that this glory [*gloria*: 65.3.1] is ours; we are they to whom God inclines [*intendo*: 67.9.4]. But how unequal [*disparo*: 48.8.21] a partnership!

Humility: this word is lacking in Latin text. / *Nosco*: to become familiar with. / *Intendo*: to intend, stretch out.

68.2.9. There is nothing that a pure [*purus*: 62.8.25] heart [*cor*: 67.3.5], a good conscience [*conscientia*: 64.5.19] and an unfeigned [*fictus*: 57.7.28, with *non*] faith will not venture. “He inclines [*intendo*: 68.1.20] to me,” says the Bride. Does this great majesty [*maiestas*: 62.5.20] incline to her thus—this majesty on whom rests [*incumbo*: 58.12.1] the government [*gubernatio*] and administration [*administratio*] of the universe [*universitas*: 45.6.6]? Does the care [*cura*: 66.7.22] of the world [*saeculum*: 66.11.15] give way to [*transfero*: 48.7.15] the business [*negotium*: 61.2.3]—or rather the repose [*otium*: 62.4.13]—of the love [*amor*: 67.8.23] and desire [*desiderium*: 62.2.14] of the Bride? Yes indeed, for she is the Church of the elect of whom the Apostle Paul says “I endure everything for the sake of the elect.”

Incumbo: to lay oneself upon, support with respect to both *gubernatio* and *administratio* (steering or piloting and aid or cooperation) with regard to *universitas* (the whole, aggregate). / *Transfero*: literally as to bear across with regard to *negotium* (occupation, employment). / *Otium*: leisure in the monastic sense of being free for prayer and *lectio divina*. Here it is not unlike *amor* and *desiderium* of the Bride.

68.3.3. The shepherd left [*expono*: 47.4.25] the rest and came to [*descendo*: 63.6.13] earth to find her. He sought [*quaero*: 66.11.15] her diligently [*diligenter*: 58.10.8], and when he found [*invenio*: 63.1.22] her he did not lead [*reduco*: 39.1.1] her but carried her back [*reveho*!] Then on her account he called the angels together [*invito*: 60.5.23] and celebrated [*infero*: 50.3.24] a new and joyful festival [*solemnitas*] with her. How then can it be said that he will not care for [*cura*: 68.2.9, with *habeo*] her, when he deigned [*digno*: 66.10.9] to carry her on his shoulders? She is not mistaken [*confundo*: 65.5.24], then, when she says, “The Lord takes thought for [*sollicito*: 63.6.13] me” nor is she deceived [*existimo*: 46.2.17 with *erro*: 62.8.25] when she says “The Lord will fulfil his purpose [*retribuo*] for me,” or when she says anything else which shows [*significo*: 58.5.24] God’s love [*cura*] for her. Thus it is that she speaks of the Lord of Hosts as her beloved and glories [*glorior*: 67.8.23] that he who judges [*iudico*: 67.2.9] all things in tranquillity [*tranquillitas*: 46.6.24] cares for [*intendo*: 68.2.9] her.

Expono: to abandon followed by *descendo*, to descend followed by *quaero* in a manner which is *diligenter*. / *Invenio* (to discover, find) followed by two verbs with *re-* prefaced to them: *reduco* and *reveho* (to lead back and to carry back). / *Invito* (to attract, allure) followed by *infero* (to impel, urge) of a *solemnitas* (ritual, somber observance) with the bride. / *Confundo*: literally as to pour together. / *Sollicito*: to stir up, agitate. / *Existimo* with *erro*: to estimate or value and to err. / *Retribuo*: to recompense, reward. / *Tranquillitas*: stillness which the divine Bridegroom has (*intendo*: to intend) for his spouse.

68.4.5. To see [*video*: 67.9.4] the prosperity [*bonitas*: 62.5.11] of his chosen ones, to rejoice [*laetior*] in the gladness [*laetitia*: 67.7.26] of his people, to glory [*laudo*] with his heritage [*hereditas*: 19.3.27]. You must not think [*existimo*: 68.3.3] that this is a small matter [*opus*: 66.14.19]. I tell you that none of his works [*opus*] will reach [*remaneo*: 67.2.9] perfection [*perfectus*: 62.2.3] if this one fails [*nuto*: 21.6.17]. Does not the end [*finis*: 36.3.25] of all things depend on [*pendo*: 50.7.10] the condition [*status*: 62.4.13] and

consummation [*consummatio*: 60.4.5] of the Church? Take away this and the lower [*inferior*: 30.9.5] creation will wait [*expecto*: 67.9.4] in vain [*frustra*: 66.14.19] for the revelation [*revelatio*: 66.2.16] of the sons of God. Take away this, then neither patriarchs nor prophets will come to perfection [*consummo*: 58.11.14] for Paul says that God has ordained [*provideo*: 63.2.6] for us that apart from us they should not be made perfect [*consummo*]. Take away this, and the very glory [*gloria*: 68.1.20] of the holy angels will be impaired [*claudico*] if their numbers are not complete, nor will the City of God rejoice [*gaudeo*: 68.1.20] in its wholeness [*integritas*: 55.2.4].

Bonitas: goodness. / *Laetior*: to rejoice with *laetitia* or joy which is similar to *laudo* (to praise) the Bridegroom's heritage. / *Opus*: a need or work, used twice, the latter which reaches (*remaneo*: to stay behind) that which is perfect (adjective). / *Nuto*: to sway, give way. / Two nouns pertaining to the end: *finis* (also as boundary) and *consummatio* (total sum or purpose). / *Pendo*: to hang here in the sense of to depend upon. / *Consummo*: to bring about, to finish off used twice and similar to *provideo* (to foresee). / *Claudico*: to be defective, waver or decline. / *Integritas*: soundness which implies chastity.

68.5.28. To have passed [*transeo*: 66.10.9] from death to life doubles [*duplico*] the beauty [*gratia*: 67.11.14] of life. This is my offering to the common life [*convivium*: 50.1.25] of heaven, and it is something of which the blessed spirits [*spiritus*: 67.7.26] have no knowledge [*ab ipsis*]. I would even dare [*audeo*: 62.7.28] to say that the very life of the blessed [*beatus*: 67.6.16] lacks that blessedness [*beatitudo*: 53.4.2] which is mine unless they acknowledge [*digno*: 68.3.3] that they enjoy [*fruo*: 62.4.7] it through charity [*caritas*: 66.10.9] in me and through me. Something of my own bliss seems to be added [*accedo*: 67.9.4] even to that perfection [*perfectio*: 60.6.7], and this is no small matter, for the angels rejoice [*gaudeo*: 68.4.5] at a sinner's repentance [*paenitentia*: 57.9.1]. And if my tears are a joy [*deliciae*: 48.7.11] to the angels, what must my joy be? All they do is in praise of God; but something is lacking [*desum*: 66.10.9] in that praise if there is none to say "We passed through [*transeo*] fire and water, and you led [*educio*: 57.8.7] us to a place of refreshment [*refrigerium* with *in*]."

Transeo: to pass across (*trans-*), used twice. / *Gratia*: (divine) grace as applicable to life. / *Convivium*: literally as a meal taken in common. / *Ab ipsis*: from their very selves. / *Beatitudo*: also as happiness. / *Digno*: to deem worthy or to condescend with respect to enjoyment (*fruo*: connotes taking profit through charity. / Bliss: word lacking in the Latin text. / *Paenitentia*: intimates regret and a change of mind. / *Refrigerium*: cool, relief or rest with the preposition *in*.

68.6.23. Happy [*felix*: 62.3.10] is the Church which does not lack merits [*meritum*: 67.20.6] free from presumption [*praesumptio*: 45.1.24] nor presumption free from [*desum*: 68.5.28] merits. She has grounds for presumption [*praesumo*: 67.8.23], but they are not her merits. Merits she has, but they are to be earned [*promereo*: 54.9.20], not presumed upon. Not to presume upon anything: is this not to have a claim upon it? So she is more secure [*securus*: 63.7.1] in presuming upon that which she does not presume upon, and she has no cause to find difficulty [*confundo*: 68.3.3] in the expression [*verbum*: 67.9.4] of her exultation [*gloria*: 68.4.5] since she has much ground [*materies*: 53.9.20] for exaltation [*glorior*: 68.3.3]. The mercies [*misericordia*: 61.4.29] of God are many, and his truth [*veritas*: 62.8.25] endures [*maneo*: 59.4.11] forever.

Felix: connotes fertility. / *Meritum*: value, due reward. / *Promereo*: to deserve, gain. / *Confundo*: literally as to pour together. / *materies*: material or that which applies to wood.

68.7.7. Therefore, as far as the Church is concerned, it is clear [*pateo*: 67.2.9] that she will in no way hesitate [*vereor*: 64.2.7] to claim [*apto*: 55.2.4] all these promises for herself. You may [*quaero*: 67.3.3] ask whether it is permissible for any one soul [*anima*: 67.3.29], however spiritual [*spiritualis*: 66.7.22] and holy, to venture [*liceat*: 66.1.16 with *audeo*: 68.5.28] to act thus; for surely all the favors [*praerogativa*: 67.8.23] ordained for the great body [*multitudo*: 19.3.16] catholic may not be claimed [*arrogio*: 13.9.26] for herself by one soul, of whatever degree of sanctity, out of all that great number [*multitudo*]. So I feel [*sentio*: 67.9.4] it may be somewhat difficult [*difficilis*: 62.4.13], if indeed it is possible, to find [*invenio*: 68.3.3] how this

may be permitted [*liceo*].

Vereor: to fear with regard to *apto* (to adapt, put on) promises. / *Anima*: feminine noun for soul. / *Liceat* with *audeo*: it is permitted to dare. / *Praerogativa*: prerogative, omen. / *Arrogo*: to appropriate for oneself. / *Sentio*: to perceive with regard to an *invenio* (to find) with regard to claiming the *praerogativa* of the Church as applicable to one soul. / *liceo*: to allow; see *liceat*.

Sermon Sixty-Nine

69.1.5. Certainly there are within the Church of God spiritual persons [*spiritualis*: 68.7.7] who serve him faithfully [*fideliter*: 57.11.5] and with confidence [*fiducialiter*: 62.7.28], speaking with him as a man speaks with his friend [*amicus*: 57.10.21] and whose consciences [*conscientia*: 68.2.9] bear witness to [*perhibeo*: 56.6.4 & *testimonium*: 63.3.1] his glory [*gloria*: 68.6.23]. But who these are is known only to [*penes*: 23.9.24] God, and if you desire [*oportet*: 65.3.1] to be among them, then hear what sort of people you should be. I say this not as one who knows it by experience [*expertus*: 63.1.22] but as one who desires [*cupio*: 67.7.14] to do so [*experior*: 53.5.22].

Fideliter and *fiducialiter*: two adverbs describing how a person serves God, the latter suggestive of some boldness. / *Perhibeo* and *testimonium*: to attribute with regard to a testimony by one's conscience. / *Penes*: belonging to or in the power of with respect to God. / *Oportet*: it behooves or it compels. / *Experior*: to attempt or to test.

69.1.14. Show [*do*: 63.4.11] me a soul [*anima*: 68.7.7] like this, and I will not deny [*nego*: 67.7.14] that she is worthy [*dignus*: 63.1.22] of the Bridegroom's care [*cura*: 68.33], of the regard [*respectus*: 57.2.3] of God's majesty [*maiestas*: 68.2.9], of his sovereign [*domino*: 66.10.9] favor [*favor*: 45.7.10] and of the attention [*sollicitudo*: 58.3.20] of his governance [*gubernatio*: 4.5.22]. And if she is minded [*volo*: 67.11.14] to boast [*glorior*: 68.6.23], she will not be a fool [*insipiens*: 66.12.12] so long as she who boasts, boasts in the Lord. Thus what many dare [*audeo*: 68.7.7] to boast of, one may also dare though for a different reason [*ratio*: 67.8.23].

Do: the common verb for to allow or give. / *Respectus*: literally as a look back which pertains to divine majesty and sovereign (*domino*: to rule) favor. / *Gubernatio*: to pilot a ship.

69.2.19. These considerations [*causa*: 54.8.16 with *supradictus*] do indeed give confidence to the many [*multitudo*: 68.7.7] faithful, but there are two which apply to the faithful soul [*anima*: 69.1.14]. First, the essential simplicity [*simplex*: 64.8.11 (superlative) with *natura*: 56.3.10] of the Godhead [*divinitas*: 62.4.13] is able to see [*respicio*: 57.10.21] many persons as if they were one, and one as if he were man, without division of attention [*rarus*: 63.6.25 with *paucitas*: 67.3.13 & *ad*] between many or restriction [*divisus*: 51.7.26 with *diversitas*: 64.1.15 & *ad*] to one with no diminishment [*restrictus* & *ad*] on the one hand or intensification [*anxius*: 11.2.12 with *cura*: 69.1.14 & *ad*] on the other, being neither disturbed [*perturbo*: 63.6.13] by anxieties [*turbulentus*] nor troubled by cares [*sollicitudo*: 69.1.14]; thus he may occupy himself with one without preoccupation [*intentus*: 47.8.8] and with many without distraction [*distentus*: 23.16.16]. Next, a thing very sweet [*suavis*: 67.1.19] to experience [*probo*: 66.12.12] as it is very rare [*rarus*]; such is the courtesy of the [*dignatio*: 67.8.23] Word [*Verbum*: 68.6.23], such the tenderness [*benevolentia*: 57.6.1] of the Father towards the well-disposed [*affectus*: 67.8.23 with *bene*: 67.5.11], well-ordered [*compositus*: 10.7.27 with *bene*] soul, itself the gift [*munus*: 56.7.11] of the Father and the work [*opus*: 68.4.5] of the Son [*Verbum*]-that they honor [*dignor*: 62.4.26] with their own presence [*presentia*] the one whom they have foreordained [*praevenio*: 54.1.5] and prepared [*praeparo*: 39.6.24] for themselves, and not only do they come to him, but they make their dwelling-place [*mansio*: 62.1.4] with him. For it is not enough [*sufficio*: 66.14.19] that their presence is revealed [*exhibeo*: 60.8.5]; they must also give [*praebeo*: 60.9.7] of their fulness [*copia*: 58.1.16].

Causa: cause or source with *supradictus*, an adjective meaning said above or earlier. Two elements belong to the faithful *anima* (feminine noun for soul): *divinitas* and the Word's courtesy (*dignatio*: esteem

or repute). / *Divinitas*: has the capacity to *respicio* or literally to look back upon many people as one. / This single person is described in five ways: the noun *paucitas* (scarcity) modified by *rarus* (rare, seldom), lacks *diversitas* (diversity) modified by *divisus* (separate), lacks *cura* (concern) modified by *anxius* (anxious), not disturbed (the preposition *per* or through intimates being troubled thoroughly by anxieties (*turbulentus*: in a violent sort of way), lacking *sollicitudo* (anxiety but can mean care in the positive sense). The preposition *ad* (toward-which) is used with *paucitas*, *diversitas* and *restrictus* and *cura*. / *Intentus* and *distentus*: two similar adjectives, the former suggesting focus upon something and the latter in a strained manner. / *Probo*: to give assent in a manner which is *suavis* or sweet and *rarus* (seldom). / A comparison between the *dignatio* of Christ (*Verbum*) and the *benevolentia* of the Father, the latter inclined to *affectus* (disposition which is ordered well, *bene*) which is also the soul which is *compositus* (suggests being compounded; well ordered with the adverb *bene*). / *Munus* and *opus* (gift and work); the former belongs to the Father and the latter to the Son as *Verbum*. / *Praevenio* and *praeparo*: two verbs with the preposition *prae* as prefix (before), to come before and to prepare before. Also note the verb *praebeo* (to hold forth) with regard to *copia* or abundance. / *Mansio*: a dwelling in the more permanent sense. / *Praesentia*: the presence of Father and son which is presented or exhibited (*exhibeo*).

69.2.1. What does it mean for the Word [*Verbum*: 69.2.19] to come into a soul [*anima*: 69.2.19, with *ad*]? It means that he will instruct [*erudio*: 21.3.4] it in wisdom [*sapientia*: 65.8.5]. What does it mean for the Father to come? It means that he will draw [*afficio*: 62.2.14] it to the love [*amor*: 68.2.9] of wisdom so that it may say, "I was a lover of her beauty [*forma*: 67.9.4]." It is the Father's nature to love [*diligio*: 57.9.24] and therefore the coming [*adventus*: 57.4.27] of the Father is marked [*probo*: 69.2.19] by an infusion [*infusus*: 41.3.21] of love. What would happen to learning [*eruditio*] apart from love [*dilectio*: 67.2.9]? It would be puffed up [*influo*]. What would happen to love apart from learning? It would go astray [*erro*: 68.3.3].

Verbum or Word of God comes into (*ad*, toward-which) a soul, *anima* being the feminine noun for this term. / *Erudio*: to educate in wisdom. / *Afficio*: to exert an influence with regard to love of wisdom. / *Probo*: to assent or recommend with regard to an *infusus* or infusion of love. / *Eruditio* and *dilectio*: instruction and love or delight, pleasure. / *Influo*: to flow into; compare with the positive sense of *infusus*.

69.3.20. But they who exalted [*altitudo*: 67.1.19] themselves were both cast down [*deiectus*: 42.1.12], yet the man more gently [*mitis*: 61.4.29], for his judge [*iudico*: 68.3.3] was the one who orders all things by weight [*pondus*] and measure [*mensura*: 44.1.17]. The angel was punished, even damned, in fury [*furor*: 26.4.26], but the man only suffered [*sentio*: 68.7.7] displeasure [*ira*: 55.3.1], not fury. "For though he was angry, he remembered [*recordor*: 42.11.5] his mercy [*miser cordia*: 68.2.23]."

Altitudo and *deiectus*: the noun for height and the adjective for cast down. / *Mitis*: mild or placid. / *Pondus* and *mensura*: weight and measure, two means by which God imparts order. / *Furor*: connotes madness. / *Sentio*: to feel or perceive *ira* or wrath. / *Recordor*: to recollect with the intent of thinking over something.

69.3.5. Woe [*vae*] too, though less terrible [*mitis*: 69.3.20], to those children of wrath [*ira*: 69.3.20] who, being born in wrath, have not looked forward to [*expecto*: 68.4.5] being reborn in grace [*gratia*: 68.5.28]. For they have died as they were born and shall remain [*permaneo*: 46.8.13] children of wrath. I say of wrath, not of fury [*furor*: 69.3.20] because piety [*piissime*] and compassion [*humanissime* with *gemo*: 67.3.5] lead us to believe that those who are infected [*addictus*: 26.9.16] by sin from outside [*aliunde*: 62.5.11] themselves incur the mildest [*mitis*] of punishments [*poena*: 54.8.16].

Vae: an exclamation signifying calamity. / *Permaneo*: the preposition *per* (through) prefaced to the verb *maneo* (remain) intimates a permanent or thorough being children of wrath. / Two adverbs in the superlative: *piissime* and *humanissime* (most reverently and most humanly, the latter with the verb *gemo*, to moan or groan). / *Addictus*: bent upon or bound by force with regard to sin which come *aliunde* (from another place).

69.4.10. Therefore the devil is judged [*iudico*: 69.3.20] in fury [*furor*: 69.3.5] because his wickedness [*iniquitas*: 56.3.10] incurred [*invenio*: 68.7.7] hatred [*odium*: 66.7.22, with *ad*] while that of men incurred wrath and so is chastised [*corripio*: 57.6.1] in wrath. Thus all pride [*altitudo*: 69.3.20] is destroyed [*contero*: 57.6.1], both that which exalts [*influo*: 69.2.1] a man and that which casts him down [*praecipio*: 51.5.28], for the Father is exceedingly zealous [*zelo*: 52.2.4] for his son.

Iniquitas (iniquity) leads to (*invenio*: literally, to find in) *odium* (hatred, the preposition *ad* signifying direction toward-which). / *Corripio*: connotes being censured. / *Altitudo*: height which is tread upon (*contero*) and consists of both an *influo* and a *praecipio* (to flow into and to take beforehand, admonish).

69.4.16. He alone is in your form [*forma*: 69.2.1, with *in*], he alone did not think [*arbitror*: 57.5.8] it robbery [*rapina*] to be equal with you, he, the most high Son of the Most High. How can he be other than equal with you? For you and he are one. His seat is at your right hand, not under your feet. How can anyone presume [*audeo*: 69.1.14] to usurp [*pervado*: 63.6.13] the position [*locus*: 67.8.23] of your only begotten Son? Let such a one be cast down [*praecipio*: 69.4.10].

Forma: form in which is God. / *Rapina*: also as rape, plunder. / *Pervado*: literally as to go through, penetrate the *locus* or physical position of Christ, an attempt which results in *praecipio* (also as to anticipate, warn).

69.5.27. And what are these keys? They are the power [*potestas*: 52.7.30] of opening [*aperio*: 53.8.14] and closing [*claudio*: 47.4.25] and of discerning [*discretio*: 49.5.6] who should be let in [*admitto*: 62.4.13] and who should be kept out [*excludo*: 67.10.6]. They are not in the possession [*thesaurus*: 61.5.16] of [*in*] the serpent, but of [*in*] Christ. Therefore the serpent could not give knowledge [*scientia*: 65.2.1] which he did not possess [*habeo*: 68.3.3], but he who possessed it gave it. Nor could he have power which he had not received [*accipio*: 67.5.11]; it was he who received it, who had it. Christ it was who gave it, Peter who received it. He was not puffed up [*inflatus*] at his knowledge; nor did he deserve to be cast down [*praecipio*: 69.4.16] because of his power [*potentia*: 56.2.12]. Why was this? It was because he did not exalt [*extollo*: 64.9.28] himself against the knowledge of God.

Aperio and *claudio*: to open and to close, both being the *potestas* or power of the keys. / *Discretio*: discretion or the power to decide *excludo* (to exclude, keep away) and to let in (*admitto*: to admit). / *Thesaurus*: a treasure house with two uses of the preposition *in* (serpent and Christ). / A contrast between two verbs with regard to *sapientia*: *habeo* and *accipio* (to have and to accept or receive). / A contrast between *praecipio* and *extollo* (to cast down and to raise up).

69.6.12. We must now turn to [*recurro*: 57.9.24] the zeal [*zelus*: 57.9.24] of pity [*misericordia*: 69.3.20] not the zeal directed against [*intendo*: 68.3.3] us but that which is extended towards [*immitto*: 62.2.1] us. For the zeal directed against us, as we have seen, is the zeal of judgement [*iudicium*: 63.6.13] and has inspired us with sufficient fear [*terreo*: 38.3.13] from the examples already quoted [*memoro*: 54.7.3] of those who have received so terrible [*graviter*: 64.5.19] a punishment [*punio*]. Therefore I will flee from the sight of the anger [*furor*: 69.4.10] of the Lord and go to a place [*locus*: 69.4.16] of refuge [*refugium*: 62.1.20], to that zeal of mercy [*pietas*: 62.2.1] which burns [*ardeo*: 57.7.18] sweetly [*suaviter*: 67.1.19] and wholly [*efficaciter*: 16.2.18] purifies [*expio*]. Does not charity [*caritas*: 68.5.28] make amends? Truly it does powerfully [*potenter*: 20.3.24].

Recurro: literally as to run back with regard to three forms of zeal: that of *misericordia* (pity, mercy), not that intended (*intendo*) against us and that which is sent-in (*immitto*) us. / *Locus*: a place which provides *refugium* or refuge and which also is identified as *pietas* (devotion, reverence for one's heritage and religion). / This *locus/pietas* burns and purifies (*ardens*: connotes glowing) as follows: *suaviter* and *efficaciter*: (sweetly and effectually).

69.6.20. Therefore if Our Lord Jesus condescends [*digno*: 68.5.28] to come to me or rather enter into me, not in the zeal [*zelus*: 69.6.12] of anger [*furor*: 69.6.12] or even in wrath [*ira*: 69.3.5] but in love [*caritas*: 69.6.12] and in a spirit [*spiritus*: 68.5.28] of gentleness [*mansuetudo*: 62.4.26], striving with [*aemulor*: 58.3.20] me with the striving [*aemulatio*: 57.6.1] of God—for what greater attribute of God is there than charity? Then he is indeed God. If (Christ) he comes in such a spirit, then I know that he is not alone but that the Father is with him. What could be more [*aeque*: 33.9.26] like a father? Therefore he is not only called the Father of the Word [*Verbum*: 69.2.1] but the Father of mercies [*miseriordia*: 69.6.12] because it is his nature always to have mercy [*misereo*: 57.1.10] and to pardon [*parco*: 32.6.9]. If I feel [*sentio* with *sensus*] that my eyes are opened [*aperio*: 69.5.27] to understand [*intelligo*: 58.4.19] the Scriptures so that I am enlightened [*infusus*: 69.2.1 with *lumen*] from above to preach the word [*sermo*: 67.2.9] of wisdom [*sapientia*: 69.2.1] from the heart [*ebullio*: 67.3.13 *ex intimis*] or reveal [*revelo*: 65.3.1] the mysteries [*mysterium*: 67.1.19] of God or if riches [*largus*: 61.5.16: superlative adjective] from on high are showered upon [*expando*: 46.6.24] me so that in my soul [*animus*: 67.3.13] fruits of meditation [*meditatio*: 49.4.14] are produced [*influo*: 69.4.10], I have no doubt [*ambigo*] that the Bridegroom is with [*adsum*: 64.4.11] me.

Digno: to deem worthy. / *Mansuetudo*: connotes being clement. / *Aemulor*: to be envious with the noun *aemulatio* derived from it. / *Aeque*: an adverb meaning equally, likewise. / *Misereo*: to have pity from which *miseriordia* is partly derived (*cor* or heart included in the noun). / *Parco*: to show consideration as well as to spare. / *Sentio*: to perceive with the noun *sensus* or feeling, sense. / First comes *aperio* (an opening one eyes) followed by an understanding (*intelligo*) of Scriptures. This results in an infusion (*infusus*) of light to preach the *sermo* (word as discourse) of wisdom *ex intimis* (literally from those which are intimate with the verb *ebullio*: to bubble up). / *Adsum*: to be present, the preposition *ad* prefaced to the verb to be (*sum*), intimating being in the direction toward which.

69.7.11. Consider [*puto*: 66.3.15] how great is the grace [*gratia*: 69.3.5] of intimacy [*familiaritas*: 59.1.23] which results from [*orior*: 37.1.9 with *inter*] this encounter [*mansio*: 69.2.19] of the soul [*anima*: 69.2.1] and the Word [*Verbum*: 69.2.20] and how great the confidence [*fiducia*: 49.7.19] which follows [*sequor*] this intimacy! I think [*opinor*: 56.1.15] such a soul need not fear to say, “My beloved is mine;” for she perceives [*sentio*: 69.6.20] that she loves [*diligo*: 69.2.1] and loves ardently [*vehementer*: 67.3.5] and has no doubt [*ambigo*: 69.6.20] that she is loved ardently in return. Then by virtue of the single-minded [*singularis*: 54.8.1] devotion [*intentio*: 65.2.1] of watchfulness [*sollicitudo*: 69.2.19], the care [*cura*: 69.2.19] and attention [*opera*: 63.4.11], the diligence [*diligentia*: 62.5.11] and zeal [*studium*: 58.12.1] with which she has ceaselessly [*incessanter*: 47.1.16] and ardently [*ardenter*: 32.2.6] studied [*invigilo*: 63.1.22] to please [*placeo*: 67.7.14] God, she recognizes [*agnosco*: 64.7.25] these attributes in him also, with certainty and peace [*indubitanter*: 10.6.13], recalling [*recordor*: 69.3.20] his promise [*promissio*: 59.4.11] “with what measure [*mensura*: 69.3.20] you measure it shall be measured out to you in return [*remetior*].”

Compare two verbs, *puto* and *opinor*: to reckon or believe and to have an opinion. / *Familiaritas*: familiarity which here is divine as indicated by *gratia* or grace. / It arrives (*orior*) *inter* (between or among) a remaining or *mansio* of the soul and Word. / *Sentio*: to feel or perceive *diligo* or loves in a vehement fashion (*vehementer*). / *Intentio*: an aim or concentration with regard to *sollicitudo* (care, anxiety), *cura* (care), *opera* (work or deed), *diligentia* (diligence) and *studium* (application). / *Invigilo*: to watch intently in a fashion which is incessant and ardent (*incessanter* and *ardenter*). / *Agnosco*: to recognize, discern. / *Recordor*: to call to mind, think over the divine promise regarding *mensura* or *mensura/remetior* (measure/re-measure).

69.7.21. And so it is: the love [*amor*: 69.2.1] of God gives birth to the love of the soul [*anima*: 69.7.11] for God and his surpassing [*praecurro*] affection [*intentio*: 69.7.11] fills the soul with affection [*intentus*: 69.2.19] and his concern [*sollicitudo*: 69.7.11] evokes concern [*sollicitus*: 63.4.11]. For when the soul can once perceive [*speculor*: 62.7.28] the glory [*gloria*: 69.1.5] of God without a veil, it is compelled by some affinity [*nescio*: 67.7.14 & *vicinitas*] of nature [*natura*: 69.2.19] to be conformed [*conformo*: 62.5.20] to it, and be transformed [*transformo*: 62.7.28] to its very image [*imago*: 62.7.28]. So God must [*oportet*:

69.1.5] appear [*appareo*: 66.1.16] to you as you have appeared to God; “with the holy he will be holy, and with an innocent man [*innocens*: 62.4.26] he will be innocent.” Why not also loving [*amo*: 62.4.7] with the loving | *vaco*: 57.10.21 |, eager [*intentus*] with the eager and concerned [*sollicitus*] with those who are concerned?

Praecurro: to run before (*prae-*) used with *intentio* (aim, concentration). Compare *intentio* with *intentus* (eager, intense; used twice). / *Speculor*: to examine or to spy out divine glory minus a covering. / *Nescio*: not to know used with *vicinitas* (neighborhood or proximity). / *Conformo* and *transformo*: the root *formo* concerning the divine image with two different prepositions, *con* and *trans* (with and across). / *Vaco*: to be empty or be free and available.

69.8.30. See [*video*: 68.4.5] how he assures [*reddo*: 67.10.6 with *amor*: 69.7.21] you of his love, if you love [*amo*: 69.7.21] him and of his concern [*sollicitudo*: 67.7.21] for you, if he sees you concerned [*sentio*: 69.7.11 with *sollicitus*: 69.7.21] for him. Do you keep watch [*vigilo*: 63.1.22]? He keeps watch also. If you rise [*consurgo*: 32.4.16] at night before the time [*principium*: 62.3.10] of vigil and hasten [*accelero*: 57.1.101] to anticipate [*antico*: 57.1.10] the morning watch [*vigilia*], you will find [*invenio*: 69.4.9] him there. He will always be waiting [*praevenio*: 69.2.19 with *non*] for you. You would be very rash if you claimed [*temere*: 53.1.6 with *negotium*: 68.2.9] to love him first or love him more; his love is greater, and it preceded [*ante*] yours. If the soul [*anima*: 69.7.21] knows [*scio*: 67.2.9] this or because she knows it—is it any wonder [*miro*: 59.2.11] that this soul, this bride, boasts [*glorior*: 69.1.14] that great majesty [*maiestas*: 69.1.14] cares for [*intendo*: 69.6.12] her alone as though he had no others to care for, and she sets aside [*postpono*: 35.7.5] all her cares [*cura*: 69.7.11] and devotes [*devotio*: 62.2.14 with *custodio*] herself to him alone with all her heart.

Reddo: to deliver or restore with regard to *amor* (love). / The noun *sollicitudo* and the adjective derived from it (*sollicitus*) used together with regard to *amo* and *sentio* (to love and to feel). / *Consurgo*: literally as to rise together followed by *accelero*, *antico* and *invenio* (to make haste, to anticipate and to discover or find). / *Principium*: beginning in the sense of commencement / *Praevenio*: to come before used with *non* or *not*. The sense seems to be that a person will not come before or anticipate the Lord. / *Temere*: an adverb meaning rashly with the noun *negotium* (business, affair). / *Ante*: the preposition meaning before. / In light of divine *intendo* (to stretch, exert) the bride delays (*postpono*) her cares. / *Devotio*: devotion; connotes a spell and used with the verb *custodio* (to keep guard, safe).

Sermon Seventy

70.1.20. “My beloved is mine and I am his; he feeds [*pasco*: 65.2.1] among [*inter*: 69.7.11] the lilies.” Who would now accuse [*imputo*] the Bride of presumption [*praesumptio*: 68.6.23] or insolence [*insolentia*: 23.6.9] if she says that she is admitted into the company [*insum*: 32.6.9 & *societas*: 37.5.1] of him who feeds among the lilies? Even if she said he fed among the stars, the very fact that he is said to feed would make it seem [*nescio*: 69.7.21 with *video*: 69.8.30] a very ordinary thing to enjoy his friendship [*amicitia*: 43.1.5 & *familiaritas*: 69.7.11], for the act of feeding sounds [*sono*: 67.1.19] a commonplace [*ignobilis*: 25.5.27] and humble thing [*humilis*: 60.2.18]. And when she says [*perhibeo*: 69.1.5] he feeds among the lilies she introduces [*adiectus*] a note of abasement [*deiectio*: 27.14.22] which takes away [*amoveo*: 23.16.16] and dispels [*propulso*: 52.3.3] any accusation of presumption [*temeritas*: 62.4.26].

Pasco: connotes pasturing *inter* or among as well as between the lilies. / *Imputo*: to lay to charge as well as to credit the bride regarding presumption and insolence. / *Insum*: to be-in with the noun *societas* (fellowship, society or alliance). / *Nescio*: not to know with the verb *video* (to see). / Two nouns pertaining to close social relationships: *amicitia* and *familiaritas* (friendship and intimacy). / *Ignobilis*: ignoble, of low birth. / *Perhibeo*: to regard or to present. / *Adiectus* and *deiectio*: two words pertaining to a fall: having been cast down and a casting down. Both have two verbs, *amoveo* and *propulso* (to withdraw and to drive away) *temeritas* or rashness.

70.1.7. He does not eat grass like an ox but walks in the grass, lies down on the grass like one of the herd;

and what claim to greatness [*eminentia*: 48.3.21] can there be in that? What glory [*gloria*: 69.7.21] can there be for the Bride to have as her beloved someone who acts [*ago*: 63.6.25] like this? To take it literally [*littera*: 63.1.9, with *secundum*] then, the modesty [*verecundia*: 53.1.21] of the Bride and her prudence [*cautela*: 64.6.20 with *prudencia*: 43.2.9] are shown in her speech [*loquor*: 67.2.9] as she directs her words [*sermo*: 69.2.20] with judgment [*iudicium*: 69.6.12] and tempers [*tempero*: 49.5.27] the glory of her state [*res*: 67.8.23] by the modesty [*modestia*: 62.5.20] of her speech [*verbum*: 69.7.11].

Eminentia: standing out by reason of visibility. / *Ago*: to drive, urge or act. / *Verecundia*: suggestive of shame. / Two words with a similar meaning: *prudencia* and *cautela* (prudence and security or caution). / *Sermo*: word in the sense of discourse. Compare with *verbum* used here, word in the sense of expression. / *Res*: cause, event or thing.

70.2.16. Even above the stars he loved [*amo*: 69.8.30] because he who is love [*amor*: 69.8.30] can never anywhere do other than love. But until he came down [*descendo*: 68.3.3] to the lilies and revealed [*comperio*: 65.1.13] himself feeding among [*inter*: 70.1.20] the lilies his love was not returned [*nec amatus est*] and he did not become the beloved.

Descendo followed by *comperio*: a descent followed by a learning or verification.

70.3.3. So he who gives food to all has deigned [*digno*: 69.6.20] to come down [*descendo*: 70.2.16] to the lilies and feed [*pasco*: 70.1.20] among them and thus become the Beloved, for he could not be beloved before he was recognized [*agnosco*: 69.7.11]. And when the Bride mentions the beloved, she points this out [*memoro*: 69.6.12 with *pulchre*] as the cause [*causa*: 69.2.19] of her love [*dilectio*: 69.2.1] for him and her recognition [*agnitio*: 55.1.24] of him.

Digno: to deem worthy with respect to first a descent followed by a feeding. / *Agnosco*: to recognize, that is, the Beloved by the bride. / *Memoro*: to remember or to recall in a way which is done beautifully (*pulchre*). / *Agnitio*: acknowledgment.

70.3.17. Now she describes [*perhibeo*: 70.1.20] him as taking food which she has not mentioned before, but she does not now ask [*postulo*: 59.6.7] him to show her the place [*locus*: 69.6.12] but indicates [*indico*: 62.7.28] it herself, saying expressly [*assigno*: 51.7.1] that it is among [*inter*: 70.2.16] the lilies. She knows [*nosco*: 68.1.20] this now although she did not know before [*praesto*: 57.4.27], because she cannot be equally [*aeque*: 69.6.20] familiar with what is lofty [*sublimis*: 54.5.23] in the heights and what is lowly [*humilis*] on earth. It is a lofty matter [*opus*: 69.2.19], and its place is lofty, and not even the Bride has yet been permitted to approach [*accedo*: 68.5.28] it.

Perhibeo: to regard the divine Bridegroom taking food. / *Postulo*: connotes a certain demand as to the physical locality (*locus*) of this taking food. / *Nosco*: to get to know or to find out; compare with *praesto* (to surpass, excel). / *Sublimis*: raised high or to be exalted.

70.4.27. Such then he appeared [*appareo*: 69.7.21] worthy [*merito*: 42.10.24] of being loved [*amo*: 70.2.16], true in himself but gentle [*mitis*: 69.3.5] and just to men. Truly worthy to be loved and embraced [*amplector*: 57.11.31] from the depths [*medulla*: 62.3.10] of men's hearts [*cor*: 69.6.20]! How can the Church hesitate [*cunctor*: 58.1.16] to trust [*committo*: 30.8.8] herself completely [*devotio*: 69.8.30] to one so faithful to his word [*reddo*: 69.8.30], so ready [*pious*: 64.1.15] to forgive [*indultum*], so just in defending [*propugnator*]? The psalmist had foretold [*praemitto*: 54.1.5] this, saying: "Go forth [*intendo*: 69.8.30] in splendor [*species*: 64.6.1] and beauty to reign [*prospero*]." Whence is this splendor and beauty? From the lilies, I think [*puto*: 69.7.11].

Merito: deservedly or rightly. / *Amplector*: to cherish, esteem or surround from the *medulla* or (literally) the bone marrow of the heart. / *Cunctor*: to delay with regard to committing (*committo*) with regard to *devotio* (consideration or piety). Compare this noun with the adjective *pious*, of similar meaning. / *Reddo*: to deliver or restore. / *Indultum*: indulgence or permission. / *Propugnator*: a champion or defender. / *Praemitto*: literally as to send before. / *Intendo*: to hold out or to stretch with regard to *species* (can be

beauty with emphasis on its appearance). / *Prospero*: to cause to succeed.

70.5.16. Recognize [*agnosco*: 70.3.3] the lily by its radiance [*candor*: 62.2.1] which shone [*emico*: 45.9.11] in the night for the shepherds when it first bloomed, for the Gospel says that the Angel of the Lord stood before [*iuxta*: 65.8.5] them and the brightness [*claritas*: 62.6.28] of the Lord shone round about them. Truly [*bene*: 69.2.19] the Lord's radiance because it was not that of an angel but that of the lily. The angel was present [*adsum*: 69.6.20], certainly, but it was the lily which shone, even from Bethlehem. Recognize the lily by its fragrance by which it made itself known [*innotesco*: 66.14.19] to the Magi when they were far away. The star did indeed appear [*appareo*: 70.4.27], but the Wise Men would not have followed it had they not been drawn [*traho*: 63.6.13] by the secret [*secretus*: 64.6.1] sweetness [*suaveolentia*] of the lily's bloom. Truth [*veritas*: 68.6.23] is indeed a lily whose fragrance awakens [*animo*: 30.9.5] faith whose splendor enlightens [*illumino*: 59.6.7] the mind [*intellectus*: 67.9.4].

Agnosco: to recognize or discern the lily's *candor* or brightness or whiteness. Compare *candor* with *claritas* which connotes clarity or renown. / *Emico*: to spring or shoot forth. / *Iuxta*: near or very close. / *Innotesco*: to become known in the sense of becoming conspicuous; compare with *agnosco* used here. / *Suaveolentia*: sweet odor or fragrance. / *Animo*: to animate, arouse with regard to scent and *illumino* (to light up) with regard to *intellectus* or mind.

70.6.26. Happy [*beatus*: 68.5.28] is he who has no reason to judge [*iudico*: 69.4.10] himself for what he approves [*probo*: 69.2.1]. For a man judges himself if he approves the good but does not love [*amo*: 70.4.17] it; he is not happy but wretched [*miser*: 54.8.16], being condemned [*condemno*: 49.8.5] by his own judgment [*iudicium*: 70.1.7]. Who is more wretched than a man for whom the fragrance of life is the harbinger [*nuntius*] not of life but of death? Or perhaps its bearer rather than its harbinger [*baiulus*].

Beatus: also as blessed with regard to not judging what one approves (*probo*: to give assent or sanction). / *Nuntius*: a messenger. / *Baiulus*: a porter or day laborer.

70.7.4. The [*apud*: 62.2.1] Bridegroom has many other lilies in his garden besides those the prophet has mentioned [*incido*: 55.3.1] to us: truth [*veritas*: 70.5.16], clemency [*mansuetudo*: 69.6.20] and righteousness [*iustitia*: 67.11.14]. It will not be difficult [*difficilis*: 68.7.7] for each of you to find [*reperio*: 62.1.8] other such lilies in the garden of so delightful [*deliciosus*: 67.1.19] a Bridegroom. It is full [*abundo*: 54.5.23] and overflowing [*superabundo*: 18.3.19] with them; who can count [*enumero*: 29.3.4] them? There are as many lilies as there are virtues [*virtus*: 66.7.22], and there is no end [*finis*: 68.4.5] to virtues with the Lord of virtues. If the fulness [*plenitudo*: 67.10.6] of virtues is in Christ, so too is the fulness of lilies.

Apud: connotes being at home or relaxed with the divine Bridegroom. / *Incido*: to fall upon or inscribe. / *Mansuetudo*: being merciful, gentleness. / *Deliciosus*: pertinent to the sense of taste as delicious. / *Abundo*: to abound and another use with the preposition *super* (above) prefaced to it, to super-abound. / *Finis* and *plenitudo*: two nouns suggestive of the end or completion of something.

70.7.20. How goodly [*bonus*: 60.6.7] also is the fragrance of faith in all these mysteries [*in singulis*]-that faith is ours, and fills [*repleo*: 67.7.14] our hearts [*tempus*: 60.1.14] and minds [*viscera*: 63.6.13] although we have not seen [*video*: 70.1.20] their radiance [*candor*: 70.5.16]. "Blessed [*beatus*: 70.6.26] are those who have not seen yet have believed." May my part in these be the fragrance of life which proceeds [*procedo*: 42.2.4] from them. It is by means [*instrumentum*: 6.1.11] of faith that I breathe in [*infusus*: 69.6.20] their fragrance; indeed, their number is so great [*copiosus*: 19.4.23] that they lighten [*levo*: 62.4.26] the burden of my exile [*exilium*] and ever renew [*innovo*: 4.5.22] in my heart [*viscera*] the longing for my true home [*patria*: 64.2.7].

Bonus: an adjective/ *In singulis*: by each or singularly. / *Repleo*: to fill again intimating that our hearts had been filled at one time. / *Tempus*: fundamentally as the passage of time. / *Viscera*: bowels or that which inmost to a person. / *Candor*: radiance in the sense of being very white. / *Infusus*: having been poured in. / *Copiosus*: connotes being prolific. / *Innovo*: to alter in the sense of restore within one's *viscera* or

bowels a longing for one's *patria* or native land.

70.8.26. The friends [*sodalis*] of the bridegroom have lilies too but not in great numbers [*copia*: 69.2.19]. For they have all received [*accipio*: 69.5.27] the Spirit [*Spiritus*: 65.5.14] in their measure [*mensura*: 69.7.11, with *ad*] and in their measure also virtues [*virtus*: 70.7.4] and gifts, but he alone possesses [*habeo*: 69.5.27] the Spirit without measure [*non modum*] who possesses it fully [*totus*: 51.3.16]. It is one thing to possess lilies and another to have nothing but lilies.

Sodalis: an accomplice or comrade. / *Copia*: suggests wealth. / *Mensura* or measure with the preposition *ad* or toward-which. / *Habeo*: the common verb meaning to have. / *Non modum*: not with *modus* or limit (50.8.1).

70.9.7. I said "one" but my mouth spoke out of the poverty [*penuria*: 53.1.6] of my heart [*cor*: 70.4.27]. One will indeed be insufficient [*sufficio*: 69.2.19: with *non*]; at least two are necessary [*necessarius*: 66.12.12]. I refer to self-control [*continentia*: 27.8.12] and innocence [*innocentia*: 48.2.10]; the one without the other will not save [*salvo*: 64.2.7] us. It will be vain [*frustra*: 68.4.5] for me to invite [*invito*: 68.3.3] the Bridegroom to come to either of these, for he is said to feed [*pasco*: 70.3.3] among [*inter*: 70.3.17] the lilies, not to feed on one lily. So I will take pains [*do*: 69.1.14 with *opera*: 69.7.11] to have more than one lily so that he who would feed among the lilies shall not find fault with his servant for having only one lily and turn away [*declino*: 54.8.16] in displeasure [*ira*: 69.6.20]. So I must put [*pono*] innocence first, and if I can join [*iungo*: 45.2.17] self-control to it I shall consider [*puto*: 69.4.27] myself rich [*dives*: 29.2.19] in the possession of my lilies. But if I can add [*adiungo*] a third to these—patience [*patientia*: 54.8.1]—I shall be a king.

Penuria: want or need with respect to one's heart. / *Continentia*: restraint or moderation. / *Do*: the common verb to allow or to give with the noun *opera* (work, effort). / *Ira*: wrath. / The preposition *ad* (toward-which) prefaced to *iungo* (to join) intimates a joining-to or a joining which is ongoing.

Sermon Seventy-One

71.1.16. Therefore he is never without lilies and always without faults [*vitium*: 64.6.1] because he is always radiant [*candidus*: 28.3.19] and fairer [*speciosus*: 41.1.12] than the children of men. You then who hear or read these words, take care [*habeo* with *cura*: 69.8.30] to have lilies in your soul [*penes*: 69.1.5] if you wish to have him who dwells among the lilies dwelling [*habitor*: 5.4.6] in you. Let the radiance [*candor*: 70.7.20] and fragrance of your character show [*protestor*] that your actions [*opus*: 70.3.17], your endeavors [*studium*: 69.7.11] and your desires [*desiderium*: 68.2.9] are lilies. For characters [*mos*: 67.2.9] have their own color and fragrance and souls [*spiritus*: 70.8.26] have their own distinctive color and fragrance just as bodies do. Now their color is derived [*consulo*: 47.8.8] from conscience [*conscientia*: 69.1.5] and their fragrance from reputation [*fama*: 46.6.24].

Vitium: also implies crime. / Two adjectives modifying the divine Bridegroom: *candidus* and *speciosus* (bright white and splendid or attractive). / *Penes*: belonging to, in the power of. / *habitor*: a dweller or inhabitant with regard to *penes*. / *Protestor*: to assert or give public witness to one's *opus*, *studium* and *desiderium* (work, application and desire). / *Mos*: custom or habit with regard to color and fragrance of *spiritus*. / *Consulo*: to give advice from one's conscience and *fama* (fame, repute) with regard to color and fragrance.

71.2.9. Even if virtue [*virtus*: 70.8.26] is not made greater by good report, it becomes [*efficio*] brighter [*illustis*] and more beautiful. If in the intention [*conscientia*: 71.1.16] there is any blemish [*naevus*: 40.2.19], what proceeds from [*prodeo*: 64.7.25] it will not be free from [*careo*: 53.9.20] blemish; for a defect in the root will appear on the branch. Consequently whatever proceeds from [*produco*: 67.3.5] a defective root—be it speech [*sermo*: 70.1.7], action [*actio*: 63.3.1] or prayer [*oratio*: 67.4.31]—may not be called a lily, even if its fragrance seems [*video*: 70.7.20] to conceal [*conniveo*] the blemish, for it lacks the bright color. How can it be a lily when it is disfigured [*impuritas*] by a blemish?

Efficio: to accomplish or prove with regard to being brighter (*illustris*: clear or famous). / *Conscientia*: conscience which even if it has *naevus* (also as birthmark or mole), it will not be free from (*careo*: to lack) it but will be revealed on the branch. / *Sermo, actio* and *oratio* (word as discourse, action and prayer as address): the blemish will not allow the defective root to be called a lily. / *Conniveo*: to turn a blind eye, blink. / *Impuritas*: an impurity.

71.3.4. There is a beautiful [*pulchre*: 70.3.3] and sensitive description [*eleganter*] of the radiant joy [*iucunditas*: 33.3.18] which lights up [*coloro*] kindness [*beneficium*: 63.4.11] in the writings of the poet: “The joyful of countenance have overcome [*accedo*: 70.3.17] all things.” The Lord loves not only a cheerful [*hilaris*: 63.6.25] giver but one who gives with simplicity [*simplicitas*: 13.3.3]. Simplicity also is radiance [*candor*: 71.1.16]. We prove [*probo*: 70.6.26] this from its contrary: duplicity [*duplicitas*] is a blemish [*naevus*: 71.2.9]; I say more, it is a disfigurement [*macula*: 38.5.14]. For what is duplicity but deception [*dolus*: 64.6.20]?

Two adverbs: *pulchre* and *eleganter*: (beautifully and elegantly). / *Coloro*: to color or dye with regard to *beneficium* or kindness, favor. / The poet here is Ovid and his **Metamorphoses**, 8.677-8. / *Accedo*: to approach. / *Hilaris*: light-hearted. / *Candor* or brightness modifying *simplicitas*. / *Naevus*: the blemish or birthmark or mole is a *macula* or stain, dishonor.

71.4.17. Perhaps it is because he delights [*delecto*: 67.5.11] in the radiance [*candor*: 71.3.4] and fragrance of virtues [*virtus*: 71.2.9] that he is said to feed among the lilies. In the days of his earthly life he fed at the house of Martha and Mary and took his rest [*recumbo*: 14.5.26] physically among [*inter*: 70.9.7] the lilies—for those I speak of were lilies—and likewise he refreshed [*refocillo*] his spirit [*spiritus*: 71.1.16] with their devotion [*devotio*: 70.4.27] and virtues. If at that hour a prophet had entered or an angel or any other spiritual being [*spiritualis*: 69.1.5], knowing [*ignoro*: 57.10.21 with *non*] what majesty [*maiestas*: 69.8.30] was reclining there, would he not have been amazed [*stupeo*: 59.9.23] at the condescension [*dignatio*: 69.2.19] and kindness [*familiaritas*: 70.1.20] which they saw him show [*conspicio*: 62.7.28] to those of pure souls [*animus*: 69.6.20] and chaste [*puddicus*: 40.2.11] bodies although they were of earthly body and belonged to [*testor*: 27.6.13] the weaker sex?

Delecto: to delight in both *candor* (brightness) and *virtus* (strength of its fragrance). / *Recumbo*: to recline *inter* or in between the lilies. / *Refocillo*: to revive. / *Stupeo*: to be astounded at both *dignatio* and *familiaritas* (esteem or repute and familiarity or close friendship). / *Conspicio*: to look intently with regard to pure souls (*animus*: masculine noun) and chaste (*puddicus*: bashful, modest) bodies. / *Testor*: to give witness or evidence.

71.5.10. So it is that while he feeds [*pasco*: 70.9.7] others he is himself fed, and while he refreshes [*reficio*: 67.3.17] us with spiritual [*spiritualis*: 71.4.17] joy [*gaudium*: 57.10.21] he himself joys [*gaudeo*: 68.5.28] in our spiritual progress [*provectus*: 63.7.1]. My penitence [*paenitentia*: 68.5.28], my salvation [*salus*: 67.6.6] are his food. I myself am his food. Does he not eat ashes as though they were bread? For I as a sinner; it is I who am the ashes to be eaten by him. I am chewed [*mando*: 50.3.24] as I am reproved [*arguo*: 58.4.8] by him; I am swallowed [*glutio*] as I am taught [*instituo*: 66.4.10]; I am digested [*decoquo*: 12.1.18] as I am changed [*immuto*: 57.7.18]; I am assimilated [*digero*: 18.5.7] as I am transformed [*transformo*: 69.7.21]; I am made one [*unio*: 6.6.3] as I am conformed [*conformo*: 69.7.21]. Do not wonder [*miror*: 27.14.1'9] at this, for he feeds upon us and is fed by us that we may be the more closely [*arctus*: 20.2.3] bound to [*adstringo*] him.

Pasco: to pasture as well as to feed. / *Reficio*: to repair or restore. / *Gaudium* and *gaudeo*: joy and to be joyful, the latter with regard to spiritual *provectus* or that which is advanced (adjective). / Nine verbs pertaining to our relationship with Christ: *mando*, *glutio*, *instituo*, *decoquo*, *immuto*, *digero*, *transformo*, *unio* and *conformo* (to chew, to be rebuked, to gulp down, to boil or melt, to change, to digest, to be transformed, to be united and to be conformed). / *Arctus*: dense or narrow modifying *adstringo* (to bind, compress; the preposition *ad* signifying direction toward-which).

71.6.24. Shall I show [*ostendo*: 63.5.5] you my meaning by a comparison [*similis*: 64.9.28]? Lift your eyes then to a loftier [*sublimis*: 70.3.17] aspect [*convenientia*] which nevertheless has much in common with [*similis*] this one. If the Bridegroom himself were in the Father in such a way that the Father was not in him, or the Father in him in such a way that he was not in the Father, then I would [*audeo*: 69.4.16] say that the unity [*unitas*: 46.6.24] between them would be [*remaneo*: 68.4.5] less than perfect [*perfectus*: 68.4.5], if indeed it were a unity. But since he is in the Father and the Father in him, nothing cripples [*claudico*: 68.4.5] their unity, but he and the Father are truly [*vere*: 47.7.27 & *perfecte*: 59.2.11] one. Thus the soul [*anima*: 69.8.30] which finds its good in cleaving to [*adhaereo*: 61.1.12] God will not consider [*existimo*: 68.4.5] itself perfectly united [*unitus*] with him until it perceives [*persensio*] that he abides [*maneo*: 69.3.5] in her and she in him.

Similis (used twice) and *sublimis*: two similar sound words, like and lofty. / *Convenientia*: agreement or harmony. / *Unitas* or unity used with the verb *remaneo* (to remain behind, stay back) as being less than perfect. / *Claudico*: to be defective and thus not unlike *remaneo* in this context. / *Vere* and *perfecte*: two adverbs to describe the unity between Father and Son. / *Adhaereo*: the preposition *ad* prefaced to the verb suggests a clinging-toward. / *Existimo*: to judge, value or esteem. / The preposition *per* (through) as preface in *persensio* intimates a thorough sort of feeling and perception. / *Maneo*: to remain; compare with *remaneo* just noted.

71.7.16. But do the Father and the Son not feed [*manduco*] upon each other that they may be [*invicem*: 27.14.22] in each other just as God and man, by feeding mutually upon each other, abide [*exsisto*] as one spirit [*spiritus*: 71.4.17] even though they are not one? Not so; for they do not indwell [*insum*: 70.1.20] the one the other in the same way nor is their unity the same. For the Father and the Son are in one another, they are, in a not only ineffable [*ineffabilis*: 67.7.14] but incomprehensible [*incomprehensibilis*: 51.7.1] way [*modus*: 70.8.26], capable [*capabilis*: 41.3.21] equally of containing and of being contained, but capable of containing each other without being divisible [*partibilis*] and of being contained without being divided [*participes* with *non*]. For as the Church sings in a hymn; 'The Word [*Verbum*: 69.7.11] in God the Father one, The Father perfect [*totus*: 70.8.26] in the Son.'

Manduco: to chew; compare with *pasco* (to feed as sheep). / Two verbs relative to relationship of Father and Son: *exsisto* and *insum* (to become, arise and to be in, belong to). / *Modus* or mode described by two adjectives indicative of not being grasped by senses or mind: *ineffabilis* and *incomprehensibilis*. / The hymn is **Splendor Paternae Gloriam** by St. Ambrose, PL 14.11.

NB: *In the next three sections the words unum and unus (neuter and masculine for 'one') are left untranslated and not italicized.*

71.7.11. If you consider [*adverto*: 63.2.6] the matter, their difference [*differentia*: 30.9.23] in unity [*unitas*: 71.6.24] is indicated [*innuo*: 58.3.20] by the words unum and unus, for unus, one person, cannot be applied to [*convenio*: 64.3.3] the Father and to the Son, nor unum, one substance [*substantia*: 45.10.23], to man and to God. The Father and Son cannot be said to be one person because the Father is one and the Son is one. Yet they are said to be and they are one because they have and are one substance, since they have not each separate substance. On the contrary, since God and man do not share the same nature or substance, they cannot be said to be a unity yet they are with complete [*absolutus*: 60.6.7] truth [*veritas*: 70.7.4] and accuracy [*certus*: 32.7.19] said to be one spirit [*spiritus*: 71.7.16] if they cohere [*inhaereo*: 57.9.1] with the bond [*glutinum*] of love [*amor*: 70.2.16]. But that unity is caused not so much by the identity [*cohaerentia*] of essences [*essentia*: 40.1.19] as by the concurrence [*conniventia*] of wills [*voluntas*: 62.6.3].

Adverto: to turn or incline to. / *Innuo*: to nod or beckon. / *Convenio*: literally as to come together with respect to use of unum and unus. / *Absolutus* and *certus*: two similar adjectives, absolute and certain. / *Inhaereo*: to adhere *in* (prefaced to the verb; compare with *adhaereo* in 71.6.24. / *Glutinum*: adhesive, glue or paste. / Two nouns with the preposition *con* (with) prefaced to them: *cohaerentia* and

conviventia (cohesion or organic structure and cooperation). The former applies to the divine essence and the latter to their wills.

71.9.10. Now if I am not mistaken [*fallor*], not only the difference [*diversitas*: 69.2.19] of kind but also the difference [*disparitas*] of degree in these unities [*unitas*: 71.7.11] is clear enough; for the one exists [*existo*: 71.9.10] in one mode [*essentia*: 71.7.11] of being and the other between different modes. What can be as different [*distans*] as the unity of one being and the unity of more than one? For as I have said, the expressions *unus* and *unum* indicate the distinction [*distermino*] between the types of unity, for *unum* denotes that the unity of the Father and the Son is one of essence, while *unus* denotes [*designo*: 64.6.1] not that but the concurrence [*consentaneum*] of wills [*pietas*] in charity [*affectio*: 63.3.12]. Nevertheless by an extension [*adiectio*] of meaning the Father and the Son can truly be said to be *unus*, one, in that there is one God, one Lord, and there are other characteristics which may be attributed to each and not to one in particular. For their Godhead [*divinitas*: 69.2.19], their majesty [*maiestas*: 71.4.17], is no more distinct than their substance [*substantia*: 71.7.11] or their nature [*natura*: 69.7.21] or mode of being [*essentia*]. And all these things, if considered [*considero*: 67.3.13] rightly [*pie*: 64.1.15], are not diverse [*diversus*: 31.7.19] or divided [*divisus*: 69.2.19] in one and the other but are *unum*.

Diversitas and *disparitas*: difference and discrepancy. / *Essentia*: essence. / *Distermino*: to divide, separate, to make a boundary. / *Consentaneum*: concurrent circumstance which applies to *pietas* (devotion) with respect to *affectio* (disposition). / *Adiectio*: a throwing toward. / Three words relative to the Godhead: *substantia*, *natura* and *essentia*. / *Pie*: an adverb derived from the adjective *pious* (pious, devoted).

71.9.21. I have said too little. They are *unum* with one other also. What of that unity [*unitas*: 71.7.10] in which we read that many hearts [*cor*: 70.9.7] and souls [*anima*: 71.6.24] are one? They are not, I think [*reor*: 48.7.15], to be considered [*censeo*: 66.2.16] as a true unity compared [*comparatus*] to this one, which does not unite many, but signifies [*signo*] one uniquely [*singulariter*]. Therefore since that unity is not brought about [*consto*] by the act of uniting [*unitio*] but exists [*existo*: 60.8.22] from all eternity [*aeternitas*: 62.4.13], it is unique and supreme nor is it brought about by that spiritual [*spiritualis*: 71.5.10] feeding [*manducatio*] which I have spoken of, since it has no cause but has existence. Even less should it be thought of as brought about [*praefactus*] by some conjunction [*coniunctio*] of essences or some agreement [*consensus*] of wills [*voluntas*: 71.7.11] since there are none of these. There is in them, as has been said, one essence [*essentia*: 71.9.10] and one will, and where there is only one, there can be no agreement or combining [*compositio*: 67.4.31] or incorporation [*copulatio*] or anything of that kind. For there must be at least two wills for there to be agreement, and two essences for there to be combining or uniting [*unitio*] in agreement. There are none of these things in the Father and the Son since they have neither two essences nor two wills.

Reor: to deem, suppose or regard and similar to *censeo* (to assess, suppose). / *Comparatus*: arranged, set up or established. / A contrast between *consto* and *existo*: to agree, be dependent upon and to arise, become. / *Manducatio*: a chewing. / *Praefactus*: from *praeficio* (to put in charge). / *Coniunctio*: literally a joining together, the *con* (with) suggestive of a tighter unity. Compare with *consensus*, a feeling-with (*con*-). / *Compositio* and *copulatio* (composition and connection, association): both do not apply to the unity regarding Father and Son who share the same essence and will.

71.10.8. But we think [*sentio*] of God and man as dwelling [*maneo*] in each other in a very different way because their wills [*voluntas*] and their substances [*substantia*: 71.9.10] are distinct [*exsto*: 54.4.7] and different [*disto*]; that is, their substances are not intermingled [*confusus*] yet their wills are in agreement [*consentaneus*]; and this union [*unio*] is for them a communion [*communio*] of wills and an agreement [*consensus*] in charity [*caritas*]. Happy [*felix*] is this union if you experience [*experior*: 69.1.5] it but compared with the other, it is no union at all.

Sentio: to perceive or feel with respect to the *maneo* (to remain) of God and man in each other. / A difference between their wills and substance, that is, both *exsto* and *disto* (to exist, stand forth and stand

apart, are distant). / Four words with the preface *con* (with) prefaced to them: *confusus*, *consentaneus*, *communio* and *consensus* (poured in together, in harmony with, communion and agreement). / *Felix*: connotes fertility and abundance with respect to the union under discussion if it is experienced (*experior*: to test, prove).

71.10.26. But the man who does not love [*diligo*: 69.7.11] has clearly never been loved; it follows [*consto*: 71.9.21] that he is not in God nor God in him. These things have been said to show [*do*: 70.9.7] the difference [*differentia*: 71.7.11] between the relationship [*connexio*] which is the unity [*unus*: 71.9.10] of the Father and the Son, and the one which makes the man [*anima*: 71.9.21] who cleaves to [*adhaereo*: 71.6.24] God one spirit [*spiritus*: 71.7.11] with him, lest perhaps when you read that a man abides [*maneo*: 71.10.8] in love [*caritas*: 71.10.8] because he abides in God and God in him, and that the Son is in the Father and the Father in him, you should imagine [*puto*: 70.9.7] that the prerogative [*praerogativa*: 68.7.7] of the adoptive Son is the same as that of the Only begotten.

Consto: to agree, be certain. / *Do*: the common verb to allow or to give. / *Connexio*: a binding together or organic union. / *Anima*: feminine noun for soul which clings toward-which (*ad* prefaced to *haereo*) God. / *Maneo*: to remain with respect to *caritas* and thus God. / *Praerogativa*: omen or right.

71.12.15. The word [*sermo*: 71.2.9] of God, the Bridegroom, is truth [*veritas*: 71.7.11]. This you know; now hear the rest. When it is heard but not [*minime*: 66.12.12] obeyed [*obedio*: 65.7.26], it remains [*remaneo*: 71.6.24] empty [*vacuus*: 62.1.8] and, as it were, fruitless [*ieiunus*] altogether full of sorrow [*tristis*: 43.2.9] and complaining [*querulus*: 25.2.20] that is has been uttered [*prolatus*] in a void [*vacuus*]. But do you not see [*video*: 71.2.9] that if it is obeyed the word [*verbum*: 70.1.7] seems to grow [*exresco*: 45.6.6] weightier [*corpulentia*] because deed [*opus*: 71.1.16] is added to [*accedo*: 71.3.4] word [*verbum*] as it is strengthened [*refectus*: 49.1.12] by the fruits of obedience [*obedientia*: 51.3.29], the harvest of righteousness [*iustitia*: 70.7.4]?

Sermo: word which implies discourse; compare with *verbum* here as utterance. / *Minime*: too little or less. / *Remaneo*: to remain or stay behind with respect to *vacuus* (used twice) and *ieiunus* (empty and dry, barren or fasting). / *Prolatus*: from *profero* (to bring forward, advance). / *Exresco*: the preposition *ex* (from) prefaced to the verb suggests a growing-from. / *Corpulentia*: obesity. / *Refectus*: from *reficio* (to build, restore).

71.13.5. But hear how the word declares he is fed: “My food,” he says, “is to do the will [*voluntas*: 71.10.8] of my Father.” This word [*verbum*: 71.12.15] of the Word shows [*indico*: 70.3.17] clearly [*aperte*: 65.7.26] that doing good is his food, and if he finds [*invenio*: 69.8.30] it among [*inter*: 71.4.17] the lilies it is among the virtues [*virtus*: 71.4.17]. If any is found [*reperio*: 70.7.4] outside even if it seems [*video*: 71.12.15] to be in itself good food, he who feeds among the lilies will not touch [*tango*: 49.3.19] it.

Indico: to indicate or point out in a manner which is *aperte* (openly). / Two verbs relative to finding: *invenio* and *reperio* (literally to come in and used with the preposition *inter* as among, between and to discover or learn, *re-* being reflective and can apply to the memory of something).

71.14.8. Self-will [*proprius*: 67.10.6 with *voluntas*: 71.13.5] is a great evil [*malum*: 62.1.20] and through it your good deeds become not good for you. Therefore such deeds need [*oportet*: 69.7.21] to become lilies, for he who feeds [*pasco*: 71.5.10] among [*inter*: 71.13.5] the lilies will not taste of [*gusto*: 61.4.19] anything which is defiled by self-will. Wisdom [*sapientia*: 69.6.20] it is who reaches [*atingo*: 40.1.19] the ends of the world in purity [*munditia*] and whom no defilement [*inquino*] can touch [*incurro*]. Therefore the bridegroom loves [*amo*: 70.6.26] to feed among the lilies, that is, among hearts [*cor*: 71.9.21] which are pure [*mundus*: 48.2.1] and undefiled [*nitidus*]. But how long shall this be? “Until the day breathes forth [*aspiro*] life and the shadows lie prostrate [*inclino*: 62.2.14].” This passage [*locus*: 70.3.17] is full of obscurities [*umbrosus*] and difficulties; [*condensus*] we may not enter [*introeo*: 67.10.6] the forest of this deep [*profundus*: 67.1.19] mystery [*mysterium*: 69.6.20] except by the clear [*clarus*: 64.9.28] light of day.

Oportet: it behooves or compels. / *Gusto*: to taste which involves enjoyment of what one is eating. / *Attingo*: to touch or belong to with respect to wisdom. / Two verbs with the preposition *in* prefaced to them: *inquino* and *incurro* (to soil or stain and literally to run into). / Two adjectives to describe a heart: *mundus* and *nitidus* (clean or elegant and shining or bright). / *Aspiro*: to breathe or be fragrant. / *Inclino*: to bend or to lower. / *Locus*: a physical place used here as a passage in a book. Two adjectives modify it: *umbrosus* and *condensus* (shadowy and dense or thick). / *Mysterium*: mystery or that which is not divulged and modified by the adjective *profundus* (deep).

Sermon Seventy-Two

72.1.16. If we suppose that the Bridegroom ceases [*desino*: 38.5.7] to feed among [*pasco* with *inter*] the lilies when day has come to fulness [*adspiro*], will he likewise cease [*cesso*: 60.10.18] to incline [*intendo*: 70.4.27] toward the Bride or she towards him? Not at all [*absit*: 66.2.16]. They will continue [*persevero*: 49.3.19] to do so forever [*aeternus* with *ad*]. The only difference will be that their relationship will be happier [*felix*: 71.10.8] as it is stronger [*vehementus*: 53.2.5], and stronger as it is less hindered [*expeditus*: 32.2.17]. This word “until” [*donec*] must be understood in its meaning in the Gospel according to [*apud*: 70.7.4] Matthew where it is related [*narro*] that Joseph did not know [*cognosco*: 59.4.11] Mary “until she brought forth her first born son,” for he did not know her afterwards.

Desino: to come to an end, break off with regard to pasturing inter or in between the lilies with regard to day which breathes forth (*adspiro*). / *Cesso*: to come to an end regarding the divine Bridegroom’s *intendo* or stretching forth to his bride. / *Persevero*: to persist, continue in the direction toward (*ad*) eternity. / *Felix*: happy as well as fertile concerning two adjectives describing the marital relationship: *vehementus* and *expeditus* (vehement and unencumbered). / *Donec*: while, as long as found in Matthew’s Gospel, *apud* intimating at the home of. / *Cognosco*: to be familiar with.

72.2.13. But the Bridegroom, the Word [*Verbum*: 71.7.18], will no longer require [*exigo*: 54.8.16] to be fed by any deeds [*factus*: 65.5.24] or words [*opera*: 70.9.7] of obedience [*obedientia*: 71.12.15] where the only activity [*negotium*: 69.8.30] is repose and contemplation [*otium*: 68.2.9] and affection [*affectus*: 69.2.19] the only duty [*res*: 70.1.7]. His food is indeed to do the will [*voluntas* 71.14.8] of his Father; but here below, not there. When all is done [*faciat*], what is there for him to do [*factus*]? And we know that all will be accomplished [*consto*: 71.10.26 with *perfectus*: 71.6.24]. Then the saints will know [*probo*: 71.3.4] what the will of God is which is good and acceptable [*beneplacens*: 23.16.16] and perfect [*perfectus*]. Surely when perfection [*perfectus* with *post*] is reached, nothing remains [*supersum*: 33.13.20] to be done. There remains [*resto*: 67.6.6] only to enjoy [*fruor*: 68.5.28] it, not to bring it about; to experience [*experior*: 71.10.8] it, not to strive for [*operor*: 54.9.20] it; to live by it, not to carry it out [*exercero*] laboriously.

Verbum: Christ as utterance who will not require (*exigo*: to drive out, examine) being fed by that which is *factus* (used twice) or having been made or *opera* (work as service). / *Negotium* and *res*: two similar words meaning business or affair and that which is at hand regarding *otium* (leisure to pursue prayer and *lectio divina*) and *affectus* (disposition). / *Consto*: to agree or be fit used with *perfectus* (perfect, used three times). / *Probo*: to approve or give assent by the saints concerning God’s will which is both *beneplacens* (pleasing and *perfectus*. / *Supersum*: to remain or be in excess with regard to the third use of *perfectus*. / *Resto*: to remain concerning *fruor* and *experior* (enjoyment and experience) which lacks application and exertion (*operor* and *exercero*).

72.3.8. There will come a time when virtue [*virtus*: 71.13.5] need not be pressed wearily by the teeth or rather cause weariness [*fatigo*: 32.4.29] to the one who eats [*manduco*: 71.7.16] but will give pleasure [*delecto*: 71.4.17] without trouble [*opera*: 71.2.13 with *absque*] to the one who drinks, being used as a drink, not as food. For you have his promise [*spondeo*: 41.3.7] in the Gospel: “I will not drink of the fruit of the vine,” he says, “until I drink it new with you in my Father’s kingdom.” There is no mention of eating [*cibus*: 14.27].

Virtus: virtue as well as strength which will not cause fatigue (*fatigo*) to the person who chews

(*manduco*) it but instead will cause *delecto* (to be a source of delight) far from (*absque*) work or opera. / *Spondeo*: to give assurance with regard to drinking (i.e., not eating or *cibus*: food, nourishment).

72.4.24. For this saying is strange and without parallel [*signanter*: 66.7.22 with *omnino*: 8.6.22] “until the day breathes forth [*adspiro*: 72.1.16] life.” It is only here, if I am not mistaken [*fallor*: 71.9.10], that you will find [*reperio*: 71.13.5] the day spoken of as “breathing.” Breezes, not times [*tempus*: 70.7.20], are said to breathe [*spiro*: 44.4.25]. A man breathes, all the other animals breathe; it is the air they ceaselessly [*indesinenter*] breathe which enables their life to continue [*reciprocratus*: with *continuo*: 44.6.25]. And what is this but the wind? The Holy Spirit [*Spiritus*: 70.8.26] also breathes; that is why he is called “Spirit”, one who breathes. How then can a day breathe since it is neither wind, nor spirit nor animal? Yet it is not merely said to breathe [*signantus* with *sono*: 70.1.20] but to breathe forth life.

Signanter: clearly or expressing with *omnino* (altogether, entirely). / *Reperio*: to discover, hit upon. / *Tempus*: the passage of time which is said to *spiro* or breathe. / *Indesinenter*: without cessation or stop concerning breathing which allows the ebb and flow of life (*reciprocratus*) to continue (*continuo*). / *Spiritus*: called such by reason of his breathing. / *Signantus*: having been expressed with the verb *sono* (to utter a sound).

72.5.12. Who can doubt [*ambigo*: 69.7.11] that which overshadowed [*obumbro*: 48.6.23] Mary as she conceived was a spiritual [*spiritualis*: 71.6.21] shadow [*umbra*: 51.1.27]; so too was that of which the prophet Jeremiah said, “The Lord’s anointed is a spirit [*spiritus*: 71.10.26] before our face and beneath his shadow shall we live among the heathen.” But I think that in this passage “shadows” [*nomen*: 60.2.18] refer to [*designo*: 71.9.10] those hostile [*contrarius*: 32.5.22] powers [*potestas*: 69.5.27] which the Apostle Paul called not merely shadows or darkness but even the princes of darkness.

Ambigo: suggests hesitation. / *Umbra* and *obumbro*: shadow and to overshadow concerning Mary. / “Shadows:” the word *nomen* or name is used. / *Contrarius*: contrary powers referring to the prince of darkness.

72.5.4. If you prefer [*placeo*] to take [*accipio*] the words “to lie prostrate” [*inclinatio*] in their literal meaning [*simpliciter*: 45.3.28], taking the view that “to lie: 69.7.11 prostrate” [*inclino*: 71.14.8] means nothing but to be destroyed [*annihilo*], I would accept this interpretation; for the dark sayings [*umbra*: 72.5.12 with *figura*: 45.6.16] and riddles [*aenigma*: 48.8.21] of the Scriptures we call “shadows” as we do the ambiguities [*sophisticus*] of speech [*locutio*: 45.8.25], verbal quibbles [*cavillatio*] and involved [*implicitus*] arguments [*argumentum*: 64.8.11]—all of which obscure [*umbra*] the light of truth [*veritas*: 71.12.15] for a while [*interim*: 63.6.25]! We know [*cognosco*: 72.1.16] in part and we prophesy in part. When the day breathes forth [*adspiro*: 72.4.24] life the shadows truly lie prostrate, for when the fulness of night pervades all things then no trace of shadows can remain [*supersum*: 72.2.13]! For when that which is perfect [*perfectus*: 72.2.13] is come, that which is in part shall be done away [*evacuo*: 60.10.18]!

Placeo: to please with regard to reception (*accipio*) the word *inclinatio* (a bending or inclining) in a way which is *simpliciter* (simply, without complication). / *Inclino* equals *annihilo*: to incline equals annihilation. / *Umbra* (twice) or shadow used with *figura* and *aenigma*: figure and riddle. Both apply to *locutio*, *cavillatio* and *argumentum* (address, scoffing or irony and argument). The adjective *sophisticus* (sophistic) modifies the first and the adjective *implicitus* (entwined, enveloped), the second. / *Interim*: adverb suggestive of an interval. / *Cognosco*: to be familiar with. / *Adspiro*: the preposition *ad* prefaced to the verb suggests direction toward-which. / *Supersum*: to remain or be in excess. / *Evacuo*: to empty out.

72.6.18. Aspiring [*hac voce*] is a word which we use [*soleo*: 63.6.13] when we desire [*desidero*: 59.6.7] something passionately [*vehementer*: 69.7.11] as for example when we say, “He aspires to [*adspiro*: 72.5.4] this or that honor or dignity [*dignitas*: 64.10.13].” By this word is signified [*designo*: 72.5.12] a marvelous [*mirus*: 67.8.23] richness [*affluentia*] and power [*vehementia*] of the spirit [*spiritus*: 72.5.12] to be manifested on that day when not only our hearts [*cor*: 71.14.8] but also our bodies will become [*invenio*:

71.13.15] spiritual [*spiritualis*: 72.5.12] after their own fashion and will be inebriated [*inebrio*: 44.8.1] with the wealth [*ubertas*: 67.1.19] of the house of the Lord and drink of the river [*torrens*] of his pleasures [*voluptas*: 63.6.13].

Aspiring: *hac voce* or by this voice is used. / *Soleo*: to be accustomed or in the habit of with regard to desiring vehemently (*vehementer*). / *Designo*: to designate the affluence and vehemence of the spirit. / *Invenio*: to come or light upon. / *Ubertas*: richness in the sense of being filled with intoxicates (*inebrio*) one by the *torrens* (roaring stream) of divine *voluptas* (pleasure or satisfaction).

72.7.25. Or again, the day of righteousness [*sanctificatus*] has already shone upon [*illuceo*] the holy angels, breathing upon [*spiro*: 72.4.24] them with continual breath and ceaseless flow [*meatus*] the sweet mysteries [*mellifluus*] of the eternal [*sempiternus*: 47.7.27] Godhead [*divinitas*: 71.9.10]. “The flooding [*impetus*] river makes glad [*laetifico*: 57.10.21] the city of God” but that is the city of which is said “In you is the dwelling place of all who rejoice [*laetans*].” But when that day comes upon [*adiecio*] us who inhabit the earth, to breathe upon [*spiro*] us, it will not only breathe but also breathe forth life, admitting [*admitto*: 69.5.27] us also into its wide [*dilatus*] embrace [*sinus*: 63.6.13].

Sanctificatus: having been sanctified or made holy which shines in (*illuceo*) the angels and well as breathing (*spiro*) upon them. / *Meatus*: a going or course which is a result of this breathing. / *Mellifluus*: literally as flowing with honey. / *Sempiternus*: everlasting or imperishable. / *Impetus*: onrush applicable to a river gladdening God’s city. / *Adiecio*: to throw to or toward (*ad-*). / *Spiro*: to breath as well allowing (*admitto*) us to the *sinus* (bay, chest) of the divinity which is *dilatus* (scattered, spread out).

72.8.19. In this day we are all [*universus*] born. All of us bear branded upon us the mark [*impressus*: 6.8.23] of this conspiring [*conspiratio*] burnt into us; Eve still lives in our flesh, and because of our inborn [*hereditarius*] lust [*concupiscentia*: 56.6.4] the serpent schemes [*satago*: 27.7.5 & *fautor*] ceaselessly [*vindico*: 59.2.11 with *sollicitudo*: 69.8.30] to win our consent [*consensus*: 71.10.8] to his rebellion. Therefore, as I said, the saints cursed [*maledico*: 35.9.21] that day, desiring [*opto*: 61.7.18] that it should be short and should quickly turn to night, for it is a day of discord [*contradictio*: 12.11.20] and dispute [*contentio*] in which the flesh does not cease [*cesso*: 72.1.16] to strive against [*concupisco*: 45.2.17] the spirit [*spiritus*: 72.6.18]. The contrary law [*lex*: 67.4.31] of our flesh rebels [*contradico*: 29.1.2] continually [*assidue*: 57.9.1 with *infatigabilis*] against the law of the spirit. Thus it became a day of expiring [*exspiro*]; then, and ever since.

Universus: altogether, entire. / *Impressus*: being pressed upon with regard to *conspiratio* (literally a breathing together). / The adjective *hereditarius* suggests inheriting *concupiscentia* or lust. / *Satago*: a form of *satis* (enough, sufficient) with *fautor* (admirer, supporter). / *Vindico*: to claim or punish and used with *sollicitudo* (care, anxiety) with regard to our *consensus* (literally, a feeling together). / *Opto*: to choose or select. / *contradictio* and *contentio*: two nouns used as one (contradiction and contention). / *Assidue*: assiduously with the adjective *infatigabilis* (indefatigable).

72.9.5. Let us then make haste [*festino*: 46.7.3] to respire [*respiro*: 37.4.5], to come to life out of that ancient disobedience, that conspiring [*conspiratio*: 72.8.19], for the days of men are brief. May the day come [*excipio*: 59.2.11] and breath upon [*respiro*] us before we are devoured [*absorbeo*: 48.7.15] by the sighing horror [*suspiro*: 35.1.25] of the night and overwhelmed [*involveo*] by the everlasting [*aeternus*: 72.1.16] shadows of outer darkness.

Four uses of the verb *spiro* (to breathe) with the following prefixes attached to them: *re-*, *con-*, *ex-* and *sus-* (back, with, from; *sus-* often applies to something up or down). / *Involveo*: to roll or roll upon.

72.9.15. Not even the night of death shall prevail [*praevalleo*: 62.3.7] against this day of new life [*redivivus*]: instead it shines in the darkness, and the darkness does not swallow it up [*comprehendo*: 65.7.26]. Even when life departs [*cedo*: 67.10.6] I do not think [*reor*: 71.9.21] that the light of life will fail [*decedo*] and I think [*censeo*: 71.9.21] that the saying “Even the night about us will be light” [*delicia*: 61.2.3] cannot be

applied [*assigno*: 70.3.17] to anyone more fitly [*congruens*: 55.1.10] than to one who dies this way.

Redivivus: renewed or renovated. / *Comprehendo*: to bind together or unite. / *Reor*: to reckon or suppose; compare with *censeo* (to estimate).

72.10.5. So it is: and in death too light will be increased [*adduco*: 67.2.9] to those who see [*video*: 71.13.5] and taken away from [*demitto*] those who do not. For in proportion as these see less and less, so the others see more and more until the horror [*suspiro*: 72.9.5] of the night engulfs [*excipio*: 72.9.5] the first and the life-breathing day dawns on the second; and this is the last day of both, complete [*extremus*] blindness [*caecitas*: 3.2.23] and perfect sight [*claritas*: 70.5.16]. Then nothing remains to be taken from those who are completely emptied [*vacuus*: 71.12.15] nor is there anything more to be given [*addo*: 39.1.1] to those who are filled unless they may expect [*praesumo*: 68.6.23 with *nescius*: 64.10.13] to receive [*accepto*: 23.12.16] more than fulness [*plenus*: 41.2.28] according to the promise made [*promissio*: 69.7.11] to them.

Adduco: to lead to. / *Suspiro*: to draw a deep breath or sigh. / *Excipio*: to take out or withdraw. / *Extremus*: at the furthest point modifying *caecitas* (blindness) which rhymes with its opposite, *claritas* (brightness). / *Nescius*: not knowing or ignorant. / *Plenus*: adjective meaning full.

72.10.15. That day, I say, will add [*adicio*: 57.11.31] its measure [*mensura*: 70.8.26] of fulness [*plenitudo*: 70.7.4] breathed into [*inspiro*] the abundance [*copia*: 70.8.26] of the day which breathes on [*inspiro*] them, bringing about [*operor*: 72.2.13] a weight of glory [*gloria*: 70.1.7] exalted above measure [*modus*: 71.7.16] so that the superabundant outpouring [*superfluo*] of light [*clarificatio* with *adiectus*] should reflect upon [*redundo*] bodies also. For this reason it is said to be not breathing [*spiro*: 72.7.25] but breathing upon [*adspiro*: 72.6.18] them, even breathing forth life into [*inspiro*] them, and the Holy Spirit [*Spiritus*: 72.4.24] makes this clear by the addition of the preposition “ad” because those whom he enlightens [*illumino*: 70.5.16] within [*intus*: 61.2.3] he adorns [*adorno*] also without [*foris*: 31.6.9] and clothes them with a robe of glory [*gloria*].

Adicio: literally as to throw or cast at with regard to *mensura* or measure as it applies to fulness. *Inspiro* (used twice): to breathe into. / *Operor*: to bring about or to effect a weight of *gloria* beyond *modus* or any type of measurement. / *Superfluo*: literally to flow above or upon with regard to *clarificatio* (glorification) with the adjective *adiectus* (added to or upon). / *Redundo*: to be numerous or to overflow. / The verbal root *spiro* (to breathe) with two instances of different prepositions prefaced to them: *ad-* and *in-* (toward-which and in). / Bernard’s notice of the preposition “ad” refers to *adspiro*. / *Intus* and *foris*; within and without.

72.11.22. And this will be reason enough to give for the meaning of the word “aspiring” [*adspiro*: 72.10.15], “breathing life,” and if you desire [*volo*: 69.1.14] to know [*scio*: 69.8.30], the life-breathing day is the Savior whom we await, “who shall change [*reformo*: 47.7.27] the body of our lowliness [*humilitas*: 57.2.3] to conform [*configuratus*: 47.7.27] it to the body of his glory [*claritas*: 72.10.5].” For he is also the one who breathes [*inspiro*: 72.10.15] life into us according to his operation [*operatio*: 51.2.3] by which he first makes us breathe in [*respiro*: 72.9.5] the light which he inspires [*inspiro*] so that we also will be in him a day of respiring, of coming to life.

Adspiro: to breath in a given direction (*ad-*). / *Reformo*: to reform or make anew our body of humility (*humilitas*) and thus configure it (*configuratus*) to the body of divine *claritas* or brightness, whiteness. / Compare *adspiro* with *inspiro* (to breathe in; used twice) which involve *operatio* or operation which first requires *respiro* (literally to breathe back).

72.11.2. There are [*praecedo*: 55.2.18] then, two successive days in us, the one a day of inspiration [*inspiro*: 72.11.22], of breathing in life, for the life of the body and the other a day of respiration [*respiro*: 72.11.22], of coming to life, for sanctification [*sanctificatio*: 22.10.18] by grace [*gratia*: 69.7.11]. And there remains [*supersum*: 72.5.4] a life-breathing day in the glory [*gloria*: 72.10.15] of the resurrection, for it is clear [*claro*: 64.3.3] that the great mystery [*sacramentum*] of holiness [*pietas*: 71.9.10] which has gone before [*praecedo*]

in the head will be accomplished [*adimpletus*] in due time in the body.

Praecedo (used twice): to go before or surpass with respect to a day of *inspiro* (to breathe in) which differs from a day of *respiro* (to breathe back). / *Supersum*: to exceed or be left behind. / *Sacramentum*: sacrament or oath of allegiance with regard to *pietas* (devotion relative to God, family and country). / *Adimpletus*: the preposition *ad* prefaced to *impletus* suggests a filling toward-which.

Sermon Seventy-Three

73.1.17. "Return [*revert*o: 67.2.9], my beloved, like a roe or a fawn." What? He has only just gone and yet you call him back [*revoco*]? What has happened [*emerge*o] in so short a time? Have you forgotten [*obliscor*: 51.6.13] anything? Yes, the Bride has forgotten everything but him, even her own self. Indeed, although she has not lost [*expers*: 49.8.14] her reason [*ratio*: 69.1.14], she seems now to be unsound [*compos*: 35.8.11] in reason [*sensus*: 69.6.20]; no longer do we see that serenity [*verecundia*: 70.1.8] she usually possesses [*appareo*: 70.5.16 with *mos*: 71.1.16]. It is the violence [*intemperans*: 23.8.15] of her love [*amor*: 71.7.11] which brings this about. It is this which overcomes [*triumpho*: 64.10.13] her and conquers [*captivo*] all reserve [*pudor*: 39.6.24 with *sensus*], all consideration [*consilium*: 63.6.13] of fitness [*convenientia*: 71.6.24] or caution [*deliberatio*], causing her to disregard [*neglectus*: 63.2.6] all soberness [*opportunitas*: 67.4.31] with *modestia*: 70.1.7] and propriety [*incuria*: 63.6.13].

Two reflexive (*re-*) verbs: *revert*o and *revoco*. / *Emergo*: to appear, rise above the water. / *Obliscor*: to forget with regard to the bride's self. / *Expers*: (not) free from or lacking with regard to *ratio* or reason. / *Compos*: (not) to be in possession or in control with regard to *sensus* or perception. / *verecundia*: also means shame which appears (*appareo*) as the bride's customary way of living (*mos*). / *Intemperans*: immoderate with regard to *amor*. / Two verbs suggestive of victory: *triumpho* and *captivo* with respect to *pudor*, *consilium* and *deliberatio* (modesty or sense of honor used with *sensus*, perception, counsel with regard to *convenientia* or agreement or harmony and deliberation). / *Opportunitas*: opportunity with regard to *modestia* and *incuria* (modesty and carelessness).

73.2.5. Now I will examine [*scrutor*: 62.5.11] the inner meaning [*spiritus*: 72.8.19], the inspiration hidden in the deep [*profundus*: 71.14.8] springs [*gremium*: 43.5.28] of the sacred writing [*eloquium*: 22.2.19] as I have received [*accipio*: 72.5.4] it from the Lord. This is my part, as I believe in Christ. How can I [*eruo*: 62.4.13] extract the sweet [*dulcis*: 65.8.5] and wholesome spiritual [*salutaris*: 63.4.11] feast [*epula*] from the barren [*sterilis*: 58.2.16] and tasteless [*insipidus*] letter [*littera*: 70.1.7] as I do grain from the ear, a nut from its shell, and marrow from the bone? For the word [*littera*] itself I will have nothing to do with; its taste [*sapio*: 65.3.1] brings the savor of the flesh, and to swallow [*glutio*: 71.5.10] it brings death, but its hidden meaning [*tectus*] is of the Holy Spirit.

Scruto: to explore or probe *spiritus* and well as that which is the *profundus* (deep) springs (*gremium*: bosom, womb or interior) of sacred *eloquium* (expression or utterance). / *Eruo*: to elicit or dig out a feast (*epula*: banquet) which is sweet and salutary (*dulcis* and *salutaris*: salutary) in contrast to the letter which is barren and tasteless. / *Sapio*: to taste with respect to the letter followed by death after it has been gulped down (*glutio*).

73.2.16. Understanding [*intellectus*: 70.5.16] does not remain [*remaneo*: 71.12.15] outside, nor does it cling [*haereo*: 71.10.26] to the surface nor run its finger [*palpo*] over the exterior like a blind man, but it explores [*rimor*: 62.6.3] the depths [*profundus*: 73.2.5] and often raises precious stores of truth [*veritas*: 72.5.4], bringing them away [*diripio* & *tollo*: 67.3.29] with great eagerness [*avitas*] and says to God with the prophet, "I will rejoice [*laetior*: 68.4.5] at your words [*eloquium*: 73.2.5] like a man who finds great treasure [*spolium*]."

What the mind (*intellectus*) does not do: *remaneo*, *haereo*, *palpo* (to remain outside, to cling and to grope). / In place of this, *intellectus* engages in *rimor* or rummaging about the depths (*profundus*) and raises precious stones of truth after which it snatches (*diripio* used with *tollo*) them away to God with *aviditas* (keen desire, greed). / *Eloquium*: suggestive of eloquence which is equivalent to *spolium* or spoils of

war.

73.2.26. Unhappy man [*miser*: 70.6.26], refusing [*renuo*: 38.3.8] to find out how good and pleasant [*iucundus*: 62.3.7] it is for brothers to live in unity [*unus*: 71.10.26]! This must be said to show the difference [*distinctio*: 45.3.28] between the character [*pars*: 51.7.26] of the Church and of the synagogue so the blindness [*caecitas*: 72.10.5] of the one may be distinguished [*manifestus*: 65.8.5] from the insight [*prudencia*: 70.1.7] of the other, and the blessedness [*felicitas*: 67.8.23] of the one may stand in clear contrast [*praemino*: 54.8.1] to the unhappy [*misereo*: 69.6.20] foolishness [*fatuitas*] of the other.

Renuo: to decline with regard to the *unus* (adjective for one) of brothers living together such. / *Distinctio*: distinction with regard to the *pars* (part) of the church and synagogue, equivalent to the contrast between blindness and insight as well as felicity (*prudencia*: prudence and *felicitas*: happiness, good fortune). / *Praemino*: literally, to project forward with regard to this *distinctio*. / *Fatuitas*: folly.

73.3.11. In her love [*diligens*: 45.8.25] and her need [*indignens*: 12.7.7], then, she had a twofold reason [*ratio*: 73.1.17] for entreating [*commoneo*: 38.3.1] the beloved since he could not be persuaded [*persuadeo*: 59.9.23] from leaving her and ascending where he was before, at least to hasten [*maturo*] to return [*adventus*: 69.2.1] as he had promised [*promitto*: 53.5.22]. When she begs [*opto*: 72.8.19] and beseeches [*postulo*: 70.3.17] him to be like those wild beasts who have [*video*: 72.10.5] considerable speed [*agilis*] in running, she shows [*indico*: 71.13.5] how great is her soul's [*animus*: 71.4.17] longing [*cupio*: 69.1.5]; for her no haste [*festino*: 72.9.5] is sufficient [*satis*: 72.8.19]. Is not this what she asks for every day when she says in her prayer [*oratio*: 71.2.9] "Thy kingdom come [*advenio*: 63.6.25]?"

Diligens and *indignens*: loving and needy which gives a *ratio* to the bride for *commoneo* (to remind, press upon) her beloved. / *Maturo*: to hasten, ripen with regard to *adventus* (coming). / *Opto* and *postulo*: to choose or select and to ask or demand that the divine bridegroom resemble beasts *agilis* (energetic) in running. / *Animus*: masculine form of soul used with the female bride. / *Satis*: (not) enough with regard to the bride's desire for her spouse to *festino* (to hurry). / *Oratio*: prayer as an address with regard to Christ *advenio* (to come).

73.4.16. But I think [*existimo*: 71.6.24] that she is pointing to the meaning [*signanter*: 72.4.24 with *exprimo*: 67.3.5] of weakness [*infirmitas*: 61.2.3] no less than of speed and of the sex of the roe and the age of the fawn. So it seems [*video*: 73.3.11] to me that she desires that even when he comes with power [*potestas*: 72.5.12] to judge, [*iudicium*: 70.6.26] he should not appear [*appareo*: 73.1.17] to us in the form [*forma*: 69.4.16] of God but in that form wherein he was born as a little child and born of a woman, one of the weaker [*infirmus*: 65.4.20] sex.

Existimo: to estimate, supposed with regard to *exprimo* (to pronounce, express) in a way which is *signanter* (clearly). / *Infirmitas*: not well as applicable to body and mind; *infirmus* or its adjective used here as well. / *Forma*: form with respect to God and a child.

73.5.10. How much less could any man bear the sight of God if he manifested [*exhibeo*: 69.2.19] himself without his humanity, unapproachable [*inaccessibilis*: 38.5.14] in the brightness of his glory [*claritas*: 72.11.22], inaccessible [*inattigibilis*] in the loftiness of his majesty [*maiestas*: 71.9.10], incomprehensible in his mighty power [*celsitudo*: 27.14.22]? But now when his wrath [*ira*: 70.9.7] is kindled [*exardesco*: 49.4.14] but a little, how graceful [*gratus*: 62.2.1] is the sight of his gentle [*blandus*: 63.4.11] human face to the sons of grace [*gratia*: 72.11.2], strengthening [*firmamentum*] their faith, fortifying [*robur*] their hope, and giving vigor [*argumentum*: 72.5.4] to their confidence [*fiducia*: 69.7.11] because his grace [*gratia*] and mercy [*miserericordia*: 69.6.20] is with his saints, and he has regard [*respectus*: 69.1.14] for his chosen ones [*electus*: 46.9.16].

Exhibeo: to exhibit or produce with regard to God manifesting himself minus his humanity but in his *claritas* (brightness) which is both *inaccessibilis* and *inattigibilis* (not accessible and not able to be touched). / *Celsitudo*: height. / The preface *ex* (from) prefaced to *ardesco* (to burn) is an intensification of

that verb as to blaze. / *Gratus* and *blandus*: pleasing and attractive. / *Firmamentum*: support or prop with regard to faith. / *Robur*: strength with regard to hope. / *Argumentum*: reason or argument with regard to confidence. / *Respectus* and *electus*: respect (literally, a looking back) and elect.

73.6.25. From all this it is clear that the Bride has divine counsel [*consilium*: 73.1.17] within her and has insight [*minime*: 71.12.15 with *ignoro*: 71.4.17] into the mystery [*mysterium*: 71.14.8] of the divine will [*voluntas*: 72.2.13], for she proclaims [*nuncio*: 15.2.12] in the spirit [*spiritus*: 73.2.5] of prophecy and the disposition [*affectus*: 72.2.13] of prayer [*oratio*: 73.3.11] that he who has chosen a weaker [*infirmus*: 73.4.16] nature [*natura*: 71.9.10] or rather a lower [*inferior*: 68.4.5] (for it will not now be weak), shall be set [*exhibeo*: 73.5.10] on high to judge [*iudicium*: 73.4.16] and shall shake [*moveo*: 65.1.13] heaven and earth in his might [*virtus*: 72.3.8], being girded with power [*potentia*: 69.5.27] against the foolish [*insensatus*: 44.5.17], but he will show [*appareo*: 73.4.16] himself tender [*suavis*: 69.2.19] and compassionate [*mitis*: 70.4.27] and altogether gentle [*inermis*] to his elect [*electus*: 73.5.10].

Ignoro: not to know with *minime* (too little, less) with regard to *mysterium* or mystery of the divine will. / *Nuncio*: to relay a message with regard to that the divine bridegroom has assumed a weaker (*infirmus*) nature. This *nuncio* takes place in the spirit of prophecy and *affectus* (disposition) of prayer (*oratio*: prayer as address). / *Inferior*: lesser with regard to the same nature which will *exhibeo* (to produce, exhibit) or be placed on high for judgement (*iudicium*) and shall move (*moveo*) the earth in divine *virtus* (strength as well as virtue). / *Insensatus*: devoid of sense. / *Suavis*, *mitis* and *inermis*: agreeable, gentle and unarmed.

73.7.17. But there the roe is said to leap over according to the dispensation [*dispensatio*: 17.1.16] of grace [*gratia*: 73.5.10] which in this life is given to some and not to others according to the just [*iustus*: 67.6.16] but hidden [*occultus*: 63.4.11] judgment [*iudicium*: 73.6.25] of God; but here it refers to the final [*ultimus*] and varying recompense [*retributio*: 26.4.26] of merits [*meritum*: 68.6.23]. And perhaps the end of the passage which I had almost forgotten may support [*astipulor*] this, for when he says, “Be like [*similis*: 71.6.24] a roe, my beloved and a hart of the flock,” he adds “on the mountains of Bethel.” Now in the house of God, which is what Bethel means, there are no evil mountains. Therefore the roe leaps on them; he does not crush [*conculco*: 57.6.1] them but makes them glad [*laetifico*: 72.7.25].

Dispensatio: management or stewardship with regard to grace. / *Ultimus*: the most distant or furthest removed. / *Retributio*: punishment as well as reward with regard to merit. / *Astipulor*: one who supports an opinion. / *Conculco*: to crush, disregard.

73.8.11. His nature [*natura*: 73.6.25] precludes [*recuso*: 39.3.1] him being less, and the cause [*causa*: 70.3.3] of him being lower gives the reason [*excuso*: 62.4.26] for it, for he was made lower because he himself wished [*volo*: 72.11.22] it; he was made lower by his own wish [*voluntas*: 73.6.25] and by our need [*necessitas*: 56.1.15]. To be thus abased [*minoror*] was to be merciful [*misereo*: 73.2.26]. What loss [*perditio*: 64.2.7] is there in this? Indeed, what seems to detract from [*depereo*: 62.3.7] his majesty [*maiestas*: 73.5.10] increases [*accedo*: 71.12.15] his mercy and pity [*pietas*: 72.11.2]. The Apostle has not passed over in silence [*taceo*: 67.3.5] this great mystery [*arcanus*: 62.6.3] of his great mercy [*pietas*] but says, “We see Jesus, who for a little while was made lower than the angels, crowned with glory and honor.”

Recuso and *excuso*: to be unwilling or reject and to excuse. / *Minoror* and *misereo*: two similar sounding words (to reduce or make less and to show mercy). / *Depereo*: to go to ruin. / *Pietas*: devotion to God, family and nation (used twice). / *Arcanus*: hidden or mysterious.

73.9.18. So much have we said with regard to the name and likeness [*similitudo*: 55.2.4] which the Bride in her utterance [*sermo*: 71.12.15] applies [*apto*: 68.7.7] to the Bridegroom without loss [*iniuria*: 29.5.22] to his dignity [*maiestas*: 73.8.11]. Why do I say “without loss to his dignity” when not even his weakness [*infirmitas*: 73.4.16] has remained [*remaneo*: 73.2.16] without honor [*inhonoratus*]? He is a fawn, a little child. He is compared to [*perhibeo*: 70.3.17 with *similis*: 73.7.17] a fawn, being born of a woman yet “on the

mountains of Bethel,” yet exalted above the heavens.

Sermo: word as discourse. / *Iniuria*: injury or harm. / *Perhibeo*: to present or regard with regard to being a fawn.

73.10.7. Now as far as it applies [*specto*: 67.6.6] as well to the individual [*singulariter*: 71.9.21] soul [*anima*: 71.10.26]—even one soul, if it loves [*amo*: 71.14.8] God dearly [*dulciter*: 35.2.29], wisely [*sapienter*: 7.5.3] and ardently [*vehementer*: 72.6.18], is the Bride—each spiritual man [*spiritualis*: 72.6.18] can ponder [*adverto*: 71.7.11 *in semetipso*] how this corresponds to his own experience [*experimentum*: 60.1.14 with *respondeo*: 66.12.12].

Specto: to consider or observe with regard to the *anima* (feminine noun for soul) in a way which is *singulariter* (uniquely). This soul has three adverbs applied to it concerning three ways of loving: *dulciter*, *sapienter* and *vehementer* (sweetly, wisely and vehemently). / *Adverto*: to turn to with *in semetipso* (in his very self). / *Experimentum*: also as proof, trail used with the verb *respondeo* (to respond, answer).