

Sermon Seventy-Four

74.1.25. Who are these who are so taken up with [*cultor* with *prosequor*: 67.2.9] charity [*caritas*: 71.10.26], these unwearying [*indefessus* with *negotium*: 72.2.13 and *sectator*] lovers [*amator*: 59.1.23], whose passion [*amor*: 73.1.17] drives them on [*urgeo*: 67.3.13] and gives them no rest [*inquietus*: 44.3.27]? It is my task to fulfil [*memoro*: 70.3.3] my promise [*promissio*: 72.10.5] and apply [*assigno*: 72.9.15] this passage [*locus*: 71.14.8] to the Word [*Verbum*: 72.2.13] and to the soul [*anima*: 73.10.7], but to do this at all worthily [*digne*: 54.9.20] I admit [*fateor*: 65.3.1] I need the help [*adiutorium*: 39.5.28] of the Word himself.

Cultor: supporter, husbandman with the verb *prosequor* (to follow in the sense of attending). / *Indefessus* (unwearied) used with two nouns: *negotium* and *sectator* (business or affair and a follower, attendant). / *Memoro*: to remember a promise after a scriptural passage (*locus*: place) is assigned (*assigno*) to the Word and soul. / *Adiutorium*: assistance or support.

74.1.11. "Return [*revertor*: 73.1.17]," she says. Good [*bene*: 70.5.26]. He departed [*abeo*: 54.9.20], he is called back [*revoco*: 73.1.17]. Who will disclose [*resero*] to me the mystery [*sacramentum*: 72.11.2] of this change [*mutabilitas*]? Who will adequately [*digne*: 74.1.25] explain [*explico*] to me the going [*ire*: 21.2.6] and returning [*redire*] of the Word [*Verbum*: 74.1.25]? Surely the Bridegroom will not stoop [*utor*: 52.7.30] to inconstancy [*mutabilitas*]? Where can he come from [*unde*: 60.3.15]? Where can he return to, he who fills [*impleo*: 62.1.4] heaven and earth? How can he who is spirit [*spiritus*: 73.6.25] move [*habeo* with *motus*: 67.3.13] from place to place? How can any movement of any kind be attributed to him who is God? For he is immutable [*incommutabilis*].

Four verbs which begin with the reflective *re-*: *revertor*, *revoco*, *resero* and *redire* (to return, to call back, to make accessible or uncover and to return). / *Sacramentum*: fundamentally as security, guarantee with regard to *mutabilitas* which is used twice: as change and inconstancy. / *Utor*: to make use of, take advantage of. / *Unde*: from where? / *Habeo* (the common verb to have) with *motus* (any kind of motion). / *Incommutabilis*: not subject to change.

74.2.22. Let us then follow [*sequor*: 69.7.11] this discourse [*eloquium*: 73.2.16] of pure [*castus*: 57.9.24] love [*consuetudo*: 63.3.13] and say that the Word [*Verbum*: 74.1.11] of God, God himself, the Bridegroom of the soul, comes to [*venio*: 61.1.12 with *ad*] the soul [*anima*: 74.1.25] and leaves [*demitto*: 72.10.5] it again as he wishes [*volo*: 73.8.11], but we must realize [*sentio*: 71.10.8] that this happens as a result of soul's sensitivity [*sensus*: 73.1.17] and is not due to any movement [*motus*: 74.1.11] of the Word. Indeed, when the soul is aware of [*sentio*] the influence of grace [*gratia*: 73.7.17] she acknowledges [*agnosco*: 70.5.16] the presence [*praesentia*] of the Word; but when she is not, she mourns [*queror*: 32.4.16] his absence [*absentia*] and again seeks [*quaero*: 67.4.31] his presence saying with the prophet, "My face has sought [*exquiro*: 30.11.21] you; your face, Lord, I will seek [*requiro*: 67.4.31]." How could she do otherwise?

Eloquium: suggestive of elegance and polish with regard to speaking. / *Castus*: morally pure with regard to *consuetudo* (habit, custom or tradition). / A contrast between *venio* (with *ad*, toward-which) and *demitto*: to come to and to send away. / *Sentio* (used twice): to feel or perceive used with the noun *sensus* (sense, perception). / The second use of *sentio* is followed by the bride's *agnosco* (to recognize, identify) of the Word's presence. / Two similar sounding verbs: *queror* and *quaero* (to express grief, lament and to seek). / *Exquiro* and *requiro*: to search out (*ex-*) diligently and to seek again.

74.2.1. Thus the Word [*Verbum*: 74.2.22] is recalled [*revoco*: 74.1.11]—recalled by the longing [*desiderium*: 71.1.16] of the soul [*anima*: 74.2.22] who has once enjoyed [*indulgeo*: 51.1.27] his sweetness [*suavitas*: 67.7.14]. Is longing not a voice [*vox*: 67.3.13]?

Desiderium: belongs to the soul (feminine noun) which recalls the Word (*Verbum*) and is considered as *vox* or voice. / *Indulgeo*: to indulge, be complacent.

74.3.7. Now show [*do*: 71.10.26] me a soul which the bridegroom, the Word [*Verbum*: 74.2.1], is accustomed

[*soleo*: 72.6.18] to visit [*inviso*: 62.1.4] often [*frequenter*: 62.3.10], whom friendship [*familiaritas*: 71.4.17] has made bold [*audeo*: 71.6.24], who hungers for what it has once tasted [*gusto*: 71.14.8], whom contempt [*contemptus*: 56.6.4] of all things has given leisure [*otium*: 72.2.13] and without hesitation [*incunctanter*: 53.2.22] I will assign [*assigno*: 74.1.25] it the voice and name of the Bride and will consider [*censeo*: 72.9.15] the passage we are studying applicable to [*penitus*] it. So indeed is the speaker portrayed [*induco*: 38.5.14]. For when she calls him back [*revoco*: 74.2.1] she proves [*probo*: 72.2.13] that she deserves [*mereo*: 52.2.4] his presence [*praesentia*: 74.2.22], even if not in its fulness [*copia*: 72.10.15]. Otherwise she would have called to him to come, not to return. But the word “return” signifies a recalling [*revocatio*]. Perhaps it was for this very reason that he withdrew [*subtraho*: 63.3.13], that the more eagerly [*avidus*: 67.7.24] she recalls him, the more closely [*fortis*: 38.4.17] she will cleave to [*teneo*: 65.4.20] him.

Do: the common verb to allow or to give. / *Soleo*: to be in the habit of visiting (*inviso*: to look after). / *Familiaritas*: intimacy or acquaintance. / *Contemptus* or contempt for (material) things effects *otium* (leisure for prayer and *lectio divina*). / *Incunctanter*: promptly modifying *assigno* (to designate, assign). / *penitus*: inwardly, inmost part. / *Induco*: literally as to lead in. / *Mereo*: to be entitled to the Bridegroom’s presence, even if not its *copia* or presence in abundance. / *Revoco* and revocation (to call back and a recalling) followed by the Bridegroom’s *subtraho* (to take away or from under). / *Avidus*: avid or longing eagerly. / *Fortis*: strong. / *Teneo*: to hold fast, grasp.

74.3.23. He makes to go past [*praetereo*: 58.5.24], desiring [*volo*: 74.2.22] to be held back [*teneo*: 74.3.7], and seems to go away [*abeo*: 74.1.11], wishing to be recalled [*revoco*: 74.3.7]; for he, the Word [*Verbum*: 74.3.7], is not irrevocable [*irrevocabilis*]; he comes [*ire*: 74.1.11] and goes [*redeo*: 58.10.21] according to his own good pleasure [*beneplacitum*: 2.5.8], visiting [*visito*: 57.4.27] the soul at daybreak and then suddenly [*subito*: 17.2.14] putting it to the test [*probo*: 74.3.7]. His going is part of his own purpose [*dispensatio*: 73.7.17] and his return is always part of his own will [*voluntarius*]; both are within his infinite [*plenus*] wisdom [*iudicium*: 73.7.17]. His reasons [*ratio*: 73.3.11] he alone [*penes*: 71.1.6] knows.

Praetereo followed by *teneo*: to pass by and to grasp. / *Abeo*: to depart which is illusory. / *Revoco* and *irrevocabilis*: to call back and that which cannot be called back which is not unlike the interplay between *ire* and *redeo*: to go and to return). / *Dispensatio*: management, stewardship. / *Plenus*: very many which modifies *iudicium* (judgement). / *Penes*: belonging to, in the power of.

74.4.28. Now it is clear that his comings [*eo*] and goings [*redeo*: 74.3.23] are the fluctuations [*vicissitudo*: 58.1.16] in the soul [*anima*: 74.2.1] of which he speaks when he says, “I go away [*vado*: 64.2.7] and come [*venio*: 74.2.22] again to you” and, “a little while [*modicum*: 67.5.11] and you shall not see [*video*: 73.4.16] me, and again a little while and you shall see me.” Oh little while, little while! How long a little while! Dear [*pie*: 71.9.10] Lord, you say it is for a little while that we do not see you. The word [*verbum*: 71.13.5] of my Lord may not be doubted but it is a long while, far too long.

Vicissitudo: change or alternation with regard to two verbs proper to the Bridegroom: *eo* and *redeo* (to go and to return). / *Vado* and *venio*: a pair of opposites similar to *eo* and *redeo*; the same applies with regard to the sense of sight, of not seeing (*video*) Christ and seeing him again. / *Pie*: an adverb meaning dutifully, conscientiously.

74.5.13. I want [*volo*] to tell you of my own experience as I promised [*paciscor*]. Not that it is of any importance [*expedio*: 64.3.3]. But I make this disclosure [*prodo*: 67.3.13] only to help [*prosum*: 65.1.13] you, and if you derive any profit [*proficio*: 66.10.9] from it I shall be consoled [*consolo*: 67.6.6] for my foolishness [*insipientia*: 54.6.14]; if not, my foolishness will be revealed [*confiteor*: 62.6.17]. I admit [*fateor*: 74.1.25] that the Word [*Verbum*: 74.3.23] has also come to [*advenio*: 73.3.11] me—I speak as a fool [*insipientia*, with *in*]—and has come many times. But although he has come [*introeo*: 71.14.8, with *ad*] to me, I have never been conscious of [*sensus*: 74.2.22] the moment of his coming [*introeo*]. I perceived [*sentio*: 74.2.22] his presence [*adsum*: 70.5.16], I remembered [*recordor*: 69.7.11] afterwards that he had been with me [*adsum*]; sometimes I had a presentiment [*praesentio*: 60.8.5] that he would come, but I was never conscious of his coming

[*introitus*] or his going [*exitus*: 60.5.23]. And where he comes from when he visits my soul [*anima*: 74.4.28 with *in*] and where he goes [*abeo*: 74.3.23] and by what means he enters [*introeo*] and goes out [*exeo*: 46.1.8], I admit that I do not know [*ignoro*: 73.6.25] even now; as John says: “You do not know [*nescio*: 70.1.20] where he comes [*venio*: 74.4.28] from or where he goes [*vado*: 74.4.28].”

Paciscor: to agree or bargain. / *Expedio*: to disengage, set free. / Two similar verbs with *pro* (before) prefaced to them: *prosum* and *proficio* (to be useful or benefit and to advance or make progress. / *Insipientia* (used twice): lack of wisdom, folly which will be revealed (*confiteor*: to acknowledge, confess). / *Venio* (to come) with two prefixes added to them: *ad-* and *in-* (also had the preposition *ad*). The noun *sensus* (feeling, perception) applies to the latter and the verb *sentio* to the Bridegroom’s *adsum* (to be present or be *ad*). / *Recordor*: to think over, recollect with regard to the Bridegroom being *adsum*. / *Praesentio*: a feeling or perception (*sentio*) intuited before (*prae-*) it happens. / *Introitus* and *exitus*: entry and exit which is similar to *venio* and *vado* (to come and to go). / Two similar verbs: *ignoro* and *nescio* (to be ignorant and not to know).

74.5.28. He is not one of the things which exist outside [*foris*: 72.10.15] us. Yet he does not come from within [*deintra*] me, for he is good, and I know [*scio*: 72.11.22] that there is no good in me. I have ascended [*ascendo*: 67.4.31] to the highest in me, and look [*ecce*: 54.11.28]! The word [*verbum*: 74.4.28] is towering above [*eminens*: 53.8.14] that. In my curiosity [*curiosus*: 63.1.22] I have descended [*descendo*: 70.3.3] to explore [*exploro*: 57.3.25] my lowest depths [*inferus*: 35.7.5], yet I found him even deeper [*infra*]. If I looked [*aspicio*: 23.16.16] outside [*foras*: 54.11.28] myself, I saw him stretching beyond [*extra*] the furthest I could see [*comperior*]; and if I looked within [*intus*: 72.10.15], he was yet further [*interior*: 62.7.28] within. Then I knew [*cognosco*: 72.5.4] the truth [*verus*: 65.4.15] of what I had read, “In him we live and move [*moveo*: 73.6.25] and have our being [*sum*: 69.6.20].” And blessed [*beatus*: 70.7.20] is the man in whom he has his being [*in quo est ipsum*] who lives for him and is moved by him.

Deintra: comprised of two prepositions (*de* or from and *intra* or among). / *Ecce*: an exclamation such as behold! / *Eminens*: projecting or sticking out. / *Descendo* followed by *exploro* (to descend followed by an exploring). / *Inferus* and *infra*: below or under and underneath or on the under side. / *Aspicio*: to look at or upon. Three prepositions indicative of searching for the Bridegroom: *infra*, *foras*, *extra* and *intus* (below or underneath, outdoors, beyond and within). / *Cognosco*: to be acquainted with that which is *verus* or true. / *Moveo* and *sum*: to move and to be.

74.6.16. So when the Bridegroom, the Word [*Verbum*: 73.5.13], came to [*introeo*: 74.5.13, with *ad*] me, he never made known [*innotesco*: 70.4.27] his coming [*introitus*: 74.5.13] by any signs [*indicium*: 25.2.20], not by sight, not by sound, not by touch. It was not by any movement [*motus*: 74.2.22] of his that I recognized [*compertus*: 65.1.13] his coming; it was not by any of my senses [*sensus*: 74.5.13] that I perceived he had penetrated to the depths [*penetralis*: 62.3.10] of my being. Only by the movement [*motus*] of my hear [*cor*: 72.6.18], as I have told you, did I perceive his presence [*praefer*]; and I knew [*intellego*: 66.12.12 with *praesentia*: 74.3.7] the power [*potentia*: 73.6.25] of his might [*virtus*] because my faults [*vitium*: 71.1.16] were put to flight [*fuga*: with *ex*] and my human yearnings [*affectus*: 73.6.25] brought [*adverto*: 73.10.7] into subjection [*compressio*].

Introeo: to come to with the preposition *ad* or toward-which. / *Innotesco*: to become known, made conspicuous. / *Indicium*: indication or notice which does not involve sense perception as well as any *motus* (movement, action; used twice) pertinent to the Bridegroom’s coming. / *Compertus*: from *comperio*, to obtain knowledge. / *Penetralis*: piercing or penetrating. / *Motus*: the type of movement unlike the first which belongs to one’s heart and offers both *praefer* and *intellego* (to utter in advance and to understand) concerning the Bridegroom’s power of his might (*potentia* and *virtus*: might or force and strength and virtue). / *Fuga*: the noun for flight with the preposition *ex* (from). / *Affectus*: disposition which turn to *compressio* (concise expression).

74.7.28. But when the Word [*Verbum*: 74.6.16] has left [*abscedo*] me, all these spiritual powers become

weak [*languor*: 63.3.13] and faint [*torpeo*: 21.9.18] and begin [*incipio*: 67.2.9 with *iacio*: 27.2.8] to grow cold, as though you had removed [*subtraho*: 74.3.7] the fire from under a boiling pot, and this is the sign [*signum*: 65.4.15] of his going [*abscessio*]. Then my soul [*anima*: 74.5.13] must needs be sorrowful [*tristis*: 71.12.15] until he returns [*revertio*: 74.1.11], and my heart [*cor*: 74.6.16] again kindles [*recalesco*: 14.6.19] within [*intra*: 63.5.5] me—the sign [*indicium*: 74.6.16] of his returning [*reversio*]. When I have had such experience [*experimentum*: 73.10.7] of the Word, is it any wonder [*mirus*: 72.6.18] that I take [*usurpo*: 62.4.26] to myself the words [*vox*: 74.2.1] of the Bride, calling him back when he has withdrawn [*absento*]? For although my fervor is not as strong as hers, yet I am transported by a desire [*desiderium*: 74.2.1] like hers. As long as I live the word “return,” the word of recall for the recall of Word will be on my lips.

Abscedo: to withdraw, depart by the *Verbum* which results in the bride becoming *languor*, *torpeo* and beginning to be sluggish and to grow (*incipio*: to begin with *iacio*: to throw, fling) cold. / *Subtraho*: to drag from below with regard to the fire which is a *signum* or sign of the Bridegroom’s *abscessio* (separation, going away). / Three words with the reflexive *re-* prefaced to them: *recalesco*, *revertio* and *reversio*: to become warm again at the Bridegroom’s return *intra* or on the inside and a turning about. / *Usurpo*: to seize or grasp the *vox* (voice) of the bride.

74.8.14. I need [*necessarius*: 70.9.7] both of these: I need truth [*veritas*: 73.2.16] that I may not be able to hide [*abscondo*: 62.7.28] from him and grace [*gratia*: 74.2.22] that I may not wish [*nolo*: 67.10.6] to hide. Indeed, without both of these his visitation [*visitatio*: 57.4.27] would not be complete [*plenus*: 74.3.23], for the stark reality [*severitas*] of truth would be intolerable [*onoerosus*] without grace, and the gladness [*hilaritas*] of grace might appear [*video*: 74.4.28] intolerable [*dissolutus*: 64.4.11] without truth. Truth is bitter unless seasoned [*condimentum*: 33.3.10, with *sine*] with grace, and devotion [*devotio*: 71.4.17] without the restraining power [*frenum*] of truth can be capricious and uncontrolled [*nescio*: 74.5.13 with *modus*: 72.10.15] and even arrogant [*insolens*].

Abscondo: to put out of sight. / *Plenus*: full modifying the Bridegroom’s *visitatio*. / *Severitas*: gravity, sternness. / *Onoerosus*: connotes oppressiveness. / *Hilaritas*: cheerfulness, gaiety modified by *dissolutus* (disjointed or disconnected). / *Condimentum*: seasoning or spice. / *Frenum*: a bridle, curb or bit. / *Nescio*: the verb not to know with *modus* or measure. / *Insolens*: unaccustomed, unusual.

74.10.21. Do you ask [*quaero*: 68.7.7] what this elegance [*decor*: 62.3.7] is, so harmful [*noxius*: 58.2.16] and so dangerous [*perniciosus*: 60.4.5]? It is your own. Do you still not understand [*intellectus*: 73.2.16, with *sine*]? I will speak more plainly [*planus*: 64.9.28]. It is a splendor which is inward-looking [*privatus*: 15.2.20] and personal [*proprius*: 71.14.8]. It is not the gift we condemn [*culpo*] but the use made of it. For if you notice [*adverto*: 74.6.16], Satan is said to have lost [*perdo*: 45.3.9] his wisdom [*sapientia*: 71.14.8] not because of splendor [*decor*] but because of his own elegance. Surely [*fallor*: 72.4.24] the splendor of an angel and the splendor of a soul [*anima*: 74.7.28] are one and the same. What is an angel or a soul without wisdom but a rough [*rudis*: 63.1.22], shapeless [*deformus*: 40.3.10] mass [*materia*: 44.7.15]? But with wisdom there is a splendor not only of form [*formatus*: 50.2.5] but of beauty [*formosus*: 57.11.31].

Decor (used twice): beauty or charm which is both *noxius* and *perniciosus* (harmful and destructive). / *Intellectus*: mind or intelligence with the preposition *sine* (without). / *Privatus* and *proprius*: peculiar or personal and one’s own. / *Culpo*: to reproach or blame. / *Fallor*: to be mistaken. / *Materia*: substance or matter which is both *rudis* and *deformus*: rough and without form. / *formatus* and *formosus*: formed and beautifully formed.

74.10.6. Nothing can be as lost [*perdo*: 74.10.21] as that which is outside [*habeo*: 74.1.11 with *non*] the presence [*apud*: 72.1.16] of God. What is death but the loss [*perditus*: 12.1.2] of life? Perdition [*perditium*] is nothing but alienation from [*extra*: 74.5.28] God.

Habeo: the common verb to have with the negative *non* (i.e., to have not). / *Apud*: at home or in the abode of which contrasts with *extra* or outside of. / *Perdo*: to lose or destroy with two words derived from it: *perditus* and *perditium* (loss and ruin).

74.11.13. Now the foolish [*fatuus*: 67.11.14] virgins—whom I do not think [*puto*: 71.10.26] to have been foolish in other respects than by believing themselves wise [*sapiens*] they became silly [*stultus*: 66.14.19]—they, I tell you, will hear God saying, “I do not know [*nescio*: 74.8.14] you.” So those who have made use of grace [*gratia*: 74.8.14] to perform miracles to enhance [*usurpo*: 74.7.28] their own reputation [*gloria*: 72.11.2] will likewise hear the same condemnation, “I do not know you.” From this it is quite clear [*claresco*] that grace brings no profit [*prosum*: 74.5.13] where there is no truth [*veritas*: 74.8.14] in one’s intention [*intentio*: 69.7.21] but rather brings harm [*obsum*].

Two similar adjectives: *fatuus* and *stultus* (silly; also applies to speaking by inspiration and stupid or dull). / *Usurpo*: to appropriate, seize for oneself. / *Claresco*: to grow increasingly bright. / *Prosum* and *obsum*: the verb *sum* (to be) prefaced by *pro* and *ob* (before and towards).

Sermon Seventy-Five

75.1.7. The Bridegroom has not returned [*revert*: 74.7.28] when the Bride calls him back [*revoco*: 74.3.23] with cries [*vox*: 74.7.28, with *ad*] and prayers [*votum*: 62.2.14, with *ad*]. Why not? He wishes to increase [*cresco*: 58.10.8] her desire [*desiderium*: 74.7.28], test [*probo*: 74.3.23] her affection [*affectus*: 74.6.16] and exercise [*exerceo*: 72.2.13] her faculty [*negotium*: 74.1.25] of love [*amor*]. He is not displeased [*dissimulatio*] with her, he is concealing [*indignatio*: 57.2.3] his love. But he has been sought for [*quaeseo*: 64.10.13], and we must ask whether he may be found [*reperio*: 72.4.24], for he did not come [*venio*: 74.5.13] when he was called [*voco*: 29.1.2].

Two verbs with *re-* prefaced to them, noted above several times: *revert* and *revoco*. Both used the preposition *ad* (direction toward-which) with respect to *vox* and *votum* (voice and also as votive offering or pledge). / Three verbs which reveal the Bridegroom’s attitude toward his spouse: *cresco*, *probo* and *exerceo* (grow, test and exercise). Each has as its respective object: *desiderium*, *affectus* and *negotium* (desire, disposition and application with respect to love). / *Dissimulatio* and *indignatio* (a dissembling and indignation). / *Reperio*: another verb with *re-* as prefaced, to discover or find out.

75.1.19. How great must be her longing [*desiderium*: 75.1.7] and her ardor [*ardor*: 39.8.1], that she does not blush [*erubesco*: 62.6.17] to rise [*surgo*: 58.10.8] in the night and be seen running through [*percurro*] the city, questioning [*percontor*] everyone openly [*palam*: 66.1.16] about her beloved, not to be deflected [*adverto*: 74.10.21] for any reason [*ratio*: 74.3.23] from her search [*vestigo*: 47.4.8 with *semita*: 63.6.13] for him, undaunted [*praepedio*] by any obstacle [*difficultas*], undeterred [*retineo* with *tempestas*] by any desire [*amor*] for rest [*quies*] or by a bride’s modesty [*verecundia*] or by terrors [*timor*] of the night! Yet in all this she is still disappointed [*frustror*: 58.6.25] of her hope [*desiderium*]. Why? What is the reason for this long, unrelenting [*pertinax*: 65.7.26] disappointment [*fraudatio*] which induces [*nutrix*] weariness [*taedium*: 51.3.16], foments [*foveo*: 66.2.16] suspicion [*suspicio*: 66.7.22], inflames [*fax*] impatience [*impatientia*: 52.7.30], acts as a stepmother to love [*amor*] and a mother to despair [*desperatio*: 38.1.7]? If he is still concealing [*dissimulatio*: 75.1.7] his love, it is too painful [*molestus*: 64.5.19].

Two similar words: *desiderium* and *ardor* (desire and intense love). / *Erubesco*: to be ashamed. / Two verbs with *per* (through) prefaced to them after the bride rises (*surgo*): *percurro* and *percontor* (to run through and to inquire thoroughly). / *Vestigo*: to track down with the noun *semita* (path). / Two similar verbs: *praepedio* and *retineo* (to entangle the feet and to hold back or delay, the latter verb used with *tempestas* (storm)). / *Verecundia*: modesty as well as shame. / *Frustror*: to be frustrated with respect to the bride’s desire. / *Fraudatio* (dishonor or cheating) which induces the following five elements: *nutrix* (a nurse) used here with respect to *taedium* (boredom), *foveo* (to cherish or foster) suspicion, to inflame (*fax*: flame or torch) impatience, is a stepmother to love and a mother to despair.

75.2.3. Perhaps this concealment [*dissimulatio*: 75.1.19] may have had some good purpose [*utiliter*: 55.2.4] for a time, until everything was concentrated on [*solus*: 38.5.7] calling [*vocatio*] him or recalling [*revocatio*:

74.3.7] him. But now she is seeking [*requiro*: 74.2.22] him and calling for [*requiro*] him; what, then, can be the purpose [*confero*: 27.10.10] of any further concealment? If these are incidents [*quaestio*] in a human marriage, and the love [*amor*: 75.1.19] spoken of is physical love as a superficial [*superfacies*] reading [*litteralis*] might imply [*praeludo*], then I must leave the matter [*contingo*: 62.4.26] to those it concerns.

Dissimulatio: a dissembling which is *utiliter* (usefully put, adverb) for a period of time. / *Vocatio* and *revocatio*: a calling and a recalling. / Two uses of the verb *requiro*: to seek and to call. / *Quaestio*: investigation or inquiry. / *superfacies*: on the face of the letter which can imply (*praeludo*: literally as to play beforehand and to prepare for combat). / *Contingo*: to reach, touch or affect.

75.3.1. But notice [*attendo*: 67.3.13] three reasons which occur [*occurro*: 60.10.18] to me why those who seek are disappointed [*frustor*: 75.1.19 with *soleo*: 74.3.7]: perhaps they seek [*quaero*: 74.10.21] at the wrong time or in the wrong way or in the wrong place. For if any time were the right [*aptus*: 46.8.24] time to seek, why does the prophet say as I have already mentioned, “Seek the Lord while he may be found [*invenio*: 72.6.18]?” There must be [*dubito*: 63.1.22 with *absque*] a time when he will not be found. Then he adds that he should be called upon [*invoco*: 56.4.16] while he is near [*prope*: 57.10.21], for there will be a time when he will not be near. Who will not seek [*requiro*: 75.2.3] him then? “To me,” he says, “every knee shall bow.”

Attendo: connotes applying oneself. / The use of *soleo* (to be accustomed to) intimates familiarity with disappointment (*frustor*). / *Aptus*: ready or suitable with respect to *quaero* (to seek). / *Dubito*: doubt with *absque* (far from). / *Prope*: near (and not near) with respect to *requiro* (to seek) the Bridegroom.

75.5.25. Go then, wait [*expecto*: 69.3.5] in the midst [*medium*: 54.5.23] of hell [*gehenna*] for the salvation [*salus*: 71.5.10] which has already been worked [*facio*: 65.8.5] in the midst of [*medium*] the earth. What use to dream [*promereo*: 68.6.23] of obtaining pardon [*venia*: 57.11.5] among the everlasting fires when the time for mercy [*misereo*: 73.8.11] has already passed [*transeo*: 68.5.28]? No victim [*hostia*: 13.7.5] will be left [*relinquo*: 61.6.6] to atone for [*pro*] your sins, you will be dead in your sins.

Expecto: to expect. / Two uses of *medium* (in the middle of): *gehenna* and earth (hell and earth). / *Promereo*: to deserve or to gain with respect to *venia* (pardon or favor). / *Hostia*: sacrificial victim.

75.5.12. Now is the acceptable [*acceptabilis*: 46.9.16] time, now is the right [*aptus*: 75.3.1] time to seek [*quaero*: 75.3.1] him, when he who seeks will find [*invenio*: 75.3.1] if he seeks at the right time [*plane*] and in the right way [*oportet*: 71.14.8] This is one reason [*causa*: 73.8.11] which prevents [*impedio*: 61.2.3] the Bridegroom from being found by those who seek him, that they do not seek him at the right [*opportunos*] time. But this is not what hinders [*impedio*] the Bride, for she calls upon him and seeks him at the right time. Nor is she lukewarm [*tepidus*: 12.11.12], negligent [*negligenter*] or perfunctory [*perfunctorie*] in her search but ardent [*ardens*: 69.6.12] and untiring [*infatigabiliter*] as she should be [*cor*: 74.7.28].

Two similar adjectives modifying the time of *quaero* (to seek): *acceptabilis* and *aptus*: acceptable and proper. *Plane* and *oportet*: clearly and it behooves or it is fitting with respect to seeking/finding. / *Impedio*: to obstruct. / *Tepidus* (tepid) used with two adverbs: *negligenter* and *perfunctorie* (negligently and carelessly). / One adjective (*ardens*: burning) and one adverb (*infatigabiliter*: not yielding to fatigue, untiring) with respect to *cor* (heart).

75.6.20. “In my little bed night after night I sought [*quaero*] him whom my soul [*anima*: 74.10.21] loves [*diligo*: 71.10.26].” Perhaps he should not be sought in a little bed but in a bed since the whole world is too narrow [*angustus*] for him? Still, I am not displeased [*horreo*: 67.10.6] at the “little bed,” for I know [*nosco*: 70.3.17] that Our Lord became little; “He was born for us as a little child.” “Rejoice [*exulto*: 66.4.10] and sing praises [*laudo*: 68.4.5], O dweller [*habitatio*: 54.4.7] in Zion, for great is the Holy One of Israel among [*medium*: 75.5.25] you. That same Lord who is great in Zion is little and weak [*infirmus*: 73.6.25] among [*apud*] us and needs to [*habeo*: 74.10.6] lie down and to lie in a little bed.

Angustus: connotes a certain meanness or lowness. / *Horreo*: to dread or shrink from. / *Habitatio*: dwelling in which the Lord is *medium* (in the middle of). / *Infirmus*: sick in body as well as mind with

respect to the Lord *apud* (at home with) us.

75.7.6. Rightly [*merito*: 70.4.27 & *pono*: 70.9.7] then does the Bride say, “my little bed,” for any weakness [*infirmus*: 75.6.26] in God is clearly [*manifestus*: 73.2.16] not part of his nature [*proprius*: 74.10.21, with *de*] but of ours. It was from us that he took all those things which he took upon [*sustineo*: 60.6.7] himself for our sake: his birth, his being nursed, his death and burial. The mortality [*mortalitas*: 33.7.20] of the newborn babe is mine, the weakness [*infirmitas*: 73.9.18] of the child is mine, the death [*expiratio*] on the cross is mine and the sleep [*dormitio*: 40.3.10] in the tomb is mine.

The verb *pono* (to set, place) used with the adverb *merito* (deservedly, rightly). / *Manifestus*: detected or plain with respect to God not being *infirmus* in his own nature (*proprius*: one’s own, with *de* or a preposition meaning concerning or from). / Bernard possess the following of Christ: *mortalitas*, *infirmitas*, *expiratio* and *dormitio* (mortality, weakness, death and sleep).

75.8.25. “How beautiful [*speciosus*: 71.1.6] are the feet of those who spread the good tidings [*evangelizantium*] of peace.” Sent by the angel they (the women who came to Christ’s tomb) did the work of an evangelist and became the apostles of the apostles, and while they hastened [*festino*: 73.3.11] in the early morning to give their news [*annuntio*] of the mercy [*miser cordia*: 73.5.10] of God, they said, “We will run [*curro*: 64.2.7] in the fragrance of your perfumes.” Since that day, then, the Bridegroom has been sought [*quaero*: 75.6.20] in vain [*frustra*: 70.9.7] in a little bed, for until then the Church had known [*cognosco*: 74.5.28] him according to [*secundum*: 70.1.7] the flesh.

Speciosus: attractive or respectable as modifying the feet of persons evangelizing. / *Annuntio*: to announce as well as to preach. / *Curro*: to run which follows the women who hastened (*festino*) to Christ’s tomb. / *Cognosco*: to recognize *secundum* (according to) the flesh which means in accord with all human nature.

75.9.11. How beautifully [*pulchre*: 71.3.4], then, does the bride speak when she says not “him whom I love [*diligo*: 75.6.20]” but “him whom my soul [*anima*: 75.6.20] loves.” For the love [*dilectio*: 70.3.3] by which one loves spiritually [*spiritualiter*: 63.7.1] whether its object is God [*gratia*: 74.11.13 with *verbum*: 74.5.28] or an angel or another soul, is truly [*vere*: 71.6.24] and properly [*proprie*: 55.1.10] an attribute of [*pertineo*: 20.4.27] the soul alone. Of this kind also is the love [*diligo*] of justice [*iustitia*: 71.12.15], truth [*veritas*: 74.11.13], goodness [*pietas*: 73.8.11], wisdom [*sapientia*: 74.10.21] and the other virtues [*virtus*: 74.6.16]. But when a soul loves—or rather yearns for [*appeto*: 47.5.22]—anything of a material nature be it food, clothing, property or anything else of a physical or earthly nature, that love is said to pertain to the flesh rather than to the soul. So when the Bride says that her soul loves her Bridegroom, she uses an unusual expression [*minus usitor*] but one which is none the less appropriate [*minus proprie*], for it shows [*monstro*: 58.4.19] that the Bridegroom is a spirit [*spiritus*: 74.1.11], and that he is loved with a spiritual, not a physical [*carnalis*: 38.4.17] love [*amor*: 75.2.3].

Pulchre: adverb meaning beautifully. / A distinction between first person of the bride and her *anima* (feminine noun for soul). / *Diligo* (to love or to cherish) the following: justice, truth, goodness (*pietas*: devotion), wisdom and other virtues. / *Appeto*: to seek eagerly. / Two uses of the adjective minus: with *usitor* and with *proprie* (used less and less properly).

75.10.2. If you have no better explanation, I suggest [*video*: 74.8.14] this as a possibility [*ratio*: 75.1.19 & *reddo*: 70.4.27]. This world has its nights—not few in number. I say the world has its nights, but it is almost all night and always plunged in complete darkness [*tenebra*]. The faithlessness [*perfidium*] of the Jews, the ignorance [*ignorentia*: 38.3.1] of pagans, the perversity [*pravitas*] of heretics, even the shameless [*carnalis*: 75.9.11] and degraded [*animalis*] behavior [*conversatio*: 65.5.24] of Catholics—these are all nights. For surely it is night when the things which belong to the Spirit [*Spiritus*: 72.10.15] of God are not perceived [*percipio*: 65.8.5]?

Video: the common verb to see with regard to *ratio* (reason) and the verb *reddo* (to restore, hand

over). / *Tenebra*: gloom and suggestive of ignorance. / Four types of nights: *perfidium*, *ignorentia*, *pravitas* and *conversatio* (perfidy, ignorance, perversity and mode of life, the last of which is modified by two adjectives, *carnalis* with *animalis* or carnal and animal). / *Percipio*: to perceive with respect to what is proper to the Spirit.

75.10.11. But she does not say that she is seeking [*quaero*: 75.8.25] him now night after night, and cannot find him [*quaero*]. No, what she says is, “Night after night I sought him whom my soul loves.” Her meaning [*sensus*: 75.6.16] is that when she was a child she understood [*sapio*: 73.2.5] like a child and thought [*cogito*: 62.1.20] like a child, looking for [*quaero*] truth [*veritas*: 75.9.11] where it was not, wandering [*erro*: 69.2.1] but not finding [*invenio*: 75.5.12] it as it says in the psalm, “I have strayed [*erro*] like a lost sheep.” Indeed she mentions [*memoro*: 74.1.25] that she was still in a little bed, being as it were tender in age [*imbecillus*] and young [*parvulus*: 67.9.4] in sensitivity [*sensus*].

Quaero: used twice, as seeking and as finding. / *Sensus* (used twice) perception or feeling with respect to three actions proper to the bride as a child: *sapio*, *cogito* and *quaero* (to taste or have a sense of, to recognize and to seek). / *Erro*: to make a mistake or wander; used twice: bride and sheep. / *Memoro*: to remember or recall. / *Sensus*: modified by two adjectives, *imbecillus* and *parvulus* (fragile or weak and unimportant or very small).

75.12.27. And I said, “I will arise [*surgo*: 75.1.19] and go about [*circueo*] the city; through the streets and squares will I seek [*quaero*: 75.10.11] him whom my soul loves [*diligio*: 75.9.11].” Notice [*intueor*: 62.8.25] now that when she says “I will arise” she is lying down. Quite rightly [*pulchre*: 75.9.11 with *omnino*: 72.4.24]. How could she not arise when she heard of [*cognitio*: 42.6.20] the resurrection of her beloved? Yet, O blessed one [*beatus*: 74.5.28], if you are risen with Christ, set your heart on the things which are above [*sursum*: 24.6.5], not on those below [*deorsum*: 24.6.5]; you must seek Christ above where he sits on [*in*] the right hand of the Father.

Surgo leads to *circueo* leads to *quaero* or to arise, go about and to seek. / *Intueor*: to consider or regard. / Two adverbs used together: *pulchre* and *omnino* (beautifully and altogether). / The verb *surgo* is connected with *cognitio* (recognition) of Christ’s resurrection. / *Sursum* and *deorsum*: above and below. / The preposition *in* is used with respect to Christ’s presence at the right hand of the Father.

Sermon Seventy-Six

76.1.3. For being now lifted up [*exaltus*] above the earth he would draw [*traho*: 705.16] all men to him with the greater strength of divine power. But she, desiring [*avidus*: 74.3.7] to enjoy [*fruor*: 72.2.13] him, yet not understanding [*ignarus*] the mystery [*mysterium*: 73.6.25], thought that he should be sought through the streets and squares. So she is again disappointed [*frustra*: 75.8.25] in her search and says, “I sought [*quaeso*: 67.3.29] him but did not find [*invenio*: 75.10.11] him,” so fulfilling [*impleo*: 74.1.11] the words [*sermo*: 73.9.18] he spoke, “Because I go [*vado*: 74.5.13] to the Father, and you shall see me no more.”

First comes *exaltus* followed by *traho* (lifting up and to draw). / *Avidus*: eager or greedy with regard to *fruor* (connotes profit) while being ignorant (*ignarus*) of the *mysterium*. / *Frustra*: in vain with regard to the bride’s *quaero* or search without finding (*invenio*). / *Impleo*: literally to fill in the *sermo* or word as discourse the divine Bridegroom had spoken.

76.2.18. Let his seat [*sedeo*: 62.1.20], then, be beside [*iuxta*: 70.5.16] his Father, not below [*infra*: 74.5.28], so that all men may honor [*honoro*: 39.1.1] the Son as he honors the Father; thus it shall be seen [*appareo*: 73.6.25] that he is equal [*aequalitas*: 18.4.19] to the Father in majesty [*maiestas*: 73.9.18]; he will not be considered [*suspicio*: 75.1.19] inferior [*inferior*: 73.6.25] or subordinate [*posterior*]. But in the meantime the Bride has no such thoughts [*adverto*: 75.1.19] but runs [*discurro*: 67.3.29] hither and thither as though besotted [*ebrius*: 49.2.12] with love [*amor*: 75.9.11], seeking [*quaero*: 75.12.27] with her eyes for him who can now be discerned [*contingo*: 75.2.3] not by sight but by faith.

Sedeo: the verb to sit as pertaining to Christ being *iuxta*, not *infra*, his Father (beside, not below). / *Appareo*: to appear or be evident that Christ has equality (*aequalitas*) to his Father and not being *inferior* or *posterior* (less or after). / Instead of *adverto* (to turn to) such things, the bride runs (*discurro*: to dash about) as inebriated (*ebrius*: also as full or satiated) with love. / *Contingo*: to lay hold of, affect emotionally.

76.3.11. Remember [*addo*: 72.10.5], too, that it is quite wrong [*ratio*: 75.10.2 with *nullus*] for the fulfilment of the Son's petition [*petitio*: 15.2.12] to be deferred [*protraho*: 63.6.13]] any longer. What petition do I mean, you ask [*quaero*: 76.2.18]. The one, of course, which says, "Father, glorify [*clarifico*] the Son." No, I [*sentio*: 74.5.13] think that this petition was made as a prophecy [*supplicum*] rather than as a prayer [*praescius*], for what is asked for [*peto*] without reservation [*libere*] is within the power [*potestas*: 73.4.16] of taking [*accipio*: 73.2.5] of him who asks. So the Son's petition is a matter of divine economy [*dispensatio*: 74.3.23] rather than necessity [*necessarius*: 74.8.14], for whatever he receives [*accipio*] from the Father he also gives with the Father.

Addo: to add or associate concerning a *ratio* (reason) which is *nullus* (nothing) as pertaining to the Son's petition to be put off (*protraho*: to prolong, protract). / *Clarifico*: to make illustrious or famous. / *Sentio*: to feel or perceive with regard to a *supplicum* (a public prayer or offering), not that which is *praescius* (having foreknowledge). / *Libere*: freely, openly. / *Dispensatio vs. necessarius*: management or stewardship vs. what is necessary.

76.4.23. If the Son's glory [*claritas*: 73.5.10] is not inferior or secondary, since it has been for all eternity [*aeternus*: 72.9.5], then the Father and the Son give equal glory [*clarifo*: 76.3.11] to each other; and if this is so, in what does the primacy [*primatus*] of the Father consist? For where there is co-eternity [*coaeternitas*] there is surely equality [*aequalitas*: 76.2.18], and the equality is such that the glory of both is one, since they are themselves one.

Claritas and *clarifo*: brightness or renown and the verb as to make illustrious. / *Primatus*: first place with regard to the Father. / *Coaeternitas* here is identified with *aequalitas*.

76.5.20. So it is to "My Lord" that the proclamation [*dictum*] was made, to him alone [*singulariter*: 73.10.7] that it was granted by the Lord to sit at the right hand of his glory, for he alone is co-equal [*coaequilus*] in glory [*gloria*: 74.11.13], consubstantial [*consubstantialis*] in being [*essentia*: 71.9.21], identical [*consimilis*] by generation, alike [*non disparo*: 68.1.20] in majesty [*maiestas*], and coequal in eternity. There, there it is that he who seeks [*quaero*: 76.3.11] will find [*invenio*: 76.1.3] him and will see [*video*: 75.10.2] his glory—not glory as of one among many, but glory as of the only-begotten of the Father.

Dictum: that which has been said *singulariter* or singularly to Christ. / *Coaequilus consimilis*: co-equal and similar in all respects. / *Disparo*: to be disparate with *non* or not. / *Quaero-invenio-video*: the sequence of seeking, finding and then seeing (glory).

76.6.26. What then, O Bride, will you do? Do you think [*puto*: 74.11.13] you can follow [*sequor*: 74.2.22] him there? Dare you, can you penetrate [*ingero*: 53.1.21] to that holy hiding [*arcanus*: 73.8.11] place, that hidden sanctuary [*sanctuarium*: 35.2.29], to look upon [*intueor*: 75.12.27] the Son in the Father and the Father in the Son? Assuredly not. Where he is you cannot come now [*modo*], but you shall come hereafter [*postea*]. Come then, follow, seek [*quaero*: 76.5.20] him; do not let that unapproachable [*inaccessibilis*: 73.5.10] brightness [*claritas*: 76.4.23] and glory [*sublimitas*: 36.1.10] hold you back [*deterreo*: 35.7.15] from seeking him or make you despair [*despero*] of finding [*invenio*: 76.5.20] him.

Puto: to reckon or estimate as to following the divine Bridegroom. / *Ingero*: to carry in, to force with regard to that which is *arcanus* (secret, private or intimate) which also is a *sanctuarium* or holy place. / *Intueor*: to consider, often with admiration. / *Modo*: by a measure, with a limit. / *Claritas* and *sublimitas*: brightness and sublimity or height. / Two words prefaced by *de-* (indicative of from in the sense of withholding): *deterreo* and *despero* (to deter and to despair).

76.6.6. Seek [*quaero*] him in your prayers [*votum*: 75.1.7], follow [*sequor*: 76.6.26] him in your actions [*actus*: 62.4.13], find [*invenio*: 76.6.26] him in faith. How can faith fail to find him? It reaches [*attingo*: 71.14.8] what is unreachable [*inaccessus*], makes known [*deprehendo*: 66.14.19] what is unknown [*ignotus*: 51.7.1], grasps [*comprehendo*: 72.9.15] what cannot be measured [*immensus*], plumbs [*apprehendo*: 62.6.3] the uttermost depths [*novissimus*: 61.7.18], and in a way encompasses [*circumcludo*] even eternity [*aeternitas*: 71.9.21] itself in its wide [*vastus*, superlative] embrace [*sinus*: 72.7.25]. I speak in faith I believe the eternal and blessed Trinity although I do not understand [*intelligo*: 69.6.20] it, and I hold fast [*teneo*: 74.3.23] by faith what I cannot grasp [*capio*: 65.8.5] with my mind [*mens*: 67.8.23].

Quaero-sequor-invenio: seek, follow and find with regard to *votum*, *actus* and faith (votive offering or pledge, act and faith). / *Attingo-deprehendo-comprehendo-deprehendo-circumcludo*: a sequence of touching that which cannot be approached or *inaccessus*, making knowing what is *ignotus* or unknown or strange, comprehending what is immense or *immensus*, apprehending what is *novissimus* (very latest or last) and encircle eternity. / *Sinus*: bay or chest which is *vastus* (superlative used here). / *Teneo* takes the place of *capio* or holding fast by faith what cannot be grasped by the mind.

76.7.16. Who are these watchmen [*vigil*: 57.1.10]? Surely those of whom the Savior said [*pronuntio*: 28.9.6] in the Gospel, “Blessed [*beatus*: 75.12.27] are they whom the Lord finds [*invenio*: 76.6.6] watching [*vigilo*: 69.8.30] when he comes.” How good they are, these watchmen who keep watch [*pervigilo*] while we sleep, as though they would answer [*reddo*: 75.10.2 with *ratio*: 76.3.11] for our souls [*anima*: 75.9.11]! How good they are, these guardians [*custos*] who are watchful [*vigilans*: 63.1.22] in spirit [*animus*: 73.3.11] and spend the night in prayer [*oratio*: 73.6.25], who scout [*exploro*: 74.5.28] the snares [*insidia*] of the enemy, forestall [*anticipeo*: 69.8.30] the plots [*consilium*: 73.6.25] of the wicked [*malignas*], detect [*deprehendo*: 76.6.6] their traps, avoid [*eludo*] their entanglements, tear [*dissipo*] their nets and frustrate [*frustror*: 75.3.1] their evil designs [*machinamentum*: 19.7.14]!

Four words which pertain to watching: *vigil*, *vigilo*, *pervigilo*, *vigilans*, *custos*. / *Pronuntio*: to announce or proclaim. / *Reddo* with *ratio* or to restore with reason. / *Oratio*: prayer as well as an address, here made at night. / *Insidia*: treachery or ambush. / *Deprehendo*: to intercept or surprise. / *Eludo*: to elude. / *Dissipo*: to scatter or destroy completely. / *Frustror*: to frustrate *machinamentum* or trick, stratagem.

76.8.1. Now since the Lord commands [*praecipio*: 69.5.27] us to “Watch [*vigilo*: 76.7.16] and pray [*oro*: 50.5.13] so that you do not enter into temptation [*tentatio*: 64.1.15],” it is clear that without this twofold activity [*exercitium*: 22.9.9] of the faithful and the constant [*studiosus*: 62.2.14] care [*custos*: 76.7.16] of those who guard them, neither the city nor the Bride nor the sheep can abide in safety [*securus*: 68.6.23]. Do you ask [*quaero*: 76.6.6] what difference [*differentia*: 71.10.26] there is between these three? They are one and the same. The city, because an assembly [*collectio*] of souls; the Bride, because beloved [*dilectio*]; sheep because gentle [*mansuetudo*: 70.7.4].

Praecipio: to seize beforehand or to anticipate. / *Oro*: to beg or beseech. / *Exercitium*: exercise. / *Custos*: care or guard which is *studiosus* or in earnest or diligent. / *Collectio*: collection or gathering. / *Mansuetudo*: clemency or mercifulness.

76.8.12. Listen to this, you friends [*amicus*: 69.1.5] of the Bridegroom, if friends you are. But to call you friends is not enough; those who are granted the privilege [*privilegium*] of such great intimacy [*familiaritas*: 74.3.7] should rather be called close and dear friends [*amicissimus*]. It was not pointlessly [*otiose*: 63.1.9] that Our Lord, in handing over [*commissio*] the sheep, said three times, “Peter, do you love [*amo*: 73.10.7] me?” It was, I think [*puto*: 76.6.26 with *significatus*], as though Jesus had said: “Unless your conscience [*conscientia*: 71.2.9] bears [*perhibeo*: 73.9.18] witness [*testimonium*: 69.1.5] that you love me and love me so strongly [*valde*: 46.4.26] and completely [*perfecte*: 71.6.24]—more than you love your possessions, your family and even yourself—that this threefold command of mine is fulfilled [*impleo*: 76.1.3], you must not, on any account, take [*suscipio*: 64.4.11] this charge upon you nor must you have any dealings [*intromitto*] with these sheep of mine for whom my blood was shed.”

Familiaritas: intimate acquaintance. / *Amicissimus*: superlative with regard to being an *amicus* or friend. / *Otiose* (adverb) being at leisure or lazy. / *Commissio*: commencement or event. / Conscience bears (*perhibeo*: to be present, have regard) *testimonium* to love which is done *valde* and *perfecte* (intensely and perfectly). / *Impleo*: literally as to fill in. / *Intromitto*: to let into, introduce.

76.9.27. Again, the care [*custodia*: 54.10.13] of the city must be threefold if it is to be effective [*sufficiens*: 27.10.25]; it must be protected from violence of tyrants, from the snares [*fraus*: 66.2.16] of heretics and from temptations [*tentatio*: 76.8.1] of evil spirits. The Bride must be adorned [*ornatus*: 46.1.8] with the threefold adornments of good works [*opera*: 72.3.8], good character [*mos*: 73.7.17] and good disposition [*ordino*: 50.8.1]. Likewise the sheep must all be pastured [*pasco*: 72.1.16 with *communiter*: 60.9.7] on the Scriptures which are the Lord's legacy [*hereditas*: 68.4.5], but there are differences [*distinctio*: 73.2.26] among them. There are commandments, the rough pasturage appointed [*impono*: 67.4.31] for the stubborn [*durus*: 54.8.16] and unspiritual [*carnalis*: 75.10.2] as a guide [*lex*: 72.8.19] to life and discipline [*disciplina*], and there is the lush grass of dispensations [*dispensatio*: 76.3.11] granted [*appono*: 51.6.13] out of pity [*miser cordia*: 75.8.25] to the weak [*infirmus*: 75.7.6] and timid [*pusillus*: 64.6.20]; and there is the strong [*fortis*: 74.3.7], solid [*solidus*: 67.1.19] grass of the counsels [*consilium*: 76.7.16] provided for [*propono*: 15.6.4] the healthy [*sanus*: 63.1.22 with *sapientia*: 75.9.11] whose faculties [*sensus*: 75.10.11] have been trained to distinguish [*discretio*: 69.5.27] between good and evil.

Custodia: protection or defense which needs to be *sufficiens* (sufficient) from *fraus* and *tentatio* (snares as well as deception and temptations). / The bride must be adorned with three things: *opera*, *mos* and *ordino* (deeds, good habit or custom and order). / *Pasco*: to pasture with the adverb *communiter* (together with others). / *Heriditas*: one's heritage. / *Durus* and *carnalis*: hard and carnal. / *Dispensatio*: stewardship or management toward those who are *infirmus* and *pusillus* (sick in body and mind and petty). / *Consilium*: counsel which is both *fortis* and *solidus* (strong and solid). / *Sanus*: whole or sane with *sapientia* or wisdom. / *Sensus*: perception or feeling endowed with *discretio* (discretion).

76.10.20. But I want [*volo*: 74.5.13] to speak [*designo*: 72.6.18] a little more fully [*expressus*: 66.7.22] about these things for the benefit of those who, in their immoderate desire [*avide* with *inhio*: 67.7.14] for honors, rashly take upon [*suppono*: 52.1.8] themselves burdens too heavy for them and expose [*expono*: 68.3.3] themselves to danger [*periculum*: 54.11.28]. I want them to know [*scio*: 74.5.28] what it is they are coming for; as the Scriptures say: "Friend [*amicus*: 76.8.12], why have you come here?" If I am not mistaken [*fallor*: 74.10.21], a man needs to be strong [*fortis*: 76.9.27], spiritual [*spiritualis*: 73.10.7] and loyal [*fidelis*: 26.4.20] merely to guard [*custodia*: 76.9.27 with *procuro*] the city; he must be strong to repulse [*propulso*: 70.1.20] the attacks [*iniuria*: 73.9.18] of enemies, spiritual to detect [*deprehendo*: 76.7.16] their ambushes [*insidia*: 76.7.16], and loyal so that he may not serve [*quaero*: 76.8.1] his own interests. And it is quite undeniable [*pernecessarius* with *agnosco*: 74.2.22:] that for the training [*honesto*: 47.3.8] and direction [*corrigo*: 66.12.12] of souls, which is what is meant [*pertineo*: 75.9.11] by the adorning [*decor*: 74.10.21] of the Bride, there must be a considerable measure of discipline [*disciplina*: 76.9.27] and great diligence [*diligentia*: 69.7.11].

Designo: to designate in a manner which is *expressus* or distinct and clear. / *Avide* (adverb) meaning eagerly or greedily with the verb *inhio* (to gape, be open-mouthed). / *Suppono* and *expono*: to place under or suppose and to expose. / *Fortis*, *spiritualis* and *fidelis* with regard to *custodia* or the protection of the city. *Custodia* is used with the verb *procuro* (to administer, manage). / *Iniuria*: injury or hard which need to be found out (*deprehendo*: to intercept). / *Insidia*: also a plot. / *Pernecessarius*: *necessarius* prefaced with the preposition *per* (through), indicative of thoroughness concerning the verb *agnosco* (to acknowledge, recognize). / *Honesto*: to adorn or honor with. / *Corrigo*: to chastise or correct. / *Pertineo*: to concern or reach to (through, *per*-). / *Decor*: the bride's exterior adornment which consists of *disciplina* and *diligentia* (discipline and diligence).

Sermon Seventy-Seven

77.1.3. Not all those whom you see [*video*: 76.5.20] today waiting on [*assisto*] the Bride and hanging around her, as the expression [*vulgo*] is, are friends of the bridegroom. There are very few of them among all her lovers who are not concerned [*quaero*: 76.10.20] with their own interests. It is gifts that they love [*diligo*: 75.12.27]; they cannot love Christ as well [*pariter*: 61.5.16], for they have given their allegiance [*manus*] to Mammon.

Assisto: to appear before, defend. / *Vulgo*: an adverb usually with negative connotations. / *Pariter*: in equal fashion. / *Manus*: hand.

77.2.2. For not content with not watching over [*vigilo*: 76.8.1] us, our guardians do us actual harm [*perdo*: 74.10.6], being sunk in so deep [*oblivio*: 39.8.1] a sleep that they do not wake [*expergiscor*] at the thunder of divine [*dominicus*] wrath [*comminatio*: 51.8.10] and therefore do not tremble [*expavescor*] at their own peril [*periculum*: 76.10.20]. So it is that they care [*parco*: 69.6.20] neither for themselves nor for their people, and they perish with [*pereo*: 66.3.15 with *pariter*: 77.1.3] those they destroy [*perimo*: 24.7.3].

Vigilo: to keep vigil, the opposite of which is *perdo* (to lose, damage) because those engaged so are oblivious (*oblivio*: to forget thoroughly) that they fail to wake up (*expergiscor*: to bestir oneself) at the *comminatio* (threat, menace) belonging to the Lord (*dominicus*). / *Expavescor*: to become frightened. / *Parco*: to show consideration which results in *pereo* (to go to waste). / *Perimo*: to kill.

77.3.7. But who are those watchmen by whom the bride says [*perhibeo*: 76.8.12] that she has been found [*inventus*: 46.1.8]? Indeed they are apostles, apostolic men. These are the ones who guard [*custodio*: 69.8.30] the city, that is the church which they have found [*invenio*: 76.7.16], and they watch over her the more diligently [*vigilans*: 76.7.16] when they see [*conspicio*: 71.4.17] her in danger [*periclitor*: 26.4.20] from evil which attacks her from within her own household [*domesticus*: 35.5.12 & *intestinus*: 33.16.23].

Perhibeo: to be present, have regard. / Two similar verbs: *custodio* and *conspicio* with *vigilans* (to protect the city-as-church and to have vigilant regard for). / *Periclitor*: to risk or put to the test. / *Domesticus* and *intestinus*: belonging to the house and internal.

77.4.31. It is well [*bene*: 74.1.11] with you, mother Church, it is well with you in this place of pilgrimage [*peregrinatio*: 62.1.20]: help [*auxilium*: 36.6.24] comes to you from heaven and earth. Your guardians [*custodio*: 77.3.7] do not slumber [*dormito*] or sleep [*dormio*: 52.1.8]. Your guardians [*custos*: 76.8.1] are the holy angels, your watchmen are the spirits [*spiritus*: 75.9.11] and souls [*anima*: 76.7.16] of the righteous. Anyone is correct [*erro*: 75.10.11 with *non*] in feeling [*sentio*: 76.3.11] that you have been found by both alike [*pariter*: 77.3.7] and by both alike you are guarded [*custodio*]. And they each have their special care [*sollicitudo*: 72.8.19 & *ratio*: 76.7.16] for you: the saints because they will not themselves be made perfect [*consummo*: 68.4.5] without you; the angels because without you their full number [*plenitudo*: 72.10.15] cannot be restored [*restauro*: 16.15.16], for as you all know [*nescio*: 74.11.13], when Satan and his minions fell from heaven, the number of the heavenly host [*multitudo*: 69.2.19] was greatly diminished [*imminuo*: 48.4.21]. Thus all things await [*expecto*: 75.5.15] their consummation [*consummatio*: 68.4.5] from you, some the completion of their numbers, others the fulfilment of their desires [*desiderium*: 75.1.19].

Peregrinatio: suggests wandering and homelessness, voluntary or forced. / *dormito* and *dormio*: to feel sleepy or drowsy and to sleep. / *Custodio* and *custos*: to guard and a guard. / *sollicitudo*: solicitude and *ratio* or reason. / *consummo*: to finish or bring to perfection which is similar to *restauro* (to bring back, restore). / Three similar nouns: *plenitudo* and *multitudo*, and *consummatio*: the first being suggestive of fulfilment, the second of indefinite number and the latter of perfection. / *Imminuo*: to diminish or impair.

77.5.15. And so it was; she sought [*quaero*: 77.1.3] the bridegroom, and this was not hidden [*lateo*: 67.7.14] from him, for he himself had urged [*excito*: 58.10.21] her on to seek him, and given her the desire to fulfil his commands [*praeceptum*: 46.8.24] and follow his way of life [*disciplina*: 76.10.20]. But there must be someone to instruct [*instruo*: 58.3.20] her and teach [*doceo*: 65.4.15] her the way of prudence [*prudentia*:

73.2.26]. Therefore he sent out, as it were, gardeners to cultivate [*enutrio*] and water his garden, to train [*confirmo*: 26.4.26] and strengthen [*certitudo*: 33.8.17] her in all truth [*veritas*: 75.10.11], that is, to teach [*indico*: 73.3.11] her and give [*reddo*: 76.7.16] her sure tidings of her beloved since he is himself the truth which she seeks and which her soul [*anima*: 77.4.31] truly [*vere*: 75.9.11] loves [*diligo*: 77.1.3].

Lateo: to lie hidden or to lurk. / *Excito*: to arouse or wake up. / Two similar nouns: *praeceptum* and *disciplina* (the former suggestive of details and the latter of an overall plan). / Two similar verbs: *instruo* and *doceo*: to instruct or to prepare and to teach. / Five verbs pertinent to the gardeners regarding the bride: *enutrio*, *confirmo*, *certitudo*, *indico*, *reddo* (to nurture or rear, to confirm, certainty, to inform or point out and to restore or return).

77.5.27. Therefore my soul [*anima*] ventures [*audeo*] to respond [*assurgo*] to the chaste [*castus* & *dulcis*] embraces [*amplexus*] of truth [*veritas*], and so to rest [*quiesco*] in the complete assurance [*securitas*] of his love [*amor*] and sweetness [*suavitas*], provided that it finds [*invenio*] favor [*gratia*] in the eyes of so great a bridegroom, and that he accounts it worthy to attain to [*pertingo*: 67.8.23] his glory [*gloria*] and even presents [*exhibeo*] it to himself as a bride without spot [*macula*: 71.3.4] or wrinkle [*ruga*: 38.5.14] or anything of that kind. What judgement [*discrimen*: 58.10.8], what penalty [*poena*] do you suppose [*puto*] a man will deserve [*dignus*: 69.1.14] if he shows [*teneo*: 76.6.6] indifference [*otiosus*: 47.8.8] to so great a gift of God?

Assurgo: to climb, grow or soar with respect to the *amplexus* (embrace, clasp) of truth with is *castus* and *dulcis* (chaste and sweet. / *Quiesco*: to be quiet with regard to *securitas* and *suavitas* (security and sweetness) of divine love. / *Per* (through) as prefaced to *pertingo* suggests a thorough attaining of divine glory. / *Macula* and *ruga*: spot or dishonor and wrinkle. / Two similar words: *discrimen* and *poena* (crisis, distinction and punishment). / *Teneo*: to hold or grasp with regard to being *otiosus* (lazy) which is the opposite of *otium*, leisure for spiritual pursuits.

77.6.5. But now the Bride does not find [*reperio*: 75.1.7] him whom she sought [*quaero*: 77.5.15] but is found [*inventus*: 77.3.7] by those whom she did not seek. Let this be a warning [*audio*: 40.1.12] to those who are not afraid [*formido*: 63.7.1] to enter [*ingredior*: 23.14.7] the paths of life without anyone to guide [*dux*: 61.7.1] and teach [*praeceptor*: 66.2.16] them but act [*existo*: 71.9.21] as their own pupils [*discipulus*: 23.6.28] as well as their own teachers [*magister*: 66.2.16] in the spiritual [*spiritualis*: 76.10.20] life [*ars*: 65.5.24]. Nor are they satisfied with [*sufficio*: 70.9.7] this; they even collect [*coacervo*] disciples, the blind leading the blind. How many have we seen wander [*aberro*] from the right path [*trames*], to their great peril [*periculosissime*], as a result of this [*compertus*: 74.6.16]?

Reperio and *inventus*: to discover or hit upon and that which has been found. / *Audio*: to listen. / *Formido*: to be afraid and connotes dread. / *Dux* and *praeceptor*: leader and instructor. / *Existo*: to exist. / *Ars*: art or skill. / *Coacervo*: to amass or heap. / *Aberro*: to deviate from *trames* (footpath, course). / *Periculosissime*: superlative or *periculosus* (most dangerous). / *Compertus*: from *comperio* (to know for certain).

77.7.18. Now let us turn to [*video*: 77.1.3] the Bride and hear what she means when she says she was found [*inventus*: 77.6.5]. The word [*verbum*: 75.9.11] seems [*video*] to me to be used in a rather unusual sense [*insuete*]. She speaks as though the Church had come from one place [*locus*: 74.1.25], whereas, according [*iuxta*: 76.2.18] to the word of the Lord, it came from the east and from the west and from all the ends of the earth. But it has never at any time been gathered together [*congrego*: 42.11.5] in one place where it could be found [*invenio*: 77.5.27] by the apostles or the angels, to be led [*duco*: 66.2.16] or directed [*dirigo*: 15.7.14] to him whom its soul [*anima*: 77.5.27] loves [*diligo*: 77.5.15]. Was it found [*inventus*] before it was gathered together [*collectus*: 66.3.3]? It was not, for it did not exist.

Insuete (adverb): in an unaccustomed way. / *Iuxta*: near or close by with regard to the Lord's *verbum* (word as expression). / *Congrego*: to gather as flock. / Two similar verbs: *duco* and *dirigo* (to lead and to direct). / *Collectus*: having collected together.

77.8.7. But when I remember [*reminiscor*: 59.4.11] in how many obscure [*obscurus*: 53.4.2] and difficult [*dubius*: 52.3.3] matters I have been conscious of [*sentio*: 77.4.31] support [*adiutus*: 42.7.15] beyond [*supra*: 52.7.30] my expectation [*spes*: 63.6.25] when you were lifting [*Ievo*: 70.7.20] up [*sursum*: 75.12.27] your hearts [*cor*: 75.5.12] to God, I am ashamed of [*pudeo*: 35.7.15] my lack of faith [*diffidentia*: 10.9.9]. And suppressing [*reprehendo*: 66.7.22] my apprehension [*timor*: 75.1.19] I take up [*adorior*] the task which in my diffidence I had shunned [*timide* with *refugio*: 61.7.18]. The help [*adiutorium*: 74.1.25] to which I am accustomed [*solitus*: 57.9.24] will, I hope [*confido*: 62.1.20], be at hand [*adsum*: 74.5.13]; if not, what I intend [*volo*: 76.9.27] to say will not be idle [*otiosus*: 77.5.27] when I have such friendly [*benevolus*: 12.5.15] hearers.

Reminiscor: to call to mind or recollect. / Two similar adjectives: *obscurus* and *dubius* (obscure and doubtful). *Adiutus*: help or assistance which is beyond (*supra*) *spes* (hope). / *Sursum*: up or on high. / *Diffidentia*: disobedience or distrust. / *Reprehendo*: to blame or hold back *timor* (fear). / *Adorior*: to assail, rise again. / *Timide* (adverb) in a timid or shy fashion with *refugio* (to flee, run away). / *Adiutorium*: support or argumentation which is *solitus* (used to, familiar). / *Adsum*: to be present and suggestive of toward-which (*ad*-). / *Benevolus*: indulgent or responsive.

Sermon Seventy-Eight

78.1.2. In treating of [*explicatio*] this great mystery [*sacramentum*: 74.1.11] which the teacher of the Gentiles interpreted [*interpretor*: 58.8.16] as the holy and chaste [*castus*: 77.5.27] union [*connubium*: 18.13] of Christ and his Church, the very work [*opus*: 71.12.15] of our salvation, find three agents cooperating [*cooperator*: 57.11.5] together: God, an angel and man. Surely God cannot but be actively concerned [*operator*: 72.10.15] with *cura*: 71.1.6] in the nuptials of his beloved Son? He must be, with his whole will [*voluntas*: 73.8.11].

Explicatio: method or style of exposition with regard to *sacramentum*, a term often associated with the seven sacraments. / *Connubium*: union of marriage which is an *opus* or work. Note use of *operator* from which *opus* is derived, to labor or perform, and used with *cura* (care, concern).

78.2.19. There is, however, a great difference [*differentia*: 76.8.1] in the ways in which these agents work [*in modus operandi*], for each plays his part [*operarius*] according to his dignity [*dignitas*: 72.6.18]. God accomplishes [*facio*: 75.5.25] what he wills [*volo*: 77.8.7] by the simple act [*facilitas*: 53.5.22] of willing [*volens*: 5.9.16], without irresolution [*aestus*: 48.6.23], without change [*motus*: 74.6.16], free from considerations [*praeiudicium*] of time and place, motives [*causa*: 75.5.12] or persons. For he is the Lord of hosts who judges [*iudico*: 70.6.26] all things in tranquillity [*tranquilitas*]. He is Wisdom [*Sapientia*: 76.9.27], graciously [*suavitas*: 77.5.27] ordering [*dispono*: 23.11.26] all things. The angels likewise work [*operator*: 78.1.8] without irresolution [*motus*], but they are not free from variations [*aestus*] of time and place. But man, for his part, is subject both to mental [*animus*: 76.7.16] irresolution and to mental and physical [*corporalis*] change.

In modus operandi: in the way of work or operation in which each person is *operarius* or does his part. / *Facilitas*: readiness or facility with regard to divine willing which lacks *aestus*, *motus*, *praeiudicium* and *causa* (agitation or seething, movement, prejudice and cause). / *Dispono*: to set in order or arrange with the noun *suavitas* (sweetness). / Despite angelic *operator* or working without *motus* (movement), they are subject to *aestus* agitation or violent motion (*aestus*) proper to space and time. / *Animus*: masculine noun for soul.

78.3.28. After that explanation [*explicatio*: 78.1.2], I should like you to consider [*intueor*: 76.6.26] with me three elements in the glorious [*magnificus*] work [*opera*: 76.9.27] of our salvation [*salus*: 75.5.25] which God, its Author [*auctor*: 65.5.24], reserves [*vindico*: 72.8.19] to himself and in which he forestalls [*praevenio*: 69.8.30] all his helpers and fellow-workers: predestination [*praedestinatio*: 23.15.3], creation and inspiration [*inspiratio*]. Of these, predestination had its beginning not with the birth of the Church, not even with the beginning of the world; it was before all time. Then creation came into being [*principium*: 69.8.30] with

time and inspiration within time where and when God wills [*volo*: 78.2.19]. In accordance with predestination there was never a time when the Church of the Elect was not before God's face. If the unbeliever wonders at [*miror*: 71.5.10] this, let him hear something even more wonderful [*miror*]: there was never a time when she was not loved and delighted in [*dilectus*: 67.2.9]. Why should I not proclaim [*loquor*: 70.1.7] boldly [*audacter*: 57.11.31] the mystery [*arcanus*: 76.6.26] in the heart of God [*cor*: 77.8.7], made known [*aperio*: 69.6.20] to me by one who could reveal [*delator*] heavenly designs [*consilium*: 76.9.27].

Intueor: to look at with care three elements in the *opera* or work of salvation. / The verbs *vindico* and *praevenio* apply to it (to claim or to vindicate and to anticipate: predestination, creation and inspiration. / *Principium*: commencement with regard to time and inspiration within time. / *Miror*: to wonder or marvel, used twice. / *Dilectus*: used for both loved and delighted in. / *Audacter*; with audacity as the way of *loquor* (to speak) concerning that which is *arcanus* or hidden, mysterious in the divine heart. / *Delator*: an accuser, informer or denouncer.

78.4.21. But when, at the Creator's bidding [*nutus*: 67.3.13] the Church appeared [*emergeo*: 73.1.17] and was seen [*video*: 77.7.18] in visible [*species*: 70.4.27] and material [*facticius*] form [*forma*: 73.4.16], she was not immediately perceived [*agnosco*: 76.10.20] by any angels or men because she was not recognized, being overshadowed by the earthly appearance [*imago*: 69.7.21] of men and covered with the shadow of death. But none of the sons of men have entered [*introeo*: 74.6.16] this life without the veil of disorder [*confusio*: 55.2.18] except he who came without sin [*macula*: 77.5.27], Emmanuel.

Nutus: nod or consent which made the Church *emergeo* (rise up as from water) and then be seen in a form which is both visible and material (*species*: connotes splendor or beauty and *facticius*: connotes that which is made skillfully). / *Agnosco*: to recognize or to discern due to the bride's appearance in the imago or image of men. *Confusio*: confusion, disorder.

78.4.4. Therefore even if the Church had already been created [*condo*: 58.8.14] and had its being [*existens*] among created things, she could not have been found [*invenio*: 77.7.18] or recognized [*agnosco*: 78.4.21] by any creature but in a strange [*mirus*: 74.7.28] manner [*modus*: 78.2.19] lay hidden [*lateo*: 77.5.15] for a time both in [*intra*: 74.7.28] the bosom [*gremium*: 73.2.5] of predestination [*praedestinatio*: 78.3.28] and in the accursed [*miserus*: 67.11.14] lump [*massa*] of our pitiable condition [*damnatio*: 66.11.15].

Condo: to build as well as to found. / Instead of being recognized (*agnosco*), the bride in a manner (*modus*) which is wonderful (*mirus*) remains hidden within (*intra*) the *gremium* or lap of predestination. / *Massa*: heavy weight or lump which is a *damnatio* (curse, damnation).

78.5.8. But the Church who was concealed [*celo*] from all eternity [*aeternus*: 76.4.23] by the wisdom [*sapientia*: 78.2.19] of predestination [*praedestinatio*: 78.4.4] and had not been fully [*perfecto*: 59.9.23] revealed [*revelo*: 69.6.20] by the power [*operatio*: 72.11.22] of creation, was in due course manifested [*visito*: 74.3.23] in visible form by grace [*gratia*: 77.5.27], working in the way I have described [*nomino*: 63.3.1] before as inspiration [*inspiratio*: 78.3.28].

Celo: connotes shielding or protection with respect to predestination. / *Aeternus*: adjective for eternal. / *Operatio*: effect, work or operation. / *Visito*: to visit.

78.6.25. But I cannot apply [*apto*: 73.9.18] to them as fitly [*competenter*: 51.7.1] the term "finding" [*inventio*: 26.11.19] as "conversion [*conversio*: 35.5.12]." It would be truer to say that the Lord does not find [*invenio*: 78.4.4] a soul so much as forestall [*praevenio*: 78.3.28] it and make a way for [*inventio*] it. Forestalling [*praeventio*] renders [*excludo*: 69.5.27] finding unnecessary. What need has he to find [*invenio*] anything when there is nothing he has not always known [*nosco*: 75.6.20]? It has been said, "The Lord knows those who are his."

Apto: to adapt or furnish in a manner which is *competenter* (competently). / *Inventio* and *conversio*: a finding and a turning. / *Invenio* and *praevenio*: to find and to come before. / *Inventio* and *praeventio*: invention or plan and anticipation.

78.6.3. And what does he say himself? “I know [*scio*: 76.10.20] whom I have chosen from the beginning [*principium*: 78.3.28].” Clearly [*plane*: 75.5.12] he has foreknown [*praescio*: 17.5.26] from all eternity [*aeternus*: 78.5.8] him whom he has chosen [*eligo*: 66.12.12], loved [*diligo*: 77.7.18] and established [*condo*: 78.4.4], and we cannot rightly [*ratio* with *non*] say [*perhibeo*: 77.3.7] that she was found [*inventus*: 77.7.18] by him. I think one may truthfully [*fidenter*] say that he prepared [*praeparo*: 69.2.19] her to be found by him. We have the record of a witness [*testimonium*: 76.8.12] and we know that his record is true. “I, John, saw the holy city, the new Jerusalem, coming down from the hand of God in heaven like a bride adorned [*ornatus*: 76.9.27] for her husband.” This is the record of one of the watchmen [*vigil*: 76.7.16], one of those who guard [*custodio*: 77.4.31] the city.

Principium: commencement. / *Praescio*: to know before hand with regard to that which *aeternus* or eternal and has three objects: *eligo*, *diligo* and *condo* (to choose, to love and to establish). / *Ratio*: reason, order. / *Testimonium*: a testimony in the person of John who is a *vigil* and *custidio* or one who keeps watch and guard.

78.7.20. Now although they have not yet spoken to her, she asks them about [*interrogo*: 65.5.24] her beloved, and she who has herself been forestalled [*praevenio*] forestalls [*percunctor*] her guides and says, “Have you seen [*video*] him whom my soul [*anima*] loves [*diligo*]?” She was right [*bene*] to say [*perhibeo*] that she had been found [*inventus*] by those who guard [*custodio*] the city, for she knew [*nosco*: 78.6.25] that she had been already known [*praecognitus*] and forestalled [*praeventus*] by the Lord of the city. This was not their action [*facio*]; they found [*invenio*] her so. It was thus that Cornelius was found by Peter and Paul by Ananias.

Interrogo: to question. / *Percunctor*: the preposition *per* (through) prefaced to the verb (*cunctor*: to delay) suggests a more thorough form of delay or inaction. / *Perhibeo*: to name, regard or hold. / Two words with the preposition *prae* (before) prefaced to them: *praecognitus* and *praeventus* (known beforehand and forestalled) / *Factio*: a making or preparing.

78.8.7. We read also that Mary was found [*inventus*] with child by the Holy Spirit [*Spiritus*]. I think [*existimo*] that the Lord’s Bride is like his Mother in this. For if she had not been found filled with [*habeo* with *de*] the Holy Spirit, she would not have questioned [*requiro*: 75.3.1] in so familiar a fashion [*familiariter*] those who found [*inventor*: 26.7.11] her, asking them about him in whom the Spirit has his being. But she, speaking out [*effor*] of the fulness [*abundantia*] of her heart [*cor*: 78.3.28], said, “Have you seen him whom my soul loves?”

Existimo: to estimate or value. / *Habeo*: the common verb to have with the preposition *de* (from or concerning). / *Requiro*: to require or to need in a manner which is *familiariter* or friendly terms. / *Effor*: to declare or utter, usually in a solemn fashion.

Sermon Seventy-Nine

79.1.5. “Have you seen [*video*: 78.7.20] him whom my soul [*anima*: 78.7.20] loves [*diligo*: 78.7.20]?” O strong [*praeceps*: 9.2.12] and burning [*vehemens*: 67.3.13] love, O love urgent [*flagrans*: 67.3.13] and impetuous [*impetuose*] which does not allow [*sino*: 58.10.8] me to think [*cogito*: 75.10.11] of anything but you, you reject [*fastidio*: 31.1.18] all else, you spurn [*contemno*: 67.11.14] all else but yourself, you are contented [*contentus*: 67.3.13] only with yourself! You throw order [*ordo*: 67.3.13] into confusion [*confundo*: 68.6.23], ignore [*ignoro*: 74.5.13] moderation [*modus*: 78.4.4]; you laugh [*triumpho*: 73.1.17] at all considerations [*opportunitas*: 73.1.17] of fitness, reason [*ratio*: 78.6.3], modesty [*pudor*: 73.1.17] and prudence [*consilium*: 78.3.28 with *iudico*: 78.2.19] and tread them underfoot [*redigo*: 67.9.4 with *captivitas*]. All the Bride’s thoughts [*cogito*] and words [*loquor*: 78.3.28] are full of nothing but your music [*sono*: 72.4.24] and fragrance, [*redoleo*: 42.9.25] so completely have you taken possession of [*vindico*: 78.3.28] her heart [*cor*: 78.8.7] and tongue.

Anima: feminine noun for soul which here and as in some earlier usages, is distinguished from the person of the bride. / Two adjective and one adverb modifying love (word not given): *praeceps*, *vehemens* and *impetuose* (headlong, vehement and impetuously). / Two similar verbs: *fastidio* and *contemno* (to be scornful, disdain and to disregard, pay little attention). / Four verbs with regard to the bride's love for her spouse: *confundo*, *ignoro*, *triumpho* and *redigo* (to confound, to disdain, to exalt in triumph and to drive back). / Four nouns associated with these verbs: *ordo*, *modus*, *opportunitas* as well as *ratio*, *pudor* and *consilium* and *captivitas* (order, moderation, opportunity, reason, shame, counsel and captivity). / *Sono*: to utter a sound of any type. / *Redoleo*: to omit a scent. / *Vindico* with regard to the bride's heart (to vindicate, avenge)

79.1.16. But in this marriage song [*epithalamium*: 46.1.8] it is not the words [*verbum*: 77.7.18] which are to be pondered [*penso*: 16.7.14] but the affections [*affectus*: 75.1.7] behind them. Why is this, except because the sacred love [*amor*: 77.5.27] which is the subject [*materia*: 74.10.21] of the whole canticle cannot be described [*aestimo*: 60.6.7] in the words of any language but are expressed in deed [*opera*: 78.3.28] and truth [*veritas*: 77.5.27]? And love speaks everywhere; if anyone desires [*cupio*: 73.3.11] to grasp these writings [*notitia*: 57.8.7], let him love [*amo*: 76.8.12]. It is vain [*frustra*: 76.1.3] for anyone who does not love to listen to this song of love or to read it, for a cold heart [*pectus*: 49.4.14] cannot catch fire from its eloquence [*eloquium*: 74.2.22].

Epithalamium: originally as a poem written for a bride on her way to the marriage chamber. / *Affectus* over *verbum*: word over disposition. / *Aestimo*: to estimate, get a hold of. / *Pectus*: breast but can apply to mind and/or soul. / *Notitia*: acquaintance or notice. / *Eloquium*: often as discourse noted in earlier references.

79.2.10. It was indeed necessary [*oportet*: 75.5.12] that as she passed by [*transeo*: 75.5.15] she should meet those from whom she was to learn [*cognosco*: 75.8.25] the truth [*veritas*: 79.1.16], yet she had to leave them behind [*transeo*]. If she had not, she would not have found [*invenio*: 78.7.20] the one she sought [*quaero*: 77.6.5]. You can have no doubt [*ambigo*: 72.5.12] that they urged her to do so. For they did not preach [*praedico*: 66.2.16] themselves but the Lord Jesus who is without question [*dubium*: 67.2.9] above [*supra*: 77.8.7] them and beyond [*ultra*] them.

Oportet: it behooves. / *Transeo*: literally as to go across (*trans*-) which results in becoming acquainted with (*cognosco*) truth. / *Invenio*: literally as to come in. / *Praedico*: to praise as well as to recommend. / *Supra* and *ultra*: on top of and on the other side.

79.3.16. To believe in the Resurrection, then, is to pass by [*transeo*: 79.2.10], but to believe in the Ascension is to pass on [*pertranseo*: 48.6.6]. Perhaps, as I remember [*memoro*: 75.10.11] saying one day, she knew [*nosco*: 78.7.20] the one but not the other. Therefore their instruction [*instructus*: 21.8.4] had supplied the knowledge she lacked [*desum*: 68.6.23], that after the Resurrection he also ascended [*ascendo*: 74.5.28], and she likewise [*pariter*: 74.4.31] ascended. In fact, she passed on and she found [*invenio*: 79.2.10] him. How could she fail to find [*pertingo*: 77.5.27] him when she came in faith to where he is in the body? "When I had left them behind a little while."

A difference between *transeo* and *pertranseo*, the latter literally meaning to pass through. / Compare the verb *ascendo* (to ascend) with the two verbs just noted, i.e., with regard to the Ascension. / *Pertingo*: to extend or reach (through, *per*-).

79.4.27. And the holy patriarch Jacob said, "I will not let you go [*demitto*: 74.2.22] unless you bless [*benedico*] me." So she does not want [*volo*: 78.3.28] to let him go, and perhaps she is more determined than the patriarch, for she does not want to let him go even for a blessing [*benedictio*: 61.6.6]. Now when Jacob had received a blessing he let him go but she would not. "It is not your blessing I desire, [*nolo*: 74.8.14]" she says, "but you."

Demitto: connotes a bending or stooping.

79.5.12. She holds [*teneo*: 77.5.27] him by her strong [*firmitas*: 61.3.5] faith and devoted [*devotio*: 74.8.14] affection [*affectus*: 79.1.16]. Yet she could not hold for long unless she herself was held. She is held by the power [*potentia*: 74.6.16] and mercy [*misericordia*: 76.9.27] of God. “I have hold of him and will not let him go [*demitto*: 79.4.27] until I bring [*introduco*: 49.2.12] him to my mother’s house, into the bedchamber [*cubiculum*: 32.10.16] of her who bore me.” Great is the charity [*caritas*: 74.1.25] of the Church who does not grudge [*aemulor*: 69.6.20] her delights [*deliciae*: 68.5.28] even to her rival, the Synagogue. What could be kinder [*benignus*: 61.7.1] than to be willing to share with [*communico*: 41.3.21] her enemy him whom her soul [*anima*: 79.1.5] loves [*diligo*: 79.1.5]? But it is not surprising, because “salvation [*salus*: 78.3.28] is from the Jews.”

Teneo: to comprehend, grasp by a faith of *firmitas* or firmness. / *Devotio* and *affectus*: devotion and one’s entire disposition. / *Demitto* followed by *introduco*: a letting go followed by a leading into both the mother’s house and *cubiculum* or bedroom. / *Aemulor*: to imitate or be envious, here regarding Judaism. / *Benignus*: obliging and affable with regard to *communico* (to join, share) with that religion.

79.6.27. This charity [*caritas*: 79.5.12] would be unbelievable [*incredibilis*], but that the words [*sermo*: 76.1.3] of the Bride herself compel [*facio*: 78.7.20] belief. For you will observe [*adverto*: 76.2.18] that she said she wished [*volo*: 79.4.27] to bring [*introduco*: 79.5.12] him whom she held [*teneo*: 79.5.12] not only to her mother’s house but into her bedchamber [*cubiculum*: 79.5.12] which is a mark [*indicium*: 74.7.28] of singular privilege [*praerogativa*: 71.10.26]. For him to enter the house would be enough [*sufficio*: 77.6.5] for salvation [*salus*: 79.5.12, with *ad*]; but the privacy [*secretum*] of her bedchamber betokens [*signo*: 71.9.21] grace [*gratia*: 78.5.8], “This day has salvation come to this house,” said our Lord. Salvation must necessarily come to a house [*domesticus*: 77.3.7] once the Savior has entered [*ingressus*: 23.14.7] it. But she who is found worthy [*mereor*: 57.3.25] to receive [*recipio*: 67.4.31] him in the bedchamber has a secret [*secretum*] for herself alone. Salvation is for the house; the bridal chamber [*thalamus*] has its own secret [*recondo*: 23.7.30] delights [*deliciae*: 79.5.12].

Sermo: word as discourse. / *Facio*: the common verb to make with regard to belief. / *Adverto*: to turn one’s attention to something. / *Cubiculum* or bedroom is a *indicium* (evidence or proof) of a *praerogativa* or prerogative. / *Salus* or salvation used with the preposition *ad*, indicative of direction toward-which. / *Secretum*: secret or mysterious (used twice): *Ingressus*: an entry. / *Thalamus*: bridal chamber; compare with *epithalamium* and *cubiculum* used above. / *Recondo*: to hide or put away.

Sermon Eighty

80.1.14. “In my little bed by night I sought him whom my soul [*anima*: 79.5.29] loves [*diligo*: 79.5.12].” I think [*fallor*: 76.10.20, with *ni*] that must be the place, for from that point on I had only one thought, to penetrate [*discutio*] the obscurity [*caligo*] of these allegories and reveal [*pono*: with *in lucem*] the secrets [*secretum*] of Christ and his Church. Let us return [*redeo*: 74.4.28], then, to the search for [*indago*] the moral meaning [*moralis*], for I cannot be indifferent [*piger*: 47.8.8] to what is to your advantage [*commodus*]. And this task will be fitly [*congrue*] undertaken if we consider the Word [*Verbum*: 74.7.28] and the soul in the same way in which we considered [*assigno*: 74.3.7] Christ and the Church.

Anima: feminine noun for soul which seeks her divine Bridegroom at night. / *Fallor*: connotes the possibility of being mistaken (with *ni*). / *Discutio*: to strike down, bring to nought the *caligo* (darkness) of allegories and to put into the light (*pono* with *lux*) the secrets of Christ and his Church. / *Redeo*: to return to a search or to track down (*indago*) the moral meaning. / *Piger*: (not) slow with regard to what is *commodus* or desirable. / *Congrue*: agreeably with regard to *assigno* (to assign, impute).

80.2.21. What have the Word [*Verbum*: 80.1.14] and the soul [*anima*: 80.1.14] in common [*coniungo*: 8.9.25]? Much, on all counts. In the first place, there is a natural kinship [*cognatio*] in that the one is the image [*imago*: 78.4.21] of God and the other is made in [*ad*] that image. Next, their resemblance [*similitudo*]:

73.9.18] argues [*testor*: 71.4.17] some affinity [*cognatio*]. For the soul is made not only in [*ad*] the image of God but in [*ad*] his likeness. In what does this likeness consist, you ask [*quaero*: 79.2.10]? Take first the Image. The word is truth [*veritas*], it is wisdom [*sapientia*: 78.5.8] and righteousness [*iustitia*: 75.9.11]. These constitute the image. The image of what? Of righteousness, wisdom and truth. For the image, the Word, is righteousness from righteousness, wisdom from wisdom, truth from truth as he is light and God from God. The soul is none of these things since it is not the image. Yet it is capable [*capax*: 34.5.11] of them and yearns for [*appeto*: 75.9.11] them; that perhaps is why it is said to be made in the image.

Coniungo: to connect or join with regard to *Verbum* and *anima*. / A parallel to this *coniungo*: a *cognatio* (affinity, consanguinity) through being *imago* or image, one *ad* God and the other *ad* the image of God. This *imago* is *veritas*, *sapientia* and *iustitia* (truth, wisdom and justice). / *Similitudo*: likeness which is similar to *coniungo* and *cognatio*. / *Capax*: capable or competent modifying the soul which yearns for (*appeto*: to strive eagerly).

80.3.21. But I ask: Is there no difference between the image [*imago*: 80.2.21] of God and the soul [*anima*: 80.2.21] which is made in [*ad*] its image since we attribute [*assigno*: 80.1.14] greatness and uprightness [*rectus*: 40.2.11] to it, too? Indeed there is. For the soul receives [*accipio*: 76.3.11] according to its capacity [*mensura*: 72.10.15: , with *ad*], but the image receives in equal measure [*aequalitas*: 76.4.23: , with *ad*] with God. Is there no more to say? You must mark [*adverto*: 79.7.27] this as well: the soul is endowed [*confero*: 75.2.3] with both by God who created [*creatio*] him and made him great [*dignatio*: 71.4.17], but the image of God receives them by God's begetting [*generatio*]. And who can deny [*dubium* with *abnuo* & *eminens*: 74.5.28] that this is a much greater dignity [*magnificus*: 78.3.28]. Although man received his gifts from God's hands, the image received them from God's being, that is, from his very substance [*substantia*: 71.10.8]. For the image of God is of the same substance [*consubstantialis*: 76.5.20] as God, and everything which he seems to share with [*impertio*: 64.2.7] his image is part of the substance [*substantialis*] of both and not accident [*accidental*].

Bernard asks a question as to whether or not a difference exists between the *imago* of God and the *anima* made in (*ad*: direction towards-which) its image. / Two other instances of *ad*: with regard to the soul's *mensura* (measure, length) and equality with God. / *Adverto*: to turn attention to the soul, marked by *generatio* (being generated or begotten), is endowed (*confero*: literally to bear or carry together) by God and dignity (*dignatio*). / Three words used together: *dubium*, *abnuo* and *eminens* (doubt, deny and prominent). / Image received gifts from the divine *substantia* or substance. / *Imperito*: to command or govern with regard to the adjective *substantialis* (substantial) relative to the soul, not that which is accidental (*accidental*).

80.3.31. For the image [*imago*: 80.3.21], greatness is not merely the same as uprightness [*rectus*: 80.3.21] but existence itself is greatness and uprightness. It is not so with the soul [*anima*: 80.3.21]; its greatness [*magnitudo*: 21.11.23] and uprightness [*rectitudo*: 40.1.19] are distinct [*diversus*: 71.9.10] from it and distinct [*diversus*] from each other. But if, as I argued [*doceo*: 77.5.15] before, the soul is great in proportion to its capacity [*capax*: 80.2.21] for the eternal [*aeternus*: 78.6.3], and upright in proportion to its desire [*appeto*: 80.2.21] for heavenly things [*supernus*: 62.4.13], then the soul which does not desire [*quaero*: 80.2.20] or have a taste for [*sapio*: 75.10.11] heavenly things but clings to [*super*: 70.4.7] earthly things, is clearly not upright [*rectus*] but bent [*curvus*], but it does not for all this cease [*desino*: 72.1.16] to be great, and it always retains its capacity for eternity [*aeternitas*: 76.6.6]. For even if it never attains to [*capax*] it, it never ceases to be capable [*capiens*] of doing so, and so the Scripture is fulfilled. Truly man "passes [*pertranseo*: 79.3.16] as [*in*] an image" yet only in part so that the superiority [*eminentia*: 70.1.7] of the Word [*Verbum*: 80.2.21] may be seen in its completeness [*integritas*: 68.4.5].

Imago: existence itself is greatness and that which is *rectus* (upright). / *Anima*: has both *magnitudo* and *rectitudo* which are distinct from each other. / *Doceo*: also as to teach with regard to the soul being *capax* (capable or receptive) as well as eternal. / A soul not upright (*rectus*) is *curvus* or curved, headed in a downward direction. / *Super* or above relative to earthly things, equivalent to this *curvus*. / *Pertranseo*: literally as to pass through and used with the preposition *in* regarding image. / *Eminentia* of the *Verbum* is

similar to his *integritas*.

80.4.23. But now “man passes [*pertranseo*] as [*in*] an image” because of his greatness [*magnitudo*]; but as far as his uprightness [*rectitudo*] is concerned, he limps [*claudico*: 71.6.24], he is troubled [*conturbo*] and he is torn away [*deturbo*: 52.2.4] from the image. As Scripture says: “Truly man passes as an image; he is troubled in vain [*frustra*].” Utterly in vain; for he goes on to say, “He piles up [*thesaurizo*] riches and does not know [*ignoro*] for whom he gathers [*congrego*] it.” Why does he not know unless because he is bending down [*inclino*] to the ground, the earth which he heaps up [*thesaurizo*] for himself? Also he does not know for whom he is piling up the riches he is committing [*committo*] to the earth.

Pertranseo: to pass through and *in* an image due to human *magnitudo*. / With regard to human *rectitudo*, there exists both *claudico* and *conturbo* (to limp or waver and to confuse or disquiet) because of *deturbo* with regard to deprivation of being an image of God. / *Frustra*: to no purpose. / *Thesaurizo*: to put away in a treasury while being ignorant (*ignoro*) for whom one gathers (*congrego*) it. / *Inclino*: to incline and similar in meaning to *curvus* of 80.3.31.

80.5.4. Was it not that we wished to show [*doceo*: 80.3.31] that uprightness [*rectus*: 80.3.31] and greatness, the two virtues we had described [*diffino*: 57.8.5] in the image [*imago*: 80.3.31], were not one in the soul [*anima*: 80.3.31] or with the soul, as we showed in our declaration [*assertio*] of faith that they are one in the Word [*Verbum*: 80.3.30] and with the Word. It is clear [*liqueo*] from what we have said that uprightness is distinct [*diversus*: 80.3.31] from the soul and from the greatness of the soul since even when it does not exist [*existo*: 77.6.5] the soul remains [*maneo*: 71.10.26] and is still great. But how can it be proved that the greatness of the soul is distinct from the soul? It cannot be proved [*doceo*] as the diversity of the soul and its uprightness was proved [*monstro*: 75.9.11] since the soul cannot be deprived of [*privo*: 44.5.17] its greatness as it can be of its uprightness. Yet its greatness [*magnitudo*: 80.4.35] is not the soul; for even if the soul is never found [*invenio*: 79.3.16] apart from [*absque*: 75.3.1] its greatness, yet that greatness is found outside [*extra*: 74.10.6] the soul. You ask [*quaero*: 80.3.31] where? In the angels, for the greatness of the angels derives from [*probo*: 75.1.7] the same source as the greatness of the soul, from its capacity [*captus*: 19.1.17] for the things of eternity [*aeternitas*: 80.3.31].

Doceo: also as to teach. / *Assertio*: assertion with regard to faith regarding uprightness and greatness as proper to the *Verbum*, not the soul. *Liqueo*: fundamentally as to be in a liquid state. / *Maneo*: to the soul's continuing existence even without uprightness. / *Privo*: to be wanting with respect to the soul's greatness. / Regarding angels, their greatness comes from the same (divine) source as the soul's. / *Captus*: captured; similar to *capax* noted above.

80.5.15. For if we agree that the soul [*anima*: 80.5.4] is distinct from [*constituo*: 43.4.8 with *discrepo*] its righteousness [*rectitudo*: 80.4.23] in that it can exist without it, can it not be assumed [*liqueo*: 80.5.4] that it is also distinct [*diversus*: 80.5.4] from its greatness [*magnitudo*: 80.5.4] which it cannot claim [*vindico*] as its own property [*proprius*: 75.7.6]? And since the one is not found in every soul, and the other is found otherwise than in the soul, it is obvious that each without distinction [*indifferenter*: 65.4.20] is distinct [*differo*: 47.3.8] from the soul. Likewise that of which the soul is the form [*forma*: 78.4.21] has no form whereas its greatness is the form of the soul. It must be its form when it is inseparable [*inseparabilis*] from it. All differences [*differentia*: 78.2.19] between substances [*substantialis*: 80.3.21] are of this kind, both those which are proper to one thing exclusively [*proprius* & *proprie*: 75.9.11] and those which have many different [*innumerabilis*] forms.

Constituo: to constitute with the verb *discrepo* (to disagree, differ). / *Vindico*: (not to claim with regard to *magnitudo* not being proper to (*proprius*) the soul. / *Indifferenter* and *differo*: indifferently and to differ. / *Forma* or form is not proper to the soul whereas greatness is. / *Proprius* and *proprie*: one's own and particularly or properly.

80.5.26. So the soul [*anima*: 80.5.15] and the greatness [*magnitudo*: 80.5.15] of the soul are inseparable

[*inseparabilis*], yet they are distinct from each other. How can they be other than inseparable [*diversus*: 80.5.15, with *non*] since the one is the subject [*subiectus*] and the other the substance [*substantia*: 80.3.21]? Only that supreme [*summus*: 54.8.1] and uncreated [*incretatus*] nature [*natura*: 73.8.11] which is God the Holy Trinity reserves [*vindico*: 80.5.15] for itself this pure [*merus*: 13.3.3] and unique [*singularis*: 69.7.11] simplicity [*simplicitas*: 71.3.4] of essence [*essentia*: 76.5.20], that there is not found [*invenio*: 80.5.4] in it one thing and another thing, in one place and another place, at one time and another time. It dwells [*maneo*: 80.5.4] in itself; it is what possesses [*habeo*: 78.8.7] and what it is, always [*semper*: 53.1.6] and unchangingly [*unus & modus*: 79.1.5]. In the Trinity many diverse qualities are united [*redigo*: 79.1.5], so that it does not suffer [*sentio*: 77.8.7] plurality [*numerositas*] as a result of multiplicity [*pluralitas*] of elements nor change [*alteratio*] as a result of variety [*varietas*: 51.7.26]. It [*contineo*: 23.7.30] contains all places [*locus*: 77.7.18], and not being contained in anything, sets all things in order [*ordino*: 76.9.27]. All time is subject to [*transeo*: 79.3.16, with *sub*] it, not it to time. It does not await [*expecto*: 77.4.31] the future or look back [*recognosco*: 46.5.12] at the past or experience [*experior*: 72.2.13] the present [*praesentia*: 74.6.16].

Inseparabilis: *anima* and its greatness yet distinct. / Trinity: *summus* and *incretatus* (greatest and uncreated). / *Simplicitas* with regard to divine essence: modified by *merus* and *singularis* (unmixed or pure and singular). / *Maneo*, *habeo* and *modus* modified by *unus*: to remain, to have and one mode. / *Redigo*: to drive back, collect with respect to the Trinity's diverse qualities which does not feel (*sentio*) *numerositas* as a result of *pluralitas* (number and plurality). / *Alteratio* and *varietas*: alteration or change and variety. / *Contineo* and *ordino*: to contain and to order. / *Transeo*: to pass through with the preposition *sub* (under). / *Expecto* and *recognosco*: to expect which connotes desire for what is not and to recognize or know again which implies the faculty of memory. / *Experior*: also as to prove or test with regard to the presence.

80.6.9. Beloved, beware of [*recedo*: 67.2.9] those who teach new doctrines [*novellus*: 63.6.25], who are not logicians [*dialecticus*] but heretics, who blasphemously [*impiissime*] argue [*disputo*: 22.10.18] that the greatness [*magnitudo*: 80.5.26] by which God is great [*magnus*: 66.10.19], the goodness by which he is good [*bonitas*: 68.4.5 & *sapientia & sapiens*: 74.11.13], the righteousness [*iustitia*: 80.2.21] by which he is righteous [*iustus*: 73.7.17] and finally the divinity [*divinitas*: 72.7.25] by which he is God, are not God. "God," they say, "is God by reason of his divinity, but the divinity is not God." Perhaps it does not condescend [*digno*: 70.3.3] to be God because it is what makes [*facio*: 79.6.27] God what he is? But if it is not God, what is it? Either it is God or it is something which is not God or it is nothing.

Recedo: to recede or retire with regard to *novellus* or that which is new (also, tender or young). / *Impissime*: superlative (adverb) or most impiously or un-religiously. / *Disputo* (to dispute) the following: divine *magnitudo*, *bonitas*, *sapientia*, *iustitia* and *divinitas* (greatness, goodness, wisdom, justice and divinity).

80.6.22. Now we hold [*sentio*] the same beliefs about his greatness [*magnitudo*: 80.6.9], his goodness [*bonitas*: 80.6.9], his righteousness [*iustitia*: 80.6.9] and his wisdom [*sapientia*: 80.6.9] as we do about his divinity [*divinitas*: 80.6.9], that they are all one in God and with God. Nor does his goodness [*bonus*: 70.7.20] come from any other source than his greatness [*magnus*: 80.6.9] nor his righteousness [*iustus*: 80.6.9] nor his wisdom [*sapiens*: 80.6.9] from any other source than his greatness and goodness; nor do all these attributes together have any other origin [*unde*: 74.1.11] than his divinity nor do they exist apart from him [*nonnisi seipso*].

Sentio: to feel or perceive with regard to divine *magnitudo*, *bonitas*, *iustitia*, *sapientia* and *divinitas*. / *Bonus*, *magnus*, *iustus* and *sapiens*: adjectives meaning good, great, just and wise.

80.7.27. Do you deny [*nego*: 69.1.14] that God is so by his divinity [*divinitas*: 80.6.22]?" No; but I allege [*asserero*: 59.9.23] that the divinity by which God is God is itself God, lest I make out [*assentior*] that anything is more excellent [*excellentus*] than God. For I maintain [*dico*: 66.14.19] that God is great by reason of his greatness but is himself that greatness. Otherwise I might be setting [*pono*: 80.1.14] something else above

[*maius*] God; and I confess [*fateor*: 74.5.13] that he is good [*bonus*: 80.6.26] by his goodness [*bonitas*: 80.6.22], but it does not exist apart from him. Otherwise I might seem [*video*: 79.1.5] to have found [*invenio*: 60.5.26] something better than he; and so on with regard to other attributes.

Assero and *asentior*: to assert and to admit the truth of. / *Dico*: the common verb to say. / *Maius*: comparative of *bonus* (good).

80.8.8. It is not without cause [*immerito*: 7.2.5, with *non*], therefore, that Pope Eugenius himself and the other bishops at the recent Council at Reims condemned [*celebro*: 45.1.24] the exposition [*expositio*] made by Gilbert, Bishop of Poitiers, in his commentary on Boethius' treatise [*verbum*: 79.1.16] On the Trinity, a very sound [*sanus*: 76.9.27] and orthodox work [*catholicus*]. This is what Gilbert said [*commentor*]: "The Father is truth [*veritas*: 80.2.21], that is, he is true; [*verus*: 74.5.28] the Son is truth, that is, he is true; the Holy Spirit is truth, that is, he is true. And these three are not three truths but one truth, that is, one being who is true." What an obscure [*obscurus*: 77.8.7] and confused [*perversus*: 13.2.23] explanation [*explanatio*: 63.1.9]! How much nearer the truth, and how much more reasonable, to have said, on the other hand: "The Father is true, that is, he is truth; the Son is true, that is, he is truth; the Holy Spirit is true, that is, he is truth."

Immerito: unjustly. / *Celebro*: applies to doing that which is frequent. / *Verbum* used as treatise. / *Catholicus*: Catholic. / *Commentor*: to comment upon. / *Explanatio* or explanation modified by two adjectives, *obscurus* and *perversus* (dim or dark and perverse).

80.8.17. And these three are one being who is true [*verus*: 80.8.8], that is, they are one truth [*veritas*: 80.8.8]." This is what he would have said [*facio*: 80.6.9] if he had been content [*digno*: 80.6.9] to echo [*imito*: 55.2.18] the teaching of Fulgentius; "There is one truth, of one God, or rather there is one truth which is one God who does not allow [*patior*: 67.3.13] the service [*servitium*] and worship [*cultura*] due to the Creator to be confused [*coniungo*: 8.9.25] with what can be given to the creature."

Verus and *veritas*: true and truth. / *Facio*: the common verb to make. / *Imito*: to imitate or copy. / *Patior*: alternately as (not) to suffer confusion (*coniungo*: to join together) with regard to *servitium* and *cultura* (servitude and training, care or upkeep) due to the Creator.

80.8.24. When Boethius said, "God, God, God—refers to [*pertineo*: 76.10.20] the substance [*substantia*: 80.5.26]," this commentator of ours adds: "Not what [*quae*] is but by which [*qua*] it is what it is." God forbid [*absit*: 72.1.15] that the Church should give assent [*assentor*] to the proposition that there is any substance [*substantia*] or any other thing [*res*: 72.2.13] by which God is what he is but which is not God.

Pertineo: to extend or reach out to. / *quae* and *qua*: what kind or what sort of and by which. / *Assentor*: to agree with.

80.9.10. As we are considering the difference [*differentia*: 80.5.15] between the image [*imago*: 80.5.4] and the soul [*anima*: 80.5.26], I thought it worth taking [*accipio*: 80.3.21] the opportunity [*occasio*: 66.4.10] to make this digression, not only for its own sake but for yours, so that if any of you had at any time drunk forbidden waters which seem to taste sweeter [*dulcis*: 77.5.27], they might take [*sumo*: 60.1.14] the antidote [*antidotum*] and disgorge [*evomo*: 3.2.7 with *stomachus*] them and come with cleansed [*purgo*: 38.3.12] minds [*mens*: 76.6.6] to that which remains to be said according to the promise [*promissio*: 74.1.25] I made about the likeness [*similitudo*: 80.2.21] of the soul to the Word [these words missing] and may drink [*haurio*: 8.7.15] joyfully [*gaudium*: 71.5.10, with *in*], not of my fountain, but of that of the Savior, the Bridegroom of the Church, Jesus Christ.

Antidotum or antidote which applies to vomiting from the stomach (*evomo* and *stomachus*) the difference between *imago* and *anima* or image and soul. / *Haurio*: to swallow with joy or *gaudium*, used with the preposition *in*.

Sermon Eighty-One

81.1.15. No one can be so blind [*hebes*] that he does not see [*video* & *respicio*: 69.2.19] the resemblance between the image [*imago*: 80.9.10] and what is made in [*ad*] the image. Yesterday's sermon, if you remember [*recolo*: 20.6.13] made a clear distinction [*assigno*: 80.3.21] between the two, and we not only dealt with that but also mentioned [*demonstro*: 63.2.6] their great similarity [*propinquitas*]. But we have not yet considered the nature of that similarity [*similitudo*: 80.9.10] or its more important aspects. Let us now proceed to consider [*intendo*: 72.1.16] this point [*declaratio*], that the more fully the soul [*anima*: 80.9.10] recognizes [*agnosco*: 78.4.4] its origin [*origo*: 66.2.19], the more it will blush [*erubesco*: 75.1.19] for the unworthiness [*degeneris*] of its life—more than this, it will be anxious [*studeo*: 66.1.16] to make every effort [*deprehendo*: 76.10.20 with *industria*: 65.4.15] to reform [*reformatio*: 72.11.22] what it sees in its nature [*natura*: 80.5.26] to be deformed [*vitio*] by sin so that by God's help [*munus*: 69.2.19] it may rule [*regno*: 53.6.14] itself in a way worthy [*digne*: 74.1.11] of its origin [*genus*] and faithfully [*fidenter*: 78.6.3] approach [*accedo*: 73.8.11] the Word's [*Verbum*: 80.5.4] enfolding [*amplexus*: 77.5.27].

Hebes: blunt or stupid with regard to two verbs pertaining to vision, *video* and *respicio*, the latter meaning to gaze or look back upon with respect to the *imago* and being made *ad* or toward it. / *Recolo*: to cultivate afresh with regard to *assigno* (to assign) between what was said about the image. / *Demonstro*: to demonstrate or point out *propinquitas* (nearness, proximity). / *Intendo*: to stretch forth or exert the *declaratio* or declaration at hand. / *Agnosco*: to claim or realize the soul's origin. / *Erubesco*: to be ashamed of the soul's *degeneris* or ignoble behavior. / *Studeo*, *deprehendo* and *reformatio* which are three actions the soul takes upon recognition of its ignoble behavior: to apply oneself, to discover or detect and reform. / *Industria* or purposefulness is used with *deprehendo*. / *Vitio*: to spoil or damage, the action of sin. / *Digne*: adverb meaning worthily. / *Accedo*: also means to agree with or with respect to the *amplexus* or embrace of the *Verbum*.

81.2.25. Let it be aware [*adverto*: 80.3.21], then, that because of its origin [*ingenuitas*] in the divine likeness [*similitudo*: 81.1.15] it has in itself a natural simplicity [*simplicitas*: 80.5.26] of substance [*substantia*: 80.8.24] by which for it to exist is to live even if it does not imply living in a state of blessedness [*vivo*: 38.4.17 with *bene*: 78.7.20]; its likeness does not imply equality [*aequalitas*: 80.3.21]. This is a degree [*gradus*: 66.10.9] of likeness [*propinquus*] but only a degree; it is not synonymous with living in a state of blessedness [*fastigium*] which is the prerogative of the highest virtue [*vivo beate*: 5.1.15]. If, therefore, this quality of life [*excellencia*] is the prerogative [*praerogativa*: 79.6.27] of the Word [*Verbum*: 81.1.15] by reason of the perfection [*affinitas*] of its nature [*natura*: 81.1.15], [*palam*] life is the prerogative of the soul [*anima*] because of its natural affinity to the Word. To make this clearer [*planus*: 74.10.21]: it is for God alone that to be is synonymous with being in a state of blessedness [*beatus*: 76.7.16], and this is the first and purest [*purus*: 68.2.9] simplicity [*simplex*: 69.2.19]. The second is similar to it [*inferior*: 76.2.18 with *gradus*], namely, that existence [*habeo*: 80.5.26 *esse*] is living, and this is the prerogative of the soul.

Adverto: to turn to with regard to the soul as *similitudo* or more specifically, its *ingenuitas* (nobility of character, modesty). / The verb *vivo* (to live) used twice: with the adverbs *bene* and *beate* (well and in a blessed fashion). / *Gradus*: a grade or step concerning *propinquus* or nearness. / *Fastigium*: peak or summit. / *Excellencia*: excellence proper to the *Verbum* and *affinitas*: affinity with regard to the divine nature. / Three adjectives: *beatus*, *purus* and *simplex* (happy or blessed, pure and simple). / *Inferior* or lesser modifying *gradus* or position, step. / The common verb *habeo* (to have) with *esse* (to be).

81.3.15. There are two kinds of living beings [*genus*: 81.1.15], those which have consciousness [*sentio*: 80.6.22] and those which do not. The sensate [*sensibilis*: 5.4.6] rank above [*praefero*: 53.1.6] the insensate [*insensibilis*] and above them both is life by which one lives and is conscious [*sentio*]. Life and living beings do not rank [*sto*: 57.6.1 with *gradus*: 81.2.25] equally, much less life and lifeless things. Life is the living soul [*anima*: 81.2.25] but it does not derive its life from any other source than itself; strictly speaking [*per hoc*] we describe this as life rather than living. Thus it follows that when this is infused into [*infundo*: 67.7.26] the soul it gives it life so that the body, through the presence [*praesentia*: 80.5.26] of life, becomes not life

itself but a living thing. From this it is clear [*liqueo*: 80.5.15] that, even for a living body, to be is not the same as to live.

Two types of *genus* or those with birth or descent: *sentio* or without *sentio* (to feel, perceive). This is contrasted by the two adjectives *sensibilis* and *insensibilis*. / *Sto*: fundamentally as to stand and used with *gradus* (step). / *Infundo*: to pour into with respect to life.

81.4.6. The soul [*anima*: 81.3.15] of man alone which is recognized [*cognosco*: 79.2.10] as being established [*sto*: 81.3.15] in it, was created with this dignity [*dignitas*: 78.2.19], life from life, simple [*simplex*: 81.2.25] from the simple, immortal [*immortalis*] from the immortal, so that he is not far from [*longe*: 63.1.22] the highest [*summus*: 80.5.26] degree [*gradus*: 81.3.15] where to be is synonymous with living in blessedness [*vivo beate*: 81.2.25] in which abides [*sto*] the blessed and only powerful King of kings and Lord of lords. The soul by its condition [*conditio*: 26.4.20] has received the capability [*possum*] of being blessed [*beatus*: 81.2.25] even if it is not yet blessed, and it is approaching [*approprio*: 57.1.10] that highest degree as far as it can, yet without reaching [*pertingo*: 79.3.16] it. For as we said above, even when it attains blessedness, this will not be the same for it as being blessed. There is a similarity [*similitudo*: 81.2.25], I admit [*fateor*: 80.7.27], but I reject any idea of equality [*dispar*].

Cognosco: to become acquainted with. / *Vivo*: to live with the adverb *bene* or well. / *Conditio*: also can mean an agreement or proposal with regard to *possum* (to be able) or being *beatus*. / *Approprio*: to draw near that *gradus* or step which is *summus* or highest. / *Pertingo*: the preposition *per* (through) prefaced to the verb suggests penetration or through-ness. / *Dispar*: that which is unequal or unlike.

81.5.27. Now the soul [*anima*: 81.4.6] is immortal [*immortalis*] and in this it is also similar [*similis*: 73.9.18] but not equal [*aequalis*] to, the Word [*Verbum*: 81.2.25]. For the immortality [*immortalitas*: 6.1.11] of the Godhead [*deitas*: 52.2.4] is so far above [*superexcello*] it that the Apostle says of God, “He who alone possesses [*habeo*: 81.2.25] immortality.” This was said of him, I think [*reor*: 72.9.15], because only God is by nature unchangeable [*incommutabilis*: 74.1.11]—he said “I am God, and I do not change [*muto*: 51.7.1].” For true [*verus*] and integral [*integer*: 62.1.20] immortality does not admit [*recipio*] change [*mutatio*: 64.2.7] any more than it does ending [*finis*: 70.7.4] because all change [*muto*] is in some way an imitation [*imitatio*: 27.8.12] of death. Everything which changed, in passing from [*transeo*: 80.5.26] one state to another, necessarily dies to what it is so that it may begin [*incipio*: 74.7.28] to be what it is not.

Anima: feminine noun for soul which is *similis* but not *aequalis* (similar but not equal) to the *Verbum*. / *Deitas*: the divinity whose immortality excels beyond (*super-*) the soul being *immortalis*. / *Habeo*: to have or to possess immortality. / *Reor*: to deem or to suppose. / *Incommutabilis*: immutable; derived from *muto* (to change). / *Integer*: whole, untouched which modifies immortality. / *Muto*: an imitation of death and *transeo* (literally, a passing through, *trans-*) one state to another.

81.5.5. But if every change [*mutatio*: 81.5.27] necessarily involves death, where is immortality [*immortalitas*: 81.5.27]? “For the creature was made subject to [*subiaceo*] vanity [*vanitas*: 36.3.25], not of its own will [*volens*: 78.2.19], but of that of him whom made it; yet it has hope.” But the soul [*anima*: 81.5.27] is immortal [*immortalis*: 81.5.27] and since it has life in itself and there is no way in which it can fall [*cado*: 60.5.23] away from itself, so there is no way in which it can fall away from life. But it is plain that it changes [*muto*: 81.5.27 with *consto*: 72.2.13] in its affections [*affectus*] and it so recognizes [*agnosco*: 81.1.15] that its likeness [*similis*: 81.5.27] to God in its immortality is incomplete [*desum*: 79.3.16] that it realizes [*scio*: 78.6.3] it lacks no small [*modicus*] part of immortality. It acknowledges [*cedo*: 72.9.15] that absolute [*absolutus*: 71.7.11] and complete [*perfectus*: 72.5.4] immortality is seen in God alone in whom is no change [*transmutatio*: 31.1.8] nor shadow of alteration [*vicissitudo*: 74.4.28].

Mutatio: change or alteration. / *Subiaceo*: literally, to throw under. / *Cado*: to fall which is similar to *curvus* or curve (downward) in 80.4.23. / *Consto*: to exist, continue used with *muto* (to change); i.e., to be constant in change with regard to *affectus* or disposition. / Two verbs relative to knowing: *agnosco* and *scio*: to acknowledge by the creature that its immortality is lacking (*desum*) and to know it lacks nothing small

(*modicus*) pertaining to immortality. / *Cedo*: to yield to recognition that God's immortality alone is absolute and perfect (*perfectus*) without *transmutatio* and *vicissitudo* (change and vicissitude).

81.6.15. But one point has occurred to [*occurro*: 75.3.1] me which I cannot neglect [*praetereo*: 74.3.23 with *minime*: 73.6.25], and which in no way detracts from [*facio*: 80.8.17 with *minus*] the soul's [*anima*: 81.5.5] greatness [*insignis*] and its similarity [*similis*]: 81.5.5 to the Word [*Verbum*: 81.5.27] but enhances [*forte*: 37.7.13 with *plus*] them. This is free [*libertas*: 63.6.13] choice [*arbiterium*], something clearly [*plane*: 78.6.3] divine which shines forth [*praeifulgeo*] in the soul like a jewel set in gold. From it the soul derives its power of judgment and its option [*optio*: 45.6.25] of choosing [*eligo*: 78.6.3] between good and evil, between life and death, in fact between light and darkness and any other concepts [*cognitio*: 75.12.27, with *iudicium*: 74.3.23] and if there is anything else similar [*similiter*] concerning the habit [*habitus*: 66.1.16] of the soul which is perceived [*respicio*: 81.1.5 & *video*: 81.1.15] as from itself [*regio*: 48.7.11].

Occurro: to run to meet. / *Praetereo*: to pass over with the adverb *minime* (very little, insufficiently). / *Facio* with *minus*: to make with the adjective less. / Two adjectives applicable to the soul: *insignis* and *similis* (conspicuous and similar or like). / *Forte* with *plus*: in a strong manner and more. / *Arbiterium*: will or mastery. / *Prae* prefaced to *fulgeo* (to flash) implies a flashing-before. / *Optio* and *eligo*: option and to choose with respect to life/death, light/darkness and any other *cognitio* (recognition used with *iudicium* or judgment). / NB: the underlined part is a literal translation because the text includes words which seem not to be translated in full. / *Habitus*: character or condition which is perceived (*respicio* and *video*: to consider carefully and to see). / *Regio*: area or region.

81.7.6. It is only man who has not thus been dominated [*patior*: 80.8.17 with *vis*: 67.4.31] by nature [*natura*: 81.2.25], therefore he alone among living creatures is free [*liber*: 13.7.5]. Yet when sin intervenes [*intervenens*], even man is dominated but by his will [*voluntas*: 78.1.2], not by nature, and he is not thereby deprived of [*privo*: 80.5.4] the liberty which is his birthright [*ingenitus*: 47.3.8]. What is done willingly [*voluntarius*: 74.3.23] is done freely [*liber*]. It is by sin that the corruptible body oppresses [*corrumpo*: 38.5.21 & *aggravo*] the soul [*anima*: 81.6.15], but it is the result of love [*amor*: 79.1.16], not of force [*moles*]. For although the soul fell [*cado*: 81.5.5] of itself, it cannot rise [*surgo*: 75.12.27] of itself because the will lies weak [*languescens*] and powerless [*iacens*] through the vitiated [*vitiatum*] and depraved [*vitiosus*: 58.4.8] love of a corrupt body yet is at the same time capable [*admitto*: 72.7.25 with *non*] of a love of justice [*iustitia*: 80.6.22]. So [*nescio*: 77.4.31], in some strange [*parvus*: 30.3.13] and twisted [*mirus*: 78.4.4] way the will deteriorates [*muto*: 81.5.27 with in *deterius*] and brings about a state of compulsion [*necessitas*: 73.8.11] where bondage cannot excuse [*excuso*: 73.8.11] the will because the action was voluntary [*valeo*: 46.5.12], nor can the will, being fettered [*illectus*: 20.4.17], free [*excludo*: 78.6.25] itself from bondage [*necessitas*]. For this bondage is in some sense voluntary.

Patior: to suffer or bear with *vis* or force. / *Ingenitus*: instilled at birth. / *Voluntarius* and *liber*: two adjectives which pertain to the same reality. / *Corrumpto* and *aggravo*: to pervert or corrupt and to weigh down, aggravate. / *Moles*: difficulty or danger, large mass. / Two adjectives modifying the soul: *languescens* and *iacens* (faint or weak and laying down; from *iaceo*). / Two adjectives modifying love: *vitiatum* and *vitiosus* (vitiating and depraved). / *Nescio*: to be ignorant, not to know. / *Parvus* and *mirus*: small or poor and marvelous or strange. / *Muto*: to change, here in a negative sense with *deterius* (bad, worse). / *Valeo*: to be strong, to prevail. / *Illectus*: from *illicio*, to allure or entice. / *Excludo*: to keep away.

81.9.12. "But," you say, "you will not make me deny [*decredo*: 52.2.4] the bondage [*necessitas*: 81.7.6] which I suffer [*patior*: 81.7.6] which I experience [*experior*: 80.5.26] in myself and against which I struggle [*luctor*] continually [*assidue*: 72.8.19]." "Where do you experience [*sentio*: 81.3.15] this bondage?" I ask [*quaero*: 80.5.4]. "Is it not in the will [*voluntas*: 81.7.6]? Your will is not diminished [*parum*: 58.10.21 with *firmiter*: 53.6.14] because it is in bondage. Your will is strong to do what you cannot refuse [*nequeo*: 22.10.18] to do, even if you struggle [*obluctor*]. Now where there is will there is freedom [*libertas*: 81.6.15]." But I speak of natural [*naturalis*] freedom, not spiritual [*spiritualis*: 77.6.5], by which, as the Apostle says, Christ has set us

free [*libero*: 67.10.6].

Decredo; the preposition *de-* (down, away from) prefaced to *credo* (to believe). / *Luctor*: connotes wrestling in a manner which is *assidue* or constantly. Compare with *obluctor*, to struggle against. / *Sentio*: to feel or perceive. / Two adverbs: *parum* and *firmiter* (of little worth and firmly).

81.9.18. He also it was who said, “Where the spirit [*spiritus*: 77.4.31] is, there is freedom [*libertas*: 81.9.12].” So the soul [*anima*: 81.7.6], in a strange [*mirus*: 81.7.6] and evil [*malus*: 66.1.16] way [*modus*: 80.5.26], is both held [*teneo*: 79.6.27] as a slave in this voluntary and yet irresistible bondage [*ancilla*], and it is free [*liberus*: 81.7.6]. It is enslaved and free at the same time; enslaved through bondage, free because of its will, and, which is even stranger and more unfortunate [*miser*: 73.2.26], guilty in proportion to its freedom, and enslaved in proportion to its guilt, and therefore enslaved in proportion to its freedom. Unhappy man that I am, who will deliver [*libero*: 81.9.12] me from the shame [*calumnia* with *pu dendus*] of this bondage [*servitus*]? Unhappy I may be, but I am free. I am free because I am a man, unhappy because I am a slave. I am free because I am like [*similis*: 81.6.15] God, unhappy because I am in opposition [*contrarius*: 72.5.12] to God.

Two adjectives modifying *modus* (way, mode): *mirus* and *malus* (wonderful or marvelous and evil or wicked). / *Ancilla*: a maid servant. / *Miser*: poor or miserable. / *Calumnia*: a false accusation or statement with *pu dendus*: causing shame with respect to servitude (*servitus*).

81.10.11. For my will [*voluntas*: 81.9.12] itself is a law [*lex*: 76.9.27] in my members which rebels against [*recalcitro*] the divine law. And since the law of the Lord is the law of my mind [*mens*: 80.9.10] it is written, “the law of God is in his heart [*cor*: 79.1.5]”—my very will is seen to be against [*contrarius*: 81.9.18] me; and this is complete loss [*maximus*: 26.7.11] of integrity [*iniquitas*: 69.4.10]. For if I am untrue [*iniquus*: 24.2.18] to myself, I am untrue to everyone. If a man injures [*nequam*: 13.9.26] himself, how can he benefit [*bonus*: 80.7.27] anyone? I admit [*fateor*] I am not good, because there is no good in me. But I shall find comfort [*consolo*: 74.5.13] in the word [*vox*: 75.1.7] of the saint: “I know [*scio*: 81.5.5] that in me there is no good,” he said. But he makes a distinction [*discerno*: 50.8.1] when he says “in him,” explaining [*interpretor*: 78.1.2] that he refers to the flesh because of the perversity [*contradictorium*] of the law within it. For there is [*habeo*: 81.5.27] a law in the mind as well, and a better one.

Voluntas or will rebels (*recalcitro*: to be disobedient) against the divine law. / *Mens* of man and *cor* of God. / *Maximus*: superlative of *magnus* or very great modifying *iniquitas* (iniquity). / *Iniquus*: injurious to myself and hence to everyone. / *Nequam*: bad, vile or wicked. / *Fateor*: to confess. / *Vox*: voice with regard to a quote from St. Paul, Rom 7.18. / *Discerno*: to discern or separate. / *Interpretor*: to interpret. / *Contradictorium*: that which is contradictory. / *Habeo*: the common verb to have indicating possession of a law in the human mind.

81.11.13. Let that be enough [*sufficio*] about freedom [*libertas*]. In the book I have written on grace [*gratia*: 79.6.27] and free choice [*arbitrium*: 17.3.4] you may find [*lego*: 8.5.25] other observations [*disputo*: 80.6.9] about the image [*imago*: 81.1.15] and the likeness [*similitudo*: 81.4.6], but I do not think [*arbitror*: 69.4.16] they contradict [*adversus*: 54.3.27] the things I have been saying. You have read [*lego*] them, and you have heard what I have just said [*probo*: 80.5.4]; I leave [*derelinquo*: 63.2.6] it to your judgement [*iudicium*: 81.6.15] which is preferable. If you find [*sapio*: 80.3.31] anything worth remembering in either, I am pleased [*gaudeo*: 71.5.10] and shall always be so. However that may be, remember that I have particularly mentioned [*commendo*: 61.1.12] three qualities: simplicity [*simplicitas*: 81.2.25], immortality [*immortalitas*: 81.5.5] and freedom [*libertas*]. And I think it must be clear [*liquidus*: 67.8.23] to you that through its inborn [*ingenitus*: 81.7.6] likeness which illuminates [*claro*: 72.11.2 with *eximie*] these qualities, the soul has a great affinity [*affinitas*: 81.2.25] with the Word [*Verbum*: 81.6.15], the Bridegroom of the Church, Jesus Christ our Lord.

Lego: to pick out or to read *disputo* (a verb meaning to discuss, debate) concerning the divine imago and *similitudo*. / *Probo*: to give assent or to approve. / *Sapio*: to taste or understand. / *Commendo*: to entrust or commend: simplicity, immortality and freedom. / *Liquidus*: connotes flowing and being without

interruption. / *Ingenitus*: endowed at birth. / *Claro*: to brighten or make visible in a manner which is *eximie* (very much). / *Affinitas*: relationship with the *Verbum*.

Sermon Eighty-Two

82.2.9. There are many other passages which seem [*video*: 81.6.15] to state that God's likeness [*similitudo*: 81.11.13] in man was utterly destroyed [*deleo* with *concorditer* and *assevero*] by sin. What shall we say to that? Are we to deny that these attributes exist in God at all [*minime*: 81.6.15] and say that we must look for [*quaero*: 81.9.12] others in which to find [*invenio*: 80.7.27 & *assigno*: 81.1.15] this likeness? Or can we say that they do exist in the soul [*anima*: 81.9.18] but not necessarily and therefore they are not inseparable [*inseparabilis*: 80.5.26] from it? Far from it [*absit*: 80.8.24]. They do exist both in God and in the soul and do so always. And we need have no regrets [*paeniteo*: 10.6.13] for anything we have said; it is all supported [*subnixus*: 46.8.13] by unquestionable [*indubitatus*] and absolute [*absolutus*: 81.5.5: superlative] truth [*veritas*: 80.8.18].

Deleo: to annihilate with *concorditer* (harmoniously) and *asservo* (to keep in custody, watch). / *Minime*: very little, insufficiently. / *Invenio*: to find with *assigno* (to assign) with regard to *similitudo* or likeness. / *Paeniteo*: to repent or be sorry. / *Subnixus*: propped up.

82.2.17. Now when Holy Scripture speaks of the unlikeness [*dissimilitudo*] that has come about, it says not that the likeness [*similitudo*: 82.2.9] has been destroyed [*deleo*: 82.2.9] but concealed by something else which has been laid over [*superduco*] it. The soul [*anima*] has not in fact put off its original [*nativus*] form [*forma*: 80.5.15] but has put on [*superinduo*] one foreign [*peregrinus*: 59.4.11] to it. The latter is an addition [*addeo*: 76.3.11]; the former has not been lost [*perdo*: 77.2.2]. This addition can hide [*obscuro*: 28.2.12] the original [*ingenitus*: 82.11.13] form, but it cannot blot it out [*extermino*: 44.7.15].

Dissimilitudo: unlikeness which, despite being in the soul, does not annihilate its *similitudo* but something else has been laid over it (*super-duco*). Compare with another verb with *super* prefaced to it, *superinduo*. / *Nativus*: innate or natural. / *Peregrinus*: alien or that which is outside one's native land. / *Obscuro* vs. *extermino* with regard to that which is inborn or native, *ingenitus*: to darken vs. to banish or expel.

82.3.3. Yet the original [*originalis*] simplicity [*simplicitas*: 81.11.13] persists [*persevero*: 72.1.16] in every soul [*anima*: 82.2.17] along with the duplicity [*duplicitas*: 71.3.4], and the co-existence [*collatio*] of these increases [*augeo*: 25.3.14] the confusion [*confusio*: 78.4.21]. Its immortality [*immortalitas*: 81.11.13] continues [*persevero*] also but in an obscure [*fuscus*: 61.7.18] and debased form [*teter*] with the dark clouds of physical death of the body overshadowing it. For although it is not deprived [*privo*: 81.7.6] of life, yet the gift [*beneficium*: 71.3.4] of life cannot preserve [*sufficio*: 81.11.13 with *vindico*: 80.5.26] it in the body. What shall I say of anyone who does not even preserve [*retineo*: 75.1.19] the life of his spirit [*spiritualis*]? "The soul that sins shall die." Now when that two-fold death comes upon [*incurro*: 71.14.8] it, whatever immortality it retains [*retineo*] is [*reddo*: 77.5.15] surely somewhat gloomy [*tenebrosus*] and unhappy [*misellus*].

Persevero (noted twice): the preposition *per* (through) prefaced to the verb suggests thoroughness and consistency. / *Collatio*: a putting together or combination. / *Sufficio* (to suffice) used with *vindico* (to claim, to punish). / *Retineo* (noted twice): to maintain and similar to *persevero*. / *Incurro*: literally as to run in. / *Tenebrosus* and *misellus*: shadowed over and poor, wretched.

82.4.28. What is truly yours is of a different kind and comes from a different source, for it is eternal [*aeternus*: 80.3.31] and comes from eternity [*aeternitas*: 80.5.4]. Why do you imprint [*imprimo*: 19.5.15] upon your soul [*anima*: 82.3.3] a different [*alienus*: 57.5.8] form [*forma*: 82.2.17]—or rather deformity [*deformitas*: 40.2.11]? For what it delights [*delecto*: 72.3.8] to possess [*habeo*] it fears [*timeo*: 66.1.16] to lose [*perdo*: 82.2.17], and this fear is a stain [*tingo*: 22.1.24] which colors [*tego*: 47.1.16] and covers its freedom [*libertas*: 81.11.13] and makes it like itself [*reddo*: 82.3.3 with *dissimilis*: 38.5.26]. How much more worthy

[*dignus*: 77.5.27] of its divine origin [*origo*: 81.1.15] if it were free from [*nihil*: 64.9.28] desire [*cupio*: 79.1.16] and fear [*metuo*: 57.9.1] and thus preserved [*defendo*: 50.2.5] the freedom which is its birthright [*ingenitus*: 82.2.17] and kept [*maneo*: 80.5.26] its pristine strength [*vigor*: 62.6.17] and beauty [*decor*!] Alas, it is not so. Its pure [*optimus*: 60.5.23] color is faded [*muto*: 81.7.6]. You run away [*fugo*: 47.4.25], you go into hiding [*lateo*: 78.4.4], you hear the voice of the Lord God and you hide [*abscondo*: 74.8.14] yourself. Why do you do this except because you fear him whom you used to love [*amo*: 79.1.16], and the splendor [*species*: 78.4.21] of your freedom has been swept away [*excludo*: 81.7.6] and replaced by the form of a slave?

Imprimo: to press upon or stamp a form which is alien (*alienus*) or a *deformitas*. / *Tingo* and *tego*: to imbue or wet and to cover, to hide. / *Reddo* with *dissimilis*: to restore or to return with the adjective unlike or dissimilar. / *Muto*: to change with respect to the soul's pure (*optimus*: best) color. / Three verbs of flight: *fugo*, *lateo* and *abscondo* (to flee, to hide and to hide oneself as burying oneself. / *Species*: refers to beauty which is visible. / *Excludo*: to hinder, remove or shut off.

82.5.8. Now this necessity [*necessitas*: 81.9.12] incurred voluntarily [*voluntarius*: 81.7.6], and the rebellious [*contrarius*: 81.10.11] law [*lex*: 81.10.11] which has descended upon [*infligo*] the members which I spoke of in the last sermon weighs upon [*incubo*: 10.2.9] that freedom [*libertas*: 82.4.28] and binds [*allicio*: 47.6.6] the creature which is free [*liberus*: 81.9.18] by nature, subjecting [*subiaceo*: 81.5.5] it to slavery [*servitus*: 81.9.18] by its own will [*voluntas*: 81.10.11]. Then it covers it with ignominy [*ignominia*: 65.4.20] so that it will serve [*servio*: 21.6.23] the law of sin in its flesh, though unwillingly [*non volens*: 81.5.5]. Thus it has neglected [*neglego*: 62.8.25] to protect [*defendo*: 82.4.28] its natural [*ingenuitas*: 81.2.25] purity by innocence [*probitas*] of life [*mos*: 769.27]. It is not thereby stripped of [*nudo*] its freedom but by the righteous judgment [*iudicium*: 81.11.13] of its creator, it is covered with confusion [*confusio*: 82.3.3] as with a cloak.

Contrarius: contrary modifying law which caused infliction (*infligo*) and broods over (*incubo*) freedom and entices (*allicio*) the creature which is free. / *Subiaceo*: to throw under slavery (*servitus* with the verb *servio* suggestive of this condition). / *Ingenuitas*: nobility of character. / *Probitas*: uprightness with regard to *mos* or custom, behavior. / First comes *nudo* (to make bare) followed by being covered with confusion.

82.5.21. Duplicity [*duplicitas*: 82.3.3] of heart [*cor*: 81.10.11] does not wipe out [*praescribo*] essential [*essentia*: 80.5.26] simplicity [*simplicitas*: 82.3.3]; nor does death—whether the voluntary death due to sin or the necessary death of the body—destroy the immortality [*immortalitas*: 82.3.3] of nature [*natura*: 81.7.6]; again, the compulsion [*necessitas*: 82.5.8] of voluntary [*voluntarius*: 82.5.8] servitude [*servitus*: 82.5.8] does not extinguish free will [*arbitrium*: 81.11.13].

Praescribo: to order or direct. / Two similar words: *necessitas* and *servitus* which do not destroy *arbitrium* or choice.

82.5.4. Man has occupied [*incubo*: 82.5.8] himself with earthly things, like beasts; he shall leave [*excedo*: 67.5.11] the earth like a beast. Again, is it strange [*mirus*: 81.9.18] that we should be allotted [*sortior*: 58.3.20] the same way of leaving [*exitus*: 74.5.13] life when we shared the same way of entering [*introitus*: 74.6.16] it? For it is only because of men's likeness [*similitudo*: 82.2.17] to beasts that they have such ungovernable [*intemperans*: 73.1.17] passion [*ardor*: 75.1.19] in mating and such excessive [*immoderatus*] pain [*dolor*: 67.3.5] in giving birth. Man, then, is comparable [*comparatus*: 71.9.21] to foolish [*insipiens*: 69.1.14] beasts in mating and birth, in life and death; and he has become like [*similis*: 81.9.18] them.

Incubo: to brood over with respect to oneself. / *Mirus*: wonderful, marvelous with regard to *sortior* (to appoint by lot). / *Excedo* and *exitus*: to leave and an exit. / *Intemperans* or headstrong, licentious modifying *ardor*, passion.

82.6.19. But if the wicked man [*iniquus*: 81.10.11] is made to look at himself and to stand face to face with the deathly [*morbidus*] and decaying [*putidus*: 22.8.29] appearance of his inner [*interior*: 74.5.28] self [*homo*] until he cannot disguise [*dissimulo*: 65.5.24] or disown [*declino*: 70.9.7] the uncleanness [*impuritas*: 71.2.9]

of his conscience [*conscientia*: 76.8.12] but must, even against his will [*invitus*: 58.1.16], see [*video*: 82.2.9] the foulness [*sordes*] of his own sins and look upon [*inspicio*: 62.6.3] the deformity [*deformitas*: 82.4.28] of his vices [*vitium*: 74.6.16], he will certainly not be able to think [*existimo*: 78.8.7] that God is like him; he will be in despair [*diffidens*: 15.6.24] when he sees the great difference [*dissimilitudo*: 82.2.17] between them, and I think [*puto*: 77.5.27] he will cry out [*exclamo*], “Lord, who is like [*similis*: 82.5.4] you?”—which was indeed said in recognition of that new [*novitius*: 63.6.13] but voluntary [*voluntarius*: 82.5.21] unlikeness [*dissimilitudo*]. But the primal likeness [*similitudo*: 82.5.4] remains [*maneo*: 82.4.28], and this increases the soul’s distress [*displiceo*: 3.4.13] at the unlikeness. How good the one is, how evil the other! And the nature of each is shown [*emineo*: 53.3.22] more clearly as they are seen side by side.

Iniquus: untrue or injurious. / That man (*homo*) which is *interior* (adjective) is modified by two other adjectives, *morbidus* and *putidus* (unhealthy or diseased and decaying). / *Impuritas*: impurity which cannot be disguised nor disowned (*dissimulo*: to conceal and *declino*: to turn down or away). / *Invitus*: unwilling or reluctant. / *Sordes*: filth or meanness as pertaining to one’s sins. / *Deformitas* or deformity with regard to one’s *vitium* or faults, vices. / *Existimo*: to estimate or reckon that God is like oneself. / A contrast between *dissimilitudo* and *similitudo*, the latter which remains (*maneo*). / *Displiceo*: to displease at the former. / *Emineo*: to be prominent or stand out.

82.7.1. When the soul [*anima*: 82.4.28] perceives [*cerno*: 57.4.27] this great disparity [*distantia*] within itself, it is torn between hope [*spes*: 77.8.7] and despair [*desperatio*: 75.1.19] and can only cry, “Lord, who is like [*similis*: 82.6.19] you?” It is drawn [*traho*: 76.1.3] towards [*in*] despair by so great an evil [*malus*: 81.9.18], but it is recalled [*revoco*: 75.1.7] to hope by such great goodness [*bonus*: 81.10.11]. Thus it is that the more it is offended [*displiceo*: 82.6.19] by the evil it sees [*video*: 82.6.19] in itself, the more ardently [*ardens*: 75.5.12] it is drawn to the good which it likewise sees [*conspicio*: 77.3.7] in itself, and the more it desires [*cupio*: 82.4.28] to become its true self, simple [*simplex*: 81.4.6] and righteous [*rectus*: 80.5.4], fearing [*timeo*: 82.4.28] God and turning [*recedo*: 80.6.9] from evil.

Cerno: to decide or sift through the *distantia* or distance within the soul. / *Spes* and *desperatio* or hope and desperation, opposite to anyone who is *similis* or like God as through the exclamation at hand. / Two contrasting verbs: *traho* and *revoco* (to carry or bear *in* despair and to call back to hope). / *Displiceo*: to be displeased at the evil in oneself which results in an ardent (*ardens*) drawing to the good. / Two verbs relative to sight: (*video* and *conspicio*, to see and to notice) which result to a desire (*cupio*) to become *simplex*, *rectus*, *timeo* and *recedo*: simple, upright, to fear and to turn back from evil.

82.8.19. Or, if you prefer [*probo*: 81.11.3], it is a cry [*vox*: 81.10.11] of admiration [*admiratio*: 62.2.1]. It is assuredly a thing most marvelous [*admiro*: 54.8.1] and astonishing [*stupeo*: 71.4.17], that likeness [*similitudo*: 82.6.19] which accompanies [*comitor*] the vision [*visio*: 51.1.27] of God and is itself the vision. I can only describe it as subsisting in charity [*caritas*: 79.6.27]. This vision is charity, and the likeness is charity. Who would not be amazed [*stupeo*] at the charity of God in recalling [*revoco*: 82.7.1] someone who has spurned [*sperno*: 47.4.25] him? How deserving of censure [*arguo*: 71.5.10] is the unrighteous man [*iniquus*: 82.6.19] who was mentioned [*induco*: 74.3.7] earlier as appropriating [*usurpo*: 74.11.13] to himself the likeness of God but who by choosing unrighteousness [*iniquitas*: 81.10.11] becomes incapable of loving [*diligo*: 80.1.14] either himself or God.

Probo: to examine with respect to the voice (*vox*) of admiration. / Two verbs applied to wonder: *admiro* and *stupeo*. / *Comitor*: to be connected with or to occur. / *Revoco*: to call back a person who has spurned (*sperno*) him. / *Arguo*: to disclose or convict the person who is *iniquus* or unrighteous and who usurps (*usurpo*) the divine likeness by choosing *iniquitas*.

82.8.27. When what is perfect [*perfectus*: 81.5.5] comes, what is partial will be done away with [*evacuo*: 72.5.4]; and the love [*dilectio*: 76.8.1] between them will be chaste [*castus*: 78.1.2] and consummated [*consummatus*], full [*plenus*] recognition [*agnitio*: 70.3.3], open [*manifestus*: 75.7.6] vision [*visio*: 82.8.19], strong [*firmus*: 63.7.1] unity [*coniunctio*: 71.9.21], indivisible [*individuus*: 8.2.15] fellowship [*societas*: 70.1.20]

and perfect [*perfectus*] likeness [*similitudo*: 82.8.19]. Then the soul [*anima*: 82.7.1] will know [*cognosco*: 81.4.6] as it is known and love [*amo*: 82.4.28] as it is loved, and the Bridegroom will rejoice [*gaudeo*: 81.11.13] over the Bride, knowing and known, loving and loved, Jesus Christ Our Lord, who is God above all, blessed for ever. Amen.

Evacuo: to empty or to purge. / *Castus* and *consummatus*: chaste or pure and complete or perfect, not unlike *perfectus*. / The *dilectio* or love at hand has *agnitio*, *visio*, *coniunctio*, *societas* and *similitudo* (recognition, vision, union, fellowship and likeness). These five nouns are modified by *plenus*, *manifestus*, *firmus*, *individuus* and *perfectus* (full, manifest, firm, not separated and perfect.).

Sermon Eighty-Three

83.1.19. Every soul [*anima*], I say [*doceo*: 80.5.4], standing thus under condemnation [*damanatus*] and without hope [*desperatus*: 38.1.15] has the power to turn [*adverto*: 81.2.25] and find it can not only breathe [*respiro*: 72.11.2] the fresh air of the hope [*spes*: 82.7.1] of pardon [*venia*: 75.5.25] and mercy [*misericordia*: 79.5.12] but also dare [*audeo*: 77.5.27] to aspire [*adspiro*: 72.11.22] to the nuptials [*nuptia*] of the Word [*Verbum*: 81.11.13], not fearing [*trepido*: 42.11.5 & *vereor*: 68.7.7] to enter into alliance [*foedus* with *societas*: 82.8.27] with God or to bear the sweet [*suavis*: 73.6.25] yoke of love [*amor*: 81.7.6] with the King of angels.

Doceo: commonly as to teach with regard to a soul which is both *damnatus* and *desperatus* (damned and desperate), that it can *adverto* and *respiro* (to turn and breathe) the fresh air of hope of pardon (*venia*: also as favor, kindness) as well as *misericordia*. / *Adspiro*: to breathe in (*ad*:- toward which) with regard to nuptials of the *Verbum*. / *Trepido* and *vereor*: to tremble or waver and to have respect. / *Foedus* and *societas*: law or tie with fellowship.

83.2.12. It (the soul) does not stray [*migro*] by changing [*moto*] its place [*locus*: 80.5.26] or by walking, but it strays [*moto*]-as is the nature of a spiritual [*spiritualis*: 82.3.3] substance [*substantia*: 81.2.25] in its affections [*affectus*: 81.5.5] or rather its defections [*defectus*: 33.3.18], and it degenerates [*vado*: 76.1.3 with *in peius*] and becomes unlike [*dissimilis*: 82.4.28] itself when it becomes unlike [*reddo*: 82.4.28 & *degeneris*: 81.1.15] him in its depravity [*pravitas*: 75.10.2] of life and manners [*mos*: 82.5.8]; but this unlikeness [*dissimilitudo*: 82.6.19] is not the destruction [*abolitio*] of its nature [*natura*: 82.5.21] but a defect [*vitium*: 82.6.19], for natural goodness is increased as much by comparison with itself as it is spoiled [*foedo*: 44.5.17] by communication [*coniunctio*: 82.8.27] with evil. So the soul [*anima*: 83.1.19] returns [*reddo*] and is converted [*conversio*: 78.6.25] to the Word [*Verbum*: 83.1.19, with *ad*] to be reformed [*reformatio*: 81.1.15] by him and conformed [*conformatio*: 71.5.10] to him.

Two verbs relative to change, *migro* and *moto* (noted twice) with regard to *locus* or a physical location (to change residence and to move). / *Affectus* and *defectus*: one's disposition and failure or lack. / *Vado*: to go *in peius* or to the worse. / *Dissimilis*: unlike with *reddo* and *degeneris* (to restore or to return and ignoble. / *Pravitas* or depravity with respect to *mos* or custom, habit. / *Dissimilitudo*: unlikeness is not the abolition (*abolitio*) of the soul's nature but a *vitium* or fault. / *Foedo*: to make foul or pollute by a *coniunctio* or union with evil. *Conversio*: conversion with the verb *reddo* or to return (*ad* or toward-which regarding *Verbum*). / *Reformatio* and *conformatio*: to reform and to conform.

83.3.21. Such conformity [*conformatio*: 67.8.23] weds [*marito*] the soul [*anima*: 83.2.12] to the Word [*Verbum*: 83.2.12], for one who is like [*similis*: 82.7.1] the Word by nature [*natura*: 83.2.12, with *per*] shows [*exhibeo*: 77.5.27] himself like him too in the exercise of his will [*voluntas*: 82.5.8], loving [*diligo*: 82.8.19] as she is loved. When she loves perfectly [*perfecte*], the soul is wedded [*nubo*] to the Word. What is lovelier [*iucundus*] than this conformity? What is more desirable [*optabilis*] than charity [*caritas*: 82.8.19] by whose operation, O soul, not content with a human master [*magisterium*: 27.7.24], you approach [*accedo*: 81.1.15] the Word with confidence [*fiducialiter*: 69.1.5], cling [*inhaereo*: 71.7.11] to him with constancy [*constanter*], speak to him as to a familiar friend [*familiariter*: 78.8.7] and refer [*percontor*: 75.1.19 & *consulto*: 18.4.19] to him in every matter with an intellectual [*intellectus*: 74.10.21] grasp [*capax*: 80.5.4] proportionate to the

boldness [*audax*] of your desire [*desiderium*: 77.4.31]? Truly this is a spiritual [*spiritualis*: 83.2.12] contract [*contractus*], a holy marriage [*complexus*: 8.6.3]. It is more than [*plane*: 81.6.15] a contract, it is an embrace: an embrace where identity of will [*idem velle*] makes of two one spirit [*spiritus*: 81.9.18].

Conformitas: conformity or sharing the same form weds the soul to the *Verbum*. / *Similis* or like the *Verbum* through (*per*) nature manifests (*exhibeo*: to present) a person by use of his will and love (*diligo*). / *Optabilis*: longed for, that is, *caritas*. / *magisterium*: instruction or master. / *Accedo, inhaereo* and *percontor* with *consulto*: to approach, to cling and to inquire with to consult. Three adverbs: *fiducialiter, constanter* and *familiariter*: faithfully, constantly and in a familiar manner. / *Capax* and *audax*: capable and daring which modify *desiderium* or desire. / *contractus* and *complexus*: contract and embrace. / *Idem velle*: to wish the same.

83.3.8. This bond [*nexus*] is stronger [*vinco*: 65.1.13 & *iungo*: 70.9.7] even than nature's [*natura*] firm [*arctus*: 71.5.10] bond [*vinculum*] between parents and children. "For this," it says in the Gospel, "a man will leave his father and his mother and cleave to [*adhaereo*: 71.10.26] his bride." You [*video*: 82.7.1] see how strong [*potens*: 64.10.13] this feeling [*affectus*: 83.2.12] is between bride and bridegroom—it is stronger not only than other affections but even than itself.

Nexus: a binding together or obligation used with two verbs, *vinco* and *iungo* (to conquer and to join or yoke). / *Arctus*: close, thick or narrow modifying *vinculum* (bond or imprisonment). / *Adhaereo*: to cling to (*ad-* or toward-which). / *Affectus*: one's entire disposition with respect to bride and bridegroom.

83.4.24. Love [*amor*: 83.1.19] is sufficient for itself; it gives pleasure [*placeo*: 72.5.4] to itself and for its own sake. It is its own merit [*meritum*: 73.7.17] and own reward [*praemium*: 50.2.5]. Love needs no cause [*causa*: 78.2.19] beyond itself nor does it demand [*requiro*: 78.8] fruits; it is its own purpose. I love because I love; I love that I may love. Love is a great reality [*res*: 80.8.24], and if it returns [*recurso*: 69.2.12] to its beginning [*principium*: 78.6.3] and goes back [*reddo*: 83.2.12] to its origin [*origo*: 82.4.28], seeking its source again [*refundo*: 14.3.13], it will always [*semper*: 80.5.26] draw afresh [*sumo*: 80.9.10] from it and thereby flow [*fluo*: 62.1.4] freely [*iugiter*]. Love is the only one of the motions [*motus*: 78.2.19] of the soul, [*anima*: 83.3.21] of its senses [*sensus*: 76.9.27] and affections [*affectus*: 83.3.8], in which the creature can respond to its Creator, even if not as an equal, and repay [*respondeo*: 73.10.7] his favor in some similar [*similiter*: 81.6.15] way [*rependo*].

Placeo: to please. / *Meritum* and *praemium*: merit and gift or recompense. / *Res*: thing, cause or event. / Three verbs with *re-* (back, return) prefaced to them: *recurso, reddo* and *refundo* (to run back to *principium* or commencement, to return to *origo* or origin and to pour back). / Two adverbs: *semper* and *iugiter*: always and constantly or continuously. / *Motus*: motion or movement with respect to love. / *Sensus* and *affectus*: sense and one's entire disposition. / Two more verbs with *re-* prefaced to them: *respondeo* and *rependo* (to respond and to weigh or to balance).

83.5.12. Love [*amor*: 83.4.24] is a great reality [*res*: 83.4.24; but there are degrees [*gradus*: 81.4.6] to it. The bride stands [*sto*: 81.4.6] at [*in*] the highest [*summus*: 81.4.6].

Res: thing, cause or event. / *Gradus*; step. / *Sto*: to take one's stand *in* that which highest (*summus*). / Despite the shortness of this excerpt, these two sentences sum up Bernard's teaching in his Song Commentary. For this reason the second sentence is given in the Latin: *Sponsa in summo stat*.

83.5.17. Pure [*purus*: 81.2.25] love [*amor*: 83.5.12] has no self-interest [*mercenarius*]. Pure love does not gain [*sumo*: 83.4.24] strength [*vir*: 56.6.4] through expectation [*spes*: 83.1.19] nor is it weakened [*sentio*: 81.9.12 & *damnus*] by distrust [*diffidentia*: 77.8.7]. This is the love of the bride, for this is the bride with all that means [*quaecumque*]. Love is the being [*res*: 83.5.12] and the hope of a bride. She is full of [*abundo*: 70.7.4] it, and the bridegroom is contented [*contentus*: 79.1.5] with it. He asks [*quaero*: 82.2.9] nothing else, and she has nothing else to give. That is why he is the bridegroom and she the bride; this love is the property only [*proprius*: 80.5.15] of the couple. No one else can share [*atingo*: 76.6.6] it, not even a son.

Mercenarius: hired for wages. / *Sumo*: to obtain or to select with regard to *vir* or strength. / *Sentio*: to feel or perceived used with *damnus* or condemned by *diffidentia* (distrust or suspicion). / *Abundo*: to abound in *res* or that which is proper to the bride's love and hope. / *Proprius*: one's own to which nothing may touch or *atingo*.

83.5.27. It is true that the king's honor loves [*diligo*: 83.3.21] judgment [*iudicium*: 82.5.8] but the love [*amor*: 82.5.17] of a bridegroom—or rather of the Bridegroom who is love—asks [*requiro*: 83.4.24] only the exchange [*vicem*] of love and trust [*fides*]. Let the Beloved love in return [*redamo*]. How can the bride—and the bride of Love—do other than love? How can Love not be loved?

Amo and *redamo*: to love and to return this love.

83.6.10. Although the creature loves [*diligo*: 83.5.27] less, being a lesser being, yet if it loves with its whole heart [*ex tota*] nothing is lacking [*desum*: 81.5.5], for it has given all. Such love [*amo*: 82.8.27], as I have said, is marriage, for a soul cannot love like this and not be beloved; complete and perfect marriage consists in the exchange of love. No one can doubt that the soul is first loved and loved more intensely by the Word [*Verbum*: 83.3.21]; for it is anticipated [*praevenio*: 78.7.20] and surpassed [*vinco*: 83.3.8] in its love. Happy [*felix*: 72.1.16] the soul who is permitted [*mereo*: 74.3.7] to be anticipated in blessedness [*benedictio*: 79.4.27] so sweet [*dulcedo*: 53.1.6]! Happy the soul who has been allowed to experience [*experior*: 81.9.12] the embrace [*complexus*: 83.3.21] of such bliss [*suavitas*: 78.2.19]! For it is nothing other than love [*amor*: 83.5.27], holy and chaste [*castus*: 82.8.27], full of sweetness [*suavis*: 83.1.19] and delight [*dulcis*: 80.9.10], love utterly serene [*serenitas*: 31.2.8] and true [*sinceritas*], mutual [*mutuus*] and deep [*intimus*: 58.3.20 & *validus*: 59.3.1], which joins [*iungo* with *plane*: 83.3.21] two beings, not in one flesh but in one spirit [*spiritus*: 83.3.21], making them no longer two but one.

Ex tota: literally from that which is all and is opposite to the verb *desum* or to lack. / *Praevino*: to come before and *vinco* (to conquer). / *Felix* connotes fertility and abundance. / *Experior*: to attempt or to prove. / Love is *serenitas*, *sinceritas*, *mutuus*, *intimus* and *validus* (serenity, sincerity, mutual, intimate and powerful). / *Iungo* with the adverb *plane* (to join and clearly).

Sermon Eight-Four

84.1.5. It is a great good [*bonus*: 82.7.1] to seek [*quaero*: 83.5.17] God; in my opinion [*existimo*: 82.6.19], the soul [*anima*: 83.4.24] knows no greater blessing [*bonus*]. It is the first of its gifts and the final stage [*ultimus*: 73.7.17] in its progress [*profectus*: 56.7.11]. It is inferior to none [*accedo*: 83.3.21], and it yields place [*cedo*: 81.5.5] to none. What could be superior to it when nothing has a higher place [*praecedo*: 72.11.2]? What could claim a higher place when it is the consummation [*consummatio*: 77.4.31] of all things? What virtue [*virtus*: 75.9.11] can be attributed [*adscribo*] to anyone who does not seek God? What boundary [*terminus*: 42.7.25] can be set for anyone who does seek him?

Bonus: good as blessing which is a stage being *ultimus* (the very last) in its *profectus* (progress, success). / *Accedo* and *cedo*: to approach and to give way. / *Praecedo*: *cedo* with *prae* (before) prefaced to it. / *Consummatio* (purpose or total sum): similar to *ultimus* and *profectus*. / *Adscribo*: to write to or in addition. / *Terminus*: limit.

84.1.15. Joy [*laetitia*: 68.4.5] will be fulfilled [*adimpleo*: 50.2.5], but there will be no end [*finis*: 81.5.27] to desire [*desiderium*: 83.3.21], and therefore no end to the search [*quaereo*: 64.1.5]. Think [*cogito*: 79.1.5], if you can, of this eagerness [*studium*: 71.1.6] to see [verb not in Latin text] God as not caused by his absence [*indigentia*], for he is always present; and think of the desire for God as without fear of failure [*anxietas*: 58.11.14 & *desiderium*], for grace [*copia*: 74.3.7] is abundantly [*profecto*: 78.5.8] present [*praesentia*: 81.3.15].

The preposition *ad* prefixed to the verb *impleo* signifies direction toward-which. / No *finis* (end) to both desire and searching. / *Studium*: studious application to see God (verb to see not in Latin text) not caused by his *indigentia* (also as poverty, lack). / *Anxietas* and *desiderium*: anxiety and desire for *copia* (grace

or abundance).

84.2.19. Surely so that every soul [*anima*: 84.1.5] among you who is seeking [*quaero*: 84.1.5] God may know [*nosco*: 79.3.16] that she has been forestalled [*detorqueo*], and that she was found [*praevenio*: 83.6.10] before she was sought. This will avoid distorting [*orior*: 69.7.11] her greatest good into a great evil [*malus*: 82.7.1]; for this is what we do when we receive favors from God and treat [*utor*: 74.1.11] his gifts as though they were ours by right and do not give glory [*gloria*: 77.5.27] to God. Thus those who appear [*video*: 83.3.8] great because of the favors [*gratia*: 81.11.13] they have received are accounted [*reputo*: 57.11.5] as little before [*apud*: 75.6.20] God because they have not given [*redhibeo*] him thanks.

Detorqueo: to turn, bend or twist. / *Praevenio*: literally as to come before. / *Orior*: to arise, be born. / *Utor*: to make use of. / *Reputo*: to think over or reflect as little *apud* or at home with God. / *Redhibeo*: to take back.

84.3.14. Why do you beg [*mendico*: 53.5.22] elsewhere for what you have within yourself in abundance [*abundans*]? Clearly [*palam*: 81.2.25] because one wills [*volo*: 79.6.27] it but cannot do it, and this is a spirit [*spiritus*: 83.6.10] which wanders [*vado*: 83.2.12] and does not return [*redeo*: 80.1.14]. He who has not the will [*volo*] is yet further away [*longe*: 81.4.6]; if a soul [*anima*: 84.2.19] desires [*cupio*: 82.71.1] to return [*revertor*: 75.1.7] and asks [*requiro*: 83.5.27] to be sought [*peto*: 76.3.11], I would not say that it was entirely dishonored [*expositus*] and abandoned [*relictus*]. Whence does it obtain this desire [*voluntas*: 83.3.21]? If I am not mistaken [*fallor*: 80.1.14], it is the result of the soul being already sought [*quaeso*: 76.1.3] and visited [*visito*: 78.5.8], and that seeking [*quaesitio*] has not been fruitless [*otiosus*: 77.8.7] because it has activated [*operor*: 78.2.19] the will [*voluntas*] without which there could be no return [*redeo*].

An irony between two words: *mendico* and *abundans* (to beg and abundant). / *Vado* and *redeo*: to go or advance and to return (use of latter noted twice); compare with *revertor* (to turn back). / *Requiro* and *peto*: to ask and to seek. / Two words meaning abandoned: *expositus* and *relictus*, the latter suggestive of that which has been left behind. / *Otiosus*: idle or unoccupied modifying *quaesitio* (a questioning or asking).

84.4.2. Let her seek [*quaeso*: 84.3.14] him as she can, provided she remembers [*memoro*: 79.3.16] that she was first sought as she was first loved; and it is because of this that she herself both seeks [*quaero*: 84.2.19] and loves [*diligo*: 83.6.10]. Let us also pray [*oro*: 76.8.1], beloved, that his mercies [*miser cordia*: 83.1.19] may speedily [*cito*: 43.1.5] go before [*anticipo*: 76.7.16] us, for our need [*pauper*: 42.11.5] is great.

Seeking is dependent upon the bride's power of recollection (*memoro*). / *Oro*: to make petition as to divine mercies anticipating (*anticipo*) quickly (*cito*: easily, quickly). / *Pauper*: poor, mean, of little value.

84.5.11. "I sought [*quaeso*: 84.4.2] him whom my soul [*anima*: 84.3.14] loves [*diligo*: 83.4.2]." This is what you are urged [*provoco*: 66.6.18] to do by the goodness [*benignitas*: 44.6.25] of him who anticipates [*anticipo*: 84.4.2] you, who sought you, and loved you before you loved him. You would not seek him or love him unless you had first been sought and loved. Not only in one blessing [*benedictio*: 83.6.10] have you been forestalled [*praevenio*: 84.2.19] but in two, being loved as well as being sought. For the love [*dilectio*: 82.8.27] is the reason [*causa*: 83.4.24] for the search [*quaesitio*: 84.3.14] and the search is the fruit of the love [*certitudo*: 77.5.15], you may not suppose you are sought to be punished [*supplicium*: 55.2.18]. You are sought so that you may not complain [*conqueror*: 29.9.8] you are loved in vain [*frustra*: 80.4.23]. Both these loving [*amicus*] and manifest [*compertus*: 77.6.5] favors [*suavitas*: 83.6.10] give you courage [*ausus*] and drive away [*depello*] your diffidence [*verecundia*: 75.1.19], persuading [*persuadeo*: 73.3.11] you to return [*redeo*: 84.3.14] and stirring [*moveo*: 74.5.28] your affections [*affectus*: 83.4.24]. From this comes the zeal [*zelus*: 69.6.20] and ardor [*ardor*: 82.5.4] to seek him whom your soul loves because you cannot seek unless you are sought, and when you are sought you cannot but seek.

Provoco: to call forth or challenged. / *Anticipo*: to think beforehand, often in the positive sense. / *Praevenio*: literally as to come before with respect to a blessing. / *Certitudo*: certitude; not in English text. / *Supplicium*: supplication or request. / *Conqueror*: to bewail, deplore. / *Amicus*: derived from *amico*, to

propitiate, make friendly to oneself. It, with *compertus* (proved, verified), modifies *suavitas* (sweetness). / *Depello*: to avert followed by *persuadeo* (to persuade) one to return. / *Moveo*: to move with respect to *affectus* or one's entire disposition as well as affections. / *Zelus* and *ardor*: fervor and burning with respect to seeking the divine Bridegroom.

84.6.28. Happy [*felix*: 83.6.10] the person who hears his soul [*anima*: 84.5.11] replying [*respondeo*: 83.4.24] to these reproaches, "I do not fear [*timeo*: 82.7.1] because I love [*amo*: 83.6.10]; and I could not love at all if I were not loved; therefore this is love [*amor*: 83.6.10]." One who is loved [*dilectus*: 78.3.28] has nothing to fear. Let those fear [*paveo*: 62.4.26] who do not love; they must always live [*suspicio*: 76.2.18] in fear of retribution [[*inimicitia*]. Since I love, I cannot doubt [*dubito*: 75.3.1] that I am loved any more than I can doubt that I love. Nor can I fear [*vereor*: 83.1.19] to look on his face since I have sensed [*sentio*: 83.5.17] his tenderness [*affectus*: 84.5.11].

Felix: also suggestive of fertility. / Two words pertinent to love, *amo* and *dilectus*, and used throughout the Song Commentary: love in the common sense and that which has been singled out and held dear (*diligo*). / Three verbs pertaining to fear: *timeo*, *paveo* and *vereor* (to dread, to be terrified and to have respect). / *Sentio*: to feel or perceive with regard to *affectus* or disposition.

84.6.8. The spirit [*spiritus*: 84.3.14] of the Word [*Verbum*: 83.6.10] is gentle [*benignus*: 79.5.12] and brings me gentle greetings [*nuntio*: 46.1.8], speaking [*intimo*] to me persuasively [*suadeo*: 65.8.5] of the zeal [*zelus*: 84.5.11] and desire [*desiderium*: 84.1.15] of the Word which cannot be hidden [*abscondo*: 82.4.28] from him. He searches [*scrutor*: 73.2.5] the deep things [*altus*: 62.4.25] of God and knows [*consciis*: 56.5.16] his thoughts [*cogito*: 84.1.15]—thoughts [*cogitatio*] of peace and not of vengeance [*afflictio*]. How can I fail to be inspired [*animo*: 70.5.16] to seek [*quaero*: 84.1.15] him when I have experienced [*experior*: 83.6.10] his mercy [*clementia*] and been assured of [*persuadeo*: 84.5.11] his peace?

Benignus: kind or mild. / Three verbs relative to communication: *nuntio*, *intimo* and *suadeo* (to proclaim, to narrate or describe and to suggest). / *Zelus* and *desiderium*: that which is zealous and desire and which cannot be hidden (*abscondo*: to bury, swallow up) from the divine *Verbum*. / *Scrutor*: to examine that which is *altus* or high. / *Cogito* and *cogitatio*: to think or consider and thought. / *Afflictio*: affliction. / *Animo*: to animate, to give life. / *Clementia*: compassion or forbearance.

84.7.13. Brothers, to realize [*suadeo*: 84.6.8] this is to be taught [*quaero*: 84.4.2] by the Word [*Verbum*: 84.6.8]; to be convinced [*persuadeo*: 84.6.8] of it is to be found [*invenio*: 82.2.9]. But not everyone can receive [*capio*: 76.6.6] this word [*verbum*: 80.8.8]. What shall we do for our little ones, those among us who are beginners [*incipio*: 81.5.27]—not foolish [*insipiens*: 82.5.4] since they have the beginning [*initium*: 65.1.13] of wisdom [*sapientia*: 80.6.22] and are subject [*subjectus*] to one another in the fear [*timor*: 77.8.7] of Christ? How can we make them believe [*facio*: 81.6.15 with *fides*: 83.5.27] that it is the Bridegroom who deals [*habeo*: 82.4.28 & *penes*: 74.3.23] thus with them when they themselves cannot yet perceive [*persentio*: 58.1.16] what is happening to them? But I send [*mitto*: 64.3.3] them to one whom they should not disbelieve [*decredo*: 81.9.12].

Suadeo and *persuadeo*: to suggest and to persuade. / *Capio*: to seize, take possession of the *verbum* with respect to the *Verbum*. / *Incipio*: to begin which rhymes with *insipiens* (insipid). / *Facio* and *fides*: to make and faith. / *Habeo* and *penes*: to have and belonging to, in the power of. / *Persentio*: the preposition *per* suggests a feeling or perceiving through. / *Decredo*: *de-* suggests a falling off or away from believing.

Sermon Eighty-Five

85.1.11. You must seek [*quaero*: 84.7.13] the Word [*Verbum*: 84.7.14], to agree with [*consentio*: 56.6.22] him by his operation [*facio*: 84.7.13]. Flee [*fugo*: 82.4.28] to him who is your adversary [*adversor*: 46.7.3] that through him you may no longer be his adversary, but that he who threatens [*minor*: 62.4.13] you may caress [*blandio*: 63.6.13] you and may transform [*immutando* with *ad*] you by his outpoured [*infundo*: 81.3.15] grace [*gratia*: 84.2.19] more effectually [*efficax*: 67.1.19] than by his outraged [*intensus*] anger [*ira*: 73.5.10].

Consentio: literally to feel or perceive with (*con-*) the *Verbum* in what he does (*facio*). / *Minor* (to threaten) is countered by *blandio* (to allure, coax). / *Immutando*: from *immuto* or to change with the preposition *ad*, direction toward-which, and that comes about by *infundo* or an inpouring of grace. / *Intensus*: intense modifying *ira* or anger.

85.2.15. This, I think [*opinor*: 69.7.11], is the first and most urgent compulsion [*necessitas*: 82.5.21] which drives the soul to seek [*quaero*: 85.1.11] the Word [*Verbum*: 85.1.11]. But if you do not know [*ignoro*: 80.4.23] what he wills [*volo*: 84.3.14] with whom you have reached agreement [*consentio*: 85.1.11] of will [*voluntas*: 84.3.14], shall he not say of you that you have a zeal [*zelus*: 85.6.8] for God but it is not knowledgeable [*scientia*: 69.5.27: with *secundum*]?

Opinior: to offer an opinion as to why the soul seeks the *Verbum*. / *Ignoro* vs. *consentio*: not to known vs. a feeling-together of wills. / *Secundum*: according to as governing *scientia* or knowledge.

85.3.28. But now it lives and sees [*video*: 84.2.19] and stands firm [*sto*: 83.5.12] in the good [*bonus*: 84.1.5]—but by the operation [*opus*: 78.1.2] and with the help [*opera*: 79.1.16] of the Word [*Verbum*: 85.2.15]. Raised [*levo*] by the hand of the Word it stands, as it were, on the two feet of devotion [*devotio*: 79.5.12] and knowledge [*agnitio*: 82.8.27]. It stands, I say; but let it take to itself [*puto*: 82.6.19] the saying, “Let him who thinks [*existimo*: 84.1.5] he stands take heed [*video*] lest he fall.”

Opus and *opera*: operation and work of the *Verbum*. / *Devotio* and *agnitio*: or two feet of devotion and recognition.

85.4.23. There are three agents [*stanti* from *sto*: 85.3.28], then, who always constitute a threat [*immineo*: 43.1.5]: the devil, who attacks with envy [*livor*: 61.7.18] and malice [*malitia*: 66.1.16]; the world [*mundus*: 71.14.8], with the blasting wind of vanity [*vanitas*: 81.5.5]; and man, by the burden [*pondus*: 69.3.20] of his own corruption [*corruptio*: 47.3.20].

Immineo: to overhang or threaten consists of three parts: devil (*livor* and *malitia*: envy and wickedness), world (*vanitas* or vanity) and a man with the *pondus* or weight of personal *corruptio* (corruption).

85.4.6. So it is quite clear [*claro*] that man is his own greatest [*praecipuus*] threat [*impulsor*], for he can fall [*cado*] by his own momentum without any impulse [*impulsus*] from anyone else, but not without an impulse of his own [*alienus*]. Which of these needs to be resisted [*resisto*: 56.6.4] most [*praecipue*: 24.4.9]? The last, for it is nearest [*interior*: 82.6.19] to us and therefore more troublesome [*molestus*: 75.1.19], being enough [*sufficio*] in itself to cast us down [*deicio*: 43.2.9], whereas without it no one else can harm us [*facio*: 85.1.11 with *nihil*]. It is not without reason [*causa*: 84.5.11] that the Wise Man [*sapiens*: 80.6.22] accounted the man who has command of [*domino*: 69.1.14] his spirit [*animus*] greater than he who storms a city. This is very important for you: you have need of [*habeo* with *opus*] strength [*virtus*] and not simply strength, but strength drawn from [*induo*: 63.6.25] above [*ex alto*: *altus*, 84.6.8].

Praecipuus: particular or special modifying *impulsor* (instigator) which is similar in sound to *impulsus* or impulse. / *Praecipue* (eminently; cf. *praecipuus*. / *Molestus*: annoying. / *Facio*: to make or to do with *nihil* or nothing. / *Animus*: masculine noun for soul. / *Habeo*: to have with the nouns *opus* and *virtus* (work and alternately, virtue). / *Induo*: to put on or to clothe from on high.

85.5.17. “Who shall ascend [*ascendo*: 79.3.16, with *in*] the hill of the Lord?” If anyone aspires to climb to the summit of that mountain, that is to the perfection [*perfectio*: 68.5.28] of virtue [*virtus*: 85.4.6, with *ad*], he will know how hard [*arduus*] the climb [*adorior*: 77.8.7] is and how the attempt [*conatus*: 62.4.26] is doomed to failure [*cassus*] without the help [*adiutorium*: 77.8.7] of the Word [*Verbum*: 85.3.28]. Happy [*felix*: 84.6.28] the soul [*anima*: 84.6.28] which causes the angels to look at [*specto*: 73.10.7] her with joy [*gaudium*: 80.9.10] and wonder [*miraculum*: 39.5.28] and hears them saying, “Who is this coming up [*ascendo*] from the wilderness, rich [*affluens*] in grace and beauty [*deliciae*: 79.6.27], leaning [*innitor*: 14.4.4]

upon her beloved?" Otherwise, unless it leans on him, its struggle is in vain [*frustra*: 84.5.11]. But it will gain force [*invalesco*: 54.11.28] by struggling [*innitor*] with itself and becoming stronger [*validus*: 83.6.10], will impel [*cogo*: 66.14.19] all things towards reason [*ratio*: 79.1.5]: anger [*ira*: 85.1.11], fear [*metus*: 57.2.14], covetousness [*cupiditas*: 58.10.8] and joy [*gaudium*]; like a good charioteer, it will control [*rego*: 50.4.8] the chariot of the mind [*animus*: 85.4.6], bringing [*redigo*: 80.5.26] every carnal affect [*affectus*: 84.6.28] into captivity and every sense [*sensus*: 83.4.24] under the control [*nutus*: 78.4.21] of reason in accordance with [*obsequium*: 63.4.11] virtue.

Ascendo or to ascend with the preposition *in* the Lord's hill. / *Perfectio* or perfection with the preposition *ad* (direction toward-which) virtue. / *Arduus*: arduous modifying *adorior* (to assault, attack or rise against). / *Cassus*: empty, void or hollow without the Word's *adiutorium* or assistance. / *Specto*: to inspect or attend. / *Affluens*: flowing or overflowing. / *Innitor*: to support. / *Invalesco*: to increase in power or strength. / *Cogo*: to compel or gather together all things to *ratio* or reason. / *Animus*: masculine noun for soul which is a chariot. / *Redigo*: to drive back into captivity every carnal *affectus* or disposition and *sensus* or sense (perfection) under the *nutus* or nod of reason which cooperates with the compliance (*obsequium*) of virtue. Reference intimates Plato's **Phaedrus**, 246+.

85.6.6. Do you wish to be free from fear [*timeo*: 84.6.28] of attack [*impulsor*: 85.4.6]? Let the foot of pride [*superbia*: 62.1.8] not come near you, then the hand of an attacker shall not move [*moveo*: 84.5.11] you. "There lie those who work [*operator*: 84.3.14] wickedness [*iniquitas*: 82.8.19]." There fell [*corruo*: 57.6.1] the devil and his angels who were not attacked from without [*extrinsecus*: 31.4.16] yet could not stand [*sto*: 85.4.23] and were driven out [*expello*: 20.4.4]. So he who did not rest [*innitor*: 85.5.17] on the Word [*Verbum*: 85.5.17] but relied on [*confido*: 77.8.7] his own strength [*virtus*: 85.5.17] did not stand in the truth [*veritas*: 82.2.9].

Impulsor: instigator. / *Iniquitas*: iniquity. / *Corruo*: to cast down. / *Innitor* vs. *confido*: not to lean upon the Word but to confide in one's own *virtus*.

85.7.20. Now we must consider [*video*: 85.3.28] my other words [*memoro*: 84.4.2] that we are conformed to [*reformato*: 83.2.12] wisdom [*sapientia*: 84.7.13] by the Word [*Verbum*: 85.6.6, with *per*]. The Word is strength [*virtus*: 85.6.6] and he is wisdom. Let the soul [*anima*: 85.5.17] therefore draw [*sumo*: 83.5.17] strength from his strength and wisdom from his wisdom; let it ascribe [*adscribo*: 84.1.5] both gifts [*munus*: 81.1.15] to the Word alone. For if she ascribes either to another source or claims the credit [*arrogato*: 68.7.7] for herself, she might as well say [*nego*: 80.7.27] that the river does not come from the spring nor the wine from the grape nor light from light.

Video: the common verb to see and *memoro*: to remember which apply to the verb *reformato* (to reform or to restore) wisdom through (*per*) the *Verbum*. / *Sumo*: to obtain or select *virtus* from the *virtus* of the *Verbum*. / *Adscribo*: to enroll, reckon or number. / *Arrogato*: to appropriate or claim as one's own. / *Nego*: to deny or not to say.

85.7.29. If anyone thinks [*existimo*: 85.3.28] that wisdom [*sapientia*: 85.7.20] is the same in all respects, I do not dissent [*infcior*], but this holds good in the Word [*Verbum*: 85.7.20], not in the soul [*anima*: 85.7.20]. For the attributes which are in the Word because of the singular [*singularis*: 80.5.26] simplicity [*simplicitas*: 82.5.21] of the divine nature [*natura*: 83.3.8] do not have a single action [*effectus*: 56.6.22] on the soul but are applied to [*accomodo* with *participo*: 28.11.9] its various different needs [*necessitas*: 85.2.15] as though they were different and could be divided. It follows this reasoning [*ratio*: 85.5.17] that to be moved [*ago*: 70.1.7] by virtue [*virtus*: 85.7.20] is one thing and to be ruled [*rego*: 85.5.17] by wisdom another; it is one thing to be controlled [*domino*: 85.4.6] in virtue and another to be delighted [*delicio*: 8.5.1] by sweetness [*suavitas*: 84.5.11]. For although wisdom is [*existo*: 80.5.4] powerful [*potens*: 83.3.8] and virtue sweet [*suavis*: 83.6.10] if we are to give [*reddo*: 83.4.24] words their proper significance [*significantia*], virtue is characterized [*demonstro*: 81.1.15] by strength [*vigor*: 82.4.28] of mind and wisdom by peace [*placidus*: 28.10.18] of mind [*animus*: 85.5.15] and spiritual [*spiritualis*: 83.3.21] sweetness.

Infcior: not to confess, deny or disown. / *Singularis*: special as attributes of the *Verbum*. / *Effectus*: effect or force upon the soul from the divine nature's *simplicitas*. This *effectus* is not single but accommodates (*acomodo* with *participo*, to participate) its various needs (*necessitas*: necessity). / A contrast between *ago, rego* and *domino*: to move or compel, to govern and to control or dominate. / *Delicio* (to delight) contrasts with *domino* by reason of sweetness (*suavitas*). / Two contrasting adjectives: *potens* and *suavis* (powerful and sweet) which can be given (*reddo*: to return) their own significance demonstrated (*demonstro*) by *vigor* of mind, *placidus* (peaceful) of *animus* (masculine noun for soul) and spiritual sweetness.

85.8.17. "The wisdom [*sapientia*: 85.7.29] of a scribe comes by leisure [*otium*: 77.5.27, with *in*]," says Solomon. Therefore the leisure of wisdom is exertion [*negotium*: 75.1.5] and the more leisure wisdom has, the harder it works [*exercito*: 17.8.4] in its own fashion. But the more virtue [*virtus*: 85.7.29] is exercised [*exercito*] in its own sphere [*regio*: 81.6.15], the more illustrious [*clarus*: 71.14.8] it is and the more ready [*probatus*] it is to serve, the more approval it wins [*officiosus*: 12.5.23]. If anyone defines [*diffino*: 80.5.4] wisdom as the love [*amor*: 84.6.28] of virtue, I think [*video*: 85.7.20] you are not far from [*devio*: 57.9.1] the truth [*verus*: 81.5.27]. For where there is love, there is no toil [*labor*: 66.12.12] but a taste [*sapor*: 67.1.19]. Perhaps "sapientia," that is wisdom, is derived from [*denomino*] "sapor," that is taste, because when it is added to [*accedo*: 84.1.5] virtue like some seasoning [*condimentum*: 74.8.14], it adds [*reddo*: 85.7.29] taste [*sapidus*] to something which by itself is tasteless [*sentio*: 84.6.28 with *insulsus*: 63.1.9] and bitter [*asper*: 44.5.17]. I think it would be permissible [*reprehendo*: 77.8.7, with *nec*] to define wisdom as a taste [*sapor*] for goodness [*bonus*: 85.3.28]. We lost [*perdo*: 82.4.28] this taste almost from the creation [*exortus*] of our human race.

Otium: freedom from labor to focus upon (the preposition *in* is used) spiritual and intellectual endeavors which here is associated with its opposite, *negotium* (business affairs). / Two references to the verb *exercito* (to exert, put into practice). / *Clarus* and *probatus*: clear and proved modifying *virtus*. / *Officiosus*: complaisant or obliging. / *Verus*: the adjective for true, genuine. / *Labor* and *sapor*: work and taste. / Bernard's take on *sapientia* as derived from *sapor*. / *Condimentum*: spice to enhance food as being *sapidus* (adding taste) to that which is (*sentio*: to feel, perceive) *insulsus* and *asper* (without salt and course). / *Reprehendo*: to hold back or to seize, here with *nec*, and not. / *Exortus*: a coming forth or rising.

85.8.5. When wisdom [*sapientia*: 85.8.17] enters [*intranseo*], it makes the carnal sense [*sensus*: 85.5.17] taste flat [*infatuo*], it purifies [*purifico*] the understanding [*intellectus*: 83.3.21], cleanses [*sano*: 62.7.28] and heals [*reparo*: 47.1.16] the palate of the heart [*cor*: 82.5.21]. Thus, when the palate is clean, it tastes [*sapio*: 81.11.13] the good [*bonus*: 85.8.17], it tastes wisdom itself, and there is nothing better.

Intranseo has two prepositions prefaced to it, *in* and *trans* or in and across. / When wisdom thus enters in/across, three things result: *infatuo*, *purifico*, *sano* and *reparo* (literally as to make a fool of, to purify, to heal and to heal).

85.9.12. But those who act [*transeo*: 81.5.27] in accordance with the affection [*affectus*: 85.5.17] of their hearts [*cor*: 85.8.5] are either wise [*sapiens*: 85.4.6] and delight [*delecto*: 82.4.28] in goodness [*bonus*: 85.8.5] because they have a taste [*sapor*: 85.8.17] for it or else they are wicked [*malignus*: 65.2.1] and take pleasure in [*complaceo*: 61.7.18] wrong-doing [*malitia*: 85.4.23] even if they are not moved [*blandio*: 85.1.11] by any hope of gain [*commodus*: 80.1.14]. For what is malice but a taste for evil [*malus*: 84.2.19]? Happy [*beatus*: 81.4.6] is the mind [*mens*: 81.10.11] which is protected by [*vindico*: 82.3.3] a taste for good [*bonus*] and a hatred [*odium*: 69.4.10] of evil, for this is what it means to be reformed [*reformato*: 85.7.20] to wisdom [*sapientia*: 85.8.5] and to know by experience [*experior*: 84.6.8] and to rejoice [*feliciter*: 57.7.18] in the victory [*victoria*] of wisdom. For in nothing is [*comprobo*: 47.7.27] the victory of wisdom over malice more evident [*evidentus*: 39.1.1] than when the taste for evil—which is what malice is—is purged away [*excludo*: 82.4.28] and the mind's inmost [*intimus*: 83.6.10] task senses [*sentio*: 85.8.17] that it is deeply filled with [*occupo*: 63.6.13] sweetness [*suavitas*: 85.7.29]. It looks to [*specto*: 85.5.17] virtue [*virtus*: 85.8.17, with *ad*]

to sustain [*sustineo*: 75.7.6] tribulations [*tribulatio*: 62.1.20] with fortitude [*fortiter*: 61.8.6] and to wisdom to rejoice [*gaudeo*: 82.8.27] in those tribulations. To strengthen [*conforto*: 20.8.10] your heart [*cor*: 85.8.5] and to wait upon [*sustineo*] the Lord—that is virtue; to taste [*gusto*: 74.3.7] and see [*video*: 85.8.17] that the Lord is good [*suavis*: 85.7.29]—that is wisdom.

Traseo: to go across (*trans-*) with respect to *affectus* or dispositions of the heart. / A contrast between *sapiens* and *malignus* (wise and narrow or spiteful) with two respective verbs which are similar, *delecto* (which involves a taste or *sapor*) and *complaceo* (to please or take a fancy) with respect to *malitia* or wickedness. / *Blandio*: to flatter with respect to that which is *commodus* or desirable. / *Vindico*: to claim or to vindicate. / *Reformo*: to reform concerning wisdom and to experience happily (*feliciter*) in wisdom's victory. / *Comprobo*: to approve or to confirm. / *Excludo*: to exclude with respect to malice. / *Sentio*: to feel or perceive in a manner which is *intimus* or deep within oneself and occupies (*occupo*) one with *suavitas*, sweetness. / *Specto*: to regard with the preposition *ad*, indicative of direction toward-which. / *Fortiter*: an adverb meaning bravely or courageously. / *Conforto*: to console and to strengthen one's heart. / First comes *gusto* (to taste) followed by *video* (to see) that the Lord is *suavis* or sweet.

85.10.6. And the closer the likeness [*similis*: 83.3.21], the dearer [*carus*: 49.6.26] she will be to him. What is this spiritual [*anima*: 85.7.29] beauty [*decor*: 82.4.28]? Does it consist of what we call honor [*honestus*: 66.3.15]? Let us take [*sentio*: 85.9.12] it as such for the moment until we find [*occurro*: 81.6.15] something better. But honor concerns [*interrogo*: 78.7.20] outward [*exterior*: 57.11.5] behavior [*conversatio*: 75.10.2]—not that honor issues from [*prodeo*: 71.1.6] it but is perceived through it. Its root [*origo*: 83.4.24] and its dwelling [*habitatio*: 75.6.20] are in the conscience [*conscientia*: 82.6.19]; and the evidence [*testimonium*: 78.6.3] of a good conscience is its clarity [*claritas*: 76.6.26]. There is nothing clearer [*clarus*: 85.8.17] than this transparent goodness which is the light of truth shining [*fulgeo*: 81.6.15] in the mind [*mens*: 85.9.12]; there is nothing more glorious [*gloriosus*: 13.4.1] than the mind which sees [*video*: 85.9.12] itself in the truth [*veritas*: 85.6.6].

Similis and *carus*: like and precious. / *Decor*: beauty which usually is external or visible. / *Honestus*: respected or distinguished. / *Sentio*: to feel or perceive. / *Occurro*: to run up to or meet. / *Conversatio* or familiar intercourse, association which is *exterior* or outer. / *Origo* and *habitatio*: origin and habitation, two names for the conscience. / *Claritas*: brightness which is *testimonium* to a good conscience. / *Fulgeo*: to flash.

85.11.19. But when this beauty [*decor*: 85.10.6] and brightness [*claritas*: 85.10.6] has filled [*repleo*: 70.7.20] the inmost part [*intimus*: 85.9.12] of the heart [*cor*: 85.9.12], it must become outwardly [*foras*: 74.5.28] visible [*prodeo*: 85.10.6] and not be like a lamp hidden under a bushel but be a light shining in darkness which cannot [*nescio*: 81.7.6] be hidden [*lateo*: 82.4.26].

Decor and *claritas*: external beauty and brightness as filling again (*repleo*) that which is *intimus* or most inward of the heart. / Such *decor* and *claritas* must be visible (*prodeo*: to go or come forth) in a manner which is *foras* or outward. / *Nescio*: the verb not to know.

85.11.30. Now let us elucidate [*censeo*: 74.3.7] what we mean [*diffino*: 85.8.17] by honor [*honestus*: 85.10.6] and wherein it may be found so that the soul's [*anima*: 85.10.6] beauty [*decor*: 85.10.6] may shine forth [*eluceo*: 41.1.22] even more. It is integrity [*ingenuitas*: 82.5.8] of mind [*mens*: 85.10.6] which is concerned to keep [*servo*: 63.4.11] the innocent [*integritas*] reputation [*fama*: 71.1.16] with a good conscience [*conscientia*] and not only, as the Apostle says, to provide [*provideo*: 68.4.5] things good in the sight of [*coram*: 49.3.19] God, but in the sight of men also.

Censeo: to rate or estimate. / *Eluceo* or to shine forth, not unlike *prodeo* in 85.11.19. / *Ingenuitas*: free birth with respect to mind. / *Integritas*: integrity modifying *fama* or reputation. / *Coram*: in person or publically.

85.13.26. But notice [*attendo*: 75.3.1] that in spiritual [*spiritualis*: 85.7.29] marriage there are two kinds of birth and thus two kinds of offspring though not opposite [*adversus*: 81.11.13]. For spiritual persons, like holy

mothers, may bring souls [*anima*: 85.11.30] to birth by preaching [*praedico*: 79.2.10] or may give birth to spiritual insights [*intelligentia*: 67.9.4] by meditation [*meditor*: 49.8.5]. In this latter kind of birth the soul leaves [*excedo*: 82.5.4] even its bodily senses [*sensus*: 85.8.5] and is separated from [*secedo*: 52.6.20] them, so that in her awareness [*sentio*: 85.10.6] of the Word [*Verbum*: 85.7.29] she is not aware of herself. This happens when the mind [*mens*: 85.11.30] is enraptured [*illectus*: 81.7.6] by the unutterable [*ineffabilis*: 71.7.16] sweetness [*dulcedo*] of the Word so that it withdraws [*elabor*] or rather is transported [*furor*: 69.6.20] and escapes [*rapio*: 62.4.26] from itself to enjoy [*fruor*: 76.1.3] the Word. The soul [*mens*] is affected [*afficio*: 69.2.1] in one way when it is made fruitful by the Word, in another when it enjoys the Word: in the one it is considering [*sollicito*: 68.3.3] the needs [*necessitas*: 85.7.29] of its neighbor; in the other it is allured [*invito*: 70.9.7] by the sweetness [*suavitas*: 85.9.12] of the Word.

Attendo: to turn or stretch forward. / *Praedico*: to preach which gives birth to souls or imparts *intelligentia* (understanding) through *meditor* (to ponder, reflect upon). / *Excedo* and *secedo*: to depart and to secede. / *Sentio*: feeling or perception relative to *Verbum*. / *Illectus*: enticed by the Word's sweetness which cannot be expressed (*ineffabilis*). / Three verbs relative to departure: *elabor*, *furor* and *rapio* (to slip away, to plunder or steal and to seize). / *Mens* or mind used here for soul which is affected (*afficio*: to move) by the *Verbum*. / *Sollicito*: concern or attention with regard to the necessities (*necessitas*) of one's neighbor. / *Invito*: to attract or to charm by the *suavitas* or sweetness of the *Verbum*.

85.14.17. Oh, whoever is curious [*curiosus*: 74.5.28] to know [*scio*: 81.10.11] what it means to enjoy [*fruor*: 85.13.26] the Word [*Verbum*: 85.13.26], make ready [*paro*: 28.7.20] your mind [*mens*: 85.13.26], not your ear! The tongue does not teach [*doceo*: 83.1.19] this, grace [*gratia*: 85.1.11] does: It is hidden [*abscondo*: 84.6.8] from the wise [*sapiens*: 85.9.12] and prudent [*prudens*: 64.7.25] and revealed [*revelo*: 78.5.8] to children. Humility [*humilitas*: 72.11.22], my brothers, is a great virtue [*virtus*: 85.9.12], great and sublime [*sublimis*: 71.6.24]. It can attain to [*promereo*: 75.5.25] what it cannot learn [*doceo*]; it is counted worthy [*dignus*: 82.4.28] to possess [*adipiscor*: 18.6.27] what it has not the power to possess [*addisco*: 1.11.25]; it is worthy to conceive [*concipio*: 32.7.19] by the Word and from the Word what it cannot itself explain [*explico*: 74.1.11] in words [*verbum*]. Why is this? Not because it deserves [*meritum*: 83.4.24] to do so but because it pleases [*placitus* with *coram*: 85.11.30] the Father of the Word, the Bridegroom of the soul, Jesus Christ our Lord, who is God above all, blessed forever. Amen.

Fruor: to enjoy as well as to profit the *Verbum*. / *Gratia* or grace which is not taught by the tongue is hidden (*abscondo*) from those who are both *sapiens* and *prudens* (wise and prudent). / *Promereo*: to deserve well or to gain and applicable to humility. / *Adipiscor* and *addisco*: to inherit or to overtake and to learn in addition. / *Verbum* and *verbum*, the latter unable to apply to the former. / *Placitus*: pleased before or in the presence of (*coram*).

Sermon Eight-Six

86.1.7. First then observe [*adverto*: 83.1.19] the modesty [*verecundia*: 84.5.11] of the Bride; surely nothing [*nescio*: 85.11.19] in human conduct [*mos*: 83.2.12] can be counted lovelier [*gratus*: 73.5.10]. This is what I should like above all to take in my hands and pluck, like a beautiful flower, to present [*appono*: 76.9.27] to all our young people—not that it should not be held [*retineo*: 82.3.3] with the greatest care [*studium*: 84.1.15] by everyone who is older, for the grace [*gratia*: 85.14.17] of modesty is an adornment to persons of all ages, but because, being tender [*tener*: 51.2.12], it shines out [*enitor*] with greater brightness [*amplus*] and beauty [*pulcher*: 62.7.28] in those of tender age.

Adverto: to turn to *verecundia*, modesty and diffidence. / *Nescio*; the verb not to know with regard to human *mos* (custom, habit) as being *gratus* or pleasing, acceptable. / *Appono*: to set before instead of *retineo* (to hold back, retain) with *studium*, diligent application. / *Enitor*: to bring forth, to struggle upwards.

86.1.15. What is more endearing [*amabilis*: 46.7.3] in a young man than modesty [*verecundia*: 86.1.7]? How lovely [*pulcher*: 86.1.7] it is, and what a bright [*splendidus*: 41.3.21] jewel in the life and bearing [*mos*: 86.1.7 & *vultus*: 63.6.25] of a young man! What a true [*verus*: 85.8.15] and sure indication [*minime*: 82.2.9] with

dubius: 77.8.7 & *nuntius*: 70.6.26] of hope [*spes*: 83.5.17] it is, the mark [*index*: 45.1.24] of a good disposition [*indoles*!] It is the rod of discipline [*disciplina*: 77.5.15], chastening [*immineo*: 85.4.23 with *pudeo*: 77.8.7] the affections [*affectus*: 85.9.12] and controlling [*coerceo*] the thoughtless [*lubricus*: 44.5.17] actions [*actus*: 76.6.6] and impulses [*motus*: 83.4.24] of an age which lacks stability [*levis*] and checking [*comprimo*: 23.8.15] its arrogance [*insolens*: 74.8.14].

Amabilis: loving which modifies *verecunda*. / *Mos* and *vultus*: custom or habit and face in the sense of expression. / *Nuntius*: a messenger modified by *dubius* (doubtful) with the adverb *minime* (too little). / *Index*: sign, token or proof with regard to *indoles* (innate character. / *Immineo* and *pudeo*: to overhang or threaten and to be ashamed of with regard to *affectus* or disposition. / *Coerceo*: to force both *actus* and *motus* (action and motion) modified by *lubricus* (slippery). / *Levis*: light or superficial. / *Comprimo*: to press or squeeze that which is *insolens* or against custom, unusual.

86.2.3. Modesty [*verecundia*: 86.1.15] is a quality [*bonus*: 85.9.12] so natural [*genuinus*] to the mind that even those who do not fear [*vereor*: 84.6.28] to do [*ago*: 85.7.29] wrong [*male*: 13.3.3] are reluctant [*verecundor*: 14.6.19] to let it be seen [*video*: 85.10.6].

Bonus and *genuinus*: good and native or inborn which modify *verecundia* or modesty, shame. / *Vereor*: also as to show respect. / *Verecundor*: to be ashamed.

86.2.15. What is more welcome [*amicus*: 84.5.11] to a modest [*verecundus*: 63.6.25] mind [*animus*: 85.7.29] than privacy [*secretum*: 80.1.14]? Night and her bed insures [*habeo*: 85.4.6] her privacy. Now when we wish to pray [*oro*: 84.4.2], we are bidden [*iubeo*: 65.4.15] to enter [*introeo*: 78.4.21] our room [*cubiculum*: 79.6.27] for the sake of [*gratia*: 86.1.7] privacy. This is a precaution [*cautela*: 70.1.7], for if we pray when others are present, their approbation [*ne (coram*: 85.14.17) *orantibus (laus*: 46.7.3)] may rob [*furor*: 85.13.26] our prayer of its fruit and nullify [*frustror*: 76.7.16] its effect [*effectus*: 85.7.29]. But from this injunction [*sententia*: 28.9.20] you may also learn [*doceo*: 85.14.17] modesty [*verecundia*: 86.2.3]. What is more appropriate [*proprius*: 83.5.17] to modesty than the avoidance [*vito*: 66.7.22] of praise [*laus*] or ostentation [*iactantia*: 20.8.10]?

Two adjectives modifying *animus* (masculine noun for soul): *amicus* and *verecundus* (loving or friendly and modest). / *Secretum*: also as secret. / *Oro*: to pray in the sense of to beseech. / *Cubiculum*: pertains mostly to a bedroom. / *Cautela*: caution. / Approbation is expressed here by (not) *coram* (before, in the presence of) those engaged in (*oro*) which is a form of *laus* (praise). / *Furor* and *frustror* with respect to effect: to plunder or steal and to frustrate. / *Sententia*: opinion or thought. / *Vito*: to avoid both *laus* and *iactantia* (praise and boasting).

86.3.1. Anyone who wishes [*volo*: 85.2.15] to pray [*oro*: 86.2.15] must [*oportet*: 79.2.10] choose [*observo*: 64.6.20] not only the right place [*locus*: 83.2.12] but also the right time. A time of leisure [*feriatus*: 26.6.27] is best [*commodus*: 85.90.12] and most convenient [*aptus*: 75.5.12], the deep [*profundus*: 73.2.16] silence [*silentium*: 57.5.8] when others are asleep is particularly [*plane*: 83.6.10] suitable [*indico*: 77.5.15], for prayer [*oratio*: 76.7.16] will then be freer [*liber*: 81.7.6] and purer [*purus*: 83.5.17].

Oro: to pray in the sense of beseeching or making intercession. / *Observo*: to observe the proper *locus* and time. / *Feriatus*: keeping a holiday which is both *commodus* and *aptus* (desirable and apt). / *Profundus*: deep with respect to *silentium*. / *Plane*: completely or clearly modifying *indico* (to point out). / *Oratio*: also as eloquence, speech or oration.

86.3.12. You will not pray [*oro*: 86.3.1] aright [*recte*: 66.6.18] if in your prayers you seek [*quaero*: 85.2.15] anything but the Word [*Verbum*: 85.14.17] or seek him for the sake of anything but the Word; for in him are all things. In him is healing [*remedium*: 57.9.1] for your wounds [*vulnus*], help [*subsidium*] in your need [*necessitas*: 85.13.26], restoration [*resarcitus*] for your faults [*defectus*: 83.2.12], resources [*copia*: 84.1.15] for your further growth [*profectus*: 84.1.5]; in him is all that men should ask [*accipio*: 80.9.10] or desire [*habeo*: 86.2.15] with *expedio*: 74.5.13], all they need [*decet*: 59.7.17], all that will profit *oportet*: 86.3.1] them. There

is no reason therefore to ask [*peto*: 84.3.14] anything else of the Word, for he is all.

Remedium: a remedy presence in the *Verbum*. / *Subsidium*: relief or reenforcement. / *Resarcitus*: that which has been repaired or restored with regard to one's defects (*defectus*). / *Copia*: abundance regarding *profectus* (advancement). / *Expedito*: to obtain, be expedient with the verb *habeo* (to have). / *Decet*: it is fitting. / *Peto*: similar to *oro* in the sense of begging or entreating.

86.4.23. If we take [*placeo*: 83.4.24 with *sentio*: 85.13.26 & *figuro*: 41.3.7] the bed to mean human weakness [*infirmitas*: 75.7.6] and the darkness of night human ignorance [*ignorientia*: 75.10.2], it follows logically [*consequens* & *congruus*] that the Bride is seeking [*requiro*: 84.3.14 with *instans*: 58.1.16] the Word [*Verbum*: 86.3.12], the power [*virtus*: 85.14.17] of God and the wisdom [*sapientia*: 85.9.12] of God, to overcome [*contra*: 64.4.11] these two ills [*malus*: 85.9.12 & *originalis*: 82.3.3]: power to strengthen [*virtus*] her weakness and wisdom [*sapientia*] to enlighten [*oppono*] her ignorance [*ignorientia*]. Nothing could be more fitting [*conveniens*: 47.3.20].

Three verbs: *placeo*, *sentio* and *figuro* with regard to the meaning of the bed as *infirmitas* (sickness, weakness): to please, to perceive and to fashion or shape. / Two similar adjectives: *consequens* and *congruus* (consequent and congruent or becoming) with regard to the Bride's seeking (*requiro*) the divine *Verbum*, *virtus* and *sapientia* of God. This seeking is done in a manner which is *instans* (eager). / Such *requiro* is *conveniens* or appropriate.

Bernard of Clairvaux died in 1153, not having completed his commentary on the Song of Songs.

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