

Verbs in the Prologue of the Rule of St Benedict

Introduction

A few years ago I posted an article on this homepage entitled **Prologue to the Rule of St Benedict**. My primary focus was to single out the scriptural references in those few short but important pages. These verses enable us to get a brief snapshot into St Benedict's mind as he was composing a rule for monastic life. The task at hand follows on the heels of that document. In sum, I single out all the verbs in the original Latin text with the intent of seeing how they work together in harmony. The English translation, of course, is included.

Early on in the current project I discovered an unmistakable urgency that needed to be addressed at once. Once that had become clear I better appreciated the rest of the **Rule** with all sorts of legislation, some boring and some not so boring. These details fall into place and make good sense once we have obtained a good grasp the Prologue's message. In a way the urgency at hand is an invitation to step out of this world and enter into a new one which is wholly other. In sum, Benedict is presenting his **Rule** as a way to prepare for life in heaven. Even if one doesn't feel drawn to enter a monastery, the Prologue is designed to make you want to follow Jesus Christ and to do so at once. The choice, of course, is up to the reader.

As for the Prologue itself, I lifted the Latin text from the above mentioned article for reference. Note that the **scriptural verses are in blue**. Though the Prologue may cite part of a given verse, here each one will be given in full. Each sentence is treated separately. Again, keep in mind the urgency of the text. That's what it's all about.

Verbs in the Prologue

Listen carefully, my child, to your master's precepts and incline the ear of your heart (Prov 4.20). Receive willingly and carry out effectively your loving father's advice, that by the labor of obedience you may return to Him from whom you had departed by the sloth of disobedience.

Obsculta, o fili, praecepta magistri, et inclina aurem cordis tui et admonitionem pii patris libenter excipe et efficaciter comple, ut ad eum per oboedientiae laborem redeas, a quo per inoboedientiae desidia recesseras.

Obsculta. *Obscultare* is a variation of *auscultare* which means to listen attentively or even obediently. It implies a certain effort and willingness on part of the listener. If you miss it, you miss everything which is why this very is so important. Thus you could translate St. Benedict as saying, “Listen closely, son, to the teacher's direction”—this is clearly not how you address God in a prayer.¹ Note, however, that *obsculta* is from Prov 4.20: “My son, be attentive to my words” The Hebrew equivalent to *obsculta* is *qashav* also as attentive and connotes a certain pricking. As for this listening, St. Benedict doesn't direct it to himself but to precepts not of “your” master but *magister* plain and simple who without saying it is Jesus Christ. Thus *obsculta* and *praecepta* are as one, the latter as a command as well as a teaching.

Inclina. The verb *inclino* means to cause to lean or slope as well as to tilt. Such action seems to be gentle, deliberate and is not forced. It fits the overall tone of the Prologue as an invitation, persistent along with *obsculta* yet not harsh. Note that *inclino* applies not to the physical ear but to one of the heart, *cor* as the center of memory, thought and other mental processes. Benedict recognizes that *cor* has the ability to listen not in a way modeled after the conventional type of hearing but in a way that does not have to traverse space nor time. *Inclina* also is a continuation of Prov 4.20 which runs as follows: “incline your ear to my sayings.” The Hebrew *natah* means to extend, to reach out. Note that *qashav* above is with regard to *davar*, word-as-expression whereas *natah* is to ‘*amar* or word in the more common sense though both are very common.

Excipe. *Excipio* fundamentally means to take out (*ex-*) or to extract and thus has a certain forceful character. It deals with an equally forceful noun, *admonitio*, reminder, warning as well as a rebuke made all the more serious as coming from a father described as *pious* which means to be devoted to one's family, land and God.

¹Source: <https://latin.stackexchange.com/questions/21556/what-is-the-difference-between-obsculta-and-exaudi>

Conple. *Conpleo* means to fill or to complete, the verbal root being prefaced with *con-* usually rendered as with therefore giving it a fuller sense. The adverb *efficaciter* or effectively.

Redeas. *Redeo* or to return to your *magister/pater*.

Recesseras. *Recedo* or to fall back or to withdraw, again *magister/pater*. Here the labor of obedience is involved.

To you, therefore, my words are now addressed, whoever you may be, who are renouncing your own will to do battle under the Lord Christ, the true King, and are taking up the strong, bright weapons of obedience.

Ad te ergo nunc mihi sermo dirigitur, quisquis abrenuntians propriis voluntatibus, Domino Christo vero Regi militaturus oboedientiæ fortissima atque præclara arma sumis.

Dirigitur. *Dirigo* or to direct, guide, steer with *ad* or direction-which to you, a very direct way of speaking.

Abrenuntians. The verbal root *renuntio* or to renounce which is emphasized by the preposition *ab-* or from prefaced to it.

Militaturus. *Milito* or to serve as a soldier.

And first of all, whatever good work you begin to do, beg of Him with most earnest prayer to perfect it, that He who has now deigned to count us among His children may not at any time be grieved by our evil deeds.

In primis, ut quidquid agendum inchoas bonum, ab eo perfici instantissima oratione deposcas, ut qui nos iam in filiorum dignatus est numero computare, non debet aliquando de malis actibus nostris contristari.

Inchoas. *Inchoo* or to begin, to commence with regard to an indefinite work but as long as it is good (*quidquid bonum*).

Perfici. *Perficio*, to perfect, to carry out, to perform; literally to make or *facio* through or *per-*. Reference is to the good work (*quidquid bonum*) just noted.

Deposcas. *Deposco*, to demand, to challenge with prayer (*oratio*, also as speech or eloquence) put as *instantissima*, the superlative of *instans* literally as standing-in and connotes a pressing upon, urgency.

Computare. Alternately as *computo* or to calculate, that is, God reckoning us as his children.

Debet. *Debeo* or to owe, to be bound with regard to our evil deeds (*malus* modifying *actus*).

Contristari. *Contristo*, to sadden, afflict the Lord, this coming from us.

For we must always so serve Him with the good things He has given us, that He will never as an angry Father disinherit His children, nor ever as a dread Lord, provoked by our evil actions, deliver us to everlasting punishment as wicked servants who would not follow Him to glory.

Ita enim ei omni tempore de bonis suis in nobis parendum est ut non solum iratus pater suos non aliquando filios exheredet, sed nec ut metuendus dominus irritatus a malis nostris, ut nequissimos servos perpetuam tradat ad poenam qui eum sequi noluerint ad gloriam.

Parendum. Participle rendered as that which is to be appeared and pertains to the next word.

Exheredet. *Exheredo* or to disinherit, God as father to his children.

Inritatus. Participle of *irrito*, to incite, to provoke.

Tradat. *Trado* or to hand over to *poena* or punishment.

Sequi. *Sequor* or not to follow as wicked servants, the superlative of *nequam* or worse.

Noluerint. *Nolo* or not willing with regard to *sequi* and thus to (*ad*) glory.

Let us arise, then, at last, for the Scripture stirs us up, saying, "Now is the hour for us to rise from sleep" (Rom 13.11). Let us open our eyes to the deifying light, let us hear with attentive ears the warning which the divine voice cries daily to us, "Today if you hear His voice, harden not your hearts" (Ps 95.8).

Exurgamus ergo tandem aliquando excitante nos Scriptura ac dicente: Hora est iam nos de somno surgere, et apertis oculis nostris ad deificum lumen adtonitis auribus audiamus divina cotidie clamans quid nos admonet vox dicens: Hodie si vocem eius audieritis, nolite obdurare corda vestra.

Exurgamus. Emphasis is upon the place from which one arises due to the preposition *ex-* or from prefaced to the verbal root *surgo*.

Excitante. *Excito* or to arouse, to call forth, *ex-* or from as in the example just above. The scriptural reference is Rom 13.11: “Besides, this you know what hour it is, how it is full time now for you to wake from (*egeiro*: to raise, to stir up) sleep.”

Docente. *Doceo* or to teach or to show with regard to Rom 13.11 just cited.

Surgere. *Surgo* or to raise, to get up; this verb has a certain suddenness and urgency about it.

Apertis. *Aperto* or to lay bare, to expose with regard to our eyes and the light which is deifying or making-like God (*Deus*).

Clamans. *Clamo* or to cry out, this being a verb with a sense of urgency.

Admonet. The preposition *ad-* as indicative of direction towards-which prefaced to the verbal root *moneo*, to bring to the notice of, to remind.

Dicens. *Dico*, to say, to speak in reference to Ps 95.8: “Harden not your hearts as at Meribah, as on the day at Massah in the wilderness.” *Qashah* or to be heavy, hard, is the issue at hand as that to be avoided.

Audieritis. *Audio* or to hear the divine voice *hodie* or today, not in the future.

Obdurare. *Duro* to make hard prefaced with the preposition *ob-* or towards, on that account, therefore.

And again, "Whoever has ears to hear, hear what the Spirit says to the churches" (Mt 11.5; Rev 2.7).

Et iterum: *Qui habet aures audiendi audiat, quid Spiritus dicat ecclesiis.*

Habet. *Habeo* or to have ears.

Audiendi. *Audio* or to hear, this used twice. Reference is to Mt 11.5 and Rev 2.7, respectively: “The blind receive their sight and the lame walk, lepers are cleansed and the deaf hear and the dead are raised up and the poor have good news preached to them.” “He who has an ear, let him hear what the Spirit says to the churches. To him who conquers I will grant to eat of the tree of life which is in the paradise of God.”

Dicat. *Dico* or to say, this by the Spirit.

And what does He say?

Et quid dicit?

Dicit. *Dico* or to say in reference to the Spirit and the following verse.

"Come, My children, listen to me; I will teach you the fear of the Lord"
(Ps 34.11).

Venite, filii, audite me; timorem Dei docebo vos.

Venite. *Venio* or to come.

Audite. *Audio* or to hear.

Docebo. *Doceo* or to teach or to show. The three verbs form one unit, if you will, resulting in Ps 34.11: "Come, O sons, listen to me, I will teach you the fear of the Lord." The teaching or *lamad* connotes a certain amount of chastisement as well as training.

"Run while you have the light of life, lest the darkness of death overtake you" (Jn 12.35).

Currite dum lumen vitæ habetis, ne tenebræ mortis vos comprehendant.

Currite. *Curro* or to run obviously suggests urgency.

Habetis. *Habeo* or to have the light of life, of being alive, this for a short period of time.

Comprehendant. *Comprehendo* or to take hold of, to extend around in order to grasp, this with reference to death and Jn 12.35: "The light is with you for a little longer. Walk while you have the light lest the darkness overtake you; he who walks in the darkness does not know where he goes."

And the Lord, seeking his laborer in the multitude to whom He thus cries out, says again, "Who is the one who will have life, and desires to see good days" (Ps 33.12 or 34.12)?

Et quærens Dominus in multitudine populi cui hæc clamat operarium suum iterum dicit: Quis est homo qui vult vitam et cupit videre dies bonos?

Quaerens. *Quaero* or to seek, to ask with regard to the Lord for laborers.

Clamat. *Clamo* or to cry out with a sense of urgency.

Dicit. *Dico* or to say with regard to Ps 33.12 or 34.12: “What man is there who desires life and covets many days that he may enjoy the good?” The two verbs *chaphets* and ‘*ahav* or to incline or be favorable and to long for.

Vult. *Volo* or to wish, to want life.

Cupit. *Cupio* or to desire, to long for with regard to *video* or to see.

Videre. *Video* or to see regarding good days.

And if, hearing Him, you answer, "I am the one," God says to you, "If you will have true and everlasting life, keep your tongue from evil and your lips that they speak no guile. Turn away from evil and do good; seek after peace and pursue it" (Ps 33.14).

Quod si tu audiens respondeas: *Ego, dicit tibi Deus: Si vis habere veram et perpetuam vitam, prohibe linguam tuam a malo et labia tua ne loquantur dolum; deverte a malo et fac bonum, inquire pacem et sequere eam.*

Audiens. *Audio* or to hear conditioned by “if” which can imply not hearing the Lord.

Respondeas. *Respondeo* or to reply, to answer positively to God’s invitation.

Dicit. *Dico* or to say by God which is Ps 33.14: “Depart from evil and do good; seek peace and pursue it.”

Habere. *Habeo* or to have life which is both true and everlasting.

Prohibe. *Prohibeo* or to hold back, to keep with regard to speaking evil.

Loquantur. *Loquor* or to speak no guile or *dolus*, deliberate performance of an unlawful act.

Deverte. *Deverto* or to turn away from evil or *malus*.

Fac. *Facio* or to do, to make what is good or *bonus*.

Inquire. *Inquiro* or to seek for, here peace or *pax*.

Sequere. *Sequor* or to follow *pax*, this coming after *inquiro*. The two verbs are with regard to Ps 33.14 as quoted above.

And when you have done these things, My eyes shall be upon you and my ears open to your prayers; and before you call upon me, I will say to you,

'Behold, here I am'" (Ps 34.15; Is 58.9; 65.24).

Et cum hæc feceritis, oculi mei super vos et aures meas ad preces vestras, et antequam me invocetis, dicam vobis: Ecce adsum.

Feceritis. *Facio* or to do, to make here as to accomplish what was said as above.

Invocetis. *Invoco*, literally to call in God who hears before (*antequam*) this calling-in.

Dicam. *Dico* or the Lord saying what follows in the three verses respectively: "The eyes of the Lord are toward the righteous and his ears toward their cry." "Then you shall call and the Lord will answer; you shall cry and he will say, 'Here I am.'" "Before they call I will answer while they are yet speaking I will hear."

Adsum. The verb to be or *sum* prefaced with the preposition *ad-*, direction towards-which or to be fully present.

What can be sweeter to us, dear ones, than this voice of the Lord inviting us?

Quid dulcius ab hac voce Domini invitantis nos, fratres carissimi?

Invitantis. *Invito* or to invite, to summon as by the Lord.

Behold, in His loving kindness the Lord shows us the way of life. Ecce pietate sua demonstrat nobis Dominus viam vitæ.

Demonstrat. *Demonstro* or to show, to point out the way of life.

Having our loins girded, therefore, with faith and the performance of good works (Eph 6.14), let us walk in his paths by the guidance of the Gospel, that we may deserve to see Him who has called us to his kingdom (1 Ths 2.12).

Succinctis ergo fide vel observantia bonorum actuum lumbis nostris, per ducatum Evangelii pergamus itinera eius, ut mereamur eum qui nos vocavit in regnum suum videre.

Succinctis. *Succingo* or to gird, to tuck in with regard to *lumbus* also as genitals. This intimate body part is to be as such with faith and good works.

Pergamus. The root *ago* to set in motion prefaced with *per-* or through.

Mereamur. *Mereo*, to deserve or to earn which leads to the next two verbs.

Vocavit. *Voco* or to call, to summon. Reference is to 1Ths 2.12: “so that all may be condemned who did not believe the truth but had pleasure in unrighteousness.”

Videre. *Video* or to see God with regard to *vocavit* literally “in his kingdom.”

For if we wish to dwell in the tent of that kingdom, we must run to it by good deeds or we shall never reach it.

In cuius regni tabernaculo si volumus habitare, nisi illuc bonis actibus curritur, minime pervenitur.

Volumus. *Volo* or to wish which leads into the next verb, *habitare*.

Habitare. *Habito* connotes residing on a more or less permanent basis. The image of a tent or *tabernaculum* pertains to a temporary dwelling.

Curritur. *Curro* or to make haste, that is, the *tabernaculum*. Such running is effected by good deeds only.

Pervenitur. *Pervenio* or to come, to arrive. The preposition *per-* or through suggests having fully accomplished one’s journey.

But let us ask the Lord, with the Prophet, "Lord, who shall dwell in your tent, or who shall rest upon Your holy mountain" (Ps 15.1)?

Sed interrogemus cum Propheta Dominum dicentes ei: Domine, quis habitabit in tabernaculo tuo, aut quis requiescet in monte sancto tuo?

Interrogemus. *Interrogo* or to question as well as to argue. It refers to Ps 15.1 as follows: “O Lord, who shall sojourn in your tent? Who shall dwell on your holy mountain?”

Dicentes. *Dico* or to say along with the previous verb.

Habitabit. *Habito* or take up permanent residence in the transitory *tabernaculum*. Note that *gur* and *shakan* (to turn aside, to tarry and to dwell,

to inhabit) pertain to a tent and a mountain respectively.

Requiescet. *Requiesco* or to repose with respect to the holy mountain and equivalent to *shakan* above.

After this question, brothers and brothers, let us listen to the Lord as He answers and shows us the way to that tent, saying, "The one who walks without stain and practices justice;

Post hanc interrogationem, fratres, audiamus Dominum respondentem et ostendentem nobis viam ipsius tabernaculi, dicens: Qui ingreditur sine macula et operatur iustitiam;

Audiamus. *Audio* or to hear or listen to the Lord with respect to the next two verbs below.

Respondentem. *Respondeo* being the first of two verbs from the Lord.

Ostendentem. *Ostendo* or to point out, the second of two verbs from the Lord followed by the verb below.

Dicens. *Dico* or to say which takes up the previous two verbs with regard to the way or *via* to *tabernaculum* or temporary dwelling. It pertains to part of Ps 15.2-2 cited here and in the next two verses. "He who walks blamelessly and does what is right." The two objects are *tamym* and *tsedeq*, the former connoting completeness and the latter, justice.

Ingraditur. *Ingredior* or to walk in or towards and to do so without stain or blemish, *macula*.

Operatur. *Operor* or to labor with regard to justice.

who speaks truth from his heart;
qui loquitur veritatem in corde suo, qui non egit dolum in lingua sua;

Loquitur. *Loquor* or to speak with regard to truth.

Egit. *Ago* or to act, to behave with no *dolus*, also as trickery.

who has not used his tongue for deceit; who has done no evil to his neighbor; who has given no place to slander against his neighbor." (Ps 15.2-3)
qui non fecit proximo suo malum, qui obprobrium non accepit adversus proximum suum;

Fecit. *Facio* or to do, to make with regard to that which is *malum* or wicked.

Accepit. *Accipio* or to receive, to accept *obprobrium* also as reproach, shame. The second part of Ps 15.2-3 in this section is “He who walks blamelessly and does what is right and speaks the truth from his heart.”

This is the one who, under any temptation from the malicious devil, has brought him to naught (Ps 15.4) by casting him and his temptation from the sight of his heart; and who has laid hold of his thoughts while they were still young and dashed them against Christ (Ps 137.9).

qui malignum diabolum aliqua suadentem sibi cum ipsa suasionem sua a conspectibus cordis sui respuens deduxit ad nihilum, et parvulos cogitatos eius tenuit et adlisit ad Christum;

Suadentem. *Suado* or to persuade, that is, with regard to influence from the devil.

Respuens. *Respuo* or to spew out, to reject both the devil and temptation coming from him. Note it’s to be removed from literally that which is watched or the plural of *conspectibus* of one’s heart.

Deduxit. *Deduco* or to lead from (*de-*, away).

Tenuit. *Teneo* or to hold, to possess with regard to thoughts, *cogitatos* or that which is thought or pondered.

Adlisit. Alternately as *allido* or to dash to (*ad*, direction towards-which) Christ.

The two scriptural references are the last part of Ps 15.4 and Ps 115.1 respectively: “who does not slander with his tongue and does no evil to his friend nor takes up a reproach against his neighbor.” “Not to us, O Lord, not to us, but to your name give glory for the sake of your mercy and your faithfulness!”

It is they who, fearing the Lord (Ps 15.4), do not pride themselves on their good observance; but, convinced that the good which is in them cannot come from themselves and must be from the Lord, glorify the Lord's work in them (Ps 15.4), using the words of the Prophet, "Not to us, O Lord, not to us,

but to Your name give the glory" (Ps 115.1).

qui timentes Dominum de bona observantia sua non se reddunt elatos, sed ipsa in se bona non a se posse, sed a Domino fieri existimantes, operantem in se Dominum magnificent, illud cum Propheta dicentes: Non nobis, Domine, non nobis, sed nomini tuo da gloriam;

Timentes. *Timeo* or to fear the Lord in reference to Ps 15.4: “in whose eyes a reprobate is despised but who honors those who fear the Lord; who swears to his own hurt and does not change.”

Reddunt. *Reddo* or to surrender, to deliver with respect to *elatos* or those who’ve been lifted up.

Posse. *Possum* or to be able with the negative as pertaining to oneself.

Fieri. To be done, to take place.

Existimantes. *Existimo* or to think, to supposed with regard to the Lord.

Operantem. *Operor* or to work, to labor with regard to the Lord.

Magnificent. *Mignifico* or to prize, to esteem the Lord.

Dicentes. *Dico* or to say along with the prophet (psalmist). This is in reference to Ps 115.1: “Not to us, O Lord, not to us, but to your name give glory, for the sake of your mercy and your faithfulness!”

Da. *Do* or to give glory.

Thus also the Apostle Paul attributed nothing of the success of his preaching to himself, but said, "By the grace of God I am what I am" (1 Cor 15.10).

sicut nec Paulus Apostolus de prædicatione sua sibi aliquid inputavit dicens: Gloria Dei sum id quod sum;

Inputavit. *Imputo* or to reckon, to charge with regard to *aliquid* or anything.

Dicens. *Dico* or to say, to speak, that is, 1Cor 15.10: “But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I but the grace of God which is with me.”

Sum. I am. Part of the quote from 1Cor 15.10 cited just above.

And again he says, "*He who glories, let him glory in the Lord*" (2 Cor 10.17).

et iterum ipse dicit: *Qui gloriatur, in Domino gloriatur.*

Gloriatur. *Glorior* or to boast, to brag.

Glorietur. *Glorior.* Both in reference to 2Cor 10.17: "Let him who boasts, boast of the Lord." The Greek is *kauxaomai* or to boast, to take pride in.

Hence the Lord says in the Gospel, "*Whoever listens to these words of mine and acts upon them, I will liken to a wise person who built a house on rock. The floods came, the winds blew and beat against that house, and it did not fall, because it had been founded on rock*" (Mt 7.24-25).

Unde et Dominus in Evangelio ait: *Qui audit verba mea hæc et facit ea, similabo eum viro sapienti qui ædificavit domum suam super petram; venerunt flumina, flaverunt venti, et inpegerunt in domum illam, et non cecidit, quia fundata erat super petram.*

Ait. *Aio* or to say in the sense of to affirm. Reference is to Mt 7.24-25: "Everyone then who hears these words of mind and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall because it had been founded on the rock."

Facit. *Facio* or to do, to make with regard to Jesus' words in the scriptural verse just cited. *Facio* implies actually going ahead and doing...making...them.

Similabo. *Similo* or to liken, to compare here to a wise man.

Aedificavit. *Aedificio* or to build a house.

Venerent. *Venio* or to come, to arrive in reference to *flumen*, river.

Flaverunt. *Flo* or to breath, to blow in reference to winds.

Inpegerunt. *Impingo* or to push, to strike in reference to *flumen* and *flo*.

Cecidit. *Caedo* or to strike, to kill in reference to not destroying the house.

Fundata est. Founded, established, that is, on rock.

Having given us these assurances, the Lord is waiting every day for us

to respond by our deeds to His holy admonitions.

Hæc complens Dominus expectat nos cotidie his suis sanctis monitis factis nos respondere debere.

Complens. Participle, completing or fulfilling in reference to the previous sentence.

Expectat. *Expecto* or to expect by the Lord.

Respondere. *Respondo* or to reply with respect to *expectat*.

Debere. *Debeo* or to owe.

And the days of this life are lengthened and a truce granted us for this very reason, that we may amend our evil ways. As the Apostle says, "Do you not know that God's patience is inviting you to repent" (Rm 2.4)?

Ideo nobis propter emendationem malorum huius vitæ dies ad indutias relaxantur, dicente Apostolo: An nescis quia patientia Dei ad pænitentiam te adducit?

Relaxantur. *Relaxo* or to stretch out, to slacken with regard to life put here as days.

Dicente. *Dico* or to say in reference to Rm 2.4: "Or do you presume upon the riches of his kindness and forbearance and patience? Do you not know that God's kindness is meant to lead you to repentance?"

Nescis. *Nescio* or not to know, to be ignorant.

Adducit. *Adduco* or to lead to, here *paenitentia* or repentance.

For the merciful Lord tells us, "I desire not the death of the sinner, but that the sinner should be converted and live" (Ezk 33.11).

Nam pius Dominus dicit: Nolo mortem peccatoris, sed convertatur et vivat.

Dicit. *Dico* or to say, to tell in reference to Ezk 33.11: "Say to them, 'As I live, says the Lord God, I have no pleasure in the death of the wicked but that the wicked turn from his way and live; turn back, turn back from your evil ways; for why will you die, O house of Israel?'" The essence of this verse is *shuv* or to return and once having returned, to stay put.

Nolo. Not to know.

Convertatur. *Converto* literally to turn with, *con-*.

Vivat. *Vivo* or to life, the result of having turned-with.

So, brothers, we have asked the Lord who is to dwell in His tent, and we have heard His commands to anyone who would dwell there; it remains for us to fulfill those duties.

Cum ergo interrogassemus Dominum, fratres, de habitatore tabernaculi eius, audivimus habitandi præceptum; sed si conpleamus habitatoris officium, erimus heredes cælorum.

Interrogassemus. *Interrogo* or to ask, to question the Lord.

Audivimus. *Audio* or to hear the Lord's commands.

Conpleamus. *Compleo* or to fill up with regard to *officium*, duty or service.

Erimus. Future of *sum* or to be (i.e., I am).

Therefore we must prepare our hearts and our bodies to do battle under the holy obedience of His commands; and let us ask God that He be pleased to give us the help of His grace for anything which our nature finds hardly possible.

Ergo præparanda sunt corda nostra et corpora sanctæ præceptorum oboedientiæ militanda, et quod minus habet in nos natura possibile, rogemus Dominum, ut gratiæ suæ iubeat nobis adiutorium ministrare.

Praeparo. To prepare, to make ready our hearts, *cor*.

Militanda. *Milito* or to serve as a soldier.

Habet. *Habeo* or to have with regard to our nature.

Rogemus. *Rogo* or to ask, to request the Lord.

Iubeat. *Iubeo* or to command, to order.

Ministrare. *Ministro* or to minister, to serve.

And if we want to escape the pains of hell and attain life everlasting, then, while there is still time, while we are still in the body and are able to fulfill all these things by the light of this life, we must hasten to do now what will profit us for eternity.

Et si, fugientes gehennæ poenas, ad vitam volumus pervenire perpetuam, dum adhuc vacat et in hoc corpore sumus et hæc omnia per hanc lucis vitam vacat implere, currendum et agendum est modo quod in perpetuo nobis expediat.

Fugientes. *Fugio* or to flee pains or *poena* also punishments of hell.

Volumus. *Volo* or to wish with regard to life everlasting, *perpetuus*.

Pervenire. *Pervenio*, literally to come through, *per-*.

Vacat. *Vaco* or to be empty, at leisure.

Sumus. *Sum* or to be (i.e., we are).

Vacat. As above and connected with *implere*.

Implere. *Impleo* or to fill up.

Currendum. *Curro* or to run, to hasten along with *agendum*.

Agendum. *Ago* or to act, to behave.

Expediat. *Expedio* or to make ready, to carry forth with regard to *in perpetuo* or for all eternity.

And so we are going to establish a school for the service of the Lord.
Constituenda est ergo nobis dominici scola servitii.

Constituenda est. *Constituto* or to establish a *scola* or school of service.

In founding it we hope to introduce nothing harsh or burdensome. But if a certain strictness results from the dictates of equity for the amendment of vices or the preservation of charity, do not be at once dismayed and fly from the way of salvation, whose entrance cannot but be narrow (Mt 7.14).

In qua institutione nihil asperum, nihil grave nos constituturos speramus; sed et si quid paululum restrictius, dictante æquitatis ratione, propter emendationem vitiorum vel conservationem caritatis processerit, non ilico pavore perterritus refugias viam salutis, quæ non est nisi angusto initio incipienda.

Speramus. *Spero* or to hope.

Constituturos. *Constituto* or to establish, to decide.

Dictante. *Dico*, to say or to speak.

Processerit. *Procedo* or to proceed, to arrive at a result.

Refugias. *Refugio* or to run away, to flee.

Incipienda. Participle, which is to be begun in reference to Mt 7.14: “For the gate is narrow and the way is hard that leads to life, and those who find it are few.”

For as we advance in the religious life and in faith, our hearts expand and we run the way of God's commandments with unspeakable sweetness of love. Thus, never departing from His school, but persevering in the monastery according to His teaching until death, we may by patience share in the sufferings of Christ (1 Pt 4.13) and deserve to have a share also in His kingdom.

Processu vero conversationis et fidei, dilatato corde inenarrabili dilectionis dulcedine curritur via mandatorum Dei, ut ab ipsius numquam magisterio discedentes, in eius doctrinam usque ad mortem in monasterio perseverantes passionibus Christi per patientiam participemur, ut et regno eius mereamur esse consortes. Amen.

Dilatato. *Dilato* or to spread out, to extend.

Curritur. *Curro* or to run, to make haste.

Discedentes. *Discedo* or to depart, to leave in the negative with regard to the Lord's school or *magisterium*, the office of a president or leader.

Perseverantes. *Servo* or to serve prefaced with *per-* or through and thus a fuller type of service.

Participemur. *Participio* or to participate.

Mereamur. *Mereo* or to deserve, to merit to be a *consors* or kindred, shared.

Esse. To be.

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