

## Sermon Thirty-Five

35.1.25. "If you do not know [*ignoro*: 33.7.20] yourself, go forth." What a hard [*durus*: 26.4.20] and bitter [*asper*] reproof [*inrepatio*: 9.6.5]: "Go forth." This is the kind of language that slaves hear [*soleo*: 33.13.20] from masters smarting with anger [*irascor* & *valde*: 28.3.19] or slave-girls from mistresses they have gravely [*graviter*: 26.12.24] offended [*offendo*]: "Get out of here, get away from me, clear out of my sight [*conspectus*: 31.7.16], away from this house." And this kind of harsh and bitter expression [*verbum*: 32.5.22], extremely reproachful [*inreparatorius* & *asper* & *amarus*: 33.16.23], is now used by the Bridegroom against his beloved, but with this condition: if she does not know herself. Nothing he could say was more warranted [*validus* & *efficax*: 31.6.9] to frighten her than the threat [*minor* & *intendo*: 28.7.20] that she should go forth. And you can see [*adverto*: 30.3.13] this if you think well [*attendo*: 21.4.20] on the place she is to go forth from and where she is told to go. From where and to where, if not from the spirit to the flesh, from things that are the soul's [*animus*: 33.1.23] delight to desire of earthy [*saecularis*: 30.6.30] pleasures [*desiderium*: 33.1.7], from the inward [*internus*: 31.7.16] repose [*requies*] of the mind [*mens*: 32.4.29] to the world's clattering bustle [*strepitus*: 14.5.26] where worry [*cura*: 30.11.21 & *exterior*: 25.7.17] allows no peace [*inquietudo*: 9.9.12]; in all of which there is nothing but toil [*labor*: 32.4.29] and sorrow [*dolor*: 30.3.27] and spiritual [*spiritualis*: 32.10.6] suffering [*afflictio*]. The soul [*anima*: 34.3.16] has been taught [*disco*: 33.8.17] by the Lord and received [*accipio*: 34.4.23] the power to enter into [*intro*] itself [*ad seipsam*], to long for [*suspiro*: 33.2.8] the presence [*praesentia*: 33.3.18] of God in its inmost depths [*intimus*: 17.2.3], to seek [*quaero*: 31.7.16] his face continually [*semper*: 31.1.8].

*Ignoro*: to be ignorant with respect to oneself. / *Inrepatio*: a chiding which is both *durus* and *asper*, hard and bitter. / *Irascor*: the verb to be angry used with the adverb *valde*, very much or intensely. Compare with a similar adverb, *graviter*, gravely. / *Conspectus*: also refers to the power of vision. / Three adjectives of *inreparatorius*, *asper* and *amarus* (rebuked harshly, troublesome and bitter) with respect to the *verbum* at hand. / *Validus* and *efficax* (strong or stout and efficient): two adjectives applied to the Bridegroom's threat (*minor*: to menace) of his spouse which he intends (*intendo*). / *Adverto*: to turn to which is similar to *attendo* (to attend) regarding the bride's place to which she is to go. / *Animus*: masculine noun for soul. / Contrast between pleasures (*desiderium*) of this time or era (*saecularis*) and the *requies* or rest of the mind which is *internus* or interior. / *Strepitus*: confused noise or din comprised of worry (*cura* with the adjective *exterior*). / *Anima*: now the feminine noun for soul is being used when it goes (*intro*) itself or toward (*ad*) itself. / *Suspiro*: to draw a deep breath with regard to the divine presence deep within (*intimus*). This *suspiro* consists of a seeking which goes on all the time, *semper*.

35.2.29. "Go forth and pasture your kids:" it is a terrible [*formidolosus*], an awe-inspiring threat [*comminatio*]. As much as to say: know [*nosco*: 33.9.26] yourself unworthy [*indignus*: 21.6.23] of that familiar [*familiaris*: 24.6.5] and sweet [*suavis*: 33.4.26] contemplation [*contemplatio*: 32.2.17] of things heavenly, things of the spirit [*intelligibilis*: 5.3.25], divine things. Therefore go forth from that heart of yours which has been my sanctuary [*sanctuarium*], where it was your custom [*soleo*: 35.1.25] to drink sweet [*dulciter*: 20.4.17] draughts from the secret [*secretus*: 32.9.12], holy teachings [*sensus*: 32.10.6] of truth [*veritas*: 33.8.17] and wisdom [*sapientia*: 32.10.16]; be like a woman of the world [*saecularis*: 25.1.25], become entangled [*intrico*: 26.6.27] in pandering to the nourishment [*pasco*: 24.3.5] and delights [*oblecto*: 31.7.19] of your flesh.

*Formidolosus*: full of fear which modifies *comminatio*, threat. / *Nosco*: connotes a making new in the act of recognition with regard to contemplation, i.e., one as *indignus* or unworthy of it. / *Familiaris* and *suavis*: belonging to a household and sweet, two adjectives modifying contemplation. / *Intelligibilis*: that which can be understood. / *Soleo*: connotes being accustomed to, here draughts of secret teachings (*sensus*: perception) in a way which is sweet (*dulciter*, adverb). / *Saecularis*: belonging to the world or *saeculum* which implies a particular race or generation. / *Intrico*: to entangle as well as perplex. / *Oblecto*: to delight, entertain.

35.3.17. What a shameful [*turpis*: 28.5.9] change [*mutatio*: 31.1.8] of occupation [*studium*: 32.4.16]! Her previous occupation was to nourish her exiled pilgrim [*peregrinor*: 27.12.23] soul [*anima*: 35.1.25] with holy meditations [*meditatio*: 32.4.29], feeding [*pasco*: 35.2.29] on heavenly truths [*bonus*: 31.9.12], to seek after [*inquiror*: 33.1.7] God's good-pleasure [*beneplacitum*] and the mysteries [*mysterium*: 27.1.8] of his will [*voluntas*: 34.4.4], to penetrate [*penetro*: 32.8.9] the heavens by the power of her love [*devotio*: 32.3.24] and wander [*circo*] in thought [*mens*: 35.1.25] through the abodes [*mansio*: 33.1.23] of the blessed, to pay homage [*saluto*: 33.2.28] to the patriarchs and apostles and throngs of prophets, to admire [*admiror*: 2.2.13] the triumphs of the martyrs and be lost in wonder at the superb beauty of the angel choirs [*ordo*: 28.7.20]. Now she has to abandon [*omitto*] all these, and subject [*mancipo*: 19.2.9] herself to the shameful [*turpis*] task [*servitudo*: 5.3.15] of serving the body, of obeying the flesh.

*Turpis* or repulsive, used twice: with respect to a change of *studium* (study, application) and *servitudo* (servitude, used twice). / *Peregrinor*: to wander as an exile applied to the bride's *anima* (feminine for soul). / *Bonus*: adjective meaning good on which the bride feeds and inquires. / *Voluntas*: the divine will to which are attributed God's good-pleasure and mysteries. / *Penetro* and *circo*: to penetrate and to wander; the former by *devotio* or devotion and the latter by *mens* or mind. / *Saluto*: to greet or salute holy men. / *Ordo*: the order of angel choirs. / *Omitto*: to let go, loose followed by the bride's *mancipo* (to transfer, sell) herself.

35.3.1. It is worth noting [*video*: 34.3.1] that he did not simply tell her to go forth but to go after the flocks of her companions and to feed her kids. It seems [*video*] to me that here he is warning [*admoneo*: 32.10.16] us of something very important. What is that? Alas! That one who was so excellent [*egregius*] at one time a member of the flock and now, in wretched decline [*proruo*] from bad to worse, is not permitted [*permitto*: 29.4.2] to remain [*remaneo*: 32.1.19] with the flocks but commanded to go behind them.

*Video*: to see and used twice: with respect to what the divine Bridegroom said to his spouse and as Bernard offering an opinion. / *Admoneo*: the preposition *ad* (toward) intimates a more severe warning. / *Egregius*: select, distinguished. / *Proruo*: to run forth, sally or going from bad to worse. / *Remaneo*: to stay behind.

35.5.12. And so he who is food for man has changed [*muto*: 26.4.26] himself into fodder for beasts because man has been changed into a beast. Alas! A sad [*tristis*: 32.4.16] and pitiable [*lacrimosus*] change [*mutatio*: 35.3.17] that man, a native [*accola*] of Paradise, lord of the earth, citizen of heaven, member [*domesticus*: 31.5.20] of the household of the Lord of hosts, a brother of the blessed spirits and co-heir of the heavenly powers, finds [*invenio*: 28.8.13] himself lying in a stable by a sudden [*repentinus*] transformation [*conversio*: 33.11.21] due to his own weakness [*infirmitas*: 12.5.23], in need of grass because of his animal likeness [*similitudo*: 32.1.19], and tied to the manger because of his untamed roughness [*feritas*: 23.2.1].

*Muto*: to change and *mutatio*, a change which is both sad and producing tears (*lacrimosus*). / Two similar words: *accola*: also a neighbor or one who lives nearby and *domesticus* or belonging to a household. / *Invenio*: to come upon, meet. / *Repentinus*: hasty, unexpected which modifies *conversio* or conversion. / *Feritas*: wildness, fierceness characteristic of a person have the *similitudo* or likeness of an animal.

35.6.6. From then on this fairest [*egregius*: 35.3.1] of creatures was reduced to [*admisceo*] the level of the herd; from then on the likeness [*similitudo*: 35.5.12] of God was changed to the likeness of a beast; from then on association [*societas*: 26.9.5] with the animals took the place of fellowship [*consortium*: 26.4.26] with the angels. You [*video*: 35.3.1] see how careful we must be to shun [*fugio*] this ignorance [*ignorentia*: 31.3.11] that has brought [*provenio*: 16.11.20] evils [*malus*: 6.8.28] by the thousands on the whole human race!

The bride has lost being *egregius* or distinguished and exchanged for *admisceo* or being mixed with (*ad-* or toward) the herd. / *Societas* and *consortium*: two similar words, the former applied to an association and the latter to fellowship. / *Fugio*: to flee *ignorentia* or ignorance which has made us come

(*venio*) through (*per* or through prefaced to the verb) evils or being more imbued by such evils.

35.7.15. And see [*video*: 35.6.6] if perhaps it was not for this reason that the Bridegroom, in order to fill his beloved with a fear [*deterreo*] of this ignorance [*ignorentia*: 35.6.6] by the thunder of his threatening [*increpatio*: 35.1.25] did not say "Go forth with the flocks" or "go forth to the flocks" but "Go forth after the flocks of your companions." Why does he speak in this manner? Surely for the purpose of showing [*ostendo*: 32.1.19] that the second ignorance was more to be feared [*paveo*], to be ashamed of [*pudeo*: 16.5.17] than the first, for the first brought man to a level [*facio* & *par*] with the beasts, the latter made him lower.

*Deterro*: to frighten off or to hinder with respect to ignorance. / *Increpatio*: a chiding by the Bridegroom's command. / *Paveo* and *pudeo* or to be afraid and be ashamed work hand-in-hand to make (*facio*) a person equal (*par*) with beasts.

35.7.5. Accordingly man goes forth and walks [*abeo*: 26.8.4] alone after the flocks of his companions since he alone is thrust into [*retrudo* with *in*] the pit of hell [*infernus*: see alternative, *inferus*: 33.5.25]. Does he not seem [*video*: 35.7.15] to you to hold the last place who is bound hands and feet and thrown out into the dark? The last state [*novissimus*] of that man will obviously [*profecto*: 33.16.23] be worse than the former, for then he was on terms of equality [*aequabalis*] with the beasts, now he is reduced to a lower condition [*postpono*].

*Abeo*: to depart followed by *retrudo* or thrust back (with *in*) the lower world or *infernus* (*inferus* used in the Commentary as well). / *Novissimus*: that which is most recent, superlative of *novus* (new). / Equality is reduced to *postpono*, a verb meaning to put after.

35.8.11. If you pay close attention [*adverto*: 35.1.25 with *bene*], I think [*puto*: 32.7.19] you will decide [*iudico*: 30.12.1] that even in this life man has a lower position than the beasts. Do you not think [*video*: 35.7.5] that man endowed with [*vigeo*: 31.2.8] reason [*ratio*: 32.1.19] but failing to live reasonably [*ratio*] is more of a beast than the beasts themselves? For if the beast does not control [*rego*: 6.3.18] himself by reason he has an excuse [*excusatio*] based on his very nature [*natura*: 28.9.6], for that gift [*munus*: 25.9.24] was totally denied [*nego*: 31.8.3] to him; but man has no excuse, because reason is [*dono*: 22.10.18] a special prerogative [*praerogativa*: 33.1.7] of his nature. A man then in this condition is rightly judged [*censeo*: 34.5.11] to go forth from the company [*conversatio*: 26.10.1] of other living creatures and drop to [*degenero*: 21.6.23] a lower level since he is the only creature who violates [*transgredior*: 28.9.6] the laws of his nature [*ratio* with *compos*] by a degenerate way of life [*expers* with *mos*: 27.7.5, *affectio*: 33.2.28 & *imito*: 29.9.24].

*Adverto*: to turn to with the adverb *bene* (well). / *Iudico*: to pass judgment. / *Video*: as to see used with *ratio* (reason) used twice as noun and adverb. / *Censeo*: to assess, estimate with regard to *conversatio* or familiar intercourse or exchange. / *Degenero*: to become less and can be taken as being less than one's ancestors. / *Ratio*: reason used with the adjective *compos*, participating in or powerful. / Four words used with "degenerate way of life:" "*expers*: having no part in; *mos*: way of life; *affectio*: relation or disposition and *imito*: to imitate.

35.9.21. That is [*ecce*: 23.1.9] how a man becomes accursed [*maledico*] when he is found [*invenio*: 35.5.12] to be ignorant [*ignorentia*: 35.7.15] of God. Or should I say ignorant of self? I must include both: the two kinds of ignorance are damnable [*damnabilis*: 18.2.8 & *sufficio*: 34.4.23], either is enough to incur damnation [*damnatio*]. And do you want to know [*scio*: 33.7.20] why? It should be perfectly obvious about ignorance of [*dubito*] God if you can see that there is [*consto*] only one eternal life: to acknowledge [*cognosco*: 33.10.14] the Father as true God and Jesus Christ whom he has sent. Therefore hear the Bridegroom plainly [*liquido*: 27.8.12] and openly [*aperte*: 27.6.20] condemning [*condemno*: 30.5.27] the soul's [*anima*: 35.3.17] ignorance of itself. For what does he say? Not "if you do not know [*ignoro*: 35.1.25] God" but "if you do not know yourself." It is clear [*pateo*: 33.12.6] therefore that he who does not know will not be known whether the ignorance refers to [*contingo*: 32.4.16] himself or to God.

*Ecce*: behold or the way this sentence is opened to get the reader's attention with respect to *ignorentia* (ignorance, noun). / *Damnabilis* with *sufficio* (to be sufficient) and *damnatio*: the adjective damnable and the noun damnation. / *Dubito*: to waver or be uncertain with respect to God.

*liquido* and *aperte*: two adverbs meaning clearly and openly. / *Contingo*: to take hold of, to seize.

35.9.7. If you try to take a meal when already full and without appetite, not only is it useless [*prosum*: 18.2.8, with *non*] but very harmful [*noceo*]. All the more so if the food of the soul [*anima*: 35.9.21] is taken with disrelish [*fastidium*: 33.4.26]: instead of increasing [*importo*] knowledge [*scientia*: 33.8.17] it will merely trouble [*tormentum*: 20.9.1] the mind [*conscientia*: 34.4.4].

*Prosum*: to be useful, of benefit; here used with *non* or not. / *Fastidium*: nausea, aversion which will create *tormentum* or torment for one's *conscientia* or conscience.

### Sermon Thirty-Six

36.1.16. But first I think [*existimo*: 33.9.26] we must try to discover [*quaero*: 31.5.20] if all ignorance [*ignorentia*: 35.9.21] is reprehensible [*damnabilis*: 35.9.21]. It seems [*video*: 35.8.11] to me that this is not true—nor does all ignorance occasion loss [*damno*: 9.10.24]—since there are various and countless things of which one may know [*nescio*: 30.1.8] nothing without detriment [*diminutio*] to salvation [*salus*: 30.3.27]. If you are ignorant [*ignoro*: 35.9.21] of the craftsman's art, for example, that of the carpenter or mason or any other craft [*ars*: 17.2.3] practiced by men for the purposes [*usus*: 28.9.6] of the present life, does this prevent [*impedo*: 30.8.8] your being saved [*salus*, with *ad*]?

*Existimo*: to value, estimate or reckon with respect to seeking (*quaero*) if ignorance is *damnabilis* or worthy of condemnation. The verbal root *damno* is used here as well. / *Video*: to seek which here is not unlike *existimo*. / *Diminutio*: diminution or decrease with regard to salvation. / *Ars*: art which requires both practice and skill. / *Impedo*: to impede with regard to (*ad* as direction toward which) salvation.

36.1.10. And when they revealed [*facio*, with *notus*: 31.5.20] to the world the paths of life, it was not with sublime language [*sublimitas*: 28.9.20 & *sermo*: 32.10.6] or the polished [*doctus*: 23.14.21] words [*verbum*: 35.1.25] of human wisdom [*sapientia*: 35.2.29]. Rather it pleased [*placeo*: 31.5.20] God, since the world in its wisdom did not recognize him, that through the foolishness [*stultitia*: 1.3.18] of their preaching believers [*credo*: 29.4.2] should be saved [*facio* & *salus*: 36.1.16].

*Facio* (to make): used with two words, *notus* (to make known) and *salus* (salvation). / *Doctus*: also as learned with regard to *verbum* or words of *sapientia* (wisdom). / *Credo*: the verb for to believe.

36.2.21. There are [*video*: 36.1.16] then different kinds of knowledge [*scientia*: 35.9.7], one contributing to self-importance [*inflo*: 9.7.26], the other to sadness [*contristo*: 29.4.14]. Which of the two do you think [*video*] is more useful [*utilis*: 30.8.8] or necessary to salvation [*salus*: 36.1.10], the one that makes you vain [*tumeo*] or the one that makes you weep [*doleo*]? I feel sure you would prefer [*praefero*: 24.3.16] the latter to the former, for vanity [*tumor*: 23.14.7] but pretends [*simulo*: 23.9.26] to health [*sanitas*: 30.3.27] whereas pain [*dolor*: 35.1.25] expresses a need [*postulo*: 28.3.6]. Anyone who thus demands [*postulo*] is on the way [*propinquo*: 34.1.3] to being saved because the one who asks [*peto*: 33.10.14] receives [*accipio*: 35.1.25].

*Video*: to see in the sense of offering an opinion or example and used here twice. / *Inflo*: to blow in, suggesting the act of puffing up. The two words *tumeo* and *tumor* (to be swollen and the noun) are similar to *inflo*. / *Simulo*: to copy, represent with respect to *sanitas*, healthy of body and mind.

*Postulo*: to command or require, used twice. / *Propinquo*: to draw close.

36.2.7. All knowledge [*scientia*: 36.2.21] is good in itself provided it be founded [*subnixus*] on the truth [*veritas*: 35.2.29]; but since because of the brevity [*brevitas*] of time you are in a hurry [*festino*: 33.4.26] to work out [*operor*: 30.9.5] your salvation [*salus*: 36.2.21] in fear [*timor*: 33.11.21] and trembling [*tremor*],

take care to learn [*curatus*] principally [*amplius*] and primarily [*prius*] the doctrines on which your salvation is more intimately [*vicinus*] dependent [*sentio*: 34.1.3].

*Subnixus*: supported or propped up with respect to *scientia* (knowledge) and truth. / *Operor*: to labor or toil with regard to one's salvation.

Two nouns which sound alike: *timor* and *tremor*. / *Vicinus*: in the neighborhood or in the vicinity used with the verb *sentio* (to feel, perceive).

36.3.18. See [*video*: 36.2.21] how the fruit and usefulness [*utilitas*] of knowledge [*scientia*: 362.7] is determined [*constituo*: 14.1.8] by the manner [*modus*: 31.7.16] in which one knows [*scio*: 35.9.1]. And what does that manner imply [*scio*]? It implies the order [*ordo*: 35.3.17], the application [*studium*: 35.3.17] and the sense of purpose [*finis*: 28.9.6] with which one approaches [*oportet*: 34.1.3] the object of study [*nosco*: 9.7..26]. The order implies that we give precedence [*prius*: 36.2.7] to all that aids [*maturus*] spiritual progress [*salus*: 26.2.7, with *ad*]; the application [*studium*] that we pursue more eagerly all that strengthens [*vehemens*: 32.3.24] love [*amor*: 32.2.6, with *ad*] more [*ardens*: 23.1.17]; and the purpose [*finis*] that we pursue it not through vain-glory [*inanis*: 15.8.6] or inquisitiveness [*curiositas*: 23.16.16] or any base motive [*similis*: 31.2.8] but for the welfare [*aedificatio*: 16.2.18] of oneself or one's neighbor.

*Constituo*: to constitute with respect to knowledge through the *modus* or manner by which a person knows (*scio* and *scientia*). / Three implications (the verb *scio* again) of the *modus* at hand: *ordo* or order, *studium* or study, application and *finis* or the end required (*oportet*) of a person concerning *nosco* (to know, be acquainted with). / *Maturus*: ripe or mature with regard to *salus* (fundamentally as salvation; *ad* or direction toward this salvation). / *Vehemens*: adjective meaning impetuous modifying *studium* or one's application to a subject at hand. Also used is the adjective *ardens* (burning) with regard to the end (*finis*) we pursue it. / Three things cannot participate in the activities of *ordo*, *studium* and *finis* just listed: *inanis*, *curiositas* and *similis* (empty or void, curiosity and that which resembles the first two). / *Aedificatio*: the building up of oneself and neighbor.

36.3.25. For there are some who long [*volo*: 23.10.17] to know [*scio*: 36.3.18] for the sole purpose [*finis*: 36.3.18] of knowing and that is shameful [*turpis*: 35.3.17] curiosity [*curiositas*: 36.3.18]; others who long to know in order to become known, and that is shameful vanity [*vanitas*: 13.6.29]. To such as these we may apply [*evado*: 11.2.12] the words [*decanto*] of the Satirist: "Your knowledge counts for nothing unless your friends know you have it." There are others still who long for knowledge in order to sell its fruits for money or honors, and this is shameful profiteering [*quaestus*]; others again who long to know in order to be of service [*aedifico*: 17.8.4], and this is charity [*caritas*: 30.3.27]. Finally there are those who long to know in order to benefit [*aedifico*] themselves, and this is prudence [*prudencia*: 30.12.1].

The satirist is Persius (**Satires**. 1.27), a Roman poet popular in the Middle Ages. / *Volo*: to wish, purpose knowing for its own end (*finis*). / *Turpis*: repulsive modifying *curiositas* or curiosity. / *Evado*: to go forth with respect to the quote by Persius, *decanto* meaning to keep on singing or repeat the singing. / *Quaestus*: gain, advantage. / *Aedificio* is used twice: to build up or construct with respect to *caritas* and to benefit.

36.4.11. In the same way if a glut of knowledge [*scientia*: 36.3.18] stuffed [*ingestus*] in the memory [*memoria*: 33.3.18], that stomach of the mind [*anima*: 35.9.7], has not been cooked [*decoctus*] on the fire of love [*caritas*: 36.3.25] and transfused and digested by certain skills [*artus*: 33.11.21] of the soul, its habits [*mos*: 35.8.11] and actions [*actus*: 24.7.3]—since, as life and conduct bear witness [*attestor*], the mind is rendered [*efficio*: 34.5.11] good through its knowledge [*nosco*: 35.2.29] of good—will not that knowledge be reckoned [*reputo*: 26.3.17] sinful [*peccans*, with *in*] like the food that produces [*conversus*: 30.6.30] irregular [*pravus*: 10.6.20] and harmful [*noxius*] humors [*humor*: 3.2.7]?

*Ingestus*: from *ingero* (33.11.21), to throw, heap upon. / *Decoctus*: cooked, often with regard to boiling, *caritas* providing the fuel. / *Artus*: limb with reference to *anima*, feminine for soul. / *Mos*: will, manner of one's life as a whole which bear witness (*attestor*). / *Nosco*: a verb for to know with respect to

the good. / *Peccans*: sinful with the preposition *in*. / *Humor*: a liquid or moisture constituting the human body modified by three adjectives: *conversus* (turned into), *pravus* (crooked or deformed) and *noxius* (harmful).

36.5.1. I wish [*volo*: 36.3.25] therefore that before everything else a man should know [*scio*: 36.3.25] himself because not only usefulness [*utilitas*: 36.3.18] but right order [*ratio*: 35.8.11] demand [*postulo*: 36.2.21] this. Right order, since what we are is our first concern [*primus*]; and usefulness because this knowledge [*scientia*: 36.4.11] gives humility [*inflo*: 36.2.21, with *non*] rather than self-importance [*humilio*: 23.6.9], it provides a basis [*praeparatio*: 33.1.7] on which to build [*aedifico*: 26.3.25]. For unless there is a durable [*stabilis*: 33.8.17] foundation [*fundamentum*] of humility [*humilitas*: 34.3.1], the spiritual [*spiritualis*: 35.1.25] edifice [*aedificium*] has no hope of standing [*minime potest*]. And there is nothing more effective [*vivax*], more adapted to [*accommodatus*] the acquiring of [*invenio*: 35.9.21] humility than to find out [*invenio*] the truth [*veritas*: 36.2.7] about oneself. There must be no dissimulation [*dissimulo*: 25.9.2], no attempt at self-deception [*dolus & in spiritu eius*], but a facing up [*statuo*: 27.4.10] to one's real self without flinching and turning aside [*averto*: 20.4.17 & *abduco*: 20.5.11]. When a man thus takes stock of himself in the clear light of truth, he will discover [*invenio*] that he lives in a region [*regio*: 27.6.20] where likeness to God has been forfeited [*dissimilitudo*: 31.3.1].

*Utilitas* and *ratio*: utility and reckoning or numbering. The latter being our first concern. / *Inflo*: to blow into, here used with *non* or not. / *Aedificium* and *fundamentum*: two similar words, building and foundation with regard to humility. / *Accommodatus*: fit or suitable for modifying the verb *invenio* (to find, discover). / *Minime potest*: literally as it is able to the smallest degree. / *Vivax*: tenacious of life, long-living. / *Dissimulo*: to make unlike or disguise and *dissimilitudo*, unlikeness. / *Dolus*: device or contrivance here with *in spiritu eius* or in his spirit. / *Statuo*: to set up which here involves no *averto* and *abduco*, to turn aside and to lead astray. / *Regio*: region often used with *dissimilitudo* among Cistercian authors, land of unlikeness.

36.6.24. As for me [*respicio*: 30.5.27], as long as I look at myself, my eye is filled with bitterness [*amaritudo*: 33.16.23]. But if I look up [*levo*: 28.1.4] and fix my eyes on the aid [*auxilium*: 27.1.8] of the divine mercy [*miseratio*: 21.11.23], this happy vision of God soon tempers [*tempero*: 31.9.12] the bitter vision [*visio*: 33.6.17] of myself, and I say to him: "I am disturbed [*conturbo*: 10.9.28] within [*anima*: 36.4.11, with *ad*] so I will call you to mind [*memor*: 9.4.10] from the land of the Jordan." This vision of God is not a little thing [*mediocris*]. It reveals him to us as listening [*experior*: 30.1.8] compassionately [*deprecabilis*] to our prayers as truly kind [*benignus*: 27.5.28] and merciful [*misericos*: 26.5.15], as one who will not indulge his resentment [*praestabilis* & *super* modifying *malitia*: 16.11.3].

*Respicio*: to look back, gaze. / *Levo*: to raise with respect to *auxilium* (assistance) of divine mercy. / *Conturbo*: to be disturbed with (*con* or *cum* as preface) concerning *anima* (feminine noun for soul with *ad* or toward which). / *Memor*: to recall from one's memory. / *Mediocris*: of medium size, ordinary. / *Experior*: to prove or test as *deprecabilis* (that may be entreated). / *Praestabilis*: pre-eminent, distinguished, here with *super* (above, upon) with *malitia* (ill-will, malice).

36.7.8. You can see [*adverto*: 35.8.11] now how each of these kinds of knowledge [*cognitio*: 23.14.7] is so necessary for your salvation [*salus*: 36.3.18, with *ad*], that you cannot be saved [*valeo*: 14.6.13] if you lack [*careo*: 26.2.21] either of them. If you lack self-knowledge [*ignoro*: 36.1.16] you will possess [*habeo*: 32.10.16] neither the fear [*timor*: 36.2.7] of God nor humility [*humilitas*: 36.5.1]. And whether you may presume [*praesumo*: 34.5.11] to be saved without the fear of God and humility, is for you to judge [*video*: 36.3.18].

*Adverto*: to turn one's attention to, here *cognitio* (knowledge) necessary for or *ad* (toward which) salvation. / *Valeo*: to be strong. / *Ignoro*: to be ignorant which results in not having (*habeo*) fear nor humility. / *Video*: to see used here as to judge with regard to fear of God and humility.

## Sermon Thirty-Seven

37.1.9. You remember [*teneo*: 30.4.16 & *memoria*: 36.4.1] that you have agreed with [*assensus*] me that no one is saved [*salvo*: 15.4.26] without self-knowledge [*cognitio*: 36.7.8] since it is the source of [*orior*] that humility [*humilitas*: 36.7.8] on which salvation [*salus*: 36.7.8] depends [*mater*] and of the fear [*timor*: 36.7.8] of the Lord that is as much the beginning [*initium*: 29.1.2] of salvation as of wisdom [*sapientia*: 36.1.10]. No one, I repeat, is saved without that knowledge, provided he is old enough and sane enough to possess [*habeo*: 36.7.8 with *facultas* & *cognosco*: 35.9.21] it.

*Teneo* and *memoria*: to hold in memory with regard to *assensus* or an agreement that *cognitio* or knowledge of oneself is necessary for salvation.

*Orior*: to arise, here being humility which is the *mater* or mother of salvation. / *Initium*: beginning or an entrance into fear of the Lord and wisdom. / *Habeo*: to have with *facultas* (faculty) and *cognosco* (knowledge as acquaintance).

37.1.16. For you cannot love [*amo*: 26.12.24] what you do not know [*nescio*: 36.1.16] nor possess [*habeo*: 37.1.9] what you do not love. Know [*nosco*: 36.4.11] yourself and you will have a wholesome fear [*timeo*: 7.2.17] of God; know him and you will also love [*diligo*: 29.7.21] him. In the first, wisdom [*sapientia*: 37.1.9, with *ad*] has its beginning [*initio*: 23.14.7], in the second its crown [*consummo*], for "the fear of the Lord is the beginning of wisdom," and "love [*caritas*: 36.4.11] is the fulfilling [*plenitudo*: 33.6.17] of the law." You must avoid [*caveo*: 29.2.1] both kinds of ignorance [*ignorientia*: 36.1.16] because without fear [*timor*: 37.1.9] and love [*amor*: 36.3.18] salvation is not possible. Other matters are irrelevant [*indifferentia*] in this context: to know [*scio*: 36.5.1] them does not guarantee [*habentia*] salvation [*salus*: 37.1.9] nor does ignorance [*nescio*] of them mean damnation [*damnatio*: 35.9.21].

Two types of knowledge: *nescio* (not to know) and *nosco* (also as to renew). / Two verbs for love: *amo* and *diligo*: the common verb and the one connoting to single out, esteem. / *Sapientia*: wisdom with the preposition *ad* (toward-which) with respect to the verb *initio* (to begin; also means to consecrate). / *Consummo*: to accomplish. / *Caveo*: to be on one's guard, beware with regard to ignorance. / *Indifferentia*: indifference. / *Habentia*: possession, property.

37.2.7. You therefore have sown righteousness [*iustitia*: 33.1.7, with *ad*] for yourself if by means of true self-knowledge [*notitia*: 33.1.7] you have learned [*evigilo*] to fear [*timeo*: 37.1.16] God, to humble [*humilio*: 26.5.1] yourself, to shed tears, to distribute [*profundo*] alms and participate in [*mancipo*: 35.3.17] other works [*opera*: 32.1.19] of charity [*pietas*: 32.5.14]; if you have disciplined [*afflicto*] your body with fasting and prayers, if you have wearied your heart [*pectus*: 26.6.27] with acts of penance and heaven with your petitions [*clamor*]. This is what it means to sow righteousness [*iustitia*, with *ad*].

*Iustitia*: justice with the preposition *ad* (toward-which; used twice) or with regard to oneself which is effected by self-knowledge (*notitia*: a being known). / *Evigilo*: to be watchful, vigilant with regard to four verbs; *timeo* (to fear), *humilio* (to humble), *profundo* (to pour out) and *mancipo* (to transfer, sell). / *Pietas*: devotion to God, family and country seen as an *opera* or work. / *Afflicto*: to afflict one's body with spiritual disciplines. / *Pectus*: also applies to the breast and connected with *iustitia ad*. / *Clamor*: a loud cry or a shout.

37.2.16. Do not permit [*nolo*: 29.9.14] your will [*animus*: 35.1.25] to be broken, do not yield [*nolo*] to pusillanimity [[*pusillanimitas*: 29.4.14]; you have in the meantime the first-fruits [*primitiae*: 25.9.24] of the Spirit which even now you may reap with joy [*exultatio*: 33.2.28]. "Sow for yourselves righteousness [*iustitia*: 37.2.7, with *ad*] and reap the hope of life." These words do not postpone [*mitto*: 32.5.22] your triumph till the last day [*novissimus*: 35.7.5] when the object of your desire will be possessed, not hope for [*res iam erit in re et not in spe*]; they refer to the time now at your disposal [*praesentia*: 31.1.25]. But when eternal life does come, what great gladness [*laetitia*: 33.2.17] there will be, what joy [*exultatio* & *nimis*] beyond imagining!

*Nolo*: to be unwilling with regard to *animus* (masculine noun for soul) or for it to be broken. Also

used concerning *pusillanimitas* (faint-heartedness). / *Primitiae*: the first yield of anything, here pertaining to the Spirit. / *Iustitia*: justice with the preposition *ad* (toward-which). / *Mitto*: to send. / *Novissimus*: that which is most recent. / *Re* and *spe* (*res* and *spes*): a play on the words thing and hope. / *Preasentia*: a presence or being with. / Two nouns signifying joy: *laetitia* and *exultatio*, the latter having *nimis*, the adverb for too much.

37.3.21. The Apostle speaks of rejoicing [*gaudeo*: 30.3.27] in hope. David, when he expressed the hope of entering the house of God, said that it gave him happiness [*laetifico*: 32.2.17] now, not in the future. Eternal life was not yet his [*teneo*: 37.1.19], but his hope reached out to [*meto*] it; so that in his heart he experienced [*experior*: 36.6.26 & *perhibeo*: 6.6.3] the Scriptural truth [*veritas*: 36.5.1] that the just man finds joy not only in the reward [*remuneratio*] but even in the expectation [*expectatio*: 2.7.3] of it.

Two verbs pertaining to the expression of joy, *gaudeo* and *laetifico* (to rejoice and cheer, gladden). / *Teneo*: (not) to hold in possession in contrast to *meto* (to gather, collect). / *Experior*: to experience used with the verb *perhibeo* (to bring forward). / *Remuneratio* can be found in *expectatio* or remuneration in expectation.

37.4.5. Anyone therefore who has the happiness of being borne aloft on the wings of grace [*gratia*: 34.3.16] and of breathing freely [*respiro*: 15.6.23] in the hope of consolation [*consolatio*: 24.2.18] after the early period of conversion [*conversatio*: 35.8.11] with its bitterness [*amarus*: 35.1.25] and tears, already in this life gathers [*recipio*: 27.10.10] the fruit of his tears; he has had a vision [*video*: 36.7.8] of God and heard the voice that says: "Give him a share of the fruits of his hands."

*Respiro*: to breathe in the hope of consolation. / *Conversatio*: familiar intercourse or exchange. / *Recipio*: to take back. / *Video*: the active verb to see as opposed to a static seeing.

37.5.1. But if we are ignorant [*ignorentia*: 37.1.16 & *teneo*: 26.3.21] of God how can we hope in one we do not know [*ignoro*: 36.7.8]? If ignorant about ourselves, how can we be humble [*humilis*: 28.10.18], thinking ourselves to be something when we are really nothing? And we know [*puto*: 35.8.11] that neither the proud [*superbus*: 17.7.12] nor the hopeless [*desperatus*: 33.15.3] have part [*pars*] or companionship [*societas*: 35.6.6] in the inheritance [*sors*] of the saints.

*Teneo*: to hold fast with regard to ignorance as it pertains to God. / *Puto*: to judge, suppose, account. / *Desperatus*: given to despair. / *Societas*: fellowship or association with is with the *sors* or the lot of the saints.

37.6.5. Let us consider [*intueor*: 31.1.8] therefore with what extreme care [*cura*: 35.1.25 & *sollicitudo*: 30.8.8] we ought to banish [*repello*: 25.5.27] from our minds these two kinds of ignorance [*ignorentia*: 37.5.1]. One is responsible for the beginning [*initium*: 37.1.9], the other for the consummation [*consummatio*: 34.3.1] of every sin, just as in the case of the two kinds of knowledge [*notitia*: 37.2.7] where one begets the fear of God and is the beginning of wisdom [*sapientia*: 37.1.16] and the other begets the love [*caritas*: 37.1.16] that is its crown [*perfectio*: 25.2.20].

*Intueor*: to look closely which involves care (*sollicitudo* or solicitude also being used with *cura*). / *Repello*: to thrust away, reject two types of ignorance. / Two nouns related to the beginning and end of something: *initium* and *consummatio*, the latter suggestive of a completion or a summing up. / *Notitia*: a being known with regard to wisdom and *caritas*, the latter being a crown or *perfectio* (perfection).

37.6.9. These roles of knowledge [*notitia*: 37.6.5] have already been explained [*ostendo*: 35.7.17], now let us examine [*video*: 37.4.5] the roles of ignorance [*ignorentia*: 37.6.5]. Just as the fear of the Lord is the beginning of wisdom, so pride [*superbia*: 20.8.10] is the beginning of all sin; and just as the love [*amor*: 37.1.16] of God is the way [*vindico*: 31.1.8] to the perfection of wisdom, so despair [*desperatio*: 11.2.21] leads to the committing [*consummatio*: 37.6.5] of every sin [*malitia*: 36.6.24]. And as the fear of God springs up

within [*venio*: 35.6.6 & *in*] you from knowledge of self and love of God from the knowledge of God, so on the contrary, pride comes from want of self-knowledge and despair from want of knowledge [*ignorentia*] of God.

*Ostendo*: to show forth publically followed by a seeing (*video*) concerning ignorance. / *Superbia*: loftiness, arrogance used with love as *vindico* (to prove a claim) in comparison to despair being the consummation (*consummatio*) of *malitia* (ill-will, spite). / *Venio* with *in*: to come in.

37.6.26. Since God's judgment [*consilium*: 27.14.22] however, is now in darkness and his word [*sermo*: 36.1.10] is hidden [*absconditus*: 32.10.16] from us, so that no man knows [*scio*: 37.1.16] whether he deserves [*dignus*: 34.4.23] to be loved [*amor*: 37.6.9] or hated [*odium*: 24.4.9], it is certainly the better thing [*iustus*: 34.3.1], the safer thing [*tutus*: 33.4.26], to follow the advice [*consilium*] of him who is truth [*veritas*: 37.3.21] and choose [*eligo*] for ourselves the last place [*locus*: 33.4.26]. Afterwards we may be promoted [*educio*: 17.8.25] from there with honor rather than cede to [*cedo*: 20.4.4] another to our shame [*rubor*] the higher seat we had usurped [*praesumo*: 36.7.8].

*Consilium*: stratagem, plan and also as a council. / *Sermo*: (divine) word in the sense of continued speech or conversation which is hidden from us. / *Iustus* and *tutus*: just and secure modifying *consilium* which makes us choose the last *locus* or place. / *Educo*: to brought up from the last *locus* instead of complying to our shame (*rubor*: literally, redness as in the face). / *Praesumo*: to presume with regard to the higher place compared to the lower one or *locus*.

37.7.4. You run no risk [*periculum*: 32.6.9], therefore, no matter how much you lower [*humilis*: 37.5.1] yourself, no matter how much your self-esteem [*reputo*: 36.4.11] falls short of what you are, that is, of what Truth [*Veritas*: 37.6.26] thinks of [*habeo*: 37.1.16] you. But the evil is great and the risk frightening [*horrendus*] if you exalt [*extollo*] yourself even a little [*modice*] above what you are if in your thoughts [*cogitatio*: 32.7.19] you consider [*praefero*: 36.2.21] yourself of more worth than even one person whom Truth may judge [*iudico*: 35.8.11] your equal or your better.

*Periculum*: danger. / *Reputo*: to reckon with regard to oneself in the negative way. / *Horrendus*: dreadful, horrible with regard to even a self-exaltation done modestly or moderately (*modice*). / *Cogitatio*: thought in the sense of (self) estimation where we *praefero* (prefer) ourselves to others.

37.7.13. So then, beware [*nolo*: 37.2.16] of comparing [*comparo*: 31.6.1] yourself with your betters or your inferiors, with a particular few or with even one. For how do you know [*scio*: 37.6.26] but that this one person whom you perhaps regard [*reputo*: 37.7.4] as the vilest [*miser*: 33.2.28] and most wretched [*scelerosus*] of all, whose life you recoil from [*horreo*: 33.13.20] and spurn [*spurno*] as more befouled and wicked [*foedus*: 28.5.9 with *singulariter*: 23.1.17], not merely than yours, for you trust [*confido*: 21.11.23] you are a sober-living man [*forte*: 29.5.22 with *sobrie*] and just [*iuste*] and religious [*pie*] but even than all other wicked men; how do you know [*scio*], I say, but that in time to come, with the aid [*mutatio*: 35.5.12] of the right hand of the Most High he will not surpass both you and them if he has not done so already in God's sight? That is why God wished us to choose [*eligo*: 37.6.26 & *praesumo*: 37.6.26] neither a middle seat nor the last but one, nor even one of the lowest [*novissimus*: 37.2.16] rank [*locus*: 37.6.26].

*Nolo*: to be unwilling with regard to comparing oneself to other persons regardless of their position.

*Miser* and *scelerosus*: wretched or pitiful and abominable. / *Horreo* and *spurno*: two verbs suggestive of a shrinking back (to stand on end and to reject). / *Foedus*: vile or unseemly, intensified by the adverb *singulariter* or singularly. / *Mutatio*: the word change is used. / *Eligo*: to choose used with *praesumo*, to presume. / *Locus*: a place which is literally *novissimus* or most recent.

### Sermon Thirty-Eight

38.1.7. To what then does ignorance [*ignorentia*: 37.6.9] of God lead [*parturio*: 12.2.19]? We must begin

[*incipio*: 32.4.16] here for this is where, as you will recall [*recordor*: 33.2.28], we finished [*terminus*: 30.3.13] yesterday. What does it lead [*parturio*] to? I have already told you: despair [*desperatio*: 37.6.9].

*Parturio* (used twice): to be in labor with regard to giving birth. / *Recordor*: to remember in the more thorough sense of recalling. / Two contrasting words: *incipio* and *terminus* (to begin and to end).

38.1.15. Dismayed [*desperatus*: 37.5.1] by these and similar arguments, the unhappy man [*miser*: 37.7.13] quits the struggle [*resilio*], not knowing [*ignoro*: 37.5.1] how easily [*facile*: 30.5.9] God's omnipotent goodness [*bonitas*: 9.5.28] could overthrow [*dissolvo*: 32.2.6] all these obstacles, since he wills that no man should perish [*pereo*: 2.7.18]. Instead there is final impenitence [*impenitentia*], the greatest crime [*delictum*: 28.12.22] of all, an unforgivable [*irremissibilis*] blasphemy.

*Desperatus*: desperate, an adjective which modifies another, *miser* (miserable) taken as a noun. / *Resilio*: to leap or spring back. / *Dissolvo*: more as to take apart thoroughly. / Divine *bonitas* or goodness has the capacity to take apart (*dissolvo*) obstacles. / *Impenitentia*: lacking repentance or acknowledgment of responsibility. / *Delictum*: fault or trespass which here is equivalent to a blasphemy which is *irremissibilis* or cannot be pardoned.

38.2.8. The Apostle says that there are some who have no knowledge [*ignorentia*: 38.1.17] of God. My opinion [*dico*: 32.5.14] is that all those who lack knowledge [*ignoro*: 38.1.15] of God are those who refuse to turn [*converto*: 30.6.30] to him. I am certain that they refuse [*renuo*: 30.4.16] because they imagine [*imagino*] this kindly disposed [*misericos*: 36.6.24] God to be harsh [*durus*: 35.1.25] and severe [*implacabilis*], this merciful God to be callous [*gravis*: 30.12.1] and inflexible [*severus*: 23.12.16], this lovable God [*amabilis*: 19.1.7] to be cruel [*ferus*] and oppressive [*terribilis*]. So it is that wickedness [*iniquitas*: 28.8.13] plays false [*mentior*] to itself, setting up [*formo*: 28.7.20] for itself an image [*idolum*] that does not represent him [*quod non est ipse*].

*Dico*: the common verb meaning to say. / *Ignorentia* and *ignoro*: the noun and the verb, both pertaining to God and resulting from a lack of *converto* or conversion. / Four adjectives mistakenly attributed to God: *gravis*, *severus*, *ferus*, *terribilis* (weighty, severe, wild and terrible). / *Iniquitas*: literally, inequality or unevenness. / Definition of an idol: *quod not est ipse* (that which is not he himself, that is, God).

38.3.1. God forbid [*absit*] that we should think [*sentio*: 36.2.7] the bride has been admonished [*commonitus*] on the grounds of ignorance [*ignorentia*: 38.2.8] of God, for she has been gifted not merely with great knowledge [*agnitio*: 8.6.3] of him who is both her Bridegroom and God but with his friendship [*amicitia*] and familiar intercourse [*familiaritas*: 34.4.16]. She has enjoyed [*mereor*: 34.3.16] his frequent colloquies [*colloquium*: 26.4.26] and kisses, and with a daring born of this intimacy [*familiaris*: 35.2.29] can say to him: "Tell me where you pasture your flock, where you make it lie down at noon". It is not he that she demands [*requiro*: 33.7.20] to be shown [*indico*: 27.6.20] but the place [*locus*: 37.7.13] where his glory [*gloria*: 33.1.23] dwells [*habitatio*: 33.2.8], although his domicile and his glory are no other than himself.

*Commonitus*: that which has been put in mind (*commoneo*: 11.7.27). / *Absit*: commonly used as a prohibitive statement in exclamatory fashion. /

Two similar words: *amicitia* and *familiaritas* (friendship and a more intimate type of friendship). The adjective *familiaris* characterizes the latter. / *Colloquium* (literally, speaking together) is essential to both. / *Indico*: to point out or reveal. / *Sentio*: to perceive or feel with one's entire body and mind. / A similarity between two nouns: *locus* and *habitatio* (place and habitation).

38.3.12. "If you do not know [*ignoro*: 38.2.8] yourself," he told her, "go forth." Here the Bridegroom speaks to [*intono*, with *in*] his beloved not as a bridegroom but with the awesome [*terribiliter*] tones of a master. He is not venting his anger [*iratus*]; his intention is to inspire the fear [*territus*] that purifies [*purgo*: 28.7.26], that by this purification she may be made ready [*idoneus*: 32.1.19] for the vision [*visio*: 36.6.24] she longs for [*inhio*: 9.3.28]. It is a vision reserved for [*sequestro*] the pure of heart [*mundicors*: 7.7.4].

*Intono*: to thunder, with the preposition *in* or in a fashion which is *terribiliter* or in a terrifying manner. The adjective *terrītus* derives from *terreo* (23.16.16) and thus is the verbal root for *terribiliter*. / *Idoneus*: meet, proper with respect to vision. / *Inhio*: to inhale. / *Sequestro*: to separate.

38.4.17. How aptly he describes her as beautiful, not in every sense [*modus*: 36.3.18] but beautiful among women; a qualification [*distinctio*: 31.8.3] meant to restrain [*reprimō*: 34.5.11] her, to enable her to know her limitations [*desum*]. I believe [*puto*: 37.5.1] that by women he means people who are sensual [*carnalis*: 29.6.1] and worldly [*saecularis*: 35.2.29], people devoid of manliness [*nihil* with *virilis*: 12.9.15], whose conduct lacks both fortitude [*fortis*: 22.11.12] and constancy [*constans*: 20.4.4, with *demonstro*: 24.5.11], people who are entirely superficial [*remissus*], soft and effeminate in their lives [*vivo*: 20.1.8] and behavior [*ago*: 33.2.28]. But the person [*anima*: 36.6.24] who is spiritual [*spiritualis*: 36.5.1] although enjoying a beauty [*pulcher*: 33.1.7] that comes from following the ways of [*ambulo*: 33.1.23] the Spirit rather than the ways of the flesh, will still fall short of [*proficio*: 33.10.14 with *citra*: on this side] perfect [*perfectus*: 33.13.20] beauty [*pulchritudo*: 28.1.4] by the fact of living in the body.

*Distinctio*: distinction intended for *reprimō* of the bride (to keep back, hold in or check). / *Desum*: to be absent, away from. / *Nihil*: nothing and used with *virilis* or manly. / *Demonstro*: to show or demonstrate. / *Remissus*: slack, loose or relaxed. / Two verbs used to describe two nouns in the text: *vivo* and *ago* (to live and to do or act). / *Ambulo*: to walk with respect to the Spirit, not the flesh.

38.5.7. Therefore as long as she is on earth she must cease from searching [*investigo*: 32.1.19] too curiously [*curiosus*: 33.1.23] into the nature of the things of heaven, lest by intruding on [*scrutatrix*] God's majesty she be overwhelmed [*opprimo*: 31.3.1] by glory [*gloria*: 38.3.1]. As long as she lives among [*verso*: 32.5.14, with *inter*] women she must refrain from [*desino*: 5.1.15] prying into [*inquiro*: 35.3.17] the truths that are proper to [*solus*: 26.8.4] the citizens of heaven, truths that are visible [*perspicuus*] to them alone, lawful [*licitus*] for them alone; heaven's realities are for its citizens [*video*: 37.6.9, with *ad*].

*Investigo*: to trace, here in a curious fashion which leads the bride to be a *scrutatrix* (feminine noun as she who searches) the divine majesty. / *Verso*: to turn in the sense of giving way among (*inter*) women. / *Perspicuus*: transparent, clear with respect to heavenly truths. / *Video*: to see used with the preposition *ad* (toward which) as the concluding part of the last sentence. The idea is that those who are celestial look at (*ad*) celestial things.

38.5.14. But to be drawn up through [*induco*, with *in*] the clouds, to penetrate [*penetro*: 35.3.17] to where light is total [*plenitudo*: 37.1.16], to plunge [*irrumpe*: 14.4.19] through seas of splendor [*claritas*: 31.3.1] and make your home [*inhabito*: 34.4.23] where light is unapproachable [*inaccessibilis*: 13.6.19], that is beyond the scope of [*nec*] an earthly life or [*nec*] an earthly body. That is reserved for [*reservo*: 28.9.20] you at the end [*novissimus*: 37.7.13] of all things when I shall take [*exhibeo*: 37.1.19] you, all glorious, to myself, without spot [*macula*: 28.2.12] or wrinkle [*ruga*: 28.2.12] or any such thing. Do you not know [*nescio*: 37.1.16] that as long as you live in the body you are exiled from [*peregrinor*: 35.3.17] the light?

*Induco*: to lead in with a preposition as the one prefaced to the root *duco* (to lead). It is similar to the verb *penetro* (to penetrate) though the latter is more a presence within.

*Plenitudo*: noun meaning fulness. / *Irumpo*: to break or burst in *claritas* or brightness. / *Inaccessibilis*: unable to be accessed which seems more restrictive than the adjective unapproachable. / *Nec* (used twice): and not, also not. / *Novissimus*: that which is most recent. / *Peregrinor*: to be an exile or not dwell in one's native land.

38.5.21. Because if you had a better knowledge [*nosco*: 36.3.18 & *plenus*: 28.9.20] of yourself you would know [*scio*: 37.7.13] that, burdened with [*aggravatus*] a perishable [*corrumpo*: 25.7.7] body, you cannot possibly lift up [*attollo*] your eyes and fix [*figo*: 29.7.21] them on this radiant light [*fulgor*] that the angels long to [*concupisco*: 30.9.5] contemplate [*prospicio*: 27.7.5]. The time will come when I shall reveal [*appareo*: 32.8.9] myself and your beauty will be complete [*totus*] just as my beauty is complete; you will

be so like [*similis*: 36.3.18] me that you will see [*video*: 38.5.7] me as I am.

*Nosco*: to know in the sense of discern here used with the adjective *plenus* (full). / *Aggravatus*: weighted down modifying the verb *corrumpo* (to waste, bring to ruin). / *Fulgor*: a flash of lightning. / *Concupisco*: the preposition *con* (*cum*) prefaced to the verb suggests a longing-with, the object being the verb *prospicio* (to look forward). / *Appareo*: to appear, be apparent.

38.5.26. But for now, though there is some resemblance [*similis*: 38.5.21, with *ex parte*], there is also some want of resemblance [*dissimilis* with *ex parte*], and you must be content [*contentus*: 33.3.10] with an imperfect knowledge [*cognosco*: 37.1.9, with *ex parte*]. Be aware of [*attendo*: 35.1.25] what you are, do not hanker after [*quaeseo*; 15.3.3] truths that are too high for you, nor [*scrutor*: 17.8.25] for experiences beyond your power to bear.

*Ex parte*: from or in part used three times. / *Cognosco*: to know in the sense of becoming acquainted with. / *Scrutor*: to search or examine with great care.

### Sermon Thirty-Nine

39.1.15. "To my company of horsemen amid Pharaoh's chariots have I likened [*assimilo*] you, my love." For a start we are free [*accipio*: 36.2.21] to infer [*praecedo*: 33.5.25] from these words that the Fathers prefigured [*typus*] the Church and that the mysteries [*sacramentum*: 16.1.24] of our salvation [*salus*: 37.1.16] were foreshown [*praeostendo*] to them. The grace [*gratia*: 37.4.5] of baptism that both saves men and washes sins away, is clearly expressed in the exodus of Israel from Egypt when the sea performed that twofold marvel [*admirabilis*] of service [*obsequium*: 33.10.14] in providing a passage for the people and taking vengeance [*ultio*: 30.4.16] on their enemies.

*Assimilo*: to consider as similar. / *Accipio*: to receive or accept with regard to the verb *praecedo* (to go before, precede). / *Typus* and *sacramentum*: a type and a sign or sacred rite. / *Praeostendo*: to show earlier or beforehand. / *Obsequium*: compliance, indulgence which is *admirabilis* or worthy of admiration.

39.1.1. So when the bride is harshly [*durus*: 38.2.8 & *austerus*] rebuked [*inrepatio*: 35.7.15 & *reprimo*: 38.4.17] for her presumption [*praesumptio*: 19.3.8], lest she succumb [*remaneo*: 35.3.1] to sadness [*tristor*], she is reminded [*reduco*: 10.7.4 & *memoria*: 37.1.9, with *ad*] of the favors [*bonus*: 35.3.17] she has already received [*accipio*: 29.1.15] and promised [*promitto*: 22.1.16] that others are to come. He even acknowledges [*perhibeo*: 37.3.21] again her beauty [*pulcher*: 38.4.17] and calls [*appello*: 27.8.12] her his love [*amica*]. "My love," he says, "if I have spoken to you harshly [*dure*], do not suspect [*suspicio*: 29.4.2] me of hating [*odium*: 37.6.26] you or of being spiteful [*rancor*: 34.3.1], for the very gifts [*munus*: 35.8.11] with which I have honored [*honoro*: 7.2.17] and adorned [*orno*: 18.1.13] you are clear [*evidentus*: 27.6.20] signs [*signum*: 34.1.3] of my love [*amor*: 37.6.26] for you. Far from intending to withdraw [*retraho*: 20.6.18] them I shall add [*addo*: 3.3.1] still more."

*Inrepatio*: a rebuke or chiding with the verb *reprimo* (to keep back, check). Two adjectives modify the noun, *durus* and *austerus* (hard and severe). / *Praesumptio*: presumption, the reason for the bride's rebuke. / *Remaneo*: to return with respect to *tristor* (verb, to be sad). / *Memoria*: the noun memory used with the verb *reduco* (to lead back, accompany). The verb had the preposition *ad* (toward which). / *Perhibeo*: to bring forward, adduce with respect to the bride's beauty (*pulcher*, adjective). / *Appello*: to address the bride as *amica* (female friend). / *Munus*: gift or reward which the bridegroom has both honored and adorned his bride. / *Signum*: a sign with regard to the bridegroom's love. / A contrast between two verbs: *retraho* and *addo* (to draw back and to add).

39.2.22. She has been promised [*promitto*: 39.1.1] necklaces for ornamentation [*decor*: 33.6.5, with *pro*] made of costly gold, inlaid with beautiful silver. Can anyone not be entirely pleased [*placeo*: 36.1.10] with such an endowment [*donationum* & *ordo*: 36.3.18]? Firstly his mercy [*misericorditer*] sets her free [*libero*], secondly he favors her with his love [*adamo* with *dignanter*: 31.4.16], thirdly he makes her clean and pure

[*benigne*: 6.3.18], and finally he promises [*promissio*: 30.5.9 & *accipio*: 39.1.1] to enrich her with gems of rarest quality.

The verb *promitto* (to promise) with regard to *decor* (external decoration; uses the preposition *pro*, before or according). / *Donationum*: largesse or donation with the noun *ordo* (order, row, series). / Four actions performed by the bridegroom: *miseri corditer*: adverb modifying *libero* (to set free), and *adamo* (to love truly) with the adverb *dignanter* (worthily) modifying the second verb, *benigne* (adverb for in a caring fashion) and the noun *promissio* (a promise) with the verb *accipio* (to receive, accept).

39.3.1. For wisdom [*sapientia*: 37.6.5] is a kindly [*benignus*: 36.6.24] spirit that is pleased with [*placeo*: 39.2.22] a teacher [*doctor*] who is kind [*benignus*] and diligent [*diligens*: 32.6.28], who, despite his anxiety to gratify [*satisfacio*: 26.6.6 & *cupio*: 32.2.6] his intelligent students [*studiosus*], does not hesitate [*recuso*: 20.1.8] to adapt [*mos*: 36.4.11 & *gero*: 7.8.21] himself to the backward ones [*tardus*].

*Sapientia*: wisdom is also a *doctor* or teacher; the adjective *benignus* modifies both nouns. / *Satisfacio*: to satisfy, which is intensified by used of the verb *cupio* (to desire). / *Studiosus*: diligent with regard to that which one applies himself. / *Recuso*: to be unwilling or reject (here with *non* or not) concerning *mos* (custom, habit). / *Tardus*: slow, sluggish.

39.4.18. "Terrible as an army set in array," and "What shall you see in the Shulamite but the companies of the camps?" If this explanation fails to satisfy [*placeo*: 39.3.1] you, then recall [*nosco*: 37.1.16] that the spiritual person [*anima*: 38.4.17] is never without a company [*custodium*: 33.7.20] of angels who display a divine jealousy [*aemulor*: 28.11.9] in guarding [*sollicitus*: 26.4.20] her for her husband, to present [*exhibeo*: 38.5.14] her to Christ as a pure bride.

*Nosco*: to know with regard to *anima* or feminine noun for soul. / *Custodium*: a guard of angels which is jealous (*aemulor*: to excel, emulate) of being *sollicitus* (eager, solicitous) for the bride's protection. / *Exhibeo*: to hold forth or to appear.

39.5.28. The bride therefore, progressing on her course [*incedo*] with the support [*fultor*] of ministering angels, with the aid [*adiutorium*: 21.2.28] of the heavenly host [*agmen*: 19.5.10], does resemble [*similis*: 38.5.26] the horsemen of the Lord that by a stupendous miracle [*miraculum*] of divine power once triumphed over [*triumpho*] the chariots of Pharaoh. If you pay careful [*diligenter*: 25.9.24] attention [*adverto*: 36.7.8], the wonder aroused in you by the magnificent achievements in the Red Sea can still be aroused [*invenio*: 36.5.1 & *admiro*: 23.11.26] by the achievements of today.

*Incedo*: to advance with the aid (*fultor*: also as prop) of angels and the help of heavenly *agmen* (a gathered multitude, also an army). / *Diligenter*: diligently modifying the verb *adverto* (to turn attention to). / *Invenio* and *admiro* (to find, discover and to admire).

39.6.24. And now let us look at the chariots prepared [*praeparo*: 31.9.12] by Pharaoh for his princes to persecute [*persequor*: 24.4.9] the people of God. Malice [*malitia*: 37.6.9] has a chariot with four wheels named Cruelty [*saevitia*], Impatience [*impatientia*], Recklessness [*audacia*] and Impudence [*impudentia*: 3.4.13]. This chariot's swift sorties mean the shedding of blood, nor can it be stopped by innocence [*innocentia*: 34.3.1], nor delayed by patience [*patientia*: 34.3.16], nor checked [*freno*: 11.2.25] by fear [*timor*: 37.1.16] nor inhibited [*inhibeo*: 11.2.25] by shame [*pudor*: 16.4.19]. It is drawn by [*traho*: 22.8.22] two vicious horses ready to destroy [*pernicies*, with *ad*] as they go, earthly Power [*potentia*: 32.4.29] and worldly Pomp [*pompa*: 25.2.20].

*Persequor*: literally, to follow (*sequor*) through (*per-*). / *Malitia*: also as ill-will, spite as a chariot with four wheels: *saevitia* (cruelty in the sense of being barbaric), *impatientia*, *audacia* and *impudentia*. / *Freno*: to use reins to stop a horse. *Inhibeo* (to restrain) is similar in meaning. / *Pernicies*: destruction (noun) with the preposition *ad*, toward-which. / *Pompa*: a solemn procession.

39.7.14. The chariot of Sensuality [*luxuria*: 30.3.27] also rolls along with four vices [*vitium*: 31.4.16] for wheels: Gluttony [*ingluvies*], Lust [*libido*: 30.3.27], Seductive [*mollitia*] Dress and Enervation [*resolutio*], that is, the offspring of sloth [*sopor*] and inertia [*otium*: 10.9.30]. And it is drawn by two horses, Prosperous [*prosperitas*] Life and Abundance [*abundantia*: 33.3.18] of Goods. The two coachmen are Lazy [*torpor*: 21.5.26] Languor [*ignavia*: 15.6.23] and False Security [*securitas*: 33.2.28], for wealth [*copia*: 32.2.17] is the ruin of [*solvo*] the slothful [*ignavia*] and Scripture says that the prosperity of fools [*stultus*] destroys [*perdo*: 30.10.7] them, not because they are successful [*sane*: 31.1.8] but because it gives [*reddo*: 33.10.14] them false security [*securus*: 26.6.27].

*Luxuria*: also as debauchery; it has four wheels: *ingluvies* (maw), *libido* (licentiousness), *mollitia* (softness, flexibility) and *resolutio* (a loosening). / *Sopor* and *otium*: a deep slumber and leisure, the latter term often in the good sense as leisure for sacred reading, etc. / *Prosperitas* and *abundantia*: both under the image of two horses. / *Ignavia*: laziness as a coachman who is characterized by *topor* or tending to fall asleep. / *Stultus*: an adjective meaning foolish, simple or dull. / *Reddo*: to restore or return false security.

39.8.1. Avarice [*avaritia*: 15.6.4], too, has vices [*vitium*: 39.7.14] for its four wheels: Pusillanimity [*pusillanimitas*: 37.2.16], Inhumanity [*inhumanitas*], Contempt [*contemptus*: 30.10.7] of God, Forgetfulness [*oblivio*: 23.8.1] of Death. The beasts to which it is yoked are Obstinacy [*tenacitas*] and Rapacity [*rapacitas*], and one coachman drives [*praesideo*] them whose name is Greed [*ardor*: 31.4.16] for Gain. Avarice is a solitary vice that cannot endure [*patior*: 34.3.1 & *conduco*] many retainers; one servant suffices [*contentus*: 38.5.26]. But he is a prompt [*promptus*: 21.5.26] and tireless [*infatigabilis*] executor [*executor*] of the task [*opera*: 37.2.7] in hand, lashing his horses onward with cruel whips called Craving [*libido*: 39.7.14] to Acquire [*acquirō*: 28.2.12] and Fear [*metus*: 33.4.26] of Loss [*amitto*].

*Avaritia*: greed which has four wheels: *pusillanimitas* (also as faint-heartedness), *inhumanitas*, *contemptus* (adjective) and *oblivio* (total forgetfulness). / *Tenacitas*: a holding fast or tenacity. It is a beast along with the second of rapacity. / *Praesideo*: to protect, watch over. / *Ardor*: a burning flame often associated with desire. / *Patior* (to suffer, bear) and *conduco* (to draw together). / *Contentus*: an adjective meaning content or satisfied. / *Libido*: sexual licentiousness under the image of a whip to inflame it.

39.9.8. The ruler of Egypt has still other captains whose chariots are used in their lord's service [*expeditio*], for example Pride [*superbia*: 37.6.9], who is one of the more important captains, along with that enemy of the faith. Impiety [*impietas*: 28.7.26], whose position [*locus*: 38.3.1 with *teneo*: 37.5.1] is so influential in Pharaoh's palace and kingdom.

*Expeditio*: a military campaign. / *Impietas*: lack of reverence or ungodliness which has (*teneo*: to hold, keep) a *locus* with Pharaoh.

39.10.28. Try to identify [*discerno*: 33.9.26] too if you can, what you savor [*sapio*: 28.8.13] most in pondering [*consideratio*] on this sweetest [*suavis*: 35.2.29] of mysteries [*sacramentum*: 39.1.15]: the most benign gesture [*dignatio*: 22.3.1] of the Word [*Verbum*: 33.3.10] or the unfathomable [*inaestimabilis*] glory [*gloria*: 38.5.7] of the soul [*anima*: 39.4.18] or the unpredictable [*inopinatus*] confidence [*fiducia*: 21.11.23] of the sinner. Moses could not change the color of his Ethiopian wife, but Christ could.

*Discerno*: to discern what you savor (*sapio*: to taste) in consideration (*consideratio*) of a *sacramentum* which is *suavis* (here, most sweet). /

*Dignatio*: dignity with respect to the divine *Verbum* and soul (*anima*: feminine noun). / *Inaestimabilis*: invaluable, incalculable. / *Inopinatus*: not expected, modifying *fiducia* (trust).

### Sermon Forty

40.1.12. "Your cheeks are beautiful as the turtle dove's." The bride's modesty [*verecundia*: 24.4.8] is a delicate thing [*tener*: 9.9.12]; and I feel [*puto*: 38.4.17] that at the Bridegroom's reproof [*increpatio*: 39.1.1] a warm flush suffused [*suffundo*] her face, so heightening [*appareo*: 38.5.21] her beauty that she immediately

was greeted with [*audio*: 8.9.25]: "Your cheeks are beautiful as the turtle dove's."

*Verecundia*: implies shyness which is *tener* or soft.

*Puto*: the offering of an opinion or to reckon with regard to *increpatio* or a chiding by the Bridegroom. / *Suffundo*: to pour into as a way to describe the bride blushing. / *Audio*: to hear with respect to the Song verse at hand.

40.1.19. For the substance [*substantia*: 27.10.10] of the soul [*anima*: 39.10.28] is incorporeal [*incorporeus*] and invisible [*invisibilis*: 28.9.6], possessing [*exsto*: 31.8.3] neither bodily limbs nor any visible coloring. Try then as best you can to grasp [*atingo*: 25.9.2] the nature of this spiritual entity [*essentia*: 30.9.23] by means of a spiritual insight [*intuitus*: 12.1.7]; and to conserve the fittingness [*coopto*] of the proposed comparison [*similitudo*: 35.6.6], take note [*cogito*: 32.5.14] that the mind's [*mens*: 35.3.17] intention [*intentio*: 30.1.8] is the soul's [*anima*] face. The quality [*rectitudo*: 24.8.9] of work [*opera*: 39.8.1] is evaluated [*aestimo*: 9.4.1] from the intention, just as the body's beauty [*pulchritudo*: 38.4.17] from the face.

*Incorporeus*, invisible and *exsto*: without a body, invisible and *exsto* (to stand out): all three characterize the soul's (*anima*, feminine noun) substance. / *Attingo*: to attain by touching through *intuitus* (a look, view or consideration). / *Coopto*: to fit or join with something, here concerning *similitudo* or likeness. / *Cogito*: to pay attention with regard to the intention of the mind as the face of the *anima* (feminine for soul). / *Rectitudo*: literally as straightness, directness concerning *opera* (service, exertion) subject to *aestimo* or being estimated from the intention, the analogy being the body's beauty.

40.2.11. The intention [*intentio*: 40.1.19, with *in*] which we have referred to as the face of the soul must have [*requiro*: 38.3.1] two elements: matter [*res*: 37.2.16] and purpose [*causa*: 32.1.19], what you intend [*intendo*: 35.1.25] and why. It is from these two that we judge [*iudico*: 37.7.4] the beauty [*decor*: 39.2.22] or deformity [*deformitas*: 24.6.10] of the soul [*anima*: 40.1.19], and hence the person in whom they are found correct [*rectus*: 24.8.9] and pure [*pudicus*: 27.7.5] may justly [*veraciter*] and truly [*pudicus*: 27.7.5] be told: "Your cheeks are beautiful as the turtle dove's."

*Intentio* or intention with the preposition *in*. / *Requiro*: to require or demand with regard to *res* and *causa* (literally thing and cause). / *Decor*: comeliness or beauty, usually external, which contrasts with *deformitas* or the deformity of the soul. / *Rectus* and *pudicus*: direct or undeviating and bashful or modest.

40.2.19. If, for instance, a person makes up his mind [*intendo*: 40.2.11] to pursue [*inquiero*: 38.5.7] the truth [*veritas*: 37.7.4], and that solely from a love [*amor*: 39.1.1] of truth, is it not obvious [*video*: 38.5.21, with *non*] that for him both matter [*res*: 40.2.11] and motive [*causa*: 40.2.11] are equally correct [*honestus*: 15.6.12] and that he had achieved the right [*vindico*: 37.6.9] to be told that his cheeks are beautiful as the turtle dove's, since on neither cheek does an unbecoming blemish [*reprehensio* & *naevus*: 28.1.4] appear [*appareo*: 40.1.12]?

*Intendo*: to intend with regard to making an inquiry (*inquiero*) with regard to truth and love of it. / *Video*: the common verb to see used with *non* or not. / *Honestus*: respected. / *Vindico*: to prove a claim. / *Naevus*: a birthmark or mole used with *reprehensio* (noun meaning reprimand, reproof).

40.3.1. Therefore to direct [*intendo*: 40.2.19] one's mind completely to worldly pursuits [*saeculum*: 35.2.29, with *in*] rather than toward [*in*] God is the sign of a worldly person [*anima*: 40.2.11 with *saecularis*: 38.4.17] whose cheeks are totally devoid of beauty [*speciosus*: 32.9.12]. To direct one's mind, as it were, toward [*in*] God but not for the sake of [*propter*: 17.2.3] God, betrays the attitude [*anima* with *plane*: 31.3.1] of the hypocrite, one of whose cheeks may seem [*video*: 40.2.19] attractive [*decor*: 40.2.11] because of a vaunted concern [*respicio*: 36.6.24 with *intentio*: 40.2.11, with *ad*] for God but whose presence nullifies [*extermino*] every form [*simulatio*] of attractiveness [*decor*] and contaminates the whole with its ugliness [*ingero*: 36.4.11 with *foeditas*].

*Intendo*: to intend with regard to the mind concerning being in (*in*) that which belongs to the *saeculum*, often as a particular race or generation whereas *intendo* should be directed *in* God instead of

*propter* (also as near, at hand) him. Note use of the adjective *saecularis* (of this world or age and generation) modifying *anima*. / *Anima*: feminine noun for soul with the adverb *plane* (plainly, clearly). / *Video*: to see with respect to external beauty or *decor*. / *Respicio*: to look back or gaze with the noun *intentio* or intention which had the preposition *ad* (toward which) God. / *Extermino*: to wipe out utterly every *simulatio* (assumption as well as deceit). / *Ingero*: to throw or heap upon with respect to *foeditas* (deformity).

40.3.10. I do not say [*absit*: 38.3.1] that this soul is deformed [*deformus*: 25.3.14], but it has not attained [*pervenio*: 33.8.17 with *affirmo*] to perfect [*perfectus*: 38.4.17] beauty [*decor*: 40.3.1], for it worries [*sollicito*: 7.6.20] and frets about [*turbo*: 28.7.26] so many things and is bound to be stained [*respergo*: 9.6.5 with *non*] to some degree with the grime [*pulvis*] of worldly affairs. This, however, is quickly and easily [*cito* & *facile*: 38.1.15] cleansed [*detergeo*] at the hour of a death [*dormitio*] made holy by the grace of a pure [*castus*: 33.1.7] intention [*intentio*: 40.3.1] and a good conscience [*conscientia*: 35.9.7 with *interrogatio in Deum*]. And therefore, to seek [*inquiri*: 40.2.19] God for his own sake alone, this is to possess two cheeks made most beautiful by the two elements of intention.

*Absit*: often an exclamation such as "far be it!" / *Pervenio*: to come (*venio*) through (*per-*) used with another verb, *affirmo* (to present, declare). / *turbo*: to be disturbed in a deep way, coupled with *respergo* (*non*, not), to sprinkle over or bedew. / *Pulvis*: dust, powder, an analogy for affairs of this world. / Two adverbs: *cito* and *facile* (quickly and easily) modifying *detergeo* (to wipe off, wipe away). / *Dormitio*: a falling asleep. / *Intentio* and *conscientia*: two nouns used together here, one being pure and the other good. Both are with respect to an *interrogatio* (a questioning) with respect to (*ad*) God.

40.4.28. You are well above yourself [*supra te*] when espoused [*desponso*] to the Lord of angels; surely you are above yourself when joined to [*adhaereo*: 32.2.6] the Lord and become one spirit [*spiritus*: 32.4.16] with him? Live [*sedeo*: 26.6.27] alone therefore like the turtle dove. Avoid [*nihil*: 38.4.17] the crowds, avoid the places where men assemble; forget [*obliviscor*: 26.5.15] even your people and your father's house and the king will desire [*concupisco*: 38.5.21] your beauty [*decor*: 40.3.10]. Holy soul [*anima*: 40.3.1], remain alone, so that you might keep [*servo*: 31.9.12] yourself for him alone whom you have chosen [*eligo*: 37.7.13] for yourself out of all that exists.

*Supra te*: above yourself, used twice with respect to two verbs, *desponso* (to betroth) and *adhaereo* (to cling to). / *Sedeo*: to sit down. / *Nihil*: nothing. / Two verbs of contrary meaning: *obliviscor* and *concupisco* (to forget and desire-with, *con-*). The former leads into the latter.

40.4.5. Therefore you must withdraw [*secedo*], mentally [*mens*: 40.4.1.19] rather than physically [*corpus*], in your intention [*intentio*: 40.3.10], in your devotion [*devotio*: 35.3.17], in your spirit [*spiritus*: 40.4.28]. For Christ the Lord is a spirit before your face, and he demands [*requiro*: 40.2.11] solitude of the spirit more than of the body although physical withdrawal [*separo* & *non otiose*] can be of benefit when the opportunity [*opportunitas*] offers, especially in time of prayer [*oratio*: 20.6.18].

*Secedo*: to secede or draw away with one's mind (*mens*), not body (*corpus*). This drawing away applies to *intentio*, *devotio* and *spiritus* (intention, sacrifice or self-offering and spirit). / *Separo*: to separate used with the adverb *otiose* (not) at leisure). / *Oratio*: literally, a speaking or discourse.

40.5.16. Apart from that the only solitude prescribed for you is that of the mind [*mens*: 40.4.5] and spirit [*spiritus*: 40.4.5]. You enjoy this solitude if you refuse to share in the common gossip [*cogito*: 40.1.19 with *communis*: 31.4.16], if you shun involvement in the problems of the hour and set no store by the fancies that attract the masses; if you reject [*fastidium*: 35.9.7] what everybody covets [*desidero*: 31.6.9], avoid [*devito*] disputes [*jurgium*], make light of [*sentio*: 38.3.1] losses [*damnum*: 34.4.4], and pay no heed to [*recordor*: 38.1.7] injuries [*injuria*].

*Cogito*: to consider or ponder which is *communis* or done in common. / *Fastidium*: nausea or aversion with respect to the verb *desidero* (to desire). / *Jurgium*: quarrel or strife which is to be avoided

(*devito*: to shun). / *Damnum*: that which is lost, damage which must not be felt (*sentio*).  
*Recordor*: to remember in the sense of recollect, here pertaining to injuries.

### Sermon Forty-One

41.1.12. Those who wear jewelry have [*ineo*] to no beauty [*decor*: 40.4.28] of their own and must go to another source to beg [*mendico*: 8.8.12] its outward show [*speciosus*: 40.3.1] that they might make it deceptively [*mentior*: 38.2.8] their own. But the neck of the bride is so beautiful in itself, so exquisitely [*decenter*] formed [*formatus*: 31.6.9] by nature [*natura*: 35.8.11], that any external adornment is superfluous [*requiro*: 40.4.5, with *non*]. Why load [*adhibeo*: 10.5.29] it with a pretentious coloring of strange [*peregrinus*] baubles when its own native [*innatus*] loveliness [*pulchritudo*: 40.1.19] is so complete [*sufficio*: 35.9.21], more than equal to [*adaequo*] the splendor of any jewels that could be found to enrich [*ad ornandum*] it?

*Ineo*: to go into, enter with respect to *decor* or external beauty which does not belong to oneself. / *Speciosus*: that which is brilliant or splendid in the outward sense (not unlike *decor*) which people do when not having their own *decor*, *mentior* meaning to lie, cheat. / *Formatus*: formed and modified by the adverb *decenter*, becomingly, fitly. / *Requiro*: to demand, here used with *non* or not. / *Adhibeo*: to hold toward, apply with respect to the adjective *peregrinus* (from foreign parts, strange) in contrast to beauty which is *innatus* or innate, natural and not added from without. / *Sufficio*: to put under used with *adaequo* (to be equal) jewels to enrich the bride's neck, *ad ornandum*, literally to that which is beautified (*orno*: to supply, furnish as in 39.1.1)

41.1.22. And to my mind [*intellectus*: 33.3.18], for I can only say [*incumbo*: 18.6.14] what I think [*sentio*: 40.5.16], nothing seems [*eluceo*] more credible [*verisimilis*] or probable [*probabilis*] than that the word neck signifies [*designo*: 33.11.21] the soul's intellect [*intellectus*]. I feel [*arbitror*: 30.9.23] that you too will support [*approbo*] this interpretation when you examine [*adverto*: 39.5.28] the reason [*ratio*: 36.5.1] for the comparison [*similitudo*: 40.1.19]. Do you not see [*video*: 40.3.1] that the function of the neck somehow resembles [*quodam modo*] that of the intellect [*intellectus*] by which your soul [*anima*: 40.4.28] receives [*traicio*] its vital spiritual [*spiritus*: 40.5.16 with *in se*] nourishment [*alimentum*] and communicates [*transfundo*: 15.1.1] it to the inward [*viscera*: 27.11.7] faculties of the will [*mos*: 39.3.1] and the affections [*affectus*: 32.3.24]? And so when this neck of the bride, understood as the pure [*purus*: 27.12.23] and simple intellect [*intellectus*], is radiant through and through [*reniteo*] with the clear and naked [*nudus*] truth [*veritas*: 40.2.19], it has no need of [*indignorr*: 23.10.17] embellishment [*ornamentum*].

*Sentio*: to feel or perceive which here is the function of the *intellectus* and used three other times in this segment. The verb *incumbo* (to lean, support) comes from *sentio*. / *Eluceo*: to shine out or to gleam modified by two adjectives, *verisimilis* and *probabilis* (*verus* or true + *similis* or like and agreeable, acceptable). / *Designo*: to mark out or to trace. / *Approbo*: to approve which follows upon *arbitror*, Bernard's offering of opinion to the best of his knowledge. / *Adverto*: to turn to with respect to the *ratio* or reason for the comparison (*similitudo*) at hand. / *Quodam modo*: in some way (*modus*: 38.4.17). / *Anima*: feminine noun for soul which receives (*traicio*: to transfer, put over) its spiritual nourishment (*spiritus* used with *in se* or in oneself). / *Transfundo*: to pour off, divert with respect to *viscera* or one's bowels, the location of both *mos* and *affectus* (custom or habit and one's entire constitution or disposition). / *Reniteo*: to shine back, to flash with respect to truth which is *nudus* or naked, bare. / *Indignorr*: to deem unworthy with respect to *ornamentum*, external trappings.

41.2.18. The reason for this I think [*opinor*] is that faith comes by hearing: as long as she walks [*ambulo*: 38.4.17] by faith and not by sight she must put more reliance on [*instruo*: 23.14.21] the ear than on [*exsero*] the eye. It is pointless [*frustra*: 33.10.14] for her to strain toward [*intendo*: 40.3.1] this vision with eyes that the faith has not yet purified [*mundatus*] since it has been promised [*promitto*: 39.2.22] as a reward to those alone who are clean [*mundus*: 22.2.19] of heart [*cor*: 32.8.9].

*Opinor*: to offer an opinion. / Two verbs with opposite meanings: *instruo* and *exero* (to build in, insert and to stretch out, put forth).

*Frustra*: in deception or error. / Two use of the same verbal root *mundo* (to wash, clean): *mundatus* and *mundus* (having been cleaned and clean).

41.2.28. To listen is to move toward [*gradior*] vision. Listen then, bow down [*inclino*] your ear for the pendants [*ornamentum*: 41.1.11] we are making for you, that by obedient [*oboedientia*] listening you may come to [*pervenio*: 40.3.10] the splendor [*gloria*: 39.10.28] of the vision. We will make your listening a thing of joy [*gaudium*: 26.5.3] and gladness [*laetitia*: 37.2.16]. We cannot enable you to see the vision that will be the fullness [*plenitudo*: 38.5.14] of your joy and the fulfillment [*adimpletio*: 13.2.23] of your desire [*desiderium*: 35.1.25]: to bestow that is the privilege of the person [*anima*: 41.1.22] you love [*diligo*: 37.1.16]."  
To complete [*plenus*: 38.5.21] your happiness [*gaudium*] he will show [*ostendo*: 37.6.9] you himself, he will fill [*adimpleo*: 23.8.1] you with gladness [*laetitia*] by letting you see [*cum*] his face. But for the moment, for [*accipio*: 39.2.22] your consolation [*consolatio*: 37.4.5], take these pendants that we offer you; the delights [*delectatio*: 32.4.29] that he holds in his right hand will remain for [*usque*] ever."

*Gradior*: to take steps with respect to vision. / *Inclino*: to incline. / *Pervenio*: to come (*venio*) through (*per-*) with respect to the glory (*gloria*) of the vision. / Two nouns related to joy: *gaudium* and *laetitia* (gladness and exultation). / Three words of the same root related to being full: *plenitudo*, *adimpletio* and *plenus* (fulness, fulfillment and full). / *Anima*: feminine noun for soul. / *Cum*: the preposition with used with respect to the divine face, being with this face. / *Usque*: without interruption, continuously.

41.3.7. We should take note of [*adverto*: 41.1.22] the kind of pendants they offer [*offero*: 31.5.20] her: they are made of gold and studded with silver. Gold signifies the splendor [*fulgor*: 38.5.21] of the divine nature [*divinitas*: 15.4.12], the wisdom [*sapientia*: 39.3.1] that comes from above [*desursum*]. The heavenly [*supernus*: 31.7.19] goldsmiths to whom this work is committed [*ministerium*: 19.2.9] promise [*spondeo*: 2.5.8] that they will fashion [*figuro*] resplendent tokens of the truth [*veritas*: 41.1.22] and insert [*inserto*] them in the soul's [*anima*: 41.2.28] inward [*internus*: 35.1.25] ears. I cannot see [*puto*: 40.1.12] what this may mean if not the construction [*texo*] of certain spiritual images [*similitudo*: 41.1.22] in order to bring [*importo*: 35.9.7] the purest [*purus*: 41.1.22] intuitions [*sensus*: 35.2.29] of divine wisdom [*sapientia*] before the eyes of the soul [*anima*] that contemplates [*contemplo*: 33.6.5], to enable it to perceive [*video*: 41.1.22] as though puzzling reflections [*aenigma*: 26.1.11] in a mirror; what it cannot possibly gaze on [*intueor*: 37.6.5] as yet face to face. The things we speak of are divine, totally unknown [*incognitus*] except to those who have experienced [*expertus*: 33.13.20] them.

*Adverto*: to turn toward the pendants offered to the bride. / *Fulgor*: also as a flash of lightning. / Two words related to heaven: *desursum* and *supernus* (from above and that which is above). / *Ministerium*: service, occupation. / *Spondeo*: to give assurance with respect to *figuro* (to form, fashion) tokens of the truth. / Two words with the preposition *in* prefaced to them: *inserto* and *internus* (to insert and inward). / *Puto*: to think, estimate with respect to the verb *texo* (to weave) spiritual images. / *Sensus*: the act of perceiving or making an observation with respect to divine wisdom. / Three verbs related to sight: *contemplo*, *video* and *intueor*: to contemplate, to see and to gaze upon. / *Aenigma*: that which is obscure, a riddle. / *Expertus*: tried or proved with respect to that which is *incognitus* or unknown (i.e., the divine).

41.3.21. But when the spirit [*spiritus*: 41.1.22] is ravished out of [*excedo*: 13.7.5] itself and granted a vision of God that suddenly [*raptim*: 18.6.14] shines into [*interluco*] the mind [*mens*: 40.5.16] with the swiftness [*velocitas*: 5.4.6] of a lightning-flash, immediately [*continuo*] but whence I know not [*nescio*: 38.5.14], images [*similitudo*: 41.3.7] of earthly things fill the imagination [*imaginatio*], either as an aid [*usus*: 36.1.16] to understanding [*doctrina*: 22.11.2] or to temper [*temperamentum*] the intensity [*nimius*] of the divine light [*splendor*]: 41.3.7]. So well-adapted [*accommodatus*: 36.5.1, with *convenienter*] are they to the divinely illumined [*infusus*: 31.7.19] senses [*sensus*: 41.3.7], that in their shadow the utterly pure [*purus*: 41.3.7] and brilliant [*splendidus*: 1.1.13] radiance of the truth [*veritas*: 41.3.7] is rendered more bearable [*tolerans*] to the

mind and more capable [*capabilis*: 19.1.7] of being communicated [*communico*: 18.3.19] to others. My opinion [*existimo*: 36.1.16] is that they are formed [*formo*: 38.2.8] in our imaginations by the inspirations [*suggestio*] of the holy angels just as on the other hand there is no doubt [*e contrario*] that evil suggestions [*immissio*: 32.5.22] of an opposite nature are forced upon [*ingero*: 40.3.1] us by the bad angels.

*Excedo*: to go out, withdraw. / *Raptim*: hastily, suddenly and connotes being snatched. Compare with *continuo* (immediately, straightaway). /

*Interluco*: literally to shine in between as done with speed (*velocitas*). / *Usus*: use, utility with respect to two nouns: *doctrina* (teaching or instruction) and *temperamentum* (temper, proportionate mixture) concerning divine *splendor* which is beyond measure (*nimius*). / *Accommodatus*: suitable, adapted with the adverb *convenienter* (fittingly, suitably). / *Infusus*: poured into. / *Tolerans*: able to be born or carried. / *Existimo*: to value, estimate. / *Suggestio*: an adding or addition. / *E contrario*: from or at the contrary. / *Ingero*: to throw or heap upon.

41.4.1. Perhaps, too, we have here those puzzling reflections [*aenigma*: 41.3.7] seen by the Apostle in the mirror and fashioned [*fabricatus*], as I have said, by angelic hands from pure and beautiful images [*imaginatio*: 41.3.21] which I feel bring us in contact somehow with the being [*esse*: 4.4.15] of God, that in its pure state [*purus*: 41.3.21] is perceived [*cerno*: 28.3.19] without any shadow [*phantasia*] of corporeal substances [*imago*: 33.3.18]. The elegance of the imagery [*similitudo*: 41.3.21] that so worthily clothes and reveals [*appareo*: 40.2.19] it I attribute [*deputo*] to angelic skill [*ministerium*: 41.3.7].

*Aenigma*: riddle, often used in the sense of mystery which here are fabricated (*fabricatus*). / *Imaginatio*: imagination as source of images. / *Esse*: divine being (*sum*: I am) which is perceived (*cerno*: literally, to separate, shift) as being without *phantasia* (notion, semblance) of *imago* (image) proper to the body. / *Similitudo*: likeness or resemblance compared with *imago*, image. / *Deputo*: to count as, allot with respect to angelic *ministerium* or service.

41.5.16. Take note [*video*: 41.3.7], however, that she yearns for [*cupio*: 39.3.1] one thing and receives [*accipio*: 41.2.28] another. In spite of her longing for [*niteo*] the repose [*quies*: 23.14.7] of contemplation [*contemplatio*: 35.2.29] she is burdened with [*impono*] the task [*labor*: 35.1.25] of preaching; and despite her desire to bask in [*sitio*] the Bridegroom's presence [*praesentia*: 37.2.16] she is entrusted with the cares [*sollicitudo*: 37.6.5] of begetting and rearing children.

*Cupio*: to desire intensely and *accipio*, to accept. / *Niteo*: to flourish, glean with respect to *quies* or quiet proper to contemplation. / *Impono*: to put, impose with respect to the *labor* of preaching. / *Sitio*: to be thirsty for the Bridegroom's presence in contrast with *sollicitudo* or *solicitude* of raising children.

41.6.1. We learn [*doceo*: 25.1.8] from this that only too often we must interrupt [*intermitto*] the sweet [*dulcis*: 33.2.8] kisses to feed the needy with the milk of doctrine [*lactantia*]. No one must live for himself but all must live for him who died for all.

*Doceo*: to learn with respect to *intermitto* (to omit, neglect) the Bridegroom's sweet kisses for *lactantia* or literally, the nourishing with milk.

41.6.8. For your part, listen to the bride's reply when she receives [*accipio*: 41.5.16] on the one hand a reproof [*inrepatio*: 40.1.12], on the other a promise [*promissio*: 39.2.22]. She is neither puffed up [*extollo*: 37.7.4] by promises nor angered [*irascor*: 35.1.25] by the rebuke [*repulsus*: 31.5.20] but exemplifies the scriptural saying: "Reprove [*corripio*: 23.2.1] a wise man and he will love [*amo*: 37.1.16] you."

The bride receives both *inrepatio* and *promissio* (a chiding and a promise). / *Extollo*: to exalt. / *Repulsus*: being rebuffed. / *Corripio*: literally, to seize, snatch.

## Sermon Forty-Two

42.1.12. For since she does not address him directly and say: "When you were on your couch, King," but:

"when he was on his couch," it is clear that she does not speak to him [*ad ipsum*] but of him [*de ipso*]. Try to imagine [*puto*: 41.3.7] therefore how the Bridegroom, seemingly after he had reproved [*corripio*: 41.6.8] or repulsed [*reprimio*: 39.1.1] her, sees the blush of shame [*verecundia*: 40.1.12] that covers her cheeks and departs from [*cedo*: 37.6.26] the room to give her the opportunity to express her feelings [*sentio*: 41.1.22] freely. If, as often happened, she yielded more than was becoming [*assoleo*: 15.6.23] to dismay and depression [*deiectus*], his companions would console [*consolatio*: 41.2.28] and re-assure her [*erigo*: 24.8.3 with *animus*: 37.2.16]. Not that he omits [*neglego* with *non*] to do this himself, but he waits for the opportune [*iudico*: 40.2.11 with *oportet*] moment.

*Ad ipsum* and *de ipso*: literally as to he himself and concerning or about himself. / *Puto*: to think or estimate with regard to the Bridegroom's reproof (*corripio*: to seize, snatch) and repulsion (*reprimio*: to keep back, check). / *Verecundia*: implies shyness which leaves (*cedo*: to give way) the bride that she may *sentio* or offer what she feels or perceives. / *Assoleo*: to be accustomed with regard to being *deiectus* or thrown down which causes the Bridegroom's companions to offer consolation and reassurance (*erigo*: to raise up with *animus*, masculine noun for soul). / *Iudico*: to judge with *oportet*, to bring.

42.2.4. And if, in the fulfilling of my duty [*arguo*: 16.5.17], I do correct someone only to see that my reprimand [*inrepatio*: 41.6.8] fails entirely to achieve its purpose [*minime*: 36.4.1 with *procedo*: 23.1.9], echoing its futility back [*revertio*: 32.2.17 & *vacuus*: 24.4.9] to me like a javelin that strikes and recoils, what do you think [*puto*: 42.1.12 with *animus*: 42.1.12], brothers, are my feelings [*ango*: to bind, throttle] then? Am I not frustrated [*torqueo*: 25.1.8]? Am I not angered? Because of my own lack of wisdom [*sapientia*: 41.3.7] let me quote [*usurpo*: 29.6.1] the words of a Master: "I am caught in a dilemma [*coarcto*] and know not [*nescio*: 41.3.21] what to choose [*eligo*: 40.4.28]."

*Arguo*: to prove or make known. / *Inrepatio*: a chiding which fails (*procedo*: to advance and the adverb *minime*, to the smallest degree. / *Revertio*: to return with the adjective *vacuus*, empty, void. / *Puto*: to think or estimate with the masculine noun for soul, *animus*. / *Ango*: literally, to bind or throttle. / *Torqueo*: to twist or to bend. / *Usurpo*: to seize in the sense of making use of. / *Coarcto*: to press together which is equivalent to *nescio* or not knowing what to choose.

42.3.24. Quite often impatience [*impatientia*: 39.6.24] is joined to [*iungo*: 13.7.5] the contempt [*contemptus*: 39.8.1] so that the man rebuked not only neglects [*curo*: 33.1.2.6 with *non*] to amend [*corripio*: 30.1.8] but is even angry with [*indignor*: 41.1.22] his corrector [*obiurgo*] like a madman [*phreneticus*] who spurns [*repello*: 37.6.5] his doctor's hand. What extraordinary [*mirus*: 30.1.8] perversity [*perversitas*]!

*Impatientia*: yoked to (*iungo*) that which contemptible (*contemptus*). / *Curo*: to care with the negative *non*, lack of care. / *Indignor*: to deem unworthy with respect to the person correcting (*obiurgo*: to chide, reprove). / *Phreneticus*: an insane person.

42.4.9. If God's jealous anger [*zelus*: 28.1.4] has turned away from [*desero*: 30.10.17] you, so also has his love [*amor*: 40.2.19]; if you think yourself unfit [*dignus*: 37.6.26 with *nec*] for his chastisement [*castigatio*], you will not be fit [*censeo*: 35.8.11] for his love. It is when God does not show his anger [*irascor*: 41.6.8] that he is most angry: "We have shown favor [*misereo*: 26.5.15] to the wicked [*impius*: 26.10.1]," he says, "and he does not learn [*disco*: 35.1.25] righteousness [*iustitia*: 37.2.16]." This kind of favor [*miserordia*: 22.11.12] is not [*nolo*: 37.7.13] for me. To be spared on [*super omnem*] these terms is worse than any anger [*ira*: 29.4.2]; it leaves me shut off from [*saepio*] the paths of righteousness. Better [*satis*: 27.7.5 with *profecto*: 35.7.5] for me to follow the Prophet's advice [*consilium*: 37.6.26] and learn [*apprehendo*: 32.8.9] discipline [*disciplina*: 30.3.27], lest the Lord be angry [*irascor*] and I fall away from [*pereo*: 38.1.15] the true [*iustus*: 37.6.26] path.

*Zelus*: here includes divine anger. / *Desero*: to leave in the sense of forsaking. / *Censeo*: to assess or estimate with respect to divine love, *amor*.

*Impius*: also as ungodly and unpatriotic. / *Nolo*: to wish not. / *Super omnem*: literally as upon all. / *Saepio*: to fence in. / *Satis* and *profecto*: enough and indeed, really. / *Pereo*: to vanish or pass away with

respect to the path which is *iustus* (also as just).

42.5.15. You see [*video*: 41.5.16], then, how great the evils [*malus*: 35.6.6 & *regio*: 36.5.1] from which a man delivers [*libero*: 39.2.22] both himself and me when he responds [*respondeo*: 25.5.14] with meekness [*mansuetudo*: 9.5.13] on being corrected [*correptio*: 34.1.3], submits [*acquiesco*: 31.8.3] respectfully [*verecunde*], obeys [*obtempero*] modestly [*modeste*] and humbly [*humiliter*: 34.1.3] admits his fault [*confiteor*: 26.9.16]. To a man like this I [*anima*: 41.3.7] shall in all things be [*profiteor*] a debtor [*debitor*: 12.5.15], I shall minister [*minister*] to and serve [*servus*] him as a genuine [*dignissimus*] lover [*sponsa*] of my Lord, for he is one who can truly [*revera*] say: "while the king was on his couch, my nerd gave forth its fragrance."

*Malus*: the adjective for wicked used with the noun *regio* or direction, line, region. / *Mansuetudo*: also as kindness, the response of someone who has been corrected. / Four responses by a person characterized by *mansuetudo*, three of which are modified by adjectives: *acquiesco*, *obtempero*, *confiteor*: to yield, obey, confess. The three adverbs at hand (minus the fourth verb): *verecunde*, *modeste* and *humiliter* (shyly, modestly and humbly). / *Anima*: use of the feminine noun for soul. / *Profiteor*: to declare publicly, not unlike *confiteor*. / Two nouns: *minister* and *servus* as a lover (*sponsa*, bride) in a most worthy (*dignus*: superlative).

42.6.20. How good the fragrance of humility [*humilitas*: 37.1.9] that ascends [*ascendo*: 32.8.9] from the valley of tears, that permeates [*perfundo*: 15.4.26] all places [*regio*: 42.5.15] within reach [*circum*] and perfumes [*respergo*: 40.3.10] even the royal couch with its sweet delight [*suavitas*: 32.2.6]. The nard is an insignificant [*humilis*: 37.7.4] herb said by those who specialize [*exploro*: 28.9.6] in the study [*curiosus*: 38.5.7] of plants to be of a warm nature. Hence it seems [*video*: 42.5.15] to be fittingly [*inconvenienter* with *non*] taken in this place for the virtue [*virtus*: 34.4.23] of humility but aglow with [*flagro*] the warmth [*vapor*] of holy love [*amor*: 42.4.9]. I say this because there is a humility inspired [*formo*: 41.3.21] and inflamed [*inflammo*] by charity [*caritas*: 37.6.5] and a humility begotten [*pareo*: 9.8.3] in us by truth [*veritas*: 41.3.21] but devoid of warmth [*calor*: 14.4.19]. This latter depends [*consisto*] on our knowledge [*cognitio*: 37.1.9 with *in*], the former on our affections [*affectus*: 41.1.22 with *in*]. For if you sincerely examine [*inspicio*] your inward [*intus*: 32.2.6] dispositions in the light of truth and judge [*diudico*] them unflatteringly [*palpatio*: flattery with *sine*] for what they are, you will certainly be humiliated [*humilio*: 37.2.7] by the baseness [*vilis*: 30.9.23] that this true knowledge [*cognitio*] reveals [*in oculis*] to you, though you perhaps as yet cannot endure [*patior*: 39.8.1] that others, too should see this image [*in oculis aliorum*].

Three verbs relative to humility: *ascendo*, *perfundo* and *respergo* (to ascend, pass through, per- and to sprinkle). The last is used with *suavitas*, sweetness. / *Regio*: a region which is *circum* or around, close by. / *Humilis*: humble or lowly to describe nard. / *Exploro*: to search out while being *curiosus* or curious. / *Vapor*: steam with regard to *amor* or love. / *Inconvenienter*: inconveniently with *non* or not. / *Formo* and *inflammo*: to form and inflame with regard to *caritas*. / *Calor*: heat or glow. / *Cognitio*: knowledge in the sense of acquaintance with here used with the preposition *in*. It is also used with *in oculis* or with (*in*) one's eyes or vision. / *Diudico*: to distinguish, separate with the noun *palpatio* (flattery) which has the preposition *sine* (without). / *In oculis aliorum*: in the eyes of others.

42.7.15. Convicted by [*redarguo*] the light of truth [*veritas*: 42.6.20] then, a man may judge [*sapio*: 39.10.28] himself of little worth [*altus*: 29.6.1 with *non*], but you know [*consentio*: 32.6.9] this is far from the equivalent of a spontaneous association [*adiutus*] with the lowly [*humilis*: 42.6.20] that springs from the gift of love [*caritas*: 42.6.20]. Necessity [*necessitas*: 27.8.21] compels the former, the latter is of free choice [*voluntas*: 35.3.17].

*Redarguo*: to disapprove, refute. / *Sapio*: to taste or to discern intimating that discernment is done by tasting. / *Altus*: high and used with *non* or not. / *Consentio*: to feel or perceive (*sentio*) with (*con*-). / *Adiutus*: help or assistance.

42.7.25. You and I truly know [*invenio*: 39.5.28] that we deserve [*dignus*: 42.4.9] disgrace [*dedecor*] and contempt [*contemptus*: 42.3.24], that we deserve the worst treatment [*extremitas*] and the lowest rank [*inferioritas*], that we deserve punishment [*supplicium*: 34.4.4], even the whip but not he. Yet he experienced [*expertus*: 41.3.7] all these things because he willed [*volo*: 36.5.1] it; he was humble [*humilis*: 42.7.15] in heart [*cor*: 42.2.18], humble with that humility [*humilitas*: 42.6.20] that springs from [*suadeo*: 16.11.2] the heart's love [*affectio*: 35.8.11], not that which is exacted [*extorqueo*] by truthful [*veritas*: 42.7.15] reasoning [*discussio*].

*Invenio*: to come (*venio*) with *in* prefaced to it. / The object, if you will, of *dignus* (worthy of) is *dedecor* and *contemptus* (disgrace and contempt). / *Extremitas*: the extremity or terminus of something which here is equivalent to *inferioritas* or inferiority. / *Supplicium*: disgrace or loss.

*Expertus*: tried or proved willingly (*volo*, verb). / *Suadeo*: to advise, recommend with regard to *affectio* or one's relation or entire disposition.

*Extorqueo*: to twist out, wrench; compare with *torqueo* in 42.2.4. / *Discussio*: a shaking as well as discussion.

42.8.31. So then, I have said that we attain to this voluntary [*voluntarius*: 21.11.23] humility [*humilitas*: 42.7.25] not by truthful [*veritas*: 42.7.25] reasoning [*redargutio*] but by an inward infusion [*infusio*: 18.1.22] of love [*caritas*: 42.7.15], since it springs from the heart [*cor*: 42.7.25], from the affections [*affectio*: 42.7.25], from the will [*voluntas*: 42.7.15]; you must judge [*iudico*: 42.1.12] whether I am right [*recte*: 34.4.4].

*Redargutio*: refutation or defense contrasted with *infusio* or an infusion of *caritas*. / Humility springs from *cor*, *affectio* and *voluntas* (heart, one's disposition as a whole and will). / *Recte*: adverb meaning rightly.

42.8.15. Will you despise [*depretio*] yourself in your own heart [*in secreto apud teipsum*] when you weigh [*ponderatus*] yourself in the balance of God's truth [*veritas*: 42.8.31] and yet deceive [*mentior*: 41.1.12] the public with a different estimate [*pretium*: 19.7.14] by selling yourself to us at a greater weight than Truth has indicated [*accipio*: 41.6.8]? Let the fear [*timeo*: 37.2.7] of God prevent you from attempting anything so despicable [*pessimus*: 6.8.28] as to commend [*extollo*: 41.6.8] the man whose unworthiness [*humilio*: 42.6.20] is revealed by God's truth: for this is to resist [*resisto*] the truth, to fight against God. You must rather submit to [*acquiesco*: 42.5.15] God and let your will be docile [*subditus*: 23.2.1] to the Truth; and more than docile, even dedicated [*devotus*: 33.1.7].

*Depretio*: to lower the price or devalue within oneself or in *secreto apud teipsum*, literally in secret among or within oneself. / *Ponderatus*: weighed down. / *Pretium*: estimate or value. This noun is contained with in *de-* (*pretio*). / *Acquiesco*: to submit which results in being *subditus* or literally placed under the truth as well as *devotus* (devoted, in earnest).

42.9.25. If you seek [*vado*] an unblemished [*perfectus*: 40.3.10] righteousness [*iustitia*: 42.4.9], take an interest in the man of little account, defer [*defero*] to those of lesser rank, be of service [*inclinatus*] to the young. Doing this you may dare [*traho*: 39.6.24] to say with the bride: "My nard gave forth its fragrance." That fragrance is the fervor [*devotio*: 40.4.5] of your life, the good repute [*opinio*: 27.12.23] in which all men hold [*pervenio*: 41.2.28] you so that you might be the good odor of Christ in every place [*locus*: 39.9.8], seen by all, loved [*amabilis*: 38.2.8] by all. Such influence is beyond the man whose humility [*humilitas*: 42.8.31, with *ad*] is compelled [*cogito*: 40.5.15] by the truth [*veritas*: 42.8.15]; he is so caught up in self-interest [*sibi habet*] that it cannot [*patior*: 42.6.20 with *exeo*: 32.7.19] flow out so that it will spread [*redoleo*: 12.2.19 with *sparsus*: 22.8.29] abroad. His life bears no fragrance because he lacks fervor, his humility is neither free nor spontaneous [*sponte*: 34.4.4]. But the bride's humility, like the nard, spreads abroad [*spargo*: 24.4.8] its fragrance, the warmth of its love [*amor*: 42.6.20], the vigor [*vigens*] of its fervor, the inspiring power [*redolens*] of its good name [*opinio*].

NB: in many ways this excerpt is translated more loosely than the others. / *Vado*: to go or proceed

in righteousness which is *perfectus* or accomplished or finished. / *Inclinatus*: inclined or leaning to. / *Traho*: to drag or draw, intimating one speaks such with the bride. / *Devotio* and *opinio*: devotion and conjecture to which people subscribe (*pervenio*: to come through or *per-*). / *Humilitas*: humility used with the preposition *ad* or toward which. / *Cogito*: to consider or ponder with regard to truth. / *Sibi habet*: literally as he has to himself. / *Spargo*: to strew or cast before. / *Vigens* and *redolens*: in an invigorating manner and in a diffusive fashion.

42.10.24. The king's couch is the heart [*sinus*: 31.9.12] of the Father because the Son is always in the Father. Never doubt [*dubito*: 35.9.21] the mercy [*clemens*] of this king whose eternal resting place is the abode of the Father's love [*benignitas*: 8.4.13]. What wonder [*merito*] that the cry of the humble [*humilis*: 42.7.25] should reach to [*ascendo*: 42.6.20] him whose dwelling-place is at that source of all kindness [*pietas*: 37.2.7], where his happiness [*suavitas*: 42.6.20] is most intimate [*familiaris*: 38.3.1] and his goodness [*bonitas*: 38.1.15] consubstantial with that of the Father; for he receives [*cui*] all that he is from the Father, and the timorous glance [*trepidatio*] of the lowly will see [*suscipio*: 32.2.6] in his royal power [*maiestas*: 32.4.29] nothing that is not fatherly.

*Sinus*: bay as for ships. / *Clemens*: merciful. / *Merito*: deservedly, justly. / *Ascendo*: to ascend to that place which is the source of *pietas*, devotion or dutiful conduct. / *Suavitas*: sweetness which intimates the sense of taste, modified by *familiaris* (belonging to one's family or home). / *Cui*: to whom. / *Trepidatio*: alarm or agitation used with the verb *suscipio*, to take up or receive.

42.11.5. You may very suitably [*congruentissime*] apply [*apto*] the text of this sermon [*sermo*: 37.6.26] to the early church if you recall [*recordor*: 40.5.16] those days when, after the Lord had ascended to where he was before and seated himself at the Father's right hand, on that ancient, magnificent and glorious couch, the disciples came together [*congrego*] in one place [*locus*: 42.9.25], persevering [*persevero*: 10.2.18] with one mind [*unanimiter*] in prayer [*oratio*: 40.4.5] along with the women and Mary the mother of Jesus and his brothers. Do you not feel [*video*: 42.6.20] that was a time when the nard of the tiny and timorous [*trepido*: 15.6.24] bride gave forth its fragrance? And when suddenly a sound came from heaven like the rush of a mighty [*vehemens*: 36.3.18] wind [*spiritus*: 41.3.21] and filled [*repleo*: 18.6.27] all the house where they were sitting, could she not say in her littleness and indigence [*pauperculus*] "While the king was on his couch my nard gave forth its fragrance?"

*Congruentissime*: superlative for *congruenter*. / *Sermo*: used for both text and word. / *Recordor*: to remember or recollect with regard to Christ's Ascension. / *Congrego*: literally, to collect in a flock (of sheep). / *Unanimiter*: adverb for being of one mind. / *Trepido*: to hurry with alarm, to be confused. / *Spiritus*: the same word for wind and Spirit which fills (*repleo*: to fill again) the house. / *Pauperculus*: diminutive for pauper, small.

### Sermon Forty-Three

43.1.5. "My beloved is to me a little bundle of myrrh that lies between my breasts." Recently he was king, now he is the beloved; recently he was on his royal couch, now he lies between the breasts of the bride. This illustrates the great power [*virtus*: 42.6.20] of humility [*humilitas*: 42.9.25] to which the God [*deitas*] of majesty [*maiestas*: 42.10.24] will so gladly [*facile*: 40.3.10] yield [*inclino*: 41.2.28]. In a moment [*cito*: 40.3.10] reverence [*reverentia*: 19.3.16] has given way to [*vocabulum*: 25.1.8] friendship [*amicitia*: 38.3.1], and he who seemed so distant [*longe*] has been quickly brought close [*in breve*]. "My Beloved is to me a little bundle of myrrh." Because myrrh is a bitter herb it symbolizes [*significo*: 33.5.25] the burdensome harshness [*durus*: 39.1.1 & *asper*: 35.1.25] of afflictions [*tribulatio*: 18.4.19]. Foreseeing [*prospicio*: 38.5.21] that the service [*causa*: 40.2.19] of her beloved makes them inevitable [*immineo*], she speaks with a sense of gladness [*gratulabundus*], trusting [*confido*: 37.7.13] that she will undergo [*subeo*: 23.6.28] them all with courage [*viriliter*].

*Virtus*: virtue as well as strength which is inherent in humility. / *Deitas*: deity who bestows (*inclino*:

to bend) this *virtus* in a way which is *facile* or easily. / *Cito*: quickly (adverb) concerning reverence. / *Vocabulum*: appellation or name pertaining to friendship. / Two contrasts: *longe* (adverb) and *in breve* (literally, in short). / *Tribulatio*: tribulation characterized by *durus* and *asper* (35.1.25, hard and rough). / *Prospicio*: also as to look forward with regard to service (*causa*, cause). / *Immineo*: to *projecto* over, lean towards. / *Gratulabundus*: congratulating. / *Subeo*: to go under with regard to the adverb *viriliter*, also as manly.

43.1.20. What today is a bunch of myrrh will become one future day an immense [*ingens*: 32.3.24] profusion [*cumulus*: 26.5.3] of glory [*gloria*: 41.2.28]. A bunch surely, if its yoke is easy [*suave*] and its burden light [*leve*]. Not that it is of its nature light—there was nothing light about the cruel [*asperitas*] passion or the bitter [*amaritudo*: 36.6.24] death—only the lover finds it light. Hence she does not say: "My Beloved is a bunch of myrrh;" but rather he is a bunch of myrrh "to me," because I love [*diligo*: 41.2.28].

*Cumulus*: a heap modified by *ingens* (huge). / Two adverbs modifying yoke: *suave* and *leve* (sweetly and lightly). / *Amaritudo*: noun for bitterness. / *Diligo*: alternately as to single out, value.

43.2.9. And because her life swings [*verso*: 38.5.7] between extremes of good fortune [*prosperus*: 27.14.22] and bad [*adversus*: 32.11.21] with peril [*periculum*: 37.7.4] lurking [*desum*: 38.4.17 with *non*] on both sides, she wants to find [*habeo*: 37.7.4] her beloved midway [*medium*: 36.6.24] between these breasts, so that fortified [*munitus*] against both by his unceasing [*continuus*] protection [*protectio*], she may not be proud [*extollo*: 42.8.15] in prosperity [*laetus*: 34.4.4] nor depressed [*deicio*: 10.9.9] in sorrow [*tristis*: 35.5.12]. You too, if you are wise [*sapio*: 42.7.15], will imitate [*imito*: 35.8.11] the prudence [*prudencia*: 36.3.25] of the bride and never permit [*patior*: 42.9.25] even for an hour that this precious bunch of myrrh should be removed from your bosom. Preserve [*retineo*: 27.6.20] without fail [*semper*: 35.1.25] the memory [*memoria*: 39.1.1] of all those bitter things he endured [*perfero*] for you, persevere [*assiduus* with *revolvo*] in meditating [*meditatio*: 35.3.17] on him and you in turn will be able to say: "My beloved is to me a little bunch of myrrh that lies between my breasts."

*Verso*: to turn (often) between the two adjectives *prosperus* and *adversus* (prosperous and adverse). / *Desum*: to be absent, here with *non* or not. / *Habeo*: the verb to have with respect to the Bridegroom situated *medium* (middle, midst) his breasts. / *Protectio*: protection which is both *munitus* and *continuus* (secure or safe and uninterrupted). / *Extollo*: to lift up or from (*ex-*) with respect to the adjective *laetus* (joyful) as well from being cased down (*deicio*) in sorrow. / *Sapio*: to smack, have a flavor of. / *Patior*: to suffer or endure and to allow. / *Retineo*: to hold back always (*semper*) the bitter things Christ endured (*perfero*, literally as to bear through). / *Revolvo*: to roll back, return in a manner which is *assiduus*, literally as constantly present somewhere.

43.3.27. Among the teeming little branches of this perfumed myrrh I feel [*puto*: 42.2.4] we must not forget [*praemitto*: 9.1.11] the myrrh which he drank upon the cross and used for his anointing at his burial. In the first of these he took upon [*aplico*: 5.8.26] himself the bitterness [*amaritudo*: 43.1.20] of my sins, in the second he affirmed [*dedico*: 4.1.8] the future incorruption [*incorruptio*] of my body. As long as I live I shall proclaim [*eructo*: 18.4.24] the memory [*memoria*: 43.2.9] of the abounding [*abundantia*: 39.7.14] goodness [*suavitas*: 42.10.24] contained in these events; throughout eternity I shall not forget [*obliviscor*: 40.4.28] these mercies [*misseratio*], for in them I have found life.

*Praemitto*: to send forward or send in advance. / *Aplico*: to connect or attach or Christ to the bitterness of sins. / *Dedico*: to declare with respect to corporeal incorruption. / *Eructo*: literally, to belch forth *suavitas* or sweetness. / *Obliviscor*: to forget as well as to neglect divine mercies.

43.4.8. This life-giving bunch has been reserved [*servatus est*] for me; no one will take it away from me, it shall lie between my breasts. I have said that wisdom [*sapientia*: 42.2.4] is to be found in meditating [*meditor*: 32.4.29] on these truths. For me they are the source [*constituo*: 36.3.18] of perfect [*perfectio*: 37.6.5] righteousness [*iustitia*: 42.9.25], of the fullness [*plenitudo*: 41.2.28] of knowledge [*scientia*: 36.5.1],

of the most efficacious [*divitiae*] graces [*salus*: 39.1.15], of abundant merits [*meritum*: 34.4.4]. Sometimes I draw from them a drink that is wholesomely [*salutaris*: 22.2.19] bitter [*amaritudo*: 43.3.27], sometimes an unction that is sweet [*suavis*: 39.10.28] and consoling [*consolatio*: 42.1.12]. When I am in difficulties [*adversus*: 43.2.9] they bear me up [*erigo*: 42.1.12], when I am happy [*prosperus*: 43.2.9] they regulate my conduct [*reprimo*: 42.1.12].

*Servatus est*: literally, it is served or put aside. / *Meditor*: to meditate, which begets wisdom and constitutes (*constituo*) the following four: the perfection (*perfectio*) of righteousness, fullness of knowledge, richness (*divitiae*) of salvation (*salus*) and abundant merits. / Two contrasts: bitterness (*amaritudo*, i.e., noun) and a consolation which is sweet (*suavis*). / *Adversus*: against or opposing. / *Prosperus*: prosperous which effects *reprimo* or to restrain or check oneself.

43.4.21. This is my philosophy, one more refined [*subtilis*: 22.4.14] and interior [*interior*: 31.4.16], to know [*scio*: 38.5.21] Jesus and him crucified. I do not ask [*requiro*: 41.1.12] as the bride did, where he takes his rest at noon, because my joy [*laetus*: 43.2.9] is to hold him fast [*amplector*: 30.5.27] where he lies between my breasts. I do not ask where he rests [*pasco*: 35.3.17] at noon for I see [*intueor*: 41.3.7] him on the cross as my Savior. What she desired is the more sublime [*sublimus*: 32.8.9], what I experience is the more sweet [*suavis*: 43.4.8]. Her portion was bread that satisfies [*reficio*] the hunger [*viscera*: 41.1.22] of children, mine is the milk that fills [*repleo*: 42.11.5] the breasts of mothers; therefore I shall keep [*commoror*] it between my breasts.

*Subtilis*: also as exquisite as modifying philosophy. / *Laetus*: adjective for joyful in embracing (*amplector*) the Bridegroom. / *Pasco*: to supply with food. / *Intueor*: to looking upon closely, to gaze. / *Reficio*: to restore or make new with references to the viscera or bowels of children. *Repleo* (to fill again) applied to mothers' breasts. / *Commoror*: to tarry or linger.

43.5.28. Dear brothers, you too must gather [*colligo*: 10.7.4] this delectable [*dilectus*: 32.2.17] bunch for yourselves, you must place [*insero*] it in the very center of your bosom [*cor*: 42.8.31] where it will protect [*munio*] all the avenues to your heart [*pectus*: 37.2.7]. Let it abide [*commoror*: 43.4.21] between your breasts. Always make sure it is not behind [*retro*] you on your shoulders, but ahead [*ante*] of you where your eyes can see it, for if you bear it without smelling it the burden will weigh you down and the fragrance will not lift you up [*erigo*: 43.4.8]. Be mindful [*memor*: 36.6.24] that this is the Christ that Simeon took in his arms; whom Mary bore in her womb, fostered [*foveo*: 23.2.1] in her lap [*gremium*], and like a bride placed [*colloco*] between her breasts. And not to leave anything out [*praemitto*: 43.3.27], he was present [*in manu*] too in the prophetic words [*verbum*: 36.1.10] of Zechariah and of many others. And I can imagine [*arbitror*: 41.1.22] how Mary's husband Joseph would often take him on his knees and smile as he played with him [*arrideo*]. For all these people he was to the fore [*ante*], not behind [*retro*].

*Dilectus*: also as beloved. / *Insero*: to put or place in with respect to one's *cor* or heart. Compare *cor* with *pectus* (breast), the verb *commoror* (to linger) being applicable to the latter. / *Retro* and *ante*: a pair of prepositions used twice as behind and before in reference to this bunch (bread and milk) which is *dilectus*. / *Memor*: to be mindful of Christ in Simeon's arms and as born of Mary. / *Foveo*: to warm or keep warm in Mary's *gremium* (also as bosom). / *Colloco*: to arrange or station. / *Praemitto*: to send in advance or before with respect to Christ being *in manu* or literally in hand. / *Arrideo*: also as to laugh.

#### Sermon Forty-Four

44.1.17. If he is beloved while on the myrrh-tree, how much more in the sweet [*suavitas*, 43.3.27 with *in*] cluster of grapes. My Lord Jesus dead is a myrrh-tree for me; risen, a cluster of grapes. He has given [*tempero*] himself to me as the most wholesome [*salubris*: 12.1.7] of drinks, bringing tears in full measure [*mensura*: 12.11.12].

Use of the preposition *in* with *suavitas* intimates this sweetness is fully present within the cluster. / *Tempero*: to be moderate with respect to drinking, it being salutary (*salubris*) by reason of repentance.

44.1.5. The name En-gedi has two interpretations [*interpretatio*: 19.5.10] but both meanings can be harmonized [*servo*: 40.4.28 and *intellectus*: 41.1.22]. One meaning is "the fountain of the kid," and this manifestly [*aperte*: 35.9.21] designates [*designo*: 41.1.22] the baptism of the nations and the tears of the sinners. It is also called "an eye for temptation [*tentatio*: 33.13.20]," for along with producing tears it foresees [*prospicio*: 43.1.5] the temptations that are never [*minime*: 42.2.4] absent [*desum*: 43.2.9] from man's life on this earth.

*Intellectus*: mind with the verb *servo* (to keep safe, protect). / *Aperte*: designation of "fountain of the kid" in a manner which is open.

*Prospicio*: to look forward with regard to temptations which are always present, *desum* meaning to be absent with the adverb *minime*, to the smallest degree.

44.2.20. By the vines of En-gedi therefore we may understand the peoples of the Church which possess [*habeo*: 43.2.9] a liquid balsam, the spirit of gentleness [*mansuetudo*: 42.5.15], to soothe and cherish [*foveo*: 43.5.28 and *blandus*: 21.4.9] the tenderness [*teneritas*] of those who are still "babes in Christ," and to ease [*consolo*: 30.5.27] the sorrows [*dolor*: 36.2.21] of repentant sinners.

*Mansuetudo*: gentleness as a balsam in liquid form in order to keep warm (*foveo* with the adjective *blandus*, sweet in the sense of having a smooth tongue) the tenderness (*teneritas*: softness) of those who are babes in Christ and to console (*consolo*) sorrows of those who repent.

44.3.27. But let us consider the man who fell into the hands of brigands and was carried by the good [*pious*: 31.6.1] Samaritan to that inn which is the Church." His wounds were healed [*recipio*: 37.4.5 and *sanitas*: 36.2.21] not by oil alone but by wine and oil to show that the spiritual physician must possess [*habeo*: 44.2.20 and *necessarius*: 9.8.3] the wine of fervent [*fervidus*] zeal [*zelus*: 42.4.9] as well as the oil of gentleness [*mansuetudo*: 44.2.20] since he is called [*convenio*: 23.8.15] not only to console [*consolo*: 44.2.20] the timid [*pusillanimis*: 11.2.21] but to correct [*corripio*: 42.1.12] the undisciplined [*inquietus*: 32.8.9].

*Pious*: devoted to God and the people with whom one is involved, an attribute not given to Samaritans by Jews. / *Recipio*: to take back or recover with regard to *sanitas*, health of body, mind and spirit. / *Fervidus*: glowing, burning. / *Convenio*: the verb to come (*venio*) with the preface *con* or *cum* (with) prefaced to it. / *Pusillanimis*: the noun *animus* (soul) with the adjective *pusillus* (very little, insignificant) prefaced to it. / *Inquietus*: literally as not quiet which requires *corripio* or seizing, snatching (literally meaning of this verb).

44.4.17. We have seen [*video*: 42.11.5] the cluster, let us see how the wine of zeal [*zelus*: 44.3.27 & *qualiter*: 5.5.22] is pressed from it. If any man, conscious of his own sins, refuses to be angry [*indignor* & *minime*: 44.1.5] when he sees a fellow man committing an offence but instead approaches [*exhibeo*: 39.4.18] him with a love [*compassio* 28.12.22 with *pious*: 44.3.27] and sympathy [*affectus*: 42.6.20] that comfort [*sudo*: 10.10.6] him like the sweetest [*suavis*: 43.4.21] balsam, here is something whose source we know about [*scio*: 43.4.21] which you have already heard but perhaps without grasping its significance [*adverto*: 41.3.7]. What I said is, when a man reflects on his own conduct [*consideratio*: 39.10.28 with *suiipsius*], he ought to feel impelled to be gentle with [*mansuetus*: 24.2.18, with *ad*] all.

*Zelus*: zeal with the adverb *qualiter* (just as). / *Indignor*: to deem unworthy with the adverb *minime* (to the smallest degree). / *Exhibeo*: to hold forth or to appear with *compassio* (literally, a suffering-with), this noun modified by the adjective *pious* (reverent, conscientious) and *affectus* (one's entire state of body and mind). / *Sudo*: to sweat, perspire. / *Adverto*: to turn to. / *Consideratio*: consideration modified by *suiipsius* or his very own. / *Mansuetus*: tamed or cultivated with the preposition *ad* (toward which).

44.4.25. For it is in intimate [*intimus*: 35.1.25] human relationships [*affectus*: 44.4.17] like this that fraternal love [*dilectio*: 30.4.16] finds its origins [*ortus*]; the natural inbred [*insitus*] pleasure [*dulcedo*: 31.7.19] with

which a man esteems himself [*ad seipsum*] is the nourishing soil that gives [*sumo*: 33.12.6] it growth [*vegetatio*] and strength [*vis*: 20.9.1]. Then influenced [*spiro*: 21.11.23] by grace [*gratia*: 39.1.15] from above [*desuper*: 14.3.13], it yields [*parturio*: 38.1.7] the fruits of loving concern [*pietas*: 42.10.24] so that a man will not think of denying to a fellow man who shares [*consortio*] the same nature the good that he naturally desires [*appeto*: 33.12.6] for himself. When the opportunity offers [*opportuo*: 30.6.30], let him freely [*libens*: 20.6.13] and spontaneously [*sponte*: 42.9.25] do as the occasion demands [*aestimo*: 40.1.19 with *denego*], urged [*impertio*] by his humane instinct. Where human nature [*natura*: 41.1.12] has not been perverted [*obsolesco*] by sin it possesses this choice and pleasant balsam that induces [*sentio*: 42.7.15] compassionate tenderness [*compatior*: 26.5.15] toward sinners and not an angry severity [*asper*: 43.1.5 with *indignor*: 44.4.17].

*Affectus*: one's disposition or entire state which resembles *dilectio* (love or esteem). / *In situs*: ingrafted which modifies *ducedo* (pleasure). /

*Ad seipsum*: literally as toward oneself. / *Vegetatio* and *vis*: a quickening or enlivening with strength or force. / *Spiro*: to breathe with respect to *gratia* or grace which comes *desuper* from above or from heaven. / *Parturio*: to be in labor with regards to giving birth, namely, *pietas* (devotion, conscientiousness). / *Consortio*: fellowship or association with regard to *appeto* (to hanker for). / *Libens* and *sponte*: an adjective and adverb, in a free manner and willingly or spontaneously. / *Aestimo* and *denego*: to estimate and to reject. / *Impertio*: to share with, impart. / *Obsolesco*: to wear out, fall into disuse. / *Sentio*: to feel or perceive with regard to *compatior* (to suffer with). / *Indignor*: to deem unworthy with the adjective *asper* or without hope, cruel.

44.5.17. And so when we try [*volo*: 42.7.25] to find our own personal satisfaction [*satisfacio*: 39.3.1] in them (lusts), we deprive [*privo*] ourselves by this selfish indulgence of the good that is enjoyed [*suavitas*: 44.1.17] in communal sharing [*socialis* with *communis*: 40.5.16]. These foul and malodorous flies mar [*foedo*] the beauty [*decor*: 41.1.12] that nature gives us, they tear [*lacero*] the mind [*mens*: 41.3.21] with cares [*cura*: 37.6.5] and anxieties [*sollicitudo*: 41.4.16] and destroy [*extermino*: 40.3.1] the pleasure [*suavitas*] of social [*socialis*] intercourse [*gratia*: 44.4.25]. This man is called [*appello*: 39.1.1] the younger son because his nature [*natura*: 44.4.25], corrupted [*depravo*] by the lusts [*lubricus*] of thoughtless youth [*insensatus*: 6.2.3], has forfeited [*amitto*: 39.8.1] the virile [*virilis*: 38.4.17] energy [*sucus*] and wisdom [*sapientia*: 43.4.8] of mature manhood [*maturitas*]. Grown [*versus*: from *verto*: 32.4.16] churlish [*asper*: 44.4.25, with *in*] in manner and barren [*arens*] of intellect [*animus*: 42.2.4], he displays a contempt [*despicio*: 27.14.19] for everybody but himself and has become a man devoid of love [*affectio*: 42.8.31, with *sine*].

*Volo*: to wish with regard to personal satisfaction which results in *privo* (to deprive) of ourselves. / *Suavitas*: sweetness which is both *socialis* and *communis* or allied and in common. / *Foedo*: to make foul, pollute with regard to external beauty or *decor*. / *Mens*: the mind which is torn (*lacero*) by cares and anxieties. / *Extermino*: to destroy in utter fashion with regard to the sweetness (*suavitas*) of *gratia* (social intercourse). / *Appello*: to call by name.

*Depravo*: to distort or disfigure by lusts or two adjectives, *lubricus* (slippery) and *insensatus* (lacking sense). / *Amitto*: to send away, dismiss with regard to *sucus* or juice, moisture which is *virilis* or manly. / *Versus*: from *verto* meaning to turn, direct. / *Asperer*: harsh or cruel with the preposition *in*. / *Arens*: arid or parched modifying *animus* (masculine noun for soul). / *Affectio*: one's entire disposition with the preposition *sine* (without).

44.6.25. From [*abeo*: 35.7.5, with *ab*] his earliest youth, base [*pessimus*: 42.8.15] and miserable [*miser*: 38.1.15], a man's thoughts and imagination are prone to [*pronus*: 10.1.1] evil [*malus*: 42.5.15, with *in*]." By nature he is more prompt to dissension [*indignor*: 44.4.25] than to compassion [*compatior*: 44.4.25]. Like one who has divested himself [*exuo*: 26.5.15] entirely of that humanity by which he would wish [*volo*: 44.5.17] others to assist him in time of need [*habeo*: 44.3.27 with *opus*: 24.8.3], he himself will not assist [*subvenio*: 3.2.7] them in their need [*habeo*]. He who bears the name of man judges [*iudico*: 42.8.31], spurns [*spurno*: 37.7.13], ridicules [*irrideo*] other men; the guilty one condemns [*delinquo*] the sinners,

failing to consider [*considero*: 25.5.14] himself lest he himself be tempted. As I have pointed out [*dico*: 38.2.8], nature can never [*minime*: 44.4.17] shake off [*resurgo*] this evil by its own strength [*recupero*: 21.6.23] nor regain the oil of innate [*ingenitus*: 31.2.8] kindness [*mansuetudo*: 44.3.27] once it has been destroyed [*extermino*: 44.5.17]. But what nature cannot do, grace [*gratia*: 44.5.17] can. And therefore the man on whom the merciful [*miseratus*: 32.4.16] unction of the Holy Spirit deigns [*digno*: 32.1.19] to pour out again the grace of its gentleness [*benignitas*: 42.10.24], will be immediately [*continuo*: 41.3.21] restored [*revertio*: 42.2.4] to a truly human condition [*in hominem*] and will obtain [*recipio*: 44.3.27] from grace gifts far greater [*insuper*] than nature could bestow.

*Abeo*: to depart with the preposition *ab* (from) prefaced to it and with the same preposition free standing. / *Pronus*: literally as inclined or stooped with regard to evil, the adjective *malus* and the preposition *in*. / *Indignor*: to deem unworthy instead of compassion, *compatior*. / *Exuo*: to take off.

*Habeo* and *opus*: to have and work. / *Subvenio*: literally as to come (*venio*) under (*sub*-). / *Delinquo*: to fail or be wanting. / *Resurgo*: to rise again or to lift oneself. / *Recupero*: to recover. / Two words of similar meanings: *mansuetudo* and *benignitas*, kindness and gentleness or courtesy. / *In hominem*: literally as in the man. / *Insuper*: above or on the top.

44.7.15. Is he not restored to [*redeo*: 21.8.4] true manhood [*in hominem*: 44.6.25], the man who has abandoned [*depono*: 28.13.3] his undisciplined [*feritas*: 35.5.12] worldliness [*saecularis*: 40.3.1] and been clothed with a human gentleness [*mansuetudo*: 44.6.25] that is embellished [*faenus*] by grace: a disposition that the flies of his carnal lusts [*cupiditas*: 10.9.9] had totally destroyed [*extermino*: 44.6.25]? Out of this humanity that now clothes [*gesto*: 15.4.12] him—that is, his real self [*qui ipse est*—he draws [*sumo*: 44.4.25] the inspiration [*materia*: 34.4.4] and the insight [*forma*: 33.3.18] to compassionate [*misero*: 26.4.20] other men so that he abhors [*inhorreo*] as he would a barbarous [*ferus*: 38.2.8; *feralis* used here] rite [*ritus*] not only the infliction [*patior*: 43.2.9 with *facio*: 36.1.10] on other men of things he himself would not endure [*nolo*: 42.4.29] but even the omission [*non facio*] to do for all of them all the good he would wish done for himself.

*Redeo*: to return with respect to literally being in the man (*in hominem*). / *Depono*: to put or lay aside with respect to *feritas* or a ferocity which is of this age (*saecularis*). / *Faenus*: advantage or interest. / *Qui ipse est*: literally as who himself is. / *Materia*: more commonly as matter or material and *forma* or form. / *Gesto*: to bear or carry. / *Inhorreo*: to stand erect or to bristle with regard to a rite which is *feralis* (used here; *ferus* being more common, wild). / *Non facio*: not to make.

44.8.1. The wine then is that burning [*fervidus*: 44.3.27] zeal [*zelus*: 44.4.7] pressed from the grape-cluster of Cyprus: the love [*amor*: 42.9.25] of Christ—a cup that intoxicates [*inebrio*: 18.5.7]. Again, “our God is a consuming fire,” and when the Prophet feels inflamed [*flagro*: 42.6.20] with divine love he describes [*dico*: 44.6.25] it as a fire sent from heaven into his bones. So when fraternal love [*fraternus*] gives you gentleness [*mansuetudo*: 44.7.15] like oil and divine love inspires you with zeal [*aemulatio* with *ex*] like wine, you may feel secure [*securus*: 39.7.14] in your purpose [*accedo*: 31.3.1] to heal [*sano*: 28.5.17] the wounds of the man who fell among brigands, you are equipped for [*imitator*: 25.9.24 with *optimus*: 25.2.20] the work of the good [*pius*: 44.4.17] Samaritan.

*Fervidus*: modifying a zeal which is glowing or burning. / *Fraternus*: adjective used here without a noun. / *Aemulatio*: rivalry or competition used with the preposition *ex*, from. / *Accedo*: to draw near with regard to healing (*sano*). / *Imitator*: *imitator* modified by *optimus*, superlative of best. / The Samaritan, a non-Jew, is described as being *pius* or reverent and conscientious with regard to God and his neighbor.

### Sermon Forty-Five

45.1.24. The bride's presumption [*praesumptio*: 39.1.1] springs from her love, the Bridegroom's anger from his love. The circumstances [*exitus*] prove [*probo*: 34.4.23] this. For correction [*correptio*: 42.5.15] followed the presumption, amendment [*emendatio*] the correction and reward [*secuta est*] the amendment

[*remuneratio*: 37.3.21]. The master is gone, the king has disappeared, dignity [*dignitas*: 33.12.9] is put off, reverence [*reverentia*: 43.1.5] is laid aside, only the Beloved [*dilectus*: 43.5.28] is present [*adsum*: 32.4.29]. As love [*affectus*: 44.4.25] grows strong [*invalesco*: 33.6.17], pride [*fastus*] melts away [*cedo*: 42.1.12]. And just as Moses once spoke to God as a friend [*amicus*: 26.10.1] to a friend and God answered [*respondeo*: 42.5.5] him,' so now the Word [*Verbum*: 39.10.28] and the soul converse [*celebro*: to frequent, throng with *confabulatio*: 9.4.18] with mutual enjoyment [*familiaris*: 42.10.24] like two friends. And no wonder [*mirus*: 42.3.24]. The two streams of their love [*amor*: 44.8.1] have but a single source from which they are equally sustained. Winged words honey-sweet [*dulcis*: 41.6.1] fly to and fro between them [*fero* with *aspectus*: 27.2.8], and their eyes like heralds [*index*] of holy love, betray to each other their fullness of delight [*suavitas*: 44.5.17].

*Exitus*: literally as departure which here offers a proof (*probo*) as to the love between the two spouses. / *Correptio*: correction follows the bride's presumption and *emendatio* (also as correction as well as improvement). / *Secuta est*: there follows *remuneratio* or reward, recompense. / *Adsum*: to be present or a being toward-which (*ad-*) with regard to the Beloved. / *Affectus*: one's state of body and mind perceived all at once which becomes strong (*invalesco*) while *fastus* (disdain, haughtiness) gives way (*cedo*). / *Amicus*: friend which describes the relationship between God and Moses. / *Verbum*: of God which follows this pattern of *amicus* (being a friend) where the soul frequents (*celebro* with *confabulatio*, holding a conversation) in a way which is *familiaris* or familiar, of the same household. / *Fero*: to bear or carry with *aspectus* (sight, glance). / *Index*: an indicator with respect to *suavitas* or sweetness.

45.2.17. If, however, a man retains [*retineo*: 43.2.9] an innocence [*innocentia*: 39.6.12] now graced [*iungo*: 42.3.24] with humility [*humilitas*: 43.1.5], do you not think [*video*: 44.4.17] his soul is endowed [*possideo*: 34.4.23] with loveliness [*decor*: 44.5.17]? Mary never lost [*amitto*: 44.5.17] her holiness [*sanctimonia*], yet she did not lack [*careo*: 36.7.8] humility, and so the king desired [*concupisco*: 40.4.28] her loveliness because she joined [*socio*] humility to innocence.

*Retineo*: to keep with respect to innocence. / *Iungo*: to join or yoke together with respect to humility. / *Amitto*: to send away with respect to Mary's *sanctimonia* or holiness. / *Concupisco*: to long for, desire; the preposition *con* (*cum* or with) as preface indicates a longing-with which results in *socio* or humility being associated with innocence.

45.2.5. Then as the Bridegroom's friend I shall stand and experience the greatest joy [*gaudium*: 42.2.8] at hearing the Bridegroom's voice, the voice that is meant for the ear of his beloved [*dilectus*: 45.1.24]. Let us listen and be glad. They are present [*adsum*: 45.1.24] to each other [*pariter*], they speak together. Let us also attend [*sto*: 31.1.8 & *simul*]; no worldly [*saeculum*: 40.3.1] cares [*cura*: 44.5.17], no carnal pleasures [*illicebra*: 20.6.18] must distract [*subduco*] us from this conversation [*colloquium*: 38.3.1].

*Adsum*: being *ad* or toward each other, the Bridegroom and bride, an *ad* which is *pariter* or in equal manner. / *Sto* and *simul*: to stand and at the same time. / *Subduco*: literally as to lead under (*sub-*) with regard to colloquium or the possibility of a speaking together being subverted by world cares and carnal pleasures.

45.3.9. "Behold [*ecce*: 35.9.21], how beautiful [*pulcher*: 39.1.1] you are, my dearest," he said, how beautiful." "Behold," is an expression of his admiration [*admiratio*: 33.2.28]; the rest, his praise [*laus*: 13.6.19]. And how worthy of admiration [*admiro*: 39.5.28] she is, in whom not the loss [*perdo*: 39.7.14] but the preservation [*servo*: 44.1.5] of holiness fostered [*admitto*: 25.5.27] humility [*humilitas*: 45.2.17]. Rightly too is this beauty praised twice over [*repeto*: 26.14.5] since she lacked neither of the two sources of beauty [*pulchritudo*: 41.1.12]. This is a rare [*rarus*: 13.6.29] bird on earth" where neither innocence [*sanctitas*: 22.8.22] is lost nor humility excluded [*excludo*: 20.9.22] by innocence [*sanctimonia*: 45.2.17]. Consequently she who retained [*retineo*: 45.2.27] both is truly blessed [*beatus*: 31.8.3].

*Ecce*: behold in the sense of getting one's attention and here equivalent to admiration. / *Admiro*: the verb (to admire) relative to the bride who keeps (*servo*: to serve) holiness. / *Sanctimonia*: holiness or

sanctity.

45.3.28. "Behold, how beautiful you are, my dearest, how beautiful." Now I know [*cognosco*: 38.5.26] that you are beautiful, not merely because of my love *amor*: 45.1.24 with *ex*] for you but also because of your humility [*humilitas*: 45.3.9, with *ex*]. I am not now praising [*dico*: 44.8.1] your beauty among women nor the beauty of your cheeks and neck as I have previously done. I make no comparison [*comparatio*] of your beauty nor qualification nor any other distinction [*distinctio*: 38.4.17]. I speak of your beauty as such [*fateor*: 32.6.9 with *simpliciter*: 23.8.21].

*Cognosco*: to know in the sense of becoming acquainted with. / *Amor*: love with the preposition *ex* or from, here in a derivative sense.

*Fateor*: to confess or acknowledge in a manner which is *simpliciter* or simply done.

45.5.20. And since by accepting [*accipio*: 42.8.15] the ornaments she notably acquired [*proficio*: 38.4.17] a keener [*acutus*] power of spiritual [*spiritualis*: 38.4.17] understanding [*intelligentia*: 17.1.7], she became pleasing [*placeo*: 39.4.18] to the Bridegroom who always prefers [*placeo*] to be seen [*video*: 45.2.17] in a spiritual manner [*spiritus*: 42.11.5, with *in*]. Adding [*annumero*] this to the list of her praises [*laus*: 45.3.9] he says: "Your eyes are like doves." "From now on," he says, "contemplate [*intueor*: 43.4.21] me in the spirit because Christ the Lord is a spirit before your face." And you have the power to do this, for 'your eyes are like doves.' Formerly you did not have it, and so you incurred a rebuke [*reprimor*: 43.4.8]; now you may gaze [*video*] as you please [*copia*: 39.7.14] because "your eyes are like doves," they are spiritually enlightened [*spiritualis*].

*Proficio*: to advance or make progress. / *Intelligentia*: understanding which is *acutus* (sharp). / *Annumero*: to count with. / *Intueor*: to inquire into or to gaze; compare with *video*, the common verb to see used with *copia* (abundance, wealth).

*Reprimor*: to keep back or restrain.

45.6.6. The bride speaks in her turn: "Behold, how beautiful you are, my love, how beautiful." See [*video*: 45.5.20] how she takes her stand on the heights, see how her loftiest [*sublimis*: 27.14.19] aspirations [*mens*: 44.5.17] reach into [*exfero*] the heavens, how with a personal right [*proprietas*] she claims as her beloved him who is Lord of the universe [*universitas*: 30.5.27]. Take note [*attendo*: 38.5.26] that she does not simply say "love [*dilectus*: 45.2.5]," but "my love," as if insisting on a special prerogative [*proprius*: 21.6.23 and *designo*: 44.1.5]. A tremendous vision [*visio*: 38.3.12] indeed that endows [*excresco*: 9.5.28] her with such confidence [*fiducia*: 39.10.28] and prestige [*auctoritas*] that she greets this Lord of all things not as her lord but as her beloved. For I believe [*existimo*: 41.3.21] that in this vision images [*imago*: 41.4.1] of his flesh or of the cross or in any way suggestive of physical frailty [*infirmetas*: 35.5.12], were not imprinted on her imagination [*sensus*: 41.3.21 with *similitudo*: 41.4.1] since the Prophet tells us that under these forms he possessed neither beauty [*species*: 33.3.18] nor majesty [*decor*: 45.2.17].

*Mens*: mind which here is *sublimis* or sublime, lofty which extends into (*exfero*) the heavens. / *Proprietas*: peculiar nature or quality extended by the bride to her divine spouse. Compare with the adjective *proprius* as one's own used with the verb *designo* (to designate). / *Attendo*: to stretch toward or direct. / *Fiducia* and *auctoritas*: trust and authority as the bride's attitude toward her divine spouse. / *Sensus* and *similitudo*: sense and likeness. / *Species* and *decor*: two nouns for beauty, especially of the external kind, the former applicable to sight.

45.6.16. He speaks to her face to face [*ore ad os*] as once he spoke to Moses," and she for her part sees [*video*: 45.6.6] God plainly [*plane*: 40.3.1], not through riddles [*aenigma*: 41.4.1] and symbols [*figura*: 33.9.26]. Her words declare [*pronuncio*] what her mind [*mens*: 45.6.6] perceives [*conspicio*: 8.5.1] in that sublime [*sublimis*: 43.4.21] vision [*visio*: 45.6.6] so full of delight [*suavis*: 44.4.17]. Her eyes beheld [*video*] the king in his beauty [*decor*: 45.6.6] though to her he was not king but her beloved.

*Ore ad os*: literally by mouth to mouth. / *Aenigma* and *figura*: that which is obscure and shape. /

*Pronuncio*: to declare in public. / *Conspicio*: to look attentively with regard to a vision which is *suavis* or sweet.

45.6.25. If the revelation [*revelatio*: 8.5.20] accorded to them (prophets) was accompanied by fear [*timor*: 39.6.24, with *cum*] since where the Lord is there too is fear of him, I for my part [*profecto*: 42.4.9], given the choice [*optio*], should embrace [*amplector*: 43.4.21] with greater willingness [*libens*: 44.4.25] and love [*carus*: 23.1.17] the vision seen by the bride, because it comes about through [*adverto*: 44.4.17 with *factus*] a more wonderful passion [*affectio*: 44.5.17], that of love [*amor*: 45.3.28].

*Timor*: the noun fear with the preposition *cum* or with. / *Profecto*: truly, indeed. / *Amplictor*: to entwine around, encompass. / *Libens* and *carus*: freely and precious modifying vision. / *Adverto*: to turn toward with the passive participle *factus* (having been made). / *Affectio* and *amor*: two nouns defining love, the former pertaining to one's entire disposition.

45.7.10. So whenever you hear or read that the Word [*Verbum*: 45.1.24] and the soul [*anima*: 42.5.15] converse together [*colloquor*] and contemplate [*intueor*: 45.5.20] each other, do not imagine [*imagingo*: 38.2.8] them speaking [*colloquor* & *intercurro*] with human voices nor appearing [*appareo*: 41.4.1] in bodily form [*imago*: 45.6.6]. Listen, this is rather what you must think [*cogito*: 42.9.25] about it: the Word is a spirit [*spiritus*: 45.5.20], the soul is a spirit; and they possess [*habeo*: 44.6.25 with *indico*: 38.3.1] their own mode of speech [*alloquor*: 32.4.29] and mode of presence [*praesento*: 6.8.23] in accord with their nature. The speech of the Word is loving kindness [*favor* with *dignatio*: 39.10.28], that of the soul, the fervor [*fervor*: 3.6.19] of devotion [*devotio*: 42.9.25]. The soul without devotion is a speechless [*elinguo*] infant that can never [*ullatenus*] enjoy such intercourse [*sermocinatio*] with the Word. But when the Word addresses [*moveo*: 26.3.17] such a soul desiring [*volo*: 44.6.25] to speak to it, that soul cannot but hear [*sentio*: 44.4.25], for "the word of God is living and active, sharper than any two-edged sword, piercing [*pertingo*: 27.5.28] to the division of soul and spirit." And again when the soul decides to speak [*moveo*], much less can the Word hide [*lateo*: 16.11.20] from it, not merely because he is present everywhere but rather because without his inspiration [*stimulo*: 6.9.9] the soul will lack the devotion that urges [*moveo*] speech.

*Colloquor* and *intueor*: to speak together with respect to Word and soul (*anima*: feminine noun) as well as to gaze at each other. The former verb is used a second time with *intercurro* (literally, to run in between or among). / *Cogito*: to consider or ponder the *Verbum* and *anima* as spirit. / *Habeo* and *indico*: to have and to point out with regard to *alloquor*, to speak in the sense of giving an address which differs from *colloquor*, to speak together. / *Favor* and *dignatio*: favor and dignity. / *Devotio*: allegiance, fealty and without it there can be no *sermocinatio* (discussion, conversation) with the Word. / *Elinguo*: to be speechless after the manner of an infant. / *Ullatenus*: in any respect whatsoever. / *Pertingo*: to reach or extend. / *Moveo*: to move or put in motion which is used three times; twice as to speak and once as to urge. / *Stimulo*: to rouse, set in motion and more intense than the general *moveo*.

45.8.25. When the Word [*Verbum*: 45.7.10] therefore tells the soul, "You are beautiful" and calls [*appello*: 44.5.17] it friend," he infuses into [*infundo*: 33.6.15] it the power to love [*amo*: 41.6.8] and to know [*praesumo*: 37.7.13] it is loved in return. And when the soul addresses [*nomino*: 32.6.28] him as beloved [*dilectus*: 45.6.6] and praises his beauty, she is filled with admiration [*miro* & *dignatio*: 45.7.10] for his goodness and attributes to [*ascribo*] him without subterfuge [*fictio*] or deceit [*fraus*] the grace [*gratia*: 44.6.25 with *stupeo*: 2.3.6] by which she loves and is loved. The Bridegroom's beauty [*pulchritudo*: 45.3.9] is his love [*dilectio*: 44.4.25] of the bride, all the greater in that it existed before [*praevenio*: 31.4.16] hers. Realizing [*sentio*: 45.7.10], then, that he was her lover [*diligens*: 39.3.1] before he was her beloved [*dilectus*], she cries out [*clamo*: 16.5.17] with strength [*amplius*: 36.2.7] and ardor [*ardens*: 36.3.28] that she must love [*diligo*: 43.1.20] him with her whole [*medulla*: 31.6.9] heart [*cor*: 43.5.28] and with words expressing deepest [*intimus*: 44.4.25] affection [*affectio*: 45.6.25]. The speech [*locutio*] of the Word is an infusion [*infusio*: 42.8.31] of grace [*donum*: 12.5.23], the soul's [*anima*: 45.7.10] response [*responsio*] is wonder

[*gratia*] and thanksgiving [*admiratio*: 45.3.9]. The more she feels [*sentio*] surpassed in her loving [*diligo*] the more she gives in love; and her wonder grows [*miro* with *plus*] when he still exceeds [*praevenio* with *agnosco*: 27.7.14] her. Hence, not satisfied [*contentus*: 39.8.1] to tell him once that he is beautiful [*pulcher*: 45.3.8], she repeats [*repeto*: 45.3.9] the word to signify [*designo*: 45.6.6] by that repetition [*repetitio*] the pre-eminence [*eminentia*: 19.4.23] of his beauty [*decor*: 45.6.16].

Two verbs which pertain to addressing: *appello* and *nomino* (to call by name and to name). / *Miro*: to wonder with *dignatio* (favor, dignity).

*Fictio* and *fraus*: feigning or disguising and deceit. / *Gratia*: grace with the verb *stupeo* (to be amazed). / *Praevenio*: the verb *venio* (to come) with the preposition *per* (through) prefaced to it used twice, the second instance with the verb *agnosco* (to recognize). / *Sentio*: to feel or perceive and used twice: 1) with regard to *diligens* and *dilectus*, literally loving and loved and 2) with regard to the bride's loving (the verb *diligo*). / *Amplius*: an adverb meaning principally and the adjective *ardens* (burning). / *Infundo*: to pour in two verbs: *amo* and *praesumo* or to love and to take the first. / *Medulla*: bone marrow used with respect to the heart. / *Affectio*: one's disposition in its entirety modified by the adjective *intimus* (inmost). / *Locutio*: speaking or discourse by the Word (*Verbum*) which is a pouring into (*infusio*) of grace (*donum*: gift). / *Pulcher* and *decor*: two words pertaining to beauty; first is an adjective and second a noun relative to external comeliness.

45.9.11. How beautiful you are to me, my Lord, even in the very discarding [*positio*] of your beauty [*decor*: 45.8.25]! When you divested [*exanimo*] yourself of the native [*ubi*] radiance of the unfailing [*indeficiens* with *exuo*: 44.6.25] light, then your kindness [*pietas*: 44.4.25] was thrown into relief [*emico*], your love [*caritas*: 42.8.31] shone out [*effulgeo*] more brightly, your grace [*gratia*: 45.8.25] was wider in its sweep [*radior*]. Star out of Jacob, how brilliant [*clarus*: 33.9.26] your rising above me! How fair [*lucidus*] the flower, as you spring from [*egredior*] the root of Jesse!

*Positio*: a putting or placing. / *Exanimo*: literally as to deprive of air. / *Ubi*: where. / *Indeficiens*: unfailing and *exuo* (to take off). / *Pietas*: dutiful conduct or sense of duty. / *Emico*: to spring forth which here is similar to *effulgeo* (to shine forth). / *Radior*: to gleam, brighten or shine. / *Clarus* and *lucidus*: two similar adjectives meaning clear or bright and brilliant.

45.10.23. These are the qualities and others like them that the bride contemplated [*adverto*: 45.6.25] in her beloved when she said: "Behold, how beautiful [*pulcher*: 45.8.25] you are, my Love, how beautiful [*decorus*]." And not these alone but beyond them she must have glimpsed something of the beauty [*decor*: 45.9.11] of his higher nature [*natura*: 44.5.17], something that wholly transcends [*praetervolo*] our vision [*intuitus*: 40.1.19], that eludes [*effugo*] our experience [*experimentum*: 28.8.27]. And therefore repetition is her tribute [*designo*: 45.8.25] to the loveliness [*decor*] of the two natures [*substantia*: 40.1.19]. Hear, then, how she dances [*tripudio*] at the sight [*aspectus*: 45.1.24] and words [*affatus*: 14.6.2] of her Beloved, as her love [*amor*: 45.6.25] spills over in song [*decanto*: 36.3.25] to him to celebrate [*grator*] their betrothal: "Our bed is covered with flowers; the beam of our houses are of cedar, the paneling of cypress."

*Adverto*: to turn to with respect to two adjectives relative to beauty (*pulcher* and *decorus*). / *Praetervolo*: to fly or sail over with respect to *intuitus* (view, consideration). This verb is similar to *effugo* (to flee) with respect to our *experimentum* or proof, test. / *Substantia*: substance. / *Tripudio*: to jump or dance at both *aspectus* (sight, glance) and *affatus* (a speaking or address). / *Decanto*: to keep singing.

### Sermon Forty-Six

46.1.8. "Our bed is covered with flowers; the beams of our houses are of cedar, the paneling of cypress." She is singing her marriage-song [*epithalamium*], describing [*describo*: 32.1.19] in beautiful language [*sermo*: 42.11.5] the marriage bed and bridal suite. She invites [*invito*: 29.3.4] the bridegroom to repose: [*requies*: 35.1.25] for the better thing is to remain at ease [*quiesco*: 33.6.5] and be with Christ, but necessity drives one forth [*exeo*: 42.9.25] to help [*lucrum*: 28.1.4, with *ad*] those who are to be saved [*salvo*: 37.1.9].

So now when she feels [*puto*: 43.3.27] that the opportunity [*opportunitas*: 40.4.5] presents [*inventus*: 13.7.25] itself, she announces [*nuntio*: 24.7.10] that the bridal suite has been furnished [*ornatus*: 27.5.28], and pointing to [*monstro*: 16.11.20] the bed with her finger she invites, as I have said, the Beloved to rest [*requies*] there.

*Epithalamium*: a Greek term concerning celebration of nuptial rites. / *Sermo*: word but signifies more something akin to discourse. / Two words related to rest: *requies* (rest usually after toil; used twice) and *quiesco* (to lay still). / *Lucrum*: a noun meaning gain with the preposition *ad* (toward which) those to be saved. / *Inventus*: that which has been found or come across.

46.2.17. And indeed in the Church the "bed" where one reposes [*quiesco*: 46.1.8] is, in my opinion [*existimo*: 45.6.6], the cloisters and monasteries where one lives undisturbed [*quies*: 41.5.16] by the cares [*cura*: 45.2.5] of the world [*saeculum*: 45.2.5] and the anxieties [*sollicitudo*: 44.5.17] of life. This bed is seen [*demonstro*: 38.4.17] to be adorned with flowers when the conduct [*conversatio*: 37.4.5] and life of the brothers brightly reflect [*refulgeo*] the examples and rules of the Fathers as if strewn [*respergo*: 42.6.20] with sweet smelling flowers. By "houses" understand [*intelligo*: 14.8.12] the ordinary communities [*conventus*] of Christians.

*Quiesco*: to lay still and be at peace and the noun *quies* derived from it. In the monastic context, *saeculum* (world, age) is considered hostile to such peace. / *Cura* and *sollicitudo*: care and disquiet of mind. / *Conversatio*: familiar intercourse or exchange which reflects (*refulgeo*) examples and rules of the Fathers. / *Refulgeo* and *refulgeo*: two verbs with *re-* prefaced to them intimating reference to that which is in back or a return. / *Conventus*: from the verb *venio* (to come) with the preposition *con* (*cum*: with) prefaced to it.

46.2.2. The paneling however, which is firmly attached to the beams, and impressively [*insigniter*] adds to the beauty of [*orno*: 41.1.12] the house, seems to me [*puto*: 46.1.8] to designate [*designo*: 45.10.23] the courteous [*mansuetus*: 44.4.17] and disciplined [*disciplinatus*] behavior [*mos*: 41.1.22] of a well-trained [*bene*: 35.8.11 with *institutus*] clergy who carry out their duties [*administratus*] correctly [*rite*]. For how shall the clerical orders stand [*sto*: 45.2.5] and fulfill their duties unless they are sustained [*sustineo*: 25.9.24] as by beams, by the beneficence [*beneficium*: 16.11.20] and munificence [*munificentia*] of those who govern and protect [*protego*: 6.3.18] by their power [*potentia*: 39.6.24]?

*Insigniter*: an adverb also meaning remarkably or notably with respect to *orno* (to equip, furnish). / *Mansuetus*: also as tamed or cultivated with *disciplinatus* modifying *mos* (custom, way of behavior). / Two adverbs relative to how the clergy should function: *bene* and *rite* (well and fittingly).

*Beneficium* and *munificentia*: favor and generosity. / *Protego*: to make a cover.

46.3.8. Since the beams are described [*describo*: 46.1.8] as cedar and the paneling as cypress, these timbers must [*sine* with *dubium*: 31.6.9] possess natural properties [*species*: 45.6.6] that liken [*congruo*: 34.3.16] them to the aforesaid orders. The cedar, an incorruptible [*imputribilis*] and fragrant [*odoiferus*] wood of great height, sufficiently indicates [*indico*: 45.7.10] the qualities of the men who ought [*oportet*: 36.3.18] to be selected [*assumo*: 28.12.22] for the role of beams. Hence it is necessary that those who are appointed [*ordino*: 18.5.7] over others should be strong [*validus*: 35.1.25] and reliable [*constans*: 38.4.17], tenacious [*longanimis*] in hope [*spes*: 37.2.17], their minds [*mens*: 45.6.16] directed to [*extollo*: 43.2.9 & *verticus* or *verto*: 44.5.17] supernatural [*supernus*: 41.3.7] truths, radiating [*spargo*: 42.9.25] everywhere the good odor of their faith and conduct [*conversatio*: 46.2.17].

Two similar verbs: (*describo* and *indico*): literally, to copy off or transcribe and to point out or declare. / *Sine* with *dubium*: without a doubt. / *Species*: sight, appearance which effects *congruo* (to coincide) with regard to the comparison between beams and those in various religious orders or states. / *Imputribilis*: not likely to decay which is associated with being fragrant (*odoiferus*). / *Oportet*: it behooves or it becomes. / *Assumo*: to take up, receive.

*Ordino*: to set in order, arrange. / Three verbs descriptive of those chosen as beams or supports relative to hope within the Church: *validus*, *constans* and *longanimis* (strong, constant and long-suffering or

patient. / Two words used to describe the way toward truths which are *supernus* (that which is above): *extollo* and *vertus* (to lift up and that which has been turned. / *Spargo*: to strew or cast before. / *Conversatio*: familiar intercourse or conversation as well as frequent abode in a place.

46.4.26. It is worth noting [*noto*: 20.6.13] how beautifully [*pulchre*: 33.1.7] every state [*status*: 31.1.8] of the Church is comprehended [*comprehendo*: 32.1.19] in one brief expression [*versiculus*]: the authority [*auctoritas*: 45.6.6] of prelates, the good repute [*decus*] of the clergy, the dutifulness [*disciplina*: 42.4.9] of the people, the peacefulness [*quies*: 46.2.17] of the monks. As she reflects [*consideratio*: 44.4.17] on these, holy Mother Church rejoices [*laeto*: 24.2.18] when everything is right [*recte*: 42.8.31]; and then she presents [*offero*: 41.3.7] them to the beloved [*dilectus*: 45.8.25] to contemplate [*intueor*: 45.7.10] since she refers [*refero*: 32.6.9] everything to his goodness [*bonitas*: 42.10.24] as the author [*auctor*: 13.7.25] of all things, attributing [*tribuo*: 32.6.9] nothing of them all to herself. The fact that she says "our" and "ours" is not a sign [*signum*: 39.1.1] of usurpation [*usurpatio*] but of love [*dilectio*: 45.8.25]: for with the confidence [*fiducia*: 45.6.6] of superabundant [*nimius*: 41.3.21] charity [*caritas*: 45.9.11] she considers [*aestimo*: 44.4.25] nothing belonging to the one she loves [*diligio*: 45.8.25] so much [*valde*: 35.1.25] to be alien [*alienus*] to her.

*Noto*: literally to designate with a mark and to do so in a manner which is *pulchre* (beautifully). / *Status*: position or station which is comprehended within a *versiculus* or little line. That consists of four parts: *auctoritas* or authority (prelates), *decus* or grace, honor (clergy), *disciplina* or discipline (lay persons) and *quies* or quiet (monks). / *Consideratio*: consideration of these four divisions by the Church. / *Intueor*: to gaze at. / *Bonitas* and *auctor* (goodness and author) are both considered the same or equivalent. / *Signum*: a sign in the sense of a token or proof. / *Nimius*: beyond measure with reference to charity. / *Aestimo*: to estimate. / *Valde*: an adverb meaning very much or intensely.

46.5.12. For the rest, when you hear or read these words [*vox*: 31.4.16] of the Holy Spirit, do you think you can apply to [*applico*: 43.3.27 with *valeo*] yourself some of what is said? Can you recognize [*recognosco*: 7.1.11] in yourself any share in the happiness [*felicitas*: 31.1.8] of the bride that is celebrated [*cano*] by the Holy Spirit himself in this song of love? Otherwise you also may be told that you hear his voice but know [*scio*: 44.4.17] not whence he comes or whither he goes.

*Vox*: voice with respect to the Spirit. / *Applico* and *valeo*: to apply and to be vigorous. / *Felicitas*: the bride's happiness which is sung (*cano*) by the Holy Spirit.

46.6.24. Do you not see [*video*: 45.6.16] how the Prince of the Apostles and the Teacher of the Nations agree with [*concordo*] each other and speak with the same mind [*mens*: 46.3.8] about the peace [*pax*: 19.3.16] and tranquillity [*tranquillitas*: 19.3.16] of soul [*animus*: 44.5.17] which the man who prays [*oro*: 32.6.9] should possess [*habeo*: 45.7.10 & *debeo*: 26.6.6]? Continue [*pergo*], then, all day to raise [*expando*: to spread out] your hands to God, you who all day disturb [*molesto*: 32.2.17] your brothers, undermine [*impugno*: 29.6.1] concord [*unanimitas*: 26.9.5] and stand apart [*separo*: 40.4.5] from unity [*unitas*: 8.2.15].

*Concordo*: literally, to be heart-with (*con* or *cum* prefaced to *cor*). / *Pax* and *tranquillitas*: the general term for peace with the noun meaning stillness or quietness. / *Habeo* and *debeo*: to have and to owe. / *Pergo*: literally to lead or drive (*ago*) prefaced by the preposition *per* (through) followed by *expando* (to spread out, *ex-*) one's hands. / *Molesto* and *impugno*: to trouble or annoy and to fight-in (*pugno* with *im* or *in* prefaced to it). / *Unanimitas*: of one mind or spirit (*anima/animus*).

46.7.3. Hasten [*festino*: 36.2.7] to eliminate [*elimino*] from the heart's [*cor*: 45.8.25] dwelling-place [*habitaculum*] whatever is known [*cognosco*: 45.3.28] to be entirely hostile [*adversor*] either to the peace [*pax*: 46.6.24] of the brothers or to obedience [*obedientia*: 28.7.26] of the seniors. Then surround [*circumdo*] yourself with the flowers of good works [*opera*: 40.1.19] of all kinds and praiseworthy [*laudabilis*: 19.3.8] desire [*studium*: 36.3.18], with the perfumes of the virtues [*virtus*: 43.1.5], that is, of whatever is lovely [*amabilis*: 42.9.25], whatever is of good repute [*fama*: 33.12.6], whatever is strong [*verus*

41.1.22 & *iustus*: 42.4.9] and to the praise [*laus*: 45.5.20] of discipline [*disciplina*: 46.4.26].

*Habitaculum*: a dwelling place here associated with one's heart (*cor*). / *Adversor*: to stand up against. / *Studium*: any sort of application or endeavor which here is similar to *virtus* (virtue, strength). / *Verus* and *iustus*: true and just.

46.8.13. A spiritual [*spiritualis*: 45.5.20] house is what each one should recognize [*agnosco*: 45.8.25] himself to be provided he walks [*ambulo*: 41.2.18] in the Spirit and not in the flesh. The temple of God is sacred," says the Apostle, "and you are that temple." Therefore, Brothers, take care of [*curo*: 42.3.24] this spiritual building that you are" lest perhaps when it begins to rise [*proficio*: 45.5.20] upward it should totter [*vacillo*] and fall [*corruo*] because it was not supported [*subnixus*: 36.2.7] and fastened together [*colligatus*] with strong beams. Take care to supply [*do*: 34.5.11] it with girders that are incorruptible [*imputribilis*: 46.3.8] and immovable [*immobilis*: 23.12.16] with the fear [*timor*: 45.6.25] of the Lord which remains [*permaneo*: 31.1.8] forever; with patience [*patientia*: 39.6.24] of which it is written that "the patience of the poor shall not perish forever;" with forbearance [*longanimitas*: 9.5.13] also that endures [*persevero*: 42.11.5] inflexibly [*inflexibilis*] no matter what the weight of the building and reaches out [*protendo*] to the endless [*infinitus*] ages of the life of the blessed.

*Agnosco*: to recognize with regard to one being a spiritual house which involves walking (*ambulo*) in the Spirit. / *Proficio*: to advance or progress in an upward direction and neither totter nor fall (*vacillo*: to sway back and forth *corruo*: to sink to the ground). / *Subnixus* and *colligatus*: propped up and bound together. / *Do*: the common verb to give. / Fear of the Lord remains-through (*maneo* with *per* prefaced to it) and is associated with girders as *imputribilis* and *immobilis* (not liable to decay and immovable). / *Persevero*: compare this verb *servo* (to serve) also prefaced by the preposition *per* (through). / *Protendo*: to stretch forth.

46.8.24. Study [*studeo*: 27.11.7], then, how to cover [*substerno*] these girders and bind [*alligo*: them with woods that are also precious [*pretiosus*: 10.7.9] and beautiful [*pulcher*: 45.10.23], provided they are available to form a paneling for the embellishment [*decor*: 45.10.23] of the house. Such are words [*sermo*: 46.1.8] of wisdom [*sapientia*: 44.5.17] or knowledge [*scientia*: 43.4.8]," prophecy, the gift of healing, the interpretation [*interpretatio*: 44.1.5] of words. These are more fittingly [*sane*: 39.7.14 & *aptus*] regarded [*nosco*: 38.5.21] as ornaments than as necessary for salvation [*salus*: 43.4.8]. Concerning them I have no command [*praeceptum*], but I give my opinion [*consilium*: 42.4.9]: because it is evident that timbers of this kind must be arduously [*laboriose*] sought for [*constat* with *quaero*: 36.1.16], are discovered [*invenio*: 42.7.25] with difficulty [*difficile*: 29.5.22] and wrought into shape [*elaboro*] with risk [*periculose*]-for in these times especially they are found to be rare products on our earth-I advise [*consulo*: 20.3.24] and admonish [*moneo*: 32.10.16] that they be not too eagerly sought for [*requiro*: 43.4.21].

*Studeo*: to give attention, be zealous with respect to *substerno* (literally, to scatter under) the girders as well as *alligo* (to bind). / *Pretiosus* and *pulcher* (precious and beautiful): two adjectives applicable to wood which forms *decor* external beauty. / *Sermo*: discourse as opposed to the utterance of a given word. / *Nosco*: to get knowledge, to discern in a manner which is *sane* and *aptus* (sensibly or reasonably and fitted). / *Consilium*: also as advice. / *Constat* and *quaero*: it must be agreed with to seek in a manner which is *laboriose* or full of labor. / *Elaboro*: to exert oneself in a manner which is full of danger (*periculose*). / *Requiro*: to seek again, search for which is qualified by two verbs: *consulo* and *moneo* (to advise and to admonish).

46.9.16. As for you, dearly beloved, although you may not have those rarer timbers, nevertheless if you have these less splendid ones, be confident [*confido*]. 43.1.5]. Approach [*accedo*: 44.8.1] with full trust [*fiducia*: 46.4.26] to that chief [*summus*: 6.1.11] stone, the corner-stone, chosen [*electus*: 29.8.14], precious [*pretiosus*: 46.8.24]. Build yourselves up [*superaedifico*] as living stones on the foundation of the apostles and prophets. Be, in fact, houses in which to offer spiritual sacrifices pleasing [*acceptabilis*] to God, through Jesus Christ, the Church's Bridegroom, our Lord, who is blessed forever. Amen.

*Summus*: uppermost or highest. / *Superaedifico*: to build upon or over (*super-*).

### Sermon Forty-Seven

47.1.16. So much for the literal meaning [*littera*: 33.10 with *secundum*]; let us now with the help [*adiuvo*: 20.9.1] of him of whom we speak examine [*scrutor*: 38.5.26] the spiritual [*spiritualis*: 46.8.13] meaning [*intellectus*: 44.1.5] that it conceals [*tego*]. To begin, I now take note of the three places [*status*: 46.4.26] in which a flower is found: in the field, in the garden, in the room, that we may afterwards more easily ascertain [*comperio*] why he especially [*potissimus*] chooses [*eligo*: 42.2.4] to be called [*appello*: 45.8.25] the flower of the field. A flower grows both in field and garden, but in a room never. It brightens [*luceo*: 27.1.8] and perfumes it, not by standing upright as in the garden or field but by lying prone because it is brought from without [*infero*: 27.7.14], not sprung from within [*innatus*: 41.1.12]. So it is they must be frequently [*frequenter*: 32.4.16] renewed [*reparo*: 28.5.18], fresher blooms must always be added [*appono*: 33.3.10] because they soon lose [*retineo*: 45.3.9 with *minime*: 44.6.25] their scent and beauty [*decor*: 46.8.24]. And if, as I have stated in another sermon [*sermo*: 46.8.24], the bed bedecked with flowers is the conscience [*conscientia*: 40.3.10] laden with good works [*opera*: 46.7.3], you must certainly see that it is by no means enough [*sufficio*: 41.1.12] to do [*operor*: 36.2.7] a good deed once or twice if the likeness [*similitudo*: 45.6.6] is to be preserved [*servo*: 46.8.13]; you must unceasingly [*incessanter*: 17.2.3] add new ones to the former so that sowing bountifully [*benedictio*: 28.2.12] you may reap bountifully.

*Secundum*: according to the *littera* or letter. / *Adiuvo*: the preposition *ad* prefaced to *iuvo* suggests help toward-which. / *Scrutor*: to search carefully the spiritual meaning (*intellectus*: intelligence) because it is covered over (*tego*). / *Status*: station, carriage or position. / *Comperio*: to obtain knowledge with regard to the Bridegroom being called flower of the field as opposed to inside as in a room. / *Infero*: to bring in (from the field into the room) as opposed to being from within (*innatus*: innate or natural). / *Reparo*: to acquire anew. / *Retineo*: to retain with the adverb *minime* (in the least possible way). / *Conscientia*: literally, a knowing (*scio*) with (*con-*). / The verbal root and noun being used, *operor* and *opera*. / *Benedictio*: a blessing.

47.3.8. In the garden however it is not so; nor is it in the field, for of themselves they constantly [*assidue*: 32.2.6] nourish [*subministro*] the blooms they produce [*productus*] which, in consequence, retain [*perservo*] their native [*ingenitus*: 44.6.25] beauty [*decor*: 47.1.16]. Yet there is this difference [*differo*: 28.9.20], that the garden flourishes [*floreo*] because it is cultivated [*excolo*: 25.7.7] by the hand and skill [*ars*: 36.1.16] of men, but the field produces flowers naturally [*naturaliter*] of itself without the aid [*diligentia*: 30.8.8] of human labor. Do you think you now perceive [*puto*: 46.2.2] who that field is: it is not furrowed by the plow, nor broken with the hoe, nor fertilized with dung, nor sown by the hand of man, but nevertheless made honorable [*honesto*] by that noble [*nobilis*: 21.6.23] flower on which the Spirit of the Lord has clearly rested [*requiesco*: 14.6.19]?

*Assidue*: adverb suggests attending to or in a busy fashion. / *Subministro*: literally to serve (*ministro*) under (*sub-*). / *Perservo*: literally as to serve-through (*per-*) and applies to preserve a beauty (*decor*, often external beauty) which is *ingenitus* or innate. / *Ars* and *diligentia*: art and diligence, the latter being done naturally by the field to produce flowers. / *Honesto*: to clothe or adorn with honor. / *Requiesco*: literally, to rest again (*re-*).

47.3.20. He who is the flower in perpetual bloom could not therefore proclaim himself a flower of the room nor yet of the garden lest he seem begotten by human means [*opera*: 47.1.16]. But he who was born without human effort [*industria*: 20.4.27] said in a way both beautiful [*pulchre*: 46.4.26] and becoming [*convenientissime*: *conveniens*, appropriate]: "I am the flower of the field." And once born he was never thereafter subjected to [*dominatus*] corruption [*corruptio*] that the word might be fulfilled which says: "You will not allow your holy one to see corruption."

*Opera*: exertion or work which here is human and contrasts with an *industria* or assiduous

application which is divine. / *Pulchre* and *convenientissime*: adverbs, beautifully and most conveniently. / *Corruptio*: corruption or spoiling as well as bribery.

47.4.25. But listen, if you please, to another explanation [*ratio*: 41.1.22] of this problem, in my opinion [*arbitror*: 43.5.28], not to be slighted [*sperno*: 14.2.22]. It is not without reason [*causa*: 43.1.5] that the spirit is called manifold by the Wise Man [*sapiens*: 31.2.8], if only because it usually contains [*consueo*: 33.7.20] different meanings [*intellectus*: 47.1.16] under the text's one shell. Therefore, in accord with the aforesaid distinction [*partitio*] concerning the flower's situation [*status*: 47.1.16], the flower is virginity, it is martyrdom, it is good work [*actio*: 24.8.3]: in the garden, virginity; in the field, martyrdom; in the room, good work [*opus*: 44.6.25]. And how suitable [*bene*: 46.2.2] the garden is for virginity that has modesty [*verecundia*: 42.1.12] for a companion [*familiaris*: 45.1.24], that shuns [*fugo*: 31.9.23] publicity [*publicus*], is happy [*gaudeo*: 37.3.21] in retirement [*latibulum*: hiding place, den], patient [*patiens*: 34.3.16] under discipline [*disciplina*: 46.7.3]. The flower is enclosed [*claudio*: 28.7.26] in the garden, exposed [*expono*: 30.4.16] in the field, strewn about [*spargo*: 46.3.8] in the room.

*Ratio*: reason or purpose. / *Arbitror*: to observe or make a judgment. / *Sapiens*: wise, sensible. / *Consueo*: to be accustomed with regard to *intellectus* here as meaning. / *Partitio*: division, distribution with regard to the *status* or position or state of a flower. / *Actio* and *opus*, two nouns relation to work. The former pertains to performance or duty and the latter to the doing of work or workmanship. / *Fugo*: to flee outright. / *Verecundia*: modesty which implies shyness and is opposite to that which is *publicus* or public yet similar to *latibulum* (hiding place or den).

47.4.8. Suitable [*bene*: 47.4.25], too, is the room for good works [*actio*: 47.4.25] that foster a safe [*tutus*: 37.6.26] and quiet [*quietus*: 33.2.28] conscience [*conscientia*: 47.1.16]. After a good work [*opus*: 47.4.25] one rests [*dormio*] more securely [*securus*: 44.8.1] in contemplation [*contemplatio*: 41.5.16], and the more a man is conscious [*consciens*: 31.5.20] that he has not failed in works [*opera*: 47.3.20] of charity [*caritas*: 46.4.26] through love [*amor*: 45.10.23] of his own ease [*quies*: 46.4.26], the more faithfully [*fiducialis*] will he contemplate [*intueor*: 46.4.26] things sublime [*sublimus*: 45.6.16] and make bold [*aggredior*: 33.11.21] to study [*vestigo*] them.

*Actio* and *opus*, two nouns noted in 47.4.25. The former applies to conscience and to the latter to contemplation. Also note *opera* which connotes labor. / *Dormio*: to rest but also to fall asleep. / *Caritas* and *amor*: charity and love. / *Intueor*: to look upon or give attention which is followed by *aggredior* (to approach) and *vestigo* (to track or follow) that which is sublime.

47.5.22. Hence he eagerly [*libens*: 45.6.25] proclaims [*proficio*: 46.8.13] himself to be that for which he especially wishes to have a following, and that is what I have said elsewhere: she always longs for [*appeto*: 44.4.25] quietness [*quies*: 47.4.8] and he arouses [*incito*] her to labor [*labor*: 41.5.16], impressing [*denuntio*] on her that through many tribulations [*tribulatio*: 43.1.5] we must [*oportet*: 46.3.8] enter the kingdom of heaven.

*Libens*: willingly with regard to *proficio* or advancement. / *Appeto*: to seek or hanker which is more forceful than *proficio*. / *Incito*: to hasten forward. / *Denuntio*: to announce as well as to order.

47.6.6. "I am the flower of the field." In fact, the words [*sermo*: 47.1.16] may be understood [*intelligo*: 46.2.17] in either of these two senses: the form [*forma*: 44.7.15] of combat or the glory [*gloria*: 43.1.20] of the victor. To me, Lord Jesus, you are both, both the mirror of endurance [*patientia*] and the reward [*pretium*: 42.8.15] of the sufferer [*patientis*]. Both are a strong challenge [*fortiter*: 30.4.16 with *provoco*: 33.2.28], a vehement incitement [*vehementer*: 32.2.6 with *accendo*: 22.9.9]. By the example of your virtue [*virtus*: 46.7.3] you train [*doceo*: 41.6.1] my hands for war; by your regal [*maiestas*: 43.1.5] presence [*praesentia*: 41.5.16] you crown my head in victory. Whether I see [*specto*: 19.2.23] you doing battle or whether I look to [*expecto*: 32.10.6] you not only as the crowner but the crown as well, in both you attract [*allicio*: 20.2.3] me wonderfully [*mirabiliter*: 23.11.26] to yourself. Each is a powerful [*violens*: 33.15.3]

cord to draw [*traho*: 42.9.24] me on.

*Sermo*: word as well as discourse which assumes two modes: *forma* and *gloria*, form and glory. / *Patiendi* and *patientis*: from the root *patior* (to endure, suffer). / *Provoco*: to call forth or out with the adverb *fortiter* (powerfully, vigorously). / *Accendo*: to rouse with the adverb *vehementer* (vehemently). / *Specto*: to look in the sense of behold as a spectator. Compare with *expecto* used here, to await. / *Allicio*: to win over in a way which is *mirabiliter* (marvelously).

47.7.27. The just man therefore is humble [*humilis*: 42.10.24], the just man is a valley. And if we shall have been found [*invenio*: 46.8.24] to be humble, we too shall blossom as the lily and bloom for ever [*in aeternum*] before the Lord. Will he not truly [*vere*] and in a special way [*maxime*: 7.7.4] reveal [*comprobo*: to approve, sanction] himself as a lily of the valley when “he will transfigure [*reformo*: 21.6.23] these wretched bodies of ours into copies [*configuratus*] of his glorious [*claritas*: 38.5.14] body?” He does not say “our body” but “our wretched [*humilitas*: 45.3.28] bodies” to indicate that the humble alone would be enlightened [*illustro*: 8.5.20] by the marvelous [*mirus*: 45.1.24] and eternal [*sempiternus*: 8.6.3] brightness [*candor*: 28.1.4] of this lily.

*Invenio*: to discover being humble and bloom *in aeternum* (without beginning or end). / *Comprobo*: to approve or sanction (*probo*: to offer a proof prefaced with *pro* or before, in accord with) both *vere* and *maxime*, truly and to the highest degree. / *Reformo*: to reform our bodies by making them configured or figured-with (*con-figuratus*) to Christ’s brightness (*claritas*). / *Humilitas*: noun for humility. / *Candor*: similar to *claritas*; dazzling whiteness which is both *mirus* and *sempiternus* (marvelous and continual, imperishable).

47.8.8. By our Rule [*regula*: 32.7.19] we must put nothing before [*praepono*] the work [*opera*: 47.4.8] of God. This is the title by which our Father Benedict chose to name [*appello*: 47.1.16] the solemn praises that are daily offered [*persolvo*] to God in the oratory so that he might more clearly reveal how attentive [*intentus*: 19.3.16] he wanted us to be at that work. So, dearest brothers, I exhort [*moneo*: 46.8.24] you to participate [*intereo*] always in the divine praises correctly [*pure*] and vigorously [*strenue*]: vigorously that you may stand before God with as much zest [*alacriter*] as reverence [*reverenter*], not sluggish [*piger*: 25.9.24], not drowsy, not yawning, not sparing your voices, not leaving words half-said or skipping them, not wheezing through the nose with an effeminate stammering, in a weak and broken tone, but pronouncing [*depromo*] the words [*vox*: 46.5.12] of the Holy Spirit with becoming [*dignus*: 42.7.25] manliness [*virilis*: 44.5.15] and resonance [*sonitus*] and affection [*affectus*: 45.1.24] and correctly [*pure* with *verus*: 46.7.3], that while you chant you ponder on [*cogito*: 45.7.10] nothing but what you chant. Nor do I mean that only vain [*vanus*: 13.6.5] and useless [*otiosus*] thoughts [*cogitatio*: 37.7.4] are to be avoided [*vito*]; but, for at least that time and in that place, those also must be avoided with which office-holders must be inevitably and frequently preoccupied [*compello* with *admitto*: 45.3.9] for the community’s needs [*necessitas*: 42.7.15 and *necessarius*: 44.3.27]. Nor would I even recommend [*consulo*: 46.8.24] that you dwell on [*recipio*: 44.6.25] those you have just freshly acquired as you sat in the cloisters reading books or such as you are now gathering [*reporto*] from the Holy Spirit during my discussions in this lecture-hall. They are wholesome [*salubrius*: 20.8.10], but it is not wholesome for you to ponder [*revolvo*: 43.2.9] them in the midst of the psalms. For if at that time you neglect [*negleo*: 10.5.29] what you owe [*debeo*: 46.6.24], the Holy Spirit is not pleased to accept [*recipio*] anything offered that is not what you owe [*offero*: 46.4.26].

*Regula*: reference is to the Rule of St. Benedict. / *Opera*: work or exertion in reference to the Opus Dei or Work of God (Divine Office) of the Church. / *Persolvo*: literally, to unravel, explain with reference prayer in church. / *Intentus*: connotes waiting for something with regard to *opera* or Divine Office. / *Moneo*: connotes the giving of a warning with regard to *intereo* (to go among) divine praises modified by two adverbs, *pure* and *strene* (purely and promptly with effort). / *Piger*: slow. / *Depromo*: to draw out or to fetch with reference to *vox* (voice) of the Spirit. / Two nouns: *affectus* and *sonitus*: one’s entire disposition and sound modified by two adjectives, *dignus*, *virilis* (with dignity and manly). / *Cogito*: to consider

thoroughly, to ponder with regard to chanting. / *Cogitatio*: from *cogito*, reflection or deliberation modified by two adjectives, *vanus* and *otiosus* (vain and idle or useless). / *Vito*: to shun, escape. / *Compello* and *admitto*: to address and to admit, give access. / *Consulo*: to give advice with regard to *recipio* (to regain, recover) with regard to reading in the cloisters. / *Reporto*: literally, to bring back or away in reference to the Spirit. / *Revolvo*: literally, to roll back, signifying an intense form of pondering what one has read which is at odds during the singing of psalms during the Office.

### Sermon Forty-Eight

48.1.5. Maidens who are vexing [*pugno*: 46.6.24] are not good. Consider [*attendo*: 45.6.6] the evil [*pessimus*: 44.6.25] produce of this curse-laden [*maledictus*] earth of ours. “When you till it,” he said, “it will grow thorns and thistles for you.” Therefore while the soul [*anima*: 45.8.25] is in the flesh it dwells [*verso*: 43.2.9] among thorns and suffers [*patior*: 47.6.6] of necessity the disquietude [*inquietudo*: 35.1.25] of temptations [*tentatio*: 44.1.5], the pangs of tribulation [*tribulatio*: 47.5.25]. And if, according to the Bridegroom’s word [*verbum*: 43.5.28], she is a lily, let her consider [*video*: 46.6.24] how vigilant [*vigil*: 32.6.28] and careful [*sollicitus*: 39.4.18] she should be in guarding [*custodium*: 39.4.18 with *super*] herself, hedged all around with thorns whose sharp points threaten [*aculeus*] her on every side.

*Pugno*: to fight which is even more unbecoming for maidens. / *Attendo*: to pay close attention to that which is *pessimus*, superlative of *malus* (bad, wicked). The earth is *malus-dictus* as well. / *Anima*: feminine noun for soul compared with the masculine *animus*. / *Verso*: to turn which is even more painful when among thorns. / *Verbum*: word of the Bridegroom which intimates him as *Verbum*, the Word (of God). / The verb *video* (to see) is not unlike the adjective *vigil* (vigilant), an intensification of the *custodium* or guarding over or above (*super*). / *Aculeus*: a sting.

48.1.20. Well pierced [*confixus*: 29.8.14 with *bene*: 47.4.8] is the one who is thereby converted [*convertio*: 32.2.8]. You are well wounded [*pungo*: 23.16.16 with *bene*] if you repent [*compungo*: 20.6.13]. Many, when they feel [*sentio*: 45.8.25] the pain [*poena*: 26.10.1], correct [*corrigo*: 42.3.24] the fault [*culpa* 23.16.16]. Such a one can say, “I am turned [*convertio*] in my anguish [*aerumna*] while the thorn is fastened.” The thorn is the fault, the thorn is the pain, the thorn is the false brother, the thorn is the bad neighbor.

*Confixus*: from *configo* (to join, fasten together) with the adverb *bene* (well) as modifying the person who has made a conversion (*convertio*). This verb is used a second time in conjunction with the bride’s *aerumna* (toil, hardship). / *Compungo*: to prick severely. / *Sentio*: to feel or perceive with regard to *poena* (also as punishment, penalty). / *Culpa*: also as error, failure.

48.2.1. The world [*mundus*: 21.6.17] is full of thorns. They are in the earth, in the air, in your flesh. To live among [*verso*: 48.1.5 with *in*] them and not be harmed [*laedo*] 29.4.14 with *minime*] is the fruit of God’s power [*potentia*: 46.2.2], not of your virtue [*virtus*: 47.6.6]. But he said: “Have confidence [*confido*: 46.9.16], for I have overcome [*vinco*: 21.1.7] the world.”

*Mundus*: also can refer to mankind, the inhabited world. / *Verso*: to turn, here used with the preposition *in*, to turn–in. / *Minime*: an adverb meaning to the smallest degree modifying *laedo* (to harm). / Two nouns related to power, *potentia* and *virtus*. The former pertains to might or force and the latter to courage, excellence. / *Confido* leads to *vinco* or from confidence to victory.

48.2.10. It is no [*profecto* 45.6.25] small proof [*titulus*] of virtue [*virtus*: 48.2.1] to live a good life among the wicked [*pravus*: 36.4.11], to retain [*retineo*: 47.1.16] the glow [*candor*: 47.7.27] of innocence [*innocentia*: 45.2.17] and gentleness [*lenitas*] of manners [*mos*: 46.2.2] among the malicious [*maligno*]; above all to show [*exhibeo*: 44.4.17] that you are peaceful with those who hate peace and a friend [*amicus*: 45.1.24] to your very enemies [*inimicus*: 26.11.9].

*Profecto*: an adverb meaning actually, indeed. / *Titulus*: a super-inscription, label with regard to *virtus* (alternately as strength). / *Pravus*: crooked, distorted. / *Candor*: brightness with regard to innocence

and gentleness which both pertain to *mos* (one's habit or entire way of comportment). / *Exhibeo*: to hold forth as being peaceful.

48.3.21. "As an apple-tree among the trees of the wood, so is my beloved among the sons." The bride returns [*reddo*: 39.7.14]: the compliment of praise [*praeconium*] addressed [*commendo*: 26.14.5] to her by the Bridegroom; to be praised by him is to be made worthy of praise, and to praise him is to understand [*intelligo*: 47.6.6]: and wonder [*admiro*: 45.3.9] at his excellence [*gloria*: 47.6.6 and *eminentia*: 45.8.25].

*Reddo*: also as to restore. / *Praeconium*: originally the office of a public crier. / *Commendo*: to commit, entrust. / *Gloria* and *eminentia*: glory and eminence.

48.4.10. Majesty [*maiestas*: 47.6.6], therefore, is not being exalted [*attollo*: 38.5.21] here but humility [*humilitas*: 47.7.27] worthily [*digne*: 27.1.8] and reasonably [*rationabiliter*] commended [*commendo*: 48.3.21] because the weakness [*infirmus*: 28.13.22] and foolishness [*stultus*: 39.7.14] of God is preferred [*antefero*] to the strength [*fortitudo*: 22.11.12] and wisdom [*sapientia*: 46.8.24] of men. These are the fruitless woodland trees, for according to the prophet: "they have all gone astray [*declino*: 23.16.16], they are all alike corrupt [*inutilis*: 33.10.14]; there is none that does good, no, not one."

*Attollo*: to lift up, that is, humility which is commended, a verb modified by two adverbs, *digne* and *rationabiliter* (worthily and reasonably). / The two adjectives *infirmus* and *stultus* (sick, weak and foolish, dull) contrast with the two nouns *fortitudo* and *sapientia*, fortitude and wisdom. / *Declino*: to bend aside, turn away. / *Inutilis*: useless, of no value.

48.4.21. Since therefore his littleness [*imminuo*] gives sweeter [*dulcis*: 45.1.24] relish [*sapio*: 43.2.9] to the bride, she more willingly [*libens*: 47.5.22] extols [*attollo*: 48.4.10] his grace [*gratia*: 45.9.11], proclaims [*praefero*: 37.7.4] his mercy [*misericordia*: 42.4.9], is lost in wonder [*stupeo*: 45.8.25] at his kindness [*dignatio*: 45.8.25]. She has been happy [*libo*] to contemplate *admiror*: 35.3.17 him as a man among men, not as God among the angels: just as an apple tree is superior [*excello*: 7.2.17] among the trees of the wood and not obviously [*plane*: 45.6.16] among the plants of the garden. Nor does she consider [*puto*: 47.3.8] that his praises are diminished [*minuo*: 28.9.6] when his loving [*pietas*: 45.9.11] goodness [*bonitas*: 46.4.26] is lauded [*exalto*: 34.4.4] in terms of [*consideratio*: 46.4.26] his frailty [*infirmitas*: 45.6.6]. And if, from one viewpoint [*iuxta aliquid*], she moderates [*tempero*: 44.1.17] her praise, from another [*iuxta aliquid*] she praises all the more, dilating [*prosequor*] less on the glory [*gloria*: 48.3.21] of his excellence [*dignitas*: 45.1.24] in order that the grace of his kindness may stand revealed [*emineo*: 27.8.21].

*Imminuo*: to lessen, diminish and similar to *minuo* (to diminish) used in this section. / *Dulcis*: sweet which modifies the verb *sapio* (to taste, smack of). / *Praefero*: to carry before, hold forth divine *misericordia*, pity emanating from the heart (-*cor*). / *Stupeo*: to be amazed at the Bridegroom's *dignatio* or favor, dignity. / *Admiror*: to admire. / *Pietas*: devotion to God, one's family and nation. / *Consideratio*: consideration of *infirmitas* or infirmity.

*Iuxta aliquid*: literally as close by something. / *Persequor*: to follow or accompany. / *Emineo*: to project, reach out.

48.6.23. Consequently she longed [*desidero*: 40.5.16] most specifically [*potissimus*] for the shadow of Christ because he alone would not only refresh [*refrigero*: 31.9.23] her from the fever-heat [*aestus*] of vices [*vitium*: 39.8.1], but would fill [*repleo*: 43.4.21] her too with delight [*delectatio*: 41.2.28] in the virtues [*virtus*: 48.2.21]. "In his longed-for shadow I am seated." His shadow [*umbra*] is his flesh [*caro*: 6.5.21]; his shadow is faith. The flesh of her own Son overshadowed Mary; faith in the Lord overshadows [*obumbro*] me. And yet why should his flesh not overshadow me too as I eat him in the sacrament [*mysterium*: 35.3.17]?

*Desidero*: to desire in a manner which is *potissimus* or best of all, superlative for *potis*. / *Refrigero*: to cool off, to chill *aestus* (heat, rage of fire) which pertains to vices (*vitium*). / *Repleo*: to fill again with respect to *delectatio* (delight) in the virtues. / *Umbra*/*caro*: shadow/flesh which here are the same. /

*Mysterium*: divine mystery and originally as secret rites.

48.6.6. David was a righteous man [*iustus*: 46.7.3] and lived by [*ex*] faith, for he said to God: “Give me understanding [*intellectus*: 47.4.25] and I shall live,” knowing [*scio*: 47.1.16] that understanding would follow on [*succedo*: 12.5.9] faith, that the light of life would be revealed [*revelo*: 33.11.2] to the understanding and life to light. The first thing is to come to the shadow [*umbra*: 48.6.23] and then to pass on to [*pertranseo*: 29.8.14] that of which it is the shadow, because he says: “Unless you believe you will not understand [*intellego*: 30.1.8].”

*Ex*: from with regard to faith, from faith. / *Scio*: to know after which comes (*succedo*) faith and revelation (*revelo*, the verb). / David passes through (*per-transeo*) the shadow to the reality.

48.7.11. You see [*video*: 48.1.5] that faith is both life and the shadow [*umbra*: 48.6.6] of life. On the other hand, a life spent amid [*regio*: 42.6.20 with *e* or *ex*] pleasures [*deliciae*: 32.9.12], since it is not by faith, is both death and the shadow of death. “A widow given over to self-indulgence [*viduus* with *delicae*],” says the apostle, “is dead even while she lives.” “To set the mind on the flesh is death.” It is also the shadow of death, of that death which torments [*crucio*] into eternity [*in aeternum*: 47.7.27].

With regard to faith, it is both life and its shadow or (divine) reality and the image of reality. / *Regio*: a region or area used with regard to being from (*e* or *ex*) pleasures. *Crucio*: to tear apart which lasts in eternity.

48.7.15. We too once sat in darkness and the shadow [*umbra*: 48.7.11] of death following [*converso*: 20.6.11] the way of the flesh [*carnaliter*: 30.9.5] and not living by [*ex*] faith, already indeed dead to righteousness [*iustitia*: 43.4.8] and on the point of being swallowed up [*absorbeo*] by the second death. For as close [*prope*] as the shadow is to the body of which it is the shadow, so close, for sure, did our life come near [*appropinquo*: 33.5.25] hell [*infernus*: 35.7.5]. Then, “if the Lord had not been my help, my soul [*anima*: 48.1.5] would soon [*paulo*] have dwelt [*habito*: 33.4.26] in hell.” Now however we have passed from [*transeo*: 26.4.26] the shadow of death to the shadow of life or rather we have passed from [*transfero*: 10.2.18] death to life and live in the shadow of Christ, provided we are alive and not dead. Nor do I imagine [*reor*] that everyone who is in his shadow lives in it, because obviously [*plane*: 48.4.21] not everyone who has the faith lives by faith.

*Converso*: to keep company with in a manner which is *carnaliter* (fleshly) and not living from (*ex*) faith. / *Absorbeo*: to swallow down, devour.

*Appropinquo*: to draw near which in this context is similar to the adverb *prope* (close by). The adverb refers to the shadow’s closeness to the body and the verb as our life close to *infernus*, that which is lower or under. / *Habito*: implies an abiding or continual residing. / Two verbs with the preposition *trans* (across) prefaced to them): *transeo* and *transfero* (to go across and to bring across). / *Reor*: to reckon, calculate.

48.7.2. Be careful, [*video*: 48.7.11] therefore, that you live in his shadow as the prophet did, so that one day you may reign [*regno*: 21.2.6] in his light. For he not only possesses [*habeo*: 46.2.26] a shadow, he also has [*habeo*] light. Through his flesh he is the shadow of faith, through his spirit [*spiritus*: 45.7.10] he is the light of the mind [*intelligentia*: 45.5.20]. He is flesh and he is spirit. He is flesh to those who remain in the flesh, but “a spirit before our face,” that is, in the future, provided we forget [*obliviscor*: 43.3.27] what lies behind and strain forward [*extendo*: 31.1.8] to what lies ahead.

*Video*: to be careful in the sense to watch closely which results in reigning (*regno*) in God’s light. / *Habeo*: to have with respect to shadow and light. / *Obliviscor*: to forget in the sense of passing into oblivion which contrasts with *extendo* (to reach forward).

48.7.10. We, however, who have not yet merited [*mereo*] to be rapt [*raptus*: 33.6.5] into paradise, into the third heaven, let us meanwhile be fed [*pasco*: 43.4.21] with the flesh of Christ, let us honor [*veneror*] his

mysteries [*mysterium*: 48.6.23], follow his footsteps, preserve [*servo*: 47.1.16] the faith, and we will certainly [*profecto*: 48.2.10] be living in his shadow.

*Raptus*: suggests a violent catching or snatching. / *Pasco*: to supply with food. / *Veneror*: to reverence, adore *mysterium* or most likely here, the Eucharist. / *Servo*: to serve, be in the service of. / *Profecto*: actually, indeed to emphasize living in the divine shadow.

48.8.14. "In his longed-for [*desidero*: 48.6.3] shadow I am seated." Perhaps she is priding herself on having had a happier [*felix*: 29.8.22] experience [*expertus*: 42.7.25] in that, unlike the prophet, she says she does not live but is seated, in his shadow [*umbra*: 48.7.15]. To be seated is to be at ease [*quiesco*: 46.2.17]. It is a greater thing to be at ease in the shadow than to live there just as to live is greater than merely to be there. The prophet therefore takes [*assumo*: 46.3.8] what is common to many and says: "in his shadow we live;" the bride however, enjoying a privilege [*praerogativa*: 35.8.11], boasts [*glorior*: 34.4.23] that she alone is seated beneath it. Not as he said in the plural, "we live" did she say, "we are seated," but in the singular "I am seated," that you may recognize [*agnosco*: 46.8.13] the privilege.

*Felix*: also as fruitful, productive with regard to *expertus* (that which is tried or proved). / *Quiesco*: to be quiet with regard to one's thoughts and emotions. / *Assumo*: also as to accept. / *Praerogativa*: prerogative which results in glorying (*glorior*). / *Agnosco*: to know in the sense of identifying.

48.8.21. Where we toil as we live, we who, aware of [*consciis*: 47.4.8] our sins, serve [*servo*: 48.7.10] with fear [*timor*: 46.8.13], there she, in loving [*amo*: 45.8.25] commitment [*devotus*: 42.8.15], is sweetly [*suaviter*: 28.8.13] at rest [*quiesco*: 48.8.14]. In short, fear awaits punishment [*poena*: 48.1.2], love [*amor*: 47.4.8] delight [*suavitas*: 45.1.24]. Hence she says: "And his fruit is sweet to my taste," suggesting [*significo*: 43.1.5] the taste of him she received [*obtineo*: 34.3.16] in contemplation [*contemplatio*: 47.4.8] when sweetly inspired [*sublevatus*] by love [*amor* with *per*]. But that was in shadow because "in a mirror and in a riddle [*aenigma*: 45.6.16]." A time will come, however, when the shadows will wane [*declino*: 48.4.10] and even entirely fade away [*disparo*: 32.2.17] with the advance of dawn, and a vision [*visio*: 45.6.16] as clear [*perspicuus*: 38.5.7] as it is everlasting [*perpetuus*: 19.2.18] will steal upon her [*subintro*], bringing not only sweetness [*suavitas*] to her taste but fulfilment [*satietas*] to her heart [*cor*: 46.7.3] yet without surfeit [*fastidium*: 40.5.16].

*Consciis*: literally as knowing-together. / *Devotus*: devoted, faithful. / The verb *quiesco* (to be quiet) is modified by the adverb *suaviter* (sweetly) which implies the sense of taste. / *Suavitas*: sweetness; in the second use, it rhymes with *satietas* (satiety). / *Sublevatus*: lifted up through (*per*) love. / *Aenigma*: also as a figure or allegory. / *Declino*: to bend or turn aside and also implies a downward motion. / *Disparo*: to part or separate.

*Perspicuus*: clear in the sense of being transparent. / *Subintro*: literally to enter under-in, hence in a stealthy manner. / *Fastidium*: nausea or aversion.