

## Sermon Forty-Nine

49.1.12. The king led me [*introduco*: 23.1.5] into the wine-cellar, he set love [*caritas*: 47.4.8] in order [*ordino*: 46.3.8] in me.” The words of the proposed [*propositus*] text seem [*video*: 48.7.2] to mean that after the bride had achieved her desire of sweet and intimate [*familiaris*: 47.4.25] conversation [*colloquium*: 45.2.5] with her beloved, she returned [*regredior*] at his departure to the maidens so refreshed [*refectus*] and animated [*accensus*] in speech [*affatus*: 45.10.23] and appearance [*aspectus*: 45.10.23] that she looked [*appareo*: 45.7.10] drunken. And when they, surprised [*stupeo*: 48.4.2] at this novelty [*novitas*: 21.6.23], asked for the reason [*causa*: 47.4.25], she answered [*respondeo*: 45.1.24] that it is not surprising [*mirus*: 47.7.27] if one who entered the wine-cellar should be tipsy [*aestuo*: 15.6.24] with wine. So much for the literal meaning [*littera*: 47.1.16]. But she does not deny [*nego*: 45.8.11] that she is drunk [*ebrius*] in the spirit [*spiritus*: 48.7.2] but with love [*amor*: 48.8.21], not wine—except that love is wine.

*Ordino*: suggests arrangement and regulation of *caritas* within the bride. / *Propositus*: that which is exposed or open with regard to the Song of Songs. / *Familiaris*: belonging to one’s household or family; it modifies *colloquium* or the act of speaking together. / *Refectus* and *accensus*: made anew and set on fire with regard to *affatus* and *aspectus*, address and sight or glance. / *Stupeo*: to be amazed with regard to *novitas* or that which is new.

*Aestuo*: to rage or burn; compare with *accensus* (set on fire). / *Ebrius*: also as full or sated with love or *amor*. Compare use of *amor* (common term for love) and *caritas* (alternately as that which is costly, valuable).

49.1.23. Because [*credo*: 36.1.10] it is appropriate [*convenio*: 44.3.27] for the bride who loves [*amo*: 48.8.21] and is loved to use familiarly [*familiaris*: 49.1.12] as she pleases the titles [*nomen*] of love, and it is necessary that the maidens who need [*indigeo*: 22.8.9] discipline [*disciplina*: 47.4.25] be constrained [*revereor*: 7.4.11] by the awesome title [*vocabulum*: 43.1.5] of majesty [*maiestas*: 48.4.10].

The Latin has *credo* or I believe, I feel with respect to *convenio* (to come together). / *Familiaris*: belonging to a family which is the name (*nomen*) of love. / *Indigeo*: to require discipline of constraint (*revereor*: to show reverence) by the *vocabulum* (appellation or name) of majesty.

49.2.12. Does it not seem [*video*: 49.1.12] to you that the wine cellar was that house in which the disciples were assembled when “suddenly a sound [*sonus*] came from heaven like the rush [*vehementia*: 20.4.4] of a mighty wind [*spiritus*: 49.1.12], and it filled [*repleo*: 48.6.23] all the house where they were sitting,” and fulfilled [*adimpleo*: 41.2.28] Joel’s prophecy? And as each of them went out intoxicated [*inebriatus*] by the abundance [*ubertas*: 9.7.26] of that house and drunk [*potatus*] from a torrent of a pleasure [*voluptas*: 30.11.21] so great, could he not truly say “the king led [*introduco*: 49.1.12] me into the wine cellar?”

*Sonus* or sound equals the vehemence (*vehementia*) of a wind (*spiritus*: also as spirit). / *Repleo* and *adimpleo*: to fill again and to fill up with regard to the prophecy of Joel. / *Inebriatus*: drunk; compare with *ebrius* of 49.1.12 or minus the *in-* as preface. / *Uberatas*: richness or fatness. / *Voluptas*: enjoyment or satisfaction.

49.3.19. But even you [*credo*: 49.1.23] too, if recollected [*collectus*: 12.1.18] in spirit [*spiritus*: 49.2.12], if with a mind [*mens*: 46.6.24] serious [*sobrius*: 27.7.5] and devoid [*vacuus*: 42.2.4] of cares [*cura*: 46.2.17], you enter [*introeo*: 33.11.21] the house of prayer [*oratio*: 42.11.5] alone, and standing in the Lord’s presence [*coram Domino*] at one of the altars touch [*tango*: 28.10.18] the gate of heaven with the hand of holy desire [*desiderium*: 41.2.28]...you bewail [*deploro*: 11.1.7] pitiably before them the miseries [*miseria*: 12.1.18] and misfortunes [*calamitas*] you endure [*patior*: 48.1.15], manifest [*prodo*] your neediness [*necessitas*: 47.8.8], implore [*flagito*: 23.10.1] their mercy [*pietas*: 48.4.21] with repeated [*creber*: 31.4.16] sighs [*suspirium*] and groanings [*gemitus*: 14.6.13] too deep [*inerrabilis*] for words; if, I say, you do this, I have confidence [*confido*: 48.2.1] in him who said “ask [*peto*: 36.2.21] and you shall receive [*accipio*: 45.5.20],” that if you continue [*persevero*: 46.8.13] knocking you will not go empty [*vacuus*] away.

As in 49.1.23, the Latin has *credo* or I believe. / *Spiritus* and *mens*: spirit and mind; the former is *collectus* (gathered together) and the latter, *sobrius* (not drunk) as well as *vaccus* (empty of cares). / *Oratio*: speech, discourse or eloquence. / *Coram*: in the presence of with respect to the Lord.

*Desiderium*: desire which, due to its intensity, touches heaven's gate. / *Deploro*: to weep bitterly over the miseries and misfortunes one suffers (*patior*). / *Prodo*: to put forth, reveal. / *Flagito*: to demand urgently with respect to *pietas* or devotion (of the saints). / *Suspirium* and *gemitus*: deep breath and groan, both modified by *inerrabilis* (unerring). / *Persevero*: to persevere in knocking prevents a person from becoming *vacuus* or empty.

49.4.14. But if anyone obtains [*obtineo*: 48.8.21] while praying [*oro*: 46.6.24] the grace of going forth [*exedo*] in spirit [*mens*: 49.3.19] into the mystery [*arcanus*: 23.16.16] of God and then returns [*redeo*: 44.7.15] in a glowing [*vehementissime*] ardor [*flagro*: 44.8.1] of divine love [*amor*: 49.1.12], overflowing [*aestuo*: 49.1.12] with zeal [*zelus*: 44.8.1] for righteousness [*iustitia*: 48.7.15], fervent [*ferveo*: 20.8.10] beyond measure in all spiritual studies [*studium*: 46.7.3] and duties [*officium*: 10.1.1] so that he can say: "My heart became hot [*concaleo*] within me; as I mused [*meditatio*: 43.2.9] the fire burned [*exardesco*]," since the abundance [*abundantia*: 43.3.27] of love [*caritas*: 49.1.12] shows he has clearly begun to live in that state of good and salutary [*salutaris*: 43.4.8] intoxication [*crapula*], he is not unjustly [*perhibeo*: 39.1.1 with *non*] said to have entered [*introeo*: 49.3.19] the wine-cellar. For as holy [*beatus*: 45.3.9] contemplation [*contemplatio*: 48.8.21] has two forms of ecstasy [*excessus*: 33.6.5], one in the intellect [*intellectus*: 48.6.6], the other in the will [*affectus*; 47.8.8] one of enlightenment [*lumen*: 32.1.19], the other of fervor [*fervor*: 45.7.10]; one of knowledge [*agnitio*: 38.3.1], the other of devotion [*devotio*: 45.7.10]: so a tender affection [*pious*: 44.8.1 & *sane*: 46.8.24 & *affectus*], a heart [*pectus*: 43.5.28] glowing [*caleo*] with love [*amor*], the infusion [*infusio*: 45.8.25] of holy ardor [*devotio*], and the vigor [*vehemens*: 42.11.5] of a spirit [*spiritus*: 49.3.19] filled with [*repletus*: 20.6.13] zeal [*zelus*], are obviously [*plane*: 48.7.15] not acquired [*reporto*: 47.8.8] from any place other than the wine cellar.

*Oro*: often pertains to speaking. / *Exedo*: to go out in one's *mens* or mind into that which is *arcanus* (secret) of God. / *Redeo*: the opposite of *exedo*, a return. / *Vehementissime*: most violently or strongly modifying the verb *flagro* (to inflame) with respect to *studium* and *officium*, studies and offices within the monastery. / *Concaleo*: to be warm thoroughly; it is not as extreme as *flagro* and *exardesco* (to blaze). / *Crapula*: excessive drinking of wine. / *Perhibeo*: to bring forward or acknowledge, here with *non* (not). / *Contemplatio*: contemplation which is *beatus* or blessed. It has two forms of ecstasy (*excessus*: departure): that of *intellectus* and that of *affectus* (one's entire disposition). / These two forms are broken down further into the following four pairs: 1) enlightenment (*lumen*) and fervor, 2) knowledge (*agnitio*: recognition, acknowledgment) and devotion (*devotio*: an offering), 3) *affectus*: a second use of this noun modified by the adjective *pious* (devout, devoted) and the adverb *sane* (sensibly) and *pectus* (also as breast) which glows (*caleo*: to be warm) with love, 4) infusion of *devotio* and a spirit which is *vehemens* (connotes impetuosity) and is filled again (*repletus*) with zeal. / *Reporto*: literally, to bring back again, here with *non* or not regarding the breakdown of *contemplatio* into the above listed components.

49.5.27. She continues: "He set [*ordino*: 49.1.12] love [*caritas*: 49.4.14] in order in me." Utterly necessary. Zeal [*zelus*: 49.4.14] without knowledge [*scientia*: 46.8.24 with *absque*] is insupportable. [*importabilis*] Therefore where zeal [*aemulatio*: 44.8.1] is enthusiastic [*vehemens*: 49.4.14], there discretion [*discretio*: 32.6.28], that moderator [*ordinatio*: of love [*caritas*], is especially [*maxime*: 47.7.27] necessary. Because zeal without knowledge always lacks efficacy [*efficax*: 35.1.25], is wanting [*invenio*: 47.7.27] in usefulness [*utilis*: 36.2.21] and all too often is harmful [*perniciosus*]. And so the more eager [*fervidus*: 44.8.1] the zeal, the more vigorous [*vehementus*: 22.9.9] the spirit [*spiritus*: 49.4.14], the more generous [*profusus*] the love [*caritas*], so also the greater the need [*opus*: 47.8.8] for more vigilant [*vigilans*: 17.2.3] knowledge [*scientia*] to restrain [*supprimo*] the zeal, to temper [*tempero*: 48.4.21] the spirit, to moderate [*ordino*] the love.

*Ordino*: the verb from which is derived the noun *ordinatio*, both pertaining to *caritas*. / *Importabilis*: that which cannot be borne or carried, namely, zeal without knowledge, the preposition

*absque* meaning apart from. / *Aemulatio*: also as rivalry or competition which here is *vehemens*, impetuous or ardent. / Three adjective and one verb pertaining to zeal without knowledge: *efficax*, *utilis*, *perniciosus* and *invenio* (efficacious, useful, harmful and the verb *invenio* which literally means to find. / *Spiritus* and *caritas*: to the former two adjectives belong, *fervidus* and *vehementus* (glowing, fiery and violent). To the latter belongs *profusus* (lavish, extravagant). / *Opus*: work or exertion which is a form of knowledge (*scientia*) that is *vigilans* or watchful. Three verbs relate to *opus* and *scientia*: *supprimo*, *tempero* and *ordino*: to hold in check, to observe proper measure and to order with regard to *caritas* or love.

49.5.6. Discretion [*discretio*: 49.5.27] regulates [*pono*: 32.4.16 & *ordo*: 39.2.22] every virtue [*virtus*: 48.6.23], order [*ordo*] assigns [*tribuo*: 46.4.26] proportion [*modus*: 41.1.22] and beauty [*decor*: 47.3.8] and even permanence [*perpetuitas*]. For it is written: "By your ordinance [*ordinatio*: 49.4.27] the day goes on [*perservo*: 47.3.8]," day meaning virtue. Discretion, therefore, is not so much a virtue as a moderator [*moderatrix*] and guide [*auriga*] of the virtues, a director [*ordinatrix*] of the affections [*affectus*: 49.4.14], a teacher [*doctrix*] of right living [*mos*: 48.2.10]. Take it away and virtue becomes vice [*vitium*: 48.6.23] and natural affection [*affectio*: 45.8.25] itself a force that disturbs [*converto*: 48.1.20 with *perturbatio*: 11.5.16 & *in*] and destroys [*exterminium*] nature.

*Pono* and *ordo*: to put or set down and to order, both of which pertain to discretion, and that discretion applies both to virtue. / *Ordo*: the noun for order uses the verb *tribuo* (to assign, allot) with regard to *modus*, *decor* and *perpetuitas* (measure, external beauty and uninterrupted duration).

*Ordinatio*: a setting in order or regulation which preserves (*perservo*) the day, another word for virtue. / Four feminine nouns relative to discretion: *moderatrix*, *auriga* (charioteer, drive), *ordinatrix* and *doctrix*. The first three govern *affectus* or one's total state and the latter, *mos* or one's customs. / *Affectio*: one's disposition toward persons or things which can both disturb (*converto* as to change and *perturbatio* as complete disturbance signified by the preposition *per* prefaced to it along with the preposition *in*) and cause *exterminium* or destruction to nature.

49.6.26. My primary concern [*curo*: 46.8.13] for this, however, should be such that I may be drawn [*afficio*: 31.6.9] all the more to the many things that do not especially pertain [*attineo*] to me. For that which demands first care [*sollicitudo*: 46.2.17] does not always demand greater love [*diligo*: 46.4.26] since often the thing that we worry about most is of no great use [*utilitas*: 36.5.1] and should not constrain [*oportet*: 47.5.22] our love [*affectus*: 49.5.9]. So frequently [*frequenter*: 47.1.16] what is duty's first concern [*praepono*: 47.8.8] is less esteemed [*posthabeo*] by the judgement [*iudicium*: 33.1.7], and what truth [*veritas*: 42.9.25] considers [*iudico*: 44.6.25] of first importance [*praepono*], true love [*caritas*: 49.5.27] demands [*postulo*: 36.5.1] must be embraced [*amplecto*: 30.5.27] more ardently [*carus*: 45.6.25].

*Curo*: the verb to care or be concerned about. / *Afficio* vs. *attineo*: to exert an influence vs. to hold fast, be of consequence. / *Diligo*: to love and *affectus* as one's entire disposition. / *Praepono*: literally as to set before (*prae-*) and *posthabeo* as to place after (*post-*). The former is used twice. / *Amplecto*: to embrace, modified by the adjective *carus* (dear, precious).

49.6.5. If, however, I reveal genuine concern for that which is [*incumbo*: 41.1.22] my special charge and nevertheless a still finer sympathy [*sollicitus*: 48.1.5] for a work that is greater, I find [*exhibeo*: 48.2.10] that I have fulfilled [*assequor*] the order [*ordo*: 49.5.6] of love [*caritas*: 49.6.26] in both ways, and there is no reason why even I should not be able to say that "he set [*ordino*: 49.5.27] love in order in me."

*Incumbo*: to press, support oneself. / *Exhibeo*: to hold forth with regard to having pursued (*assequor*) the *ordo* proper to love.

49.7.14. Measuring [*metior*] ourselves against ourselves we feel [*sentio*: 48.1.20] from the experience [*experientia*: 33.11.21] of our own imperfection [*imperfectio*], some of us, how rare [*rarus*: 45.3.9] a virtue [*virtus*: 49.5.6] it is not to envy [*invidio*: 33.10.14] the virtue of another, not to mention rejoicing [*gaudeo*: 47.4.25] in it, not to mention that one should be all the more happy [*gratulor*] with himself the more he considers [*perpendo*] himself surpassed [*superatus*] in virtue. There is yet a little light among us, brothers,

as many of feel [*sentio*] this way about ourselves.

*Metior*: also as to mete out ourselves against ourselves which gives rise to a feeling (*sentio*) of our imperfection. / *Invideo*: literally as to see-in. / *Gratulor*: to manifest joy, congratulate. / *Perpendo*: to weigh carefully, to ponder, the preposition *per* (through) as preface to the verb indicative of thoroughness.

49.7.19. Let us walk [*ambulo*: 46.8.13] while we have the light, lest darkness overtake [*comprehendo*: 46.4.26] us. To walk is to make progress [*proficio*: 47.5.22]. The apostle was walking when he said: "I do not consider [*arbitror*: 47.4.25] that I have made it my own [*comprehendo*]" and added "but one thing I do, forgetting [*obliviscor*: 48.7.2] what lies behind I strain forward [*extendo*: 48.7.2] to what lies ahead." What is this one thing? One thing, he says, has remained [*remaneo*: 39.1.1] with me as [*ad*] a remedy [*remedium*], a hope, a consolation [*consolatio*: 43.4.8]. What is it? Evidently "forgetting what lies behind I strain forward to what lies ahead." What sublime confidence [*fiducia*: 46.9.16]. That distinguished "chosen [*electio*] instrument," denying [*abnuo*] that he is perfect [*perfectus*: 42.9.25], declares [*fateor*: 45.3.28] that he is moving ahead [*profectus*: 32.1.19]! The danger [*periculum*: 43.2.9], therefore is that not he who walks but he who takes his ease [*sedeo*: 40.4.28] will be overcome [*comprehendo*] by the darkness of death.

*Comprehendo*: literally as to bind together, unite and used twice: negatively and positively. / *Ambulo* as to take a walk is advancement (*proficio*, verb). *Profectus* (moving ahead) is derived from this verb. / *Obliviscor*: to pass into oblivion with regard to what is behind and contrasted with *extendo* (to reach forward) into the future. / *Remaneo*: to remain with the preposition *ad* (toward which) which modifies *remedium* or remedy and *consolatio* (consolation). / *Sedeo*: to sit down, in contrast to *ambulo*, to take a walk.

49.8.5. If you grieve for [*doleo*: 36.2.21] your jealousy [*invideo*: 49.7.14], you feel [*sentio*: 49.7.14] it without yielding [*consentio*: 42.7.15] to it. It is a passion [*passio*: 28.2.12] that time will heal [*sano*: 44.8.1], not an action [*actio*: 47.4.8]: to be condemned [*condemno*: 35.9.31]. But you must not relax in [*resideo*] it, plotting [*meditor*: 43.4.8] mischief [*iniquitas*: 38.2.8] in your bed, how to foster [*foveo*: 44.2.20] the disease, that is, how to pander to [*satisfacio*: 44.5.17] the contagion [*pestis*: 24.4.8].

*Invideo*: literally as to see-in. / *Consentio*: to agree, harmonize. / *Sano*: to heal, a verb which pertains to body, mind and spirit. / *Resideo*: to remain back. / *Meditor*: to meditate which here is similar to *foveo* (to cherish) disease or satisfying (*satisfacio*) the *pestis* or infectious disease.

49.8.14. And should he not succeed [*praevalleo*: 24.8.11] he is thereby more gentle [*mitis*: 27.7.5] toward others, more humble in [*humilis*: 47.7.27 with *apud*] himself. Can a wise man [*sapiens*: 47.4.25] condemn [*damno*: 36.1.16] the sensible [*sanus*] person who has learned [*disco*: 42.4.9] from the Lord to be gentle and humble of heart [*cor*: 48.8.21]? It must not be [*absit*: 40.3.10] that we should find devoid of [*expers*: 35.8.11] salvation [*salus*: 46.8.24] one who follows [*imitator*: 44.8.1] the Savior, the Church's bridegroom.

*Mitis*: also implies maturity. / *Apud*: a preposition which intimates being at home or residing with. / *Absit*: used as an exclamation such as "far be it." / *Expers*: having no part in, here salvation. / *Imitator*: one who imitates, more forceful than to follow.

## Sermon Fifty

50.1.25. But I am working on something else [*melior*], for I have still to set before [*appono*: 47.1.16] you some left-overs [*fragmentum*] from yesterday's feast [*convivium*: 7.5.3] that I collected to prevent them spoiling [*pereo*: 42.4.9]. They will spoil if I give them to nobody: and if I wish to enjoy them alone, I myself shall be spoiled. I am unwilling [*nolo*: 44.7.15] then to keep [*fraudo*: 32.2.17] them from that gullet [*ingluvies*: 39.7.14] of yours which I know [*nosco*: 39.4.18] so well, especially as they are presented from the tray of love [*caritas*: 49.6.5], as sweet [*dulcis*: 48.4.21] as they are delicate [*subtilis*: 43.4.21], as tasty [*sapidus*: 1.1.13] as they are small [*minutus*]. Furthermore it is altogether contrary to love to deprive [*fraudo*] people of love. So here I am: "he has set [*ordino*: 49.6.5] love in order in me."

*Melior*: comparative of the adjective *bonus* (good), i.e., better. / *Fragmentum*: a piece broken off from a *convivium*, literally, a meal taken in common. / *Pereo*: more to vanish or pass away. / *Ingluvies*: an unflattering term referring to a maw and hence, gluttony. / Four adjective to describe *fragmentum*: *dulcis*, *subtilis*, *sapidus* and *minutus* (sweet, delicate or exquisite, tasty and small or little). / *Fraudo*: used twice and connotes cheating or beguiling people. / *Ordino*: to arrange as well as to regulate.

50.2.5. Love [*caritas*: 50.1.25] exists in action [*actus*: 36.4.11] and in feeling [*affectus*: 49.6.26]. And with regard to love in action, I believe [*puto*: 48.4.21] that a law [*lex*], an explicit [*formatus*: 41.1.12] commandment [*mandatum*], has been given to men; yet how can one's feelings correspond to the commandment [*habeo*: 48.7.2 with *mando*]? The former therefore is commanded in view of [*ad*] merit [*meritum*: 43.4.8], the latter is given as a reward [*praemium*: 33.3.18]. We do not deny [*nego*: 49.1.12] that the present life, by divine grace [*gratia*: 48.4.21], can also experience [*experior*: 37.3.21] its beginning [*initium*: 37.6.5] and progress [*profectus*: 49.7.19], but we unreservedly [*plane*: 49.4.14] maintain [*defendo*: 7.1.11] that its consummation [*consummatio*: 37.6.9] is in the happiness [*felicitas*: 46.5.12] of the life to come. How then should that be ordered [*iubeo*] which can in no way be fulfilled [*impleo*: 32.10.16]? Or if you prefer [*placeo*: 45.5.20] to hold that affective love [*affectualis*] has been commanded [*mando*], I do not dispute [*contendo*: 29.6.1] it, provided you agree with [*acquiesco*: 42.8.15] me that in this life it can never and will never be able to be fulfilled [*adimpleo*: 49.2.12] by any man.

*Caritas*: connotes that which is costly or very dear and here is expressed in both *actus* and *affectus*, action and state of one's body and mind perceived at once. / Two words pertaining to law: *lex* and *mandatum*: formal proposition and a charge, commission or injunction. The latter is *formatus* or formed. / Regarding *lex* and *mandatum*: the former is with respect to (*ad*: direction toward-which) merit and the latter as *praemium* or that which is an advantage or a favor. / *Experior*: also as to test or prove with respect to *initium* and *profectus* (beginning and a moving ahead) of our present lives. / *Defendo*: to defend in a manner which is evident (*plane*). / *Consummatio*: literally, a casting up or reckoning together with respect to *felicitas* (happiness, good fortune). / *Iubeo* is to lead to *impleo* or that which is ordered to that which is fulfilled. / *Affectualis*: adjective of *affectus* which is not commanded.

*Acquiesco*: to submit with Bernard's position that a love which is *affectualis* cannot be fulfilled: *adimpleo*, the preposition *ad* suggesting a more direct or greater filling. Compare with *impleo*, a filling-in.

50.3.24. This is what I should say if we were agreed that affective love [*affectualis*: 50.2.5] were a law [*lex*: 50.2.5] commanded [*mando*: 50.2.5]. But that seems especially to apply [*convenio*: 49.1.23] to love in action, because when the Lord said: "Love [*diligo*: 49.6.26] your enemies," he referred [*infero*: 47.1.16] right afterwards to actions [*opera*: 47.8.8]: "Do good [*benefacio*: 27.11.7] to those who hate [*odi*] you." Scripture also says: "If your enemy is hungry feed him; if he is thirsty, give him drink." Here you have a question of actions [*actus*: 50.2.5], not of feeling [*affectus*: 50.2.5].

*Affectualis*: the adjective form of *affectus* and describing one's total state of being used with *lex* and *mando*, two words commented upon in 50.2.5. In this sermon *affectualis* is used often without a noun. / *Benefacio*: literally, to do well (*bene*-). / *Odi*: the form of the verb to hate. / *Actus*: compare with *opera*, something that has been effected. *Actus* is the subject at hand, not *affectus*.

50.4.8. I am not saying that we should be without affection [*affectio*: 49.5.6] and that with an arid [*aridus*: 15.6.12] heart [*cor*: 49.8.14] we move only our hands to work [*opera*: 50.3.24]. Among the many great and grievous evils that the apostle ascribes [*describo*: 46.3.8] to men I have read this one is reckoned: [*annumeratus*] to be without affection. But there is an affection which the flesh begets and one which reason [*ratio*: 47.4.25] controls [*rego*: 35.8.11], and one which wisdom [*sapientia*: 48.4.10] seasons [*condio*: 15.6.12]. The first is that which the apostle says is not subject to the law of God, nor can be; the second, on the contrary, he shows [*perhibeo*: 49.4.14] to in agreement with [*consentio*: 49.8.5] the law of God because it is good—one cannot doubt [*dubium*: 46.3.8] that the insubordinate [*contentiosus*: 14.2.22] and the agreeable [*consentaneus*: 1.11.3] differ [*disto*: 32.7.19] from each other. The third, however, is far [*longe*:

43.1.5] from either of them because it tastes [*gusto*: 33.3.10] and experiences [*sapio*: 48.4.21] that the Lord is sweet [*suavis*: 45.6.16]; banishes [*elimino*: 46.7.3] the first and rewards [*remunero*] the second.

*Affectio* and *cor*: one's entire disposition and heart which should not be *aridus* or arid. / *Annumeratus*: numbered or counted with regard to not having *affectio*. / A play on words, *ratio* and *rego* (reason and to keep straight, direct). / *Sapientia*: wisdom used with *condio* (to make savory). / *Perhibeo*: to bring forward or to acknowledge concerning *consentio* or being in agreement with the divine law. / *Contentiosus* vs. *consentaneus*: contentious vs. agreeable, suitable which are *disto* or have distance between each other. / *Gusto* and *sapio*: two verbs pertaining to the sense of taste; the latter a more robust tasting. Both pertain to the Lord who is *suavis* or sweet. / *Elimino* and *remunero*: to eliminate and to reward.

50.5.23. Do you see how cautiously he takes a middle path [*incedo*: 39.5.28 with *medius*] between vitiated [*vitiosus*] and affective [*affectuosus*: 20.4.4] love [*amor*: 49.4.14], while distinguishing [*distinguo*: 8.8.4] from both the love [*caritas*: 50.2.5] that is active [*actualis*] and salutary [*salutiferus*]? He neither finds room [*recipio*: 47.8.8] in this love [*dilectio*: 46.4.26] for the figment [*fictus*] of a lying [*mentior*: 42.8.15] tongue nor does he yet demand [*exigo*: 20.2.3] the flavor [*gustus*: 31.7.19] of loving [*afficio*: 49.6.26] wisdom [*sapientia*: 50.4.8]. "Let us love [*diligo*: 50.3.24] in deed [*opera*: 50.4.8] and in truth," he says, because we are moved [*moveo*: 45.7.10] to do good [*operor*: 47.1.16 & *bene*: 48.1.20] more by the vigorous [*vividus*] urging [*impulsus*] of truth than by the feeling [*affectus*: 50.3.24] of relished [*sapidus*: 50.1.25] love [*caritas*]. "He set [*ordino*: 50.1.25] love in order in me." Which of these loves do you think [*puto*: 50.2.5]? Both of them, but in reverse order [*ordo*: 49.6.5]. Now the active prefers [*praefero*: 48.4.21] what is lowly, the affective [*affectualis*: 50.3.24] what is lofty. For example, there is no doubt [*dubium*: 50.4.8] that in a mind [*mens*: 49.4.14] that loves [*affectus*: adjective] rightly [*bene*], the love [*dilectio*] of God is valued [*praepono*: 49.6.26] more than love of men, and among men themselves the more perfect [*perfectus*: 49.7.19] (is esteemed) more than the weaker [*infirmus*: 48.4.10], heaven more than earth, eternity [*aeternitas*] more than the flesh. In well-regulated [*ordinatus*: 19.2.18] action [*actio*: 49.8.5], on the other hand, the opposite order frequently [*saepe*] or even always [*semper*: 43.2.9] prevails [*invenio*: 49.5.27].

In this section note the interplay of three words of love, *amor*, *dilectio* and *caritas*. / *Incedo*: to advance with *medius* or that which is in the middle. / *Vitiosus* and *affectuosus*: defective or invalid and affective; *medius* is that *amor* or love which is in between them. / *Caritas*: that which is dear or precious in comparison with *amor* or love just noted. *Caritas* is both *actualis* and *salutiferus*: active or practical and salutary. / *Dilectio*: the third noun for love used here and connotes that which is valued highly. / *Fictus*: that which is feigned or false and has no place (*recipio*: to receive) in *dilectio*. / *Diligo*: to love because we are moved to do well (*bene*) by an impulse of truth which is *vividus* (full of life, vigorous) than by *affectus* or feeling. / *Affectus*: loving as applied to *mens* or mind which is done *bene* or in the right manner. / *Praepono*: to set before with respect to divine *dilectio*. / *Actio*: action which is *ordinatus* or set in proper order. / Two adverbs pertaining to the duration of action: *saepe* and *semper* (often and always).

50.5.13. Who will doubt [*dubito*: 42.10.24] that in prayer [*oro*: 49.4.14] a man is speaking [*loquor*: 32.4.16] with God? But how often, at the call [*iubeo*: 50.2.5] of charity [*caritas*: 50.5.23], we are drawn away [*abduco*: 36.5.1], torn away [*avello*], for the sake of those who need [*indignor*: 44.6.25 & *opera*: 50.5.23] to speak to us or be helped! How often does dutiful [*pie*: 37.7.13] repose [*quies*: 47.5.22] yield [*cedo*: 45.1.24] dutifully to the uproar [*tumultus*: 14.5.26] of business [*negotium*]? How often is a book [*codex*] laid aside in good conscience [*conscientia*: 47.4.8] that we may sweat [*insudo*] at manual work! How often for the sake of administering [*administro*: 4.4.7] worldly affairs we very rightly [*iustissime*] omit [*supersedeo*] even the solemn celebration of Masses! A preposterous order [*ordo*: 50.5.23], but necessity [*necessitas*: 49.3.19] knows no law [*lex*: 50.3.24]. Love [*caritas*] in action devises [*ago*: 46.6.24] its own [*actualis*: 50.5.23] order in accord with the command of the householder [*paterfamilias*] beginning [*incipio*: 38.1.7] with the most recent [*novissimus*: 38.5.14]; it is certainly dutiful [*pious*: 49.9.14] and correct [*iustus*: 48.6.6], without favoritism [*acceptrix personarum*], swayed [*considero*: 44.6.25] not by worldly values [*pretium*: 47.6.6] but by human needs [*necessitas*].

Two verbs relative to speaking, *oro* and *loquor* as pertaining to God: the first connotes pleading and the other refers means to mention, utter. /

*Caritas*: love which calls or *iubeo* (to command, order). / Two similar verbs, *abduco* and *avello*: to lead away and to tear away. / *Indignor*: to deem unworthy with *opera* (work, exertion). / *Pie*: the adverb of *pious*, (in a reverent) fashion modifying *quies* or rest which is in contrast to *tumultus* (tumult). / *Negotium*: business, employment or occupation. / *Codex* or *caudex*: a block of wood cut into tablets. / *Ordo*: order which here is a necessity knowing no law. / *Paterfamilias*: literally father of the family or head of a household. / *Acceptrix*: she that receives with persona or person. / *Pretium*: reward.

50.6.22. But not so affective love [*affectualis*: 50.5.23], since it always leads [*duco*: 38.5.14] the ordering [*ordo*: 50.5.13] from the first. It is the wisdom [*sapientia*: 50.5.23] by which all things are experienced [*sapio*: 50.4.8] as they are; as for example, the higher the nature [*natura*: 45.10.23] the more perfect the love [*affectio*: 50.4.8 & *sentio*: 49.8.5] it evokes; the lower evokes [*affectio*: 50.4.8 with *sentio*: 49.8.5] less, the lowest nothing. The truth [*veritas*: 49.6.26] of love determines the previous order, but this order the love of truth lays claim [*vindico*: 40.2.19] to itself. Now true love is found in this, that those whose need [*indigeo*: 49.1.23] is greater receive [*accipio*: 49.3.19] first; and again loving truth is evident if we maintain [*teneo*: 39.9.8] in our feelings [*affectus*: 50.5.23] the order it maintains in the reason [*ratio*: 50.4.8].

Three closely related words: *affectualis* (the adjective standing alone not modifying a noun) which is equivalent to *sapientia* (wisdom) by which everything is tasted (*sapio*), *affectio* or one's total disposition used with the verb *sentio* (to feel, perceive) and *affectus* (state of body and mind). / *Indigeo* leads to *accipio* or lack leads to reception.

50.6.29. But you, if you love [*diligo*: 50.5.23] the Lord your God with your whole heart [*cor*: 50.4.8], whole mind [*anima*: 48.7.15], whole strength [*virtus*: 49.7.14] and leaping [*transilio*] with ardent [*fervens*: 27.8.12] feeling [*affectus*: 50.6.25] beyond that love [*amor*: 50.5.23] of love with which active [*actualis*: 50.5.13] love [*caritas*: 50.5.13] is satisfied [*contentus*: 45.8.25] and having received the Spirit in fullness [*plenitudo*: 43.4.8], are wholly aflame [*ignesco*: 28.13.22] with that divine love [*amor*] to which the former is a step [*gradus*: 5.1.20], then God is indeed [*profecto*: 48.7.10] experienced [*sapio*: 50.6.22] although not as he truly is, a thing impossible for any creature but rather in relation to your power to enjoy [*sapio*]. Then you will experience as well your own true self [*ipse tu*] since you perceive [*sentio*: 50.6.22] that you possess nothing at all for which you love [*amo*: 49.1.23] yourself except insofar as you belong to God [*Dei es*]: you pour out [*effundo*: 22.1.16] upon him your whole power of loving. I repeat: you experience yourself as you are, when by that experience [*experimentum*: 45.10.23] of love of yourself and of the feeling [*affectio*: 50.6.22] that you feel toward him, you discover that you are an altogether unworthy [*dignus*: 47.8.8 with *nihil* & *ad teipsum habebis*] object even of your own love except for the sake of him without whom you are nothing.

*Diligo*: to love in the sense of hold in esteem with one's *cor*, *anima* and *virtus* (heart, soul or feminine noun for this term and *virtus* or virtue). / *Affectus*: state of mind and body which is *fervens* (burning, glowing) and makes one leap-across (*transilio*) that love (*amor*) of love which a love (*caritas*: modified by *actualis* or active) is satisfied. / *Ignesco*: to inflame or kindle with divine *amor*. / *Gradus*: step or grade which refers to active love (*caritas*). /

*Iipse tu*: literally you yourself, *ipse* indicative of emphasis. / *Dei es*: literally as you are of God. /

*Experimentum*: proof, trial or experiment. / *Ad teipsum habebis*: literally as you will have to yourself.

50.7.10. As for your neighbor whom you are obliged [*oportet*: 49.6.26] to love [*diligo*: 50.6.29] as yourself: if you are to experience [*sapio*: 50.6.29] him as he is, you will actually experience him only as you do yourself: he is what you are. You who do not love yourself then except because you love God, consequently love as yourself all those who similarly love him. But you who love God cannot love as yourself a human enemy, for he is nothing in that as he does not love God; yet you will love him so that he may love. But, to love in order that he may love, and to love because he loves, are not the same thing. That you may

experience him as he is, therefore, you must experience him not for what he is, because he is nothing, but for what perhaps he will become [*quod futurus forsitan est*] which is almost nothing since it still hangs [*pendo*: 9.1.11] in doubt [*dubius*: 21.6.17]. But when it becomes clear [*consto*: 35.9.21] that he will not return [*reddo*: 48.3.21] to the love [*amor*: 50.6.29] of God, it is essential that you regard [*sapio*] him not as almost nothing but as totally nothing in that he will be eternally [*in aeternum*] nothing.

*Oportet*: it is necessary and shows the connection between a person and neighbor regarding love (*diligo*). / *Sapio*: to taste or savor god as he is.

*Consto*: to agree, be consistent with.

50.8.1. In like manner [*modus*: 49.5.6] let him deal with [*intendo*: 41.2.18] the other things of God too with an ordered [*ordinatus*: 50.5.23] love [*amor*: 50.7.10], disregarding [*despicio*: 44.5.17] the earth, esteeming [*suspicio*: 39.1.1] heaven, using [*utor*: 4.4.17] this world as if not using it and discriminating [*discerno*: 39.10.28] between the things used and those enjoyed [*fruo*: 21.2.6] with an intimate [*intimus*: 45.8.25] savoring [*sapor*: 33.3.18] in his mind [*mens*: 50.5.23]. Let him pay [*curo*: 49.6.26] but passing attention to things that pass [*transitorium transitorie*] as existing need demands [*ad dumtaxat quot opus*: 49.5.27]. Let him embrace [*amplector*: 45.6.25] eternal things [*aeternus*: 1.8.13] with an eternal desire [*desiderium*: 49.3.19]. Give me such a man, I repeat, and I shall boldly [*audacter*: 14.4.19] proclaim him wise [*sapiens*: 49.8.14] because he appreciates [*sapio*: 50.7.10] things for what they really are, because he can truthfully [*veritas*: 50.6.22] and confidently [*securitas*: 39.7.14] boast [*competo*: 20.4.27] and say: "He set [*ordino*: 50.5.23] love [*caritas*: 50.6.29] in order in me."

*Intendo*: to intend with regard other things of God with a love that has been put in order (*ordinatus*). / Two contrasting verbs, *despicio* and *suspicio*: to look down upon and to look up. / *Curo*: to care for (little here) with regard to passing things, an adjective and adverb being used here: *transitorium* (adapted for passing through) and *transitorie* (in a transitory fashion). / *Ad dumtaxat quot opus*: literally as to this extent as often as is the work. / *Amplector*: to surround in the sense of embracing with two arms, *desiderium* being the agent doing this. / *Sapio*: to taste things just as they are. / *Veritas* and *securitas*: truth and security which apply to the bride's boast (*competo*: to come together, be capable of).

### Sermon Fifty-One

51.1.27. For you perceive [*video*: 49.2.12] on this occasion the abundant opportunities [*copia*: 45.5.20] not only of seeing [*video*] the bridegroom but of conversing with [*colloquor*: 45.7.10] him. The very sight [*visio*: 48.8.21] of him makes her happy [*appareo*: 49.1.12 & *indulgeo*: 26.5.3] with a more serene [*serenus*: 31.2.8] countenance [*vultus*: 31.8.3], his speech is more pleasant [*iucundus*: 31.6.9], his conversation [*sermocinatio*] more prolonged and unhurried [*protractus*]. She is not only delighted with his conversation [*colloquium*: 49.1.12] but honored [*gloriatas*] by his praise [*praeconium*: 48.3.21]. Furthermore, she is refreshed [*refrigero*: 48.6.23] in his shadow [*umbra*: 48.8.14] she has so long desired [*desidero*: 48.8.14], is nourished [*cibo*] with his fruit, has drunk from his cup.

Two uses of the verb *video*: to perceive and to see, the latter pertaining to *colloquor* (to speak together). Note two other words related to sight: *visio* and *appareo*. / *Copia*: abundance regarding wealth or riches. / Three facial characteristics of the Bridegroom: *visio vultus* and *sermocinatio* (vision, countenance or expression and conversation or discourse). / *Gloriatas*: glorified or boastful with regard to *praeconium* or literally, the office of a public crier. / *Refrigero*: to cool off, chill which here is equivalent to desire and nourishment.

51.1.7. For the keener [*gratus*: 28.10.18] her joy [*expertus*: 48.8.14] in his presence [*praesentia*: 47.6.6], the more irksome [*molestus*: 11.8.18] her sense [*sentio*: 50.6.29] of his absence [*absentia*]. The removal [*subtractio*] of what you love [*amo*: 50.6.29] spells an increase [*augmentatio*] of desire [*desiderium*: 50.8.1] for it, and what you eagerly [*ardens*: 45.8.25] desire you miss [*careo*: 45.2.17] painfully [*aegrotus*: 18.6.14].

Therefore in the meantime she asks [*rogo*: 21.8.4] to be comforted [*comforveo*] with the scents of flowers and fruits until the return [*revertio*: 44.6.25] of him whose absence [*demoror*] she so wearily [*molestissime*] endures [*sustineo*: 46.2.2]. That is what the words' [*sermo*: 47.6.6] sequence [*ordo*: 50.6.22] conveys.

Two adjectives related to each other: *gratus* and *expertus* (that which is accepted or beloved and that which is tried or proved). Both describe the Bridegroom's *praesentia* or literally, his being-before. / *Sentio*: the verb to perceive or feel which becomes *molestus* (repugnant, troubled) regarding her spouse's absence. / Two words of contrast: *subtractio* and *augmentatio* (subtraction and increase) relative to *amo* and *desiderium*, love and desire. / *Careo*: also as to lack with two adjectives, *ardens* and *aegrotus* (ardent and sick or diseased). / *Comfoveo*: literally as to keep warm together. / *Demoror*: to linger or to tarry which the bride endures (*sustineo*) in a manner which is *molestisse* or most grievous or annoying. / *Ordo*: order with regard to the text's *sermo* or utterance.

51.2.12. Now, under the Spirit's guidance [*dux*: 21.3.4], let us try [*tento*] to draw out [*eruo*: 22.7.7] the spiritual [*spiritualis*: 47.1.16] fruit contained in them. And if the speaker here is taken [*recipio*: 50.5.23] to be the Church, the communion [*communis*: 44.5.17] of saints, it is we who are designated [*designo*: 46.2.2] by the flowers and fruits along with all those converted [*converto*: 49.5.6] from a worldly life [*saeculum*: 46.2.17 with *de*] in the whole world [*saeculum*]. In the flowers we are shown [*demonstro*: 46.2.17] the fresh [*novellus*] and still tender [*tener*: 40.1.12] life-style [*conversatio*: 46.3.8] of beginners [*incipio*: 50.5.13] and in the fruits the fortitude [*fortitudo*: 48.4.10] of those making progress [*proficio*: 49.7.19], the maturity [*maturitas*: 44.5.17] of the perfect [*perfectus*: 50.5.23].

*Dux*: leader. / *Tento*: to try or attempt to draw out (*eruo*: to cast forth, elicit) spiritual fruit. / *Recipio*: to receive. / *Converto*: to turn back from (*de*) the world. / Two adjectives to describe the flowers: *novellus* and *tener* (new or young and tender or soft). / *Conversatio*: familiar intercourse or conversation with regard to those beginning (*incipio*) the spiritual, monastic life. / *Proficio*: to advance with respect to maturity proper to those who are perfect.

51.2.20. If, however, you want to attribute [*assigno*: 32.6.9] both of these, the flowers and the fruit, to the one person according to their moral sense [*sensus*: 45.6.6], understand [*intelligo*: 48.3.21] the flower as faith, the fruit as action [*actus*: 50.3.24]. Nor do I think [*opino*: 41.2.18] that this will seem [*video*: 51.1.27] wrong [*incongrue*: 6.6.3] to you, if, just as the flower by necessity [*necessarius*: 47.8.8] precedes [*praecedo*: 39.1.15] the fruit, so faith ought [*oportet*: 50.7.10] to come before [*praevenio*: 45.8.25] good works [*opus*: 50.8.1].

*Assigno*: to assign or allot. / *Sensus*: the power of perception, feeling. / *Intelligo*: to comprehend flower as faith and fruit as *actus* (action).

*Opino*: to suppose or to offer a conjecture. / *Incongrue*: and adverb meaning unsuitably, inconsistently. / Two verbs with the preposition *prae* (before) prefaced to them: *praecedo* and *praevenio* (to precede and to come before). To the latter belongs faith with respect to works (*opus*).

51.2.3. Therefore the mind [*mens*: 50.8.1] accustomed [*assuetus*] to quietude [*quies*: 50.5.17] receives [*recipio*: 51.2.12] consolation [*consolatio*: 49.7.19] from good works [*opus*: 51.2.20] rooted in [*radicatus*] a sincere [*fictus*: 50.5.23 with *non*] faith whenever, as often happens [*assoleo*: 42.1.2], the light of contemplation [*contemplatio*: 49.4.14] is withdrawn [*subtraho*: 31.1.8]. For who can enjoy [*fruo*: 50.8.1] the light of contemplation—I do not say continually [*continue*: 31.7.19] but even for long [*diu*]—while she remains [*maneo*: 46.8.13] in the body? But, as I said, as often as she falls away [*corruo*: 46.8.13] from contemplation she takes refuge in [*recipio*] action [*activus*], from which she will surely return to the former state as from an adjoining place [*vicinus*: 36.2.7], with greater intimacy [*familiaris*: 49.1.23], since these two are comrades [*contubernalis*] and live together [*cohabito*]: for Martha is sister to Mary. And though she loses [*cado*: 34.1.3] the light of contemplation, she does not permit [*patior*: 49.3.19] herself to fall into [*incido*: 34.5.11] the darkness of sin or the idleness [*ignavia*: 39.7.14] of sloth [*otium*: 39.7.14], but holds

[*retineo*: 48.2.10] herself within the light of good works [*operatio*: 18.1.22].

*Assuetus*: from the verb *assuesco* (to be accustomed to) regarding *quies* or being quiet. / *Consolatio*: consolation comes from good works in a faith which is not *fictus* or not feigned nor false. / *Assoleo*: to be accustomed and similar to *assuetus*. / Two adverbs pertaining to withdrawal of contemplation's light: *continue* and *diu* (continuously and a long time). / *Corruo*: to fall with respect to contemplation which results in a *recipio* (to receive) of that which is *activus* or active. / Two adjectives pertaining to that which is close: *vicinus* and *familiaris* (in the vicinity and belonging to a household). / *Contubernalis* and *cohabitio*, adjective and noun: dwelling together and a dwelling together. / Two verbs meaning to fall away: *cado* and *incido*, the latter suggestive of cutting into. / *Ignavia* and *otium*: laziness and leisure, the latter used negatively here but often has positive meaning in the monastic context as leisure for prayer and study. / *Operatio*: similar to *opus* (work) but more emphasis upon the performance of work.

51.3.16. When that which is loved is at hand [*prope*: 48.7.15], love [*amor*: 50.8.1] thrives [*vigeo*: 35.8.11]; when absent [*abeo*: 44.6.25], it languishes [*languet*]. This is simply the weariness [*taedium*: 21.5.26] of impatient [*impatiens*: 6.1.20] desire [*desiderium*: 51.1.7] by which the mind [*mens*: 51.2.3] of the ardent [*vehementer*: 47.6.6] lover is necessarily afflicted [*afficio*] when the loved one is absent; wholly absorbed [*totus*: 38.5.21] in expectation [*expectatio*: 37.3.21], she reckons [*reputo*: 37.7.13] even any haste [*festinatio*] has to be slow [*tarditas*]. And therefore she asks for [*postulo*: 49.6.26] an assortment [*accumulo*] of the fruits of good works [*opus*: 51.2.3] made fragrant by faith in which she may rest [*requiesco*: 47.3.8] while the bridegroom tarries [*mora*: 23.15.17 & *facio*].

*Vigeo*: to be vigorous, to hold in esteem. / Two similar verbs: *abeo* and *languet* (to be absent and to languish). / Two similar sounding nouns but with opposite meanings: *taedium* and *desiderium* (tedium and desire). / *Vehementer*: adverb meaning vehemently modifying *afficio* (to exert an influence). / *Reputo*: to regard or hold an opinion with the expectation being total (*totus*). / Two words with contrary meanings: *festinatio* and *tarditas* (haste and slowness). / *Postulo*: to request or demand that good works be accumulated or gathered into a heap (*accumulo*). / *Mora*: delay with the verb *facio* (to make).

51.3.29. When those who, deserting [*desertor*] the fountain of wisdom [*sapientia*: 50.6.22], have dug for themselves wells of self-will [*voluntas*: 42.8.31 and *proprius*: 45.6.6] that cannot hold water and afflicted [*gravatus*] in consequence by every command [*iniunctus*], have been murmuring [*murmuro*: 32.4.16] in dryness [*aridus*: 50.4.8] of heart [*cor*: 50.6.29] because they possessed no moisture of devotion [*devotio*: 49.4.14]—when these, I repeat, are shown through the dew of the word [*verbum*: 48.1.5] and the abundant rain that God provides [*segrego*] for those who are his, to prosper again [*refloresco*] in works [*opus*: 51.3.16] of obedience [*obedientia*: 46.7.3], to be prompt [*voluntarius*: 42.8.31] and devoted [*devotus*: 48.8.21] in all things, there is no reason for sorrow [*tristitia*: 11.2.25] to invade [*subeo*: 43.1.5] the mind [*mens*: 51.3.16] because it is interrupted [*intermissus*] in its pursuit [*studium*: 49.4.14] of sweet [*iucundus*: 51.1.27] contemplation [*contemplatio*: 51.2.3], for I shall be surrounded [*circumdatus*] by these flowers and fruits of love [*pietas*: 49.3.19].

*Voluntas*: will which here is *proprius* or one's own. / *Gravatus*: weighed down. / *Devotio*: also can apply to a religious offering. / *Segrego*: literally to set apart from the flock. / *Refloresco*: to blossom again. / *Voluntarius*: fundamentally as voluntary. / *Subeo*: literally as to go under. / *Studium*: the application towards a task done with zeal. / Contemplation modified by the adjective *suavis* or sweet implying the sense of taste. / *Pietas*: dutiful conduct toward God and mankind.

51.5.28. Then come the words: "His left arm under my head, his right arm will embrace [*amplector*: 50.8.1] me." This too I remember having discussed [*disputatus*] elaborately [*uberius*: 33.6.5] in the work [*opusculum*] I mentioned [*memor*: 43.5.28], but let me explain [*signo*: 26.2.21] the sequence [*ordo*: 51.1.7] of this text [*sermo*: 51.1.7]. It is clear that the bridegroom has returned for the purpose of comforting [*erigo*: 43.5.28] the distressed [*languens*: 14.6.19] bride by his presence [*praesentia*: 51.1.7]. How could she who had been prostrated [*consterno*] by his absence [*absentia*: 51.1.7] not grow strong [*convalesco*] in his

presence? Therefore he does not tolerate [*sustineo*: 51.1.7] the affliction [*molestia*: 26.8.4] of his beloved. He is at her side, nor can he delay [*mora*: 51.3.16 & *facio*] when summoned by [*evocatus*] desires [*desiderium*: 51.3.16] so great. And because he found [*comperio*: 47.1.16] that during his absence she had been faithful in good works [*opus*: 51.3.29 with *ad*] and eager for [*sollicitus*: 49.6.5] gain [*lucrum*: 46.1.8], in that she had ordered [*praecipio*] that flowers and fruits to given to her, of course, he returns this time with an even richer [*propensus*] reward [*remunatio*] of grace [*gratia*: 50.2.5].

*Amplector*: literally as to wind or twine around. / *Disputatus*: that which has been weighed or examined in a manner which is *uberius* (in a generous manner, adjective). / *Opusculum*: a little work which Bernard recalls (*memor*: to remember). / *Signo*: to set a mark or sign. / *Erigo*: to lift up the languishing bride with the Bridegroom's *praesentia* or his being-before. / *Consterno*: to cover by strewing. / *Convalesco*: to recover from a disease. / *Moestia*: unease or annoyance. / *Comperio*: to obtain knowledge, to disclose. / *Opus*: work with the preposition *ad* indicative of direction toward-which. / *Praecipio*: to take beforehand, to admonish. / *Propensus*: hanging down, preponderant as modifying *rumeratio* or reward of grace.

51.6.13. Learn [*disco*: 49.8.1] not to be tardy [*tardus*: 39.3.1] or sluggish [*segnis*: 21.4.20] in offering thanks [*gratia*: 51.5.28], learn to offer thanks for each and every gift. Take careful [*diligenter*: 39.5.28] note [*considero*: 50.5.13], scripture advises, of what is set before [*appono*: 50.1.25] you so that no gift of God, be it great or mediocre or small, will be deprived [*frustror*: 7.5.2] of due thanksgiving. We are even commanded [*iubeo*: 50.5.13] to gather up the fragments lest they be lost [*pereo*: 50.1.25] which means that we are not to forget [*obliviscor*: 49.7.19] even the smallest benefits [*beneficium*: 46.22]. Is that surely not lost which is given to an ingrate [*ingratus*: 25.8.4]? Ingratitude [*ingratitude*: 13.9.26] is the souls [*anima*: 50.6.29] enemy [*inimicus*: 48.2.10] a voiding [*exinanitio*: 11.3.24] of merits [*meritum*: 50.2.5], dissipation [*dispersio*] of the virtues [*virtus*: 50.6.29], wastage [*perditio*] of benefits (*beneficium*). Ingratitude is a burning wind that dries up the source of love [*pietas*: 51.3.29], the dew of mercy [*misericordia*: 48.4.21], the streams of grace [*gratia*].

Two adjectives not to be associated with *gratia* (thanks): *tardus* and *segnis* (late and inactive or lazy). / *Diligenter*: adverb meaning diligently. / *Considero*; to play close attention or to inspect Scripture as that which is set before (*appono*) us. / *Frustror*: to deceive or disappoint. / *Ingratus* and *ingratitude*: not grateful and ingratitude. The latter is *anima* (*inimicus*), *exinanitio* (*meritum*), *dispersio* (*virtus*) and *perditio* (*beneficium*): soul (enemy), emptying (merits), dispersion (virtue) and loss (benefits). / One other quality is mentioned regarding gratitude in a separate sentence: a burning wind that dries up *pietas* or devotion to God and humanity.

51.7.26. Does that which is called the word [*verbum*: 51.3.29] of man have within it separate [*divisus*] bodily parts, distinct features [*distinctus*: 4.4.26] and a difference [*distinguentia*] between the left side and the right? All the more does he who is God and the Word [*Sermo*: 51.5.28] of God not admit [*admitto*: 47.8.8] diversity [*varietas*: 27.14.22] of any kind, he is who he is so simple [*simplex*: 23.3.17] in his nature [*natura*: 50.6.22] that he has no parts [*pars*: 37.5.1], so much one that he is without number.

*Verbum* and *Sermo*: word and discourse or conversation, the latter applicable to Christ. / A contrast between two realities: *varietas* and *simplex* (variety and simple).

51.7.1. But that which is unchangeable [*invariabilis*: 31.1.8] is incomprehensible [*incomprehensibilis*: 4.4.15] and hence cannot be expressed in language [*ineffabilis*: 33.6.5]. Where, I ask [*quaeso*: 33.8.17], can you find [*invenio*: 50.5.23] the words to pay worthy [*digne*: 48.4.10] tribute [*assigno*: 51.2.20] to that majesty [*maiestas*: 49.1.23] or properly [*proprie*: 14.8.12] describe [*proloquor*] it or adequately [*competenter*: 9.1.11] define [*diffinio*] it? But we speak as well as we can of that which we do our best to understand [*sentio*: 51.1.7] as the Holy Spirit reveals [*revelo*: 48.6.6]. We are taught [*doceo*: 47.6.6] by the authority [*auctoritas*: 46.4.26] of the Fathers and the usage [*consuetudo*: 18.5.21] of the scriptures that it is lawful to appropriate [*usurpo*: 42.2.4] suitable [*congruens*] analogies [*similitudo*: 47.1.16] from the things we know [*notus*]:

36.1.10] and rather than coin [*muto*: 35.5.12] new words, to borrow the familiar with which these analogies may be worthily [*digne*] and properly [*competenter*] clothed [*vestio*]. Otherwise you will make an absurd [*ridiculis*] attempt to teach [*doceo*] the unknown [*ignotus*] by the unknown.

Three adjectives with *in* as signifying negativity prefaced to them: *variabilis*, *comprehensibilis* and *effabilis*. (variable, understandable and utterable). / *Assigno*: to assign worthily (*digne*, adverb). / *Proloquor*: to speak out, declare in a manner which is *competenter* or suitably (used twice). /

*Sentio*: to perceive or feel as best as we can to the Spirit's revealing. / *Consuetudo*: connotes custom picked up by frequency of exposure. / *Congruens*: appropriate or fit modifying *similitudo* (likeness, comparison). / *Muto*: to change. / *Ridiculis* and *ignotus*: ridiculous and unknown in the sense of being ignorant.

51.8.10. Therefore, as adversity [*adversus*: 43.4.8] and prosperity [*prosperus*: 43.4.8] are usually [*soleo*: 35.2.29] designated [*designo*: 51.2.12] by the left hand and by the right, it seems [*video*: 51.20.20] to me that here the left may be interpreted [*intelligo*: 51.2.20] as the Word's [*Verbum*: 48.1.5] threat [*comminatio*: 35.2.29] of punishment [*supplicium*: 42.7.25], the right as his promise [*promissio*: 41.6.8] of the kingdom.

*Soleo*: to be in habit or custom. / *Comminatio*: a threat coming from the divine *Verbum* which is one of *supplicium* or disgrace, loss.

51.8.19. Anyone who has overcome [*supero*: 33.12.6] that slavish [*servilis*] fear [*metus*: 39.8.1] which is in the left arm by a better, more excellent [*excellens*: 5.4.18] habit [*habitus*: 30.10.7] of mind [*mens*: 51.3.29] and by worthy [*dignus*: 50.6.29] desires [*desiderium*: 51.5.28] has drawn near to [*approprio*: 32.4.16] the right arm which holds the promises [*promissio*: 51.8.10] can say to the Lord with the prophet, "in your right hand are the everlasting [*usque in finem*] pleasures [*delectatio*: 48.6.23]."

*Habitus*: condition, habit or appearance here pertinent to the mind which is worthy of desire. / *Usque in finem*: literally unto in the end. / *Delectatio*: delight.

51.9.29. As long as one is oppressed [*premo*: 9.7.20] by a slavish [*servitudo*: 35.3.17] spirit [*spiritus*: 49.5.27], one has little hope and much fear [*timor*: 48.8.21]. He enjoys neither peace nor rest [*requies*: 46.1.8] as his conscience [*conscientia*: 50.5.13] wavers [*fluctuor*] between hope and because he is greatly tormented [*crucio*: 48.7.10] by the fear of supreme excellence [*superexcellencia*], "fear expects [*habeo*: 50.2.5] punishment [*poena*: 48.8.21]." And so it is not for him to say, "I will lie down [*dormio*: 47.4.8] in peace and take my rest [*requiesco*: 51.3.16]," for he cannot as yet say that he is firmly [*singulariter*: 37.7.13] established [*constitutus*] in hope.

*Premo*: to press down or upon. / *Conscientia*: conscience which wavers (*fluctuor*: to flow in the manner of waves). / *Crucio*: to tear apart. / *Singulariter*: singularly constituted (*constitutus*) in hope.

51.10.19. Great and awesome [*stupendus*] concern [*dignatio*: 48.4.21, that he lets the soul [*anima*: 51.6.13] which contemplates [*contemplo*: 41.3.7] repose [*quiesco*: 48.8.21] on his breast [*sinus*: 42.10.24]. He even guards [*custodio*: 33.9.26] her from intrusive [*infesto*] cares, [*cura*: 49.3.19] and protects [*protego*: 46.2.2] her from disquieting [*inquietudo*: 48.1.5] action [*actio*: 50.5.23] and the pressures [*molestia*: 51.5.28] of business [*negotium*: 50.5.13]. He does not permit [*patior*: 51.2.3] her to be awakened [*suscito*: 21.5.26] except at her own wish [*voluntas*: 51.3.29].

*Sinus*: also as chest. / *Infesto*: to trouble, bother and similar to *inquietudo* and *cura*. / *Negotium*: any type of employment. / *Suscito*: to lift or raise up.

## Sermon Fifty-Two

52.1.8. This is a prohibition [*prohibeo*: 13.6.29] to the maidens whom he calls "daughters of Jerusalem" because, although they are delicate [*delicatus*] and tender [*mollis*], their feminine appetites [*affectus*: 50.6.29] and conduct [*actus*: 51.2.20] still untempered [*infirmus*: 50.5.23], they nevertheless cling to

[*inhaereo*: 28.10.27] the bride in the hope of making progress [*proficio*: 51.2.12] and reaching [*proficiscor*: 17.5.26] Jerusalem. They are forbidden [*prohibeo*], therefore, to disturb [*infestatio*] the sleeping bride or to presume [*praesumo*: 45.8.25] to awaken [*excito*: 31.5.20 with *ullatenus*: 45.7.10] her against her will [*voluntas*: 51.10.19]. Hence her completely tender [*dulcis*: 50.1.5] bridegroom supports [*suppono*: 17.2.14] her head with his left arm as has been already said, to enable her to relax [*quiesco*: 51.10.19] and sleep [*dormio*: 51.9.29] on his breast [*sinus*: 51.9.19].

Two uses of the verb *prohibeo* (to forbid, prevent). / A contrast among the maidens: *delicatus* and *mollis* (that which gives pleasure and that which is pliant) vs. *infirmus* (ill, both in body and mind) with regard to their *affectus* and *actus* (state of mind and body and actions). / *Inhaereo*: the preposition *in* prefaced to the verb suggests a clinging which is very close. / *Proficio* and *proficiscor*: two verbs with the preposition *pro* (before) prefaced to them, to advance and to come forth or depart. / *Infestatio* and *praesumo*: a disturbance or troubling coupled with a presumption to excite (*excito*) the bride in any way whatsoever (*ullatenus*). / *Quiesco* and *dormio*: to be quiet and to sleep, both occurring upon the divine Bridegroom's *sinus* (breast or chest).

52.1.17. But that attestation [*contestatio*: 9.9.12], "by the gazelles and hinds of the fields," taken literally [*littera*: 49.1.12 with *secundum*], seems entirely devoid of rational [*rationalis*: 27.3.16] meaning [*consequentia*: 9.4.10], so totally does it demand [*vindico*: 50.6.22] a spiritual [*spiritualis*: 51.2.12] interpretation [*intelligentia*: 48.7.2]. But however this may be, in the meantime "it is good for us to be here" and to gaze [*intueor*: 47.4.8] briefly [*paulisper*] on the goodness [*bonitas*: 48.4.21] of the divine nature [*natura*: 51.7.26], its sweetness [*suavitas*: 48.8.21] and courtesy [*dignatio*]. For what human affections [*affectus*: 52.1.8] have you ever experienced [*expertus*: 51.1.7], any of you, that are sweeter [*dulcis*: 52.1.8] than is now expressed [*exprimo*: 31.6.1] to you from the heart [*cor*: 51.3.29] of the Most High? And it is expressed by him who searches [*scrutor*: 47.1.16] the depths [*altus*: 42.7.15] of God who cannot but know [*nescio*: 42.2.4] what is in him, because he is his Spirit. Nor can he say openly [*plane*: 50.2.5] anything except what he sees [*video*: 51.8.10] in him, for he is the Spirit of Truth [*veritas*: 50.8.1].

*Contestatio*: a testimony or warning with regard to a literal interpretation of the Song's text or according to (*secundum*) the *littera* of the text.

*Consequentia*: consequence or result which lacks reason (*rationalis*). *Intelligentia*: understanding which here is spiritual. / *Intueor*: to look upon or look towards *paulisper* or for a short while, that is, upon: divine *bonitas* (goodness), *suavitas* (sweetness) and a deeming worthy (*dignatio*). / *Expertus*: that which is tried or proved and modifying *affectus*, one's state of mind and body as a totality. / *Scrutor*: to examine thoroughly the divine *altus* which generally applies to height but also that which is great. / *Video*: the common verb to see used with regard to that which is in God or implying in the Spirit of Truth.

52.2.4. Actually our race is not without someone who happily [*felix*: 48.8.14] deserved [*mereo*: 48.7.10] to enjoy [*laetifico*: 37.3.21] this gift [*munus*: 39.1.1], who experienced [*experimentum*: 50.6.29 with *habeo*] within herself this sweetest [*suavis*: 51.3.29] mystery [*arcanus*: 49.4.14] unless we entirely disbelieve [*decredo*] the passage of scripture we have at hand where the heavenly bridegroom is plainly [*manifeste*: 29.2.1] shown as passionately [*vehementissime*: 49.4.14] defending [*zelo*: 20.8.10] the repose [*quies*: 51.2.3] of his beloved, eager [*sollicitus*: 51.5.28] to embrace [*servo*: 48.8.21] her within his arms as she sleeps lest she be roused [*deturbo*] from her delicious [*suavis*] slumber by annoyance [*molestia*: 51.10.19] or disquiet [*inquietudo*: 51.10.19]. I cannot restrain [*capio*: 31.9.12] my joy [*laetitia*: 41.2.28] that this majesty [*maiestas*: 51.7.1] did not disdain [*dedignor*: 32.1.19] to bend down [*inclinor*: 43.1.15 with *se*] to our weakness [*infirmitas*: 48.4.21] in a companionship [*consortio*: 44.4.25] so familiar [*familiaris*: 51.2.3] and sweet [*dulcis*: 52.1.17], that the supreme Godhead [*Deitas*: 43.1.5] did not scorn [*despicio*: 50.8.1] to enter into wedlock [*conubium*] with the soul in exile and to reveal [*exhibeo*: 49.6.5] to her with the most ardent [*ardens*: 51.1.7] love [*amor*: 51.3.16] how affectionate [*affectus*: 52.1.17] was this bridegroom whom she had won.

*Felix*: also as fertile with regard to *mereo* or to meriting the enjoyment noted in the last section. / *Experimentum*: proof, trial or experiment with the verb *habeo* (to have). / *Arcanus*: an adjective meaning

that which is shut up or closed modified by another adjective, *suavis* (sweet). / *Decredo*: not to believe or the preposition *de* (from) prefaced to the verb *credo* (to believe). / Two adverbs: *manifeste* and *vehementissime*: manifestly and most vehemently. Both applied to the verb *zelo* (to be zealous) which, in turn, applies to the bride's *quies* or repose. / *Sollicitus*: thoroughly moved or alarmed with regard to embracing the bride (*servo*: also as to protect, keep). / Two nouns pertaining to disturbance: *molestia* and *inquietudo* (affliction and lack of peace). / *Capio*: to take or seize. / *Inclino*: to lean, here with the reflexive *se*, applicable to self. / *Consortio*: partnership or association modified by two adjectives: *familiaris* and *dulcis* (belonging to one's household and sweet). / *Conubium*: marriage which takes place with the soul while in exile. To compensate, the divine Bridegroom is described by two adjectives, *ardens* and *affectus* (burning and affectionate).

52.3.3. It is a slumber which is vital [*vitalis*: 22.8.29] and watchful [*vigil*: 48.1.5], which enlightens the heart [*sensus*: 51.2.20 with *interior*: 43.4.21], drives away [*propulso*] death and communicates [*tribuo*: 49.5.6] eternal life. For it is a genuine [*revera*: 45.5.15] sleep that yet does not stupefy [*sopio*] the mind [*sensus*] but transports [*abduco*: 50.5.13] it. And—I say it without hesitation [*dubius*: 50.7.10 with *non*—it is a death, for the apostle Paul in praising [*commendo*: 48.4.10] people still living in the flesh spoke thus: “For you have died, and your life is hid [*absconditus*: 37.6.26] with Christ in God.”

*Vitalis* and *vigil*: the two adjectives (vital and vigilant) go together to produced enlightening of *sensus* or inner power of perception. Note second use of *sensus* as mind. / *Propulso* and *tribuo*: to repulse death and to assign or bestow eternal life. / *Revera*: an adverb meaning truly. / *Sopio*: to cause to sleep, knock senseless. / *Abduco*: literally as to lead away from (*ab-*). / *Absconditus*: concealed and implies something unknown.

52.4.9. It is not absurd [*absurde*: 24.3.5] for me to call the bride's ecstasy [*ecstasis*] a death, then, but one that snatches away [*eripio*] not life but life's snares so that one can say: “We [*anima*: 51.10.19] have escaped as a bird from the snare of the fowlers.” In this life we move about [*incedo*: 50.5.23] surrounded by [*inter medios*] traps, but these cause no fear [*timeo*: 42.8.15] when the soul [*anima*] is drawn out [*abripio*] of itself by a thought [*cogitatio*: 47.8.8] that is both powerful [*vehementus*: 49.5.27] and holy [*sanctus*: 23.15.3], provided that it so separates [*secedo*: 40.4.5] itself and flies away [*avolo*: 32.2.17] from the mind [*mens*: 51.8.19] that it transcends [*transcendo*: 6.1.11] the normal [*communis*: 51.2.12] manner [*usus*: 41.3.21] and habit [*consuetudo*: 51.7.1] of thinking [*cogito*: 47.8.8]; for a net is spread in vain [*frustra*: 41.2.18] before the eyes of winged creatures. Why dread [*formido*: 16.7.14] wantonness [*luxuria*: 39.7.14] where there is no awareness of [*sentio*: 51.7.1] life? For since the ecstatic soul is cut off from [*excedo*: 41.3.21] awareness [*sensus*: 52.3.3] of life though not from life itself, it must of necessity [*necesse*: 6.8.23] be cut off from the temptations [*tentatio*: 48.1.5] of life.

*Ecstasis*: borrowed from the Greek literally meaning a standing-out. / Note the six verbs relative to removal: *eripio* and *abripio* or the same verbal root with *ex* (from) and *ab* (after, by) as prefixes. As for the latter, a thought (*cogitatio*: reflection, deliberation) causes it which is both *vehementus* and *sanctus* (vehement and holy), *secedo* (to separate), *avolo* (to fly away), *transcendo* (to transcend) and *excedo* (to cut off). / *Anima*: feminine noun for soul used in the quote from the Psalm. / *Inter medios*: literally as in between or among the middle. / *Usus*: a use which is common (*communis*). / *Consuetudo*: a customary way of behavior or acting.

52.5.26. Men alone experience this [*verum*]. But, if I may say so, let me [*anima*: 52.4.9] die the death of angels that, transcending [*excedo*: 52.4.9] the memory [*memoria*: 43.3.27] of things present [*praesentium*], I may cast off [*exuo*: 45.9.11] not only the desire [*cupiditas*: 44.7.15] for what are corporeal and inferior but even their images [*similitudo*: 51.7.1], that I may enjoy pure conversation [*conversatio*: 51.2.12] with those who bear the likeness [*similitudo*] of purity [*puritas*: 33.10.14]. This kind of ecstasy [*excessus*: 49.4.14], in my opinion [*opinor*: 51.2.20], is alone or principally called contemplation [*contemplatio*: 51.3.29]. Not to be gripped [*teneo*: 50.6.22] during life by material desires is a mark of human virtue [*virtus*: 51.6.13]; but to

gaze [*speculor*: 23.14.7] without the use of bodily likenesses is the sign of angelic purity. Each, however, is a divine gift [*munus*: 52.2.4], each is a going out of [*excedo*] oneself, each a transcending [*transcendo*: 52.4.9] of self, but in one one goes much farther than in the other.

*Verum*: an adverb meaning certainly. / *Anima*: the feminine noun for soul as Bernard speaking here. / *Excedo* and *exuo*: to cut off and to cast off, the former regarding memory of the present and the latter regarding *cupiditas*, also as lust. / Two uses of *similitudo*: image and likeness. / *Conversatio*: also as a manner of life. / *Excessus*: departure; compare with *ecstasis* in 52.4.9, *excedo* (to go out) and *transcendo* (to transcend). / *Teneo*: to hold fast; not to be such is a sign of *virtus* (virtue, strength). / *Speculor*: connotes a spying out.

52.5.7. You have so over-leaped [*transilio*: 50.6.29] the pleasures [*oblectamentum*] of the flesh that you are no longer responsive [*oboedio*: 23.6.9] to its concupiscence [*concupiscentia*: 30.10.17] even in the least, nor gripped [*teneo*: 52.5.26] by its allure [*illicebra*: 45.2.5]. You have advanced [*proficio*: 52.1.8], you have placed yourself apart [*separo*: 46.6.24], but you have not yet put yourself at a distance [*elongo*] unless you succeed in flying [*transvolo*] with purity [*puritas*: 52.5.26] of mind [*mens*: 52.4.9] beyond the material [*corporeus*: 32.1.19] images [*phantasma*: 23.16.16] that press in [*irruo*: 31.3.1] from every side. Until that point promise [*promitto*: 41.2.18] yourself no rest [*requies*: 51.9.29]. You err [*erro*: 32.7.19] if you expect [*aestimo*: 46.4.26] to find [*invenio*: 51.7.1] before then a place of rest [*quies*: 52.2.4] the privacy [*secretus*: 35.2.29] of solitude [*solitudo*], unclouded light, the abode [*habitaculum*: 46.7.3] of peace. But show [*do*: 46.8.13] me the man who has attained to [*pervenio*: 42.9.25; this and I shall promptly [*incunctanter*] declare [*fateor*: 49.7.19] him to be at rest [*quiesco*: 52.1.8].

Five verbs related to passage: *transilio* (to leap across, *trans*-), *proficio* (to advance), *separo* (to separate), *elongo* (to be far from), *transvolo* (to fly across, *trans*-) and *pervenio* (to come through, *per*-). / *Oblectamentum*: connotes amusement. / *Obedio*: to be obedient to, a more intense form of submission to *concupiscentia* (intense desire) which here is not the case. / *Corporeus*: more specifically, corporeal. / *Phantasma*: idea, notion or fancy.

*Secretus*: hidden as modifying solitude. / *Requies*, *quies*, *solitudo*, *habitaculum* and *quiesco*: five words relative to peace which counter the five verbs listed above.

52.6.20. Consider [*puto*: 50.5.23], therefore, that the bride has retired [*secedo*: 52.4.9] to this solitude [*solitudo*: 52.5.7 with *in*], there, overcome by the loveliness [*amoenitas*: 14.6.19] of the place, she sweetly [*suaviter*: 48.8.21] sleeps within the arms of her bridegroom in ecstasy [*excedo*: 52.5.26] of spirit [*spiritus*: 51.9.29 with *in*]. Hence the maidens are forbidden [*prohibeo*: 52.1.8] to waken [*expergefacio*] her until she herself pleases [*volo*: 45.7.10].

*Secedo*: to separate and intensified by the preposition *in* with regard to solitude. / *Amoenitas*: delightfulness or that which is charming.

*Excedo*: to go out, with the preposition *in* concerning *spiritus*. / *Expergefacio*: to arouse or excite.

52.6.26. It seems [*video*: 52.1.17] to me that these animals, because of their sharpness [*acumen*] of vision and swiftness [*celeritas*] of motion [*saltus*], fittingly [*congruenter*: 42.11.5] designate [*expressus*: 29.2.1] both the holy souls [*anima*: 52.5.26] who have laid aside [*exutus*] the body and the angels who are in God's presence [*cum*]. We know [*cognosco*: 46.7.3] that these qualities belong to [*convenio*: 50.3.24] those spirits; they easily soar to the heights [*summus*: 46.9.16] and penetrate [*penetro*: 38.5.14] secret things [*intimus*: 50.8.1].

*Acumen*: a point with respect to the intense focus of vision paralleled by *celeritas* or swiftness of *saltus* (springing, bounding). / Both *acumen* and *celeritas* are an expression (*expressus*) of *anima* (feminine noun for soul). / *Exutus*: from *exuo* (to cast off as in 52.5.26) with respect to the *anima* of the body. / *Cum*: the preposition with as with God. / *Cognosco*: to become thoroughly acquainted. / *Convenio*: literally as to come-with. / *Summus* and *intimus*: two adjectives, the highest and the inmost.

52.6.8. Let the maidens realize [*attendo*: 48.1.5] whom they offend [*offendo*: 35.1.25] when they disturb [*inquieta*] their mother and beware of so presuming [*confido*: 49.3.19 with *minime*] on her maternal love [*caritas*: 50.1.8] that without real necessity [*necessitas*: 50.5.13] they intrude on [*irruo*: 52.5.7 with *vereor*: 30.12.16] that heavenly encounter [*conventus*: 46.2.17]. Let them realize [*cogito*: 52.4.9] that this is what they do when without justification [*plus iusto*] they trouble [*molestus*: 51.1.7] a person resting [*quiesco*: 52.5.7] in contemplation [*contemplatio*: 52.5.26].

*Attendo*: to pay close attention; note similarity of sound with *offendo*. The same applies to *caritas* and *necessitas*. / *Inquieta*: to make un-quiet. / *Confido*: to have confidence with the adverb *minime* (to the least degree). / *Conventus*: from *convenio* or to come together as in 56.6.26. / *Quiesco*: to rest, repose, among the most important dispositions for contemplation.

52.7.30. As they well know [*nosco*: 46.8.24], rare [*rarus*: 49.7.14] is the hour in which I can relax [*ad feriandum*] from visitors [*supervenio*: 33.13.20], even when they themselves support [*sustineo*: 51.5.28] me very patiently [*patientia*: 46.8.13]. I make [*moveo*: 50.5.23] this complaint [*querela*: 2.7.3] reluctantly [*scrupulosus*], however, for some timid person [*pusillanimus*] may conceal [*dissimulo*: 36.5.1] his needs [*necessitas*: 52.6.8] and overtax his powers of endurance [*supra vires propriae patientiae*] through fear [*vereor*: 52.6.8] of disturbing [*inquieta*: 52.6.8] me. And so I desist [*supersedeo*: 50.5.13], lest I seem to give an example [*exemplum*: 27.12.23] of impatience [*impatientia*: 42.3.24] to the weak [*infirmus*: 52.1.8]. They are little ones [*pusillus*: 44.3.27] of the Lord putting their trust in [*credo*: 49.3.19] him; I shall not permit [*patior*: 51.10.19] them to be scandalized [*scandalum*] by me. I shall not use my authority [*potestas*: 32.5.22]; rather let them use [*utor*: 50.8.1] me as they please, provided they attain salvation [*salvus*].

*Nosco*: to become acquainted. / *Ad feriandum*: from the verb *ferior* or to rest from work or keep a holiday with respect to those who come-upon (*supervenio*) or visitors. / *Scrupulosus*: also as anxious or careful. / *Pusillanimus*: faint-hearted who engages in *dissimulo* or keeping secret (also means making-unlike) his needs. Compare *pusillanimus* with *pusillus* (very little, very small). / *Supera vires propria patientia*: literally as beyond his own strength of patience. / *Supersedeo*: literally as to sit upon or above. / *Infirmus*: infirm whether of body, mind or spirit. / *Scandalum*: literally as that which causes one to trip.

### Sermon Fifty-Three

53.1.21. When the bride becomes aware of [*video*: 52.6.26] the unusual [*novus*] shyness [*verecundia*: 47.4.25] of the maidens, a timidity [*verecundia* & *timor*: 51.9.29] so respectful that they do not dare [*coepio*: 21.4.9 with *audeo*: 17.1.17] to intrude [*ingero*: 41.3.21] on her holy leisure [*otium*: 51.2.3] nor unlike yesterday and the day before, presume [*praesumo*: 52.1.8] to molest [*molestus*: 52.6.8] her in her contemplative [*contemplatio*: 52.6.8] repose [*quiesco*: 52.6.8], she recognizes [*agnosco*: 48.8.14] it as the fruit of [*provenio*: 35.6.6] the bridegroom's care [*cura*: 51.10.19] and service [*opera*: 50.5.13].

*Video*: that is, the bride sees the new (*novus*) shyness of her maidens, *verecundia* (used twice) suggestive of modesty. / *Coepio*: to begin or more precisely, to begin to dare (*audeo*). / *Ingero*: to throw or heap upon the bride's *otium* or leisure, here used positively compared with laziness in 51.2.3. / *Molestus*: an adjective suggestive of trouble, here the bride being quiet (*quiesco*) in her contemplation. / *Agnosco*: also as to acknowledge used with the verb *pervenio* (literally, to come-through) the bridegroom's care and service.

53.1.6. For the man who presides [*praesum*: 23.8.1] with responsibility [*sollicitudo*: 49.6.26] over others rarely if ever rests securely [*secure*: 44.8.1] alone [*vaco*: 15.8.17] with himself while he perpetually [*semper*: 50.5.23] fears [*timeo*: 52.4.9] that he is removing himself [*penuria*: 28.9.6 with *facio* & *subdo*: 23.2.1] from his brothers and failing to please [*placeo*: 50.2.5 with non] God by preferring [*praefero*: 50.5.23] the pleasure [*dulcedo*: 44.4.25] of his own contemplative [*contemplatio*: 53.1.21] repose [*quietus*: 47.4.8] to the common good [*utilitas*: 49.6.26]. At times, however, joy [*gaudium*: 45.2.5] and comfort [*securitas*: 50.8.1] in good measure are the lot [*accedo*: 46.9.16] of him who rests in [*ferior*: 52.7.30] these delights [*suaviter*: 52.6.20] when, from a certain awe [*metus*: 51.8.19] and respect [*reverentia*: 45.1.24] for him divinely

instilled [*immissus*] in the hearts [*cor*: 52.1.17] of his brothers, he understands [*intelligo*: 51.8.10] that his repose [*quies*: 52.5.7] is pleasing [*placeo*] to God who enables them to support [*sustineo*: 52.7.30] their needs [*necessitas*: 52.7.30] with composure [*aequus*] rather than rashly [*temere*: 12.9.15] presume [*audeo*: 53.1.21] to disturb [*perturbo*: 23.16.16] the rest [*otium*: 53.1.21] so appreciated by their spiritual father.

*Praesum*: to set over, be in charge with respect to *sollicitudo* or solicitude concerning other persons. / *Vaco*: to be vacant or empty, here in the positive sense and not unlike *otium* in 53.1.21. / The adjective *quietus* (quiet) modifies *contemplatio*, quietness of mind and thoughts in contrast to *utilitas* or being useful. / *Securitas*: also as freedom from care, composure. / *Accedo*: to approach, draw near with respect to one who engages in *ferior* or resting from work and modified by the adverb *suaviter* (sweetly). / *Aequus*: being equal or propitious. / *Perturbo*: the preposition *per* (through) prefixed to the verb intimates a thorough disturbing of *otium*.

53.2.22. “See how he comes leaping [*salio*: 2.2.13] upon the mountains, bounding over [*transilio*: 52.5.7] the hills.” Being certain of [*compertus*] the beloved’s presence [*praesentia*: 51.5.28] from the sound of his voice, she at once [*incunctanter*: 52.5.7] unerringly [*bene*: 50.5.23] turns [*intendo*: 50.8.1] inquisitive [*curiosus*: 42.6.20] eyes to see him whom she has heard. Hearing leads to sight; “faith comes from what is heard.” By it hearts [*cor*: 53.1.6] are so cleansed [*mundo*: 41.2.18] that God can be seen [*video*: 53.1.21]; hence you have the expression: “cleansing hearts by faith.” Accordingly she sees him coming after hearing his voice.

The verbal root *silio* used twice, once with the preposition *trans* (across) prefixed to it. / *Compertus*: experienced, from the verb *comperio* (51.5.28) with regard to the beloved’s presence detected by his voice. / Two adverbs (*incunctanter* and *bene*) promptly and well with respect to the verb *intendo* (to extend, stretch forth). / *Mundo*: cleansing results in a seeing of God.

53.2.5. The text says: “Suddenly [*repente*: 9.7.20] a sound came from Heaven like the rush of a mighty [*vehementus*: 52.4.9] wind [*spiritus*: 52.6.20]” after which “There appeared [*appareo*: 51.1.27] to them tongues as of fire.” Here the coming [*adventus*: 31.4.16] of the Holy Spirit is said to have been perceived [*percipio*: 22.9.9] first by hearing, then by sight. But enough on this since you too, if you try to concentrate [*curo*: 50.8.1] on this line of research [*inquisitio*], can perhaps find [*reperio*: 25.3.14] similar passages in other parts of scripture.

*Repente*: connotes being unprepared with the vehement (*vehementus*) wind or *spiritus*. / *Percipio*: literally as to seize, occupy by hearing followed by sight. / *Curo*: to have care for with regard to *inquisitio* or seeking which can result in *reperio* (to find again).

53.3.22. Whether our reading be in the psalms or in the present song, shall we imagine [*pingo*] for ourselves a powerful man of great stature, captivated by [*captus*: 19.1.7] the love [*amor*: 52.2.4] of an absent girl-friend [*muliercula*] and hastening [*propero*] to her desired [*cupitus*] embraces [*amplexus*: 28.10.27] by bounding over [*transilio*: 53.2.22] those mountains and hills whose massive bulk we see towering [*emineo*: 48.4.21] to such heights above the plain that the peaks of some seem [*cerno*: 41.4.1] to penetrate the clouds? Surely it will not do [*verum non decet*] to fabricate [*imagino*: 45.7.10] physical [*corporeus*: 52.5.7] images [*phantasia*: 41.4.1] of this kind, especially when treating of this spiritual Song; and it is certainly not legitimate [*licet*: 22.3.1 with *non*] for us who recall [*memini*] reading in the Gospel that “God is a spirit [*spiritus*: 53.2.5] and those who worship [*adoro*] him must [*oportet*: 51.2.20] worship in spirit.”

*Pingo*: to represent pictorially. / *Muliercula*: literally, a little woman engaged in *propero* (also as to be quick) with regard to *amplexus* (embrace) which is modified by *cupitus* (desirous, eager). / *Transilio*: to leap across (*trans*-) mountains and hills which *emineo* (to reach out, project). /

*Cerno*: to perceive with regard to the height of these obstacles. / *Verum non decet*: literally as it is not truly becoming. / *Imagino*: to give an image of, represent regarding *phantasia* (also as notion, semblance) which can take on bodily form (*corporeus*). / *Memini*: perfect form only. / *Adoro*: to adore or to supplicate.

53.4.2. Who, then, are those spiritual [*spiritualis*: 52.1.17] mountains and hills? When we know this we may

in consequence understand [*cognosco*: 52.1.17] how the bridegroom—who is God and therefore a spirit-leapt [*saltus*: 52.6.26] upon and over them, and what the leaping means. If we consider [*puto*: 52.6.20] them as those in which, according to the Gospel, the ninety-nine sheep were left behind while their dutiful shepherd came on earth to seek [*quaero*: 35.1.25] the one which was lost, the matter remains no less obscure [*obscurus*: 25.9.2] and the mind [*intellectus*: 49.4.14] is baffled [*haereo*], for it is difficult to ascertain [*invenio*: 52.5.7] who and of what nature are those spiritual mountains and hills in which the spiritual and happy citizens [*beatitudo*: 25.9.24] of high heaven [*supercaelestis*] dwell and feel—for undoubtedly they are the sheep who stay there. If they had no real existence Truth [*veritas*: 52.1.17] would not have said this.

*Cognosco*: to become thoroughly acquainted. / *Saltus*: noun for a leap or bound. / *Puto*: to reckon, count or compute. / *Haereo*: to hold fast to, cling with regard to the verb *invenio* (to find, discover). / *Beatitudo*: the noun for happiness, blessedness.

53.5.22. For we mortal men, while living as pilgrims [*peregrinatio*: 33.7.20] are compelled [*nesse*: 52.4.9 with *habeo*] to eat our bread in the sweat of our brow, begging [*mendico*: 41.1.12] it from without with hardship [*labor*: 47.5.22] and anguish [*aerumna*: 48.1.20], that is, either from learned [*doctus*: 36.1.10] men or holy books, or certainly in those things that are made, seeing [*conspicio*: 45.6.16] the invisible, understandable [*intellectus*; from *intelligo*: 53.1.6] attributes of God. Angels however receive [*accipio*: 50.6.22] it in all fullness [*plenitudo*: 50.6.29] though not from themselves, with a facility [*facilitas*: 21.4.20] as great as the happiness [*beatus*: 49.4.14] by which they live. For they are all taught [*docibilis*] of God. It is promised [*promitto*: 52.5.7] as certain truth [*veritas*: 53.4.2] that those chosen from among men will one day attain to [*assequor*: 49.6.5] this; as yet they cannot enjoy [*experior*: 50.2.5] it with secure [*securus*: 47.4.8] happiness [*felicitas*: 50.2.5].

*Nesse*: the adverb necessarily with the verb *habeo* (to have) used with the noun *peregrinatio* (sojourning, living abroad). / *Aerumna*: connotes anguish. / *Conspicio*: to look at attentively. / *Docibilis*: an adjective meaning capable of being taught. / *Assequor*: to pursue, follow after. / *Experior*: also as to test, prove. / *Felicitas*: connotes good fortune.

53.6.14. These, in the prophet David's words, are the real holy mountains, and on them, as on wisdom the first of all things made, the foundations of the city of God stand [*consisto*: 42.6.20] firmly [*firmiter*: 34.1.3] fixed [*stabilitus*] from the beginning [*initium*: 50.2.5]. Though in part reigning [*regno*: 48.7.2] in heaven and in part pilgrimaging [*peregrinor*: 385.14] on earth, it is still one city.

*Consisto*: to place oneself anywhere, this verb being modified by an adverb and adjective (*firmiter* and *stabilitus*). / *Regno* and *peregrinor*: two contrasting verbs, the first suggesting stability and the latter, fluctuation.

53.7.9. For “he appeared [*visus est*] upon earth and lived among [*cum*] men.” Upon earth, I say, in plain sight [*palam*: 33.13.20] which is meant by pitching his tent [*tabernaculum*: 26.1.11] in the sun, namely, in the body which he was pleased [*dignatus est*] to prepare [*apto*: 42.11.5] for himself for this purpose from the Virgin's body that in it he who is by nature invisible [*invisibilis*: 40.1.19] might be seen [*video*: 53.2.22], and so all mankind should see [*video*] the salvation [*saluto*: 35.3.17 with *cum*] of God on his coming in the flesh.

*Visus est*: is seen with (*cum*) men. / *Tabernaculum*: tent, suggestive of temporary dwelling (cf. *peregrinor* of 53.6.14). / Two uses of the verb *video* (to see): the one who cannot be seen and salvation (the verb *saluto* with the preposition *cum* or with).

53.8.14. He leapt [*salio*: 53.2.22] therefore upon the mountains, upon the highest angels, when he descended [*descendo*: 10.9.30] to them, graciously [*dignanter*: 39.2.22] revealing [*aperio*: 29.4.2] to them the mystery [*mysterium*: 48.7.10] hidden [*absconditus*: 52.33] throughout the ages; the great mystery of devotion [*pietas*: 51.6.13]. But passing over [*transeo*: 48.7.15] these higher and more renowned [*eminens*] mountains, the Cherubim and Seraphim, the Dominations, Principalities, Powers and Virtues, he was

pleased [*dignatus est*: 53.7.9] to come down [*descendo*], all the way down to the hills, even to the lowest [*ordo*: 51.5.28] angels. But did he remain upon [*remaneo*: 49.7.19 with *in*] them? He bounded over [*transilio*: 53.3.22] even the hills. For it was not the angels but the seed of Abraham that he took [*apprehendo*: 42.4.9] to himself, a state even lower than the angels, that the word [*sermo*: 51.5.28] might be fulfilled [*impleo*: 50.2.5] which the prophet just mentioned [*memoro*: 30.1.8] said to the Father about the Son: “You have made him a little less than the angels.” Although this could be understood [*intelligo*: 53.5.22] as praise [*commendatio*: 9.5.13, with *ad*] of human nature [*natura*: 52.1.17], since man is made [*condo*: 21.6.23] in the image [*imago*: 45.7.10, with *ad*] and likeness [*similitudo*: 52.5.26, with *ad*] of God and endowed with [*praeditus*] reason [*ratio*: 50.6.22] even as an angel, he is yet a little less than [*disto*: 50.4.8, with *ab*] the angel because of his earthly body [*de terra*].

Three verbs which are connected: *salio*, *descendo* and *aperio* (to leap, to descend and to reveal), all with respect to *mysterium* or mystery which had been hidden, the one of *pietas* or dutiful conduct. / *Transeo* and *descendo*: first comes a crossing and then a descending to the lowest order of angels. / *Remaneo*: to remain, with the preposition *in* for emphasis. / *Transilio*: the verb *salio* as used regarding the mountains here with the prefix *trans* (across) relative to hills. / *Apprehendo*: to seize, take hold of. / *Memoro*: to remember with respect to the *sermo* (utterance, discourse) to be fulfilled. / *Commendatio*: also as recommendation with the preposition *ad* (direction toward-which) with respect to human nature. / *Condo*: to produce, to found with regard to *imago* and *similitudo* (image and likeness, both with the preposition *ad*). / *Praeditus*: gifted, possessed of something. / *De terra*: from the earth.

53.8.10. For although we confess [*fateor*: 52.5.7] that God made man is far above and incomparably [*incomparabiliter*] superior [*praemineo*] to every Principality and Power even in his manhood, yet it is certain that even if he surpasses [*praesum*: 53.1.6] them in majesty [*maiestas*: 52.2.4] he falls short [*succumbo*: 27.2.8] of them in his weakness [*infirmetas*: 52.2.4]. And so he leapt [*salio*: 53.8.14] upon the mountains, bounded over [*transilio*: 52.8.14] the hills when he graciously [*dignantissime*] manifested [*exhibeo*: 52.2.4] himself as inferior not only to the higher angels [*spiritus*: 53.3.22] but even to the lower ones. Nor was it to the spirits [*spiritus*] of heaven only that he subjected [*subicio*: 27.2.8] himself, but also to those who dwell in houses of clay, bounding over and exceeding [*vinco*: 48.2.1] by his lowliness [*humilitas*: 48.4.10] even the lowliness of men.

Two verbs with the preposition *prae* (before) prefaced to them: *praemineo* and *praesum* (to project forward and to set over). / *Succumbo*: to fall or sink down with respect to *infirmetas* (can apply to body, mind and spirit). / *Salio* and *transilio*: to leap and to leap across, the former with regard to the larger mountains and the latter with regard to the smaller hills. / *Dignantissime*: superlative adverb, most worthily. / *Vinco*: to conquer or subdue.

53.9.20. And so, if for the occasion we should wish [*volo*: 52.6.20] to investigate [*exploro*: 42.6.20] at our pleasure [*delecto*: 16.11.20] all these things of beauty [*amoenus*], to search into [*persecutor*] secret things [*abditus*], we must fear [*vereor*: 52.7.30] that the sermon [*sermo*: 53.8.14] will either lack [*careo*: 51.1.7] becoming [*gratus*: 51.1.7] brevity [*brevitas*: 36.2.7] or that a matter [*materies*] so excellent [*excellens*: 51.8.19] and promising [*largus*] will be deprived [*fraudo*: 50.1.25] by hastiness [*festinatio*: 51.3.16] of due consideration [*diligentia*: 47.3.8]. If you agree [*placeo*: 53.1.6], then let us rest [*pauso*: 18.6.14] here today in these mountains because it is good for us to be here, gathered [*collocatus*] by Christ together with the holy angels in a place of pasture, to be fed [*pasco*: 48.7.10] with sweeter [*iucundus*: 51.3.29] and richer fare [*uber*: 15.6.24].

*Exploro*: to discover or examine things of beauty (*amoenus*, adjective: delightful, lovely). / *Persecutor*: to search things which are *abditus*: note the prepositions *per* and *ab* (through and from) prefaced to the respective words to highlight contrast. / *Largus*: plentiful, large. / *Pasco*: to provide food which is *iucundus* and *uber* or sweet and abundant.

## Sermon Fifty-Four

54.1.5. Plainly [*plane*: 52.1.17] good, energetic [*alacer*: 21.5.26] in spirit, fervent [*fervens*: 50.6.29] in love [*caritas*: 52.6.8], devoted [*devotus*: 51.3.29] in affection [*pietas*: 53.8.14], he not only leapt [*salio*: 53.8.10] upon the mountains but bounded over [*transilio*: 53.8.10] the hills, that is, he triumphed [*supero*: 51.8.19] and vanquished [*vinco*: 53.8.10] by his swiftness [*alacritas*: 21.9.18] of service [*ministro*: 47.3.8], for he it was whom God, his God, anointed with the oil of gladness [*laetitia*: 52.2.4] above his fellows; in him he uniquely [*singulariter*: 51.9.29] rejoiced [*exulto*: 31.8.3] like a giant to run his course. For he bounded over Gabriel and preceded [*praevenio*: 51.2.20] him to the Virgin as the archangel himself witnesses [*attestor*: 36.4.11] when he says: “Hail, Mary, full of grace; the Lord is with you.” What is this? He whom you just left [*relinquo*: 29.8.14] in heaven do you now find [*reperio*: 53.2.5] in the womb? He flew, even flew ahead, on the wings of the wind. You are beaten [*vinco*], O Archangel, overleapt by him who sent you ahead [*praemitto*: 43.5.28].

Three characteristics of the Bridegroom: *alacer*, *fervens* and *devotus* (brisk or quick, glowing or burning and dedicated). They modify three nouns: spirit, *caritas* and *pietas* (spirit, love or that which is costly and dutiful conduct). / *Transilio*: to leap across which is equivalent to *supero* and *vinco* (to overcome and to conquer) by means of the alacrity (*alacritas*) of ministry (*ministro*, verb). / Two verbs with the preposition *prae* (before) prefixed to them: *praevenio*: to come before, that is, the Bridegroom before the angel Gabriel and *praemitto*, to send before. / *Relinquo* and *reperio*: two verbs with the reflexive *re-*, to leave behind and to find out, procure.

54.2.15. When he appeared [*appareo*: 53.2.5] in the angels long ago to the patriarchs, he was surely leaping [*salio*: 54.1.5] in the mountains which seems [*video*: 53.7.9] more in accord with [*convenio*: 52.6.8] the letter of the text. It does not say “leaping upon the mountains” but “in the mountains” so that he who causes [*facio*: 53.1.6] and enables [*do*: 52.5.7] them to leap would appear himself to leap in them, just as he speaks in the prophets and works [*operor*: 50.5.23] in the righteous when he supplies [*tribuo*: 52.3.3] words [*verbum*: 51.8.10] to the former and deeds [*opera*: 53.1.21] to the latter.

Appearing and leaping (*appareo* and *salio*) are the same, that is, with regard to the come together (*con + venio*) in the text. / *Do*: the common verb to give. / *Tribuo*: to impart, bestow with regard to *verbum* and *opera*, words and deeds.

54.2.25. And so he who could not leap [*salio*: 54.2.15] in himself leapt in the mountains, that is, in the angels; and he leapt even to the hills, to the patriarchs and prophets and other spiritual men [*spiritualis*: 53.4.2] on earth [*de terra*: 53.8.14]. But he bounded over [*transilio*: 54.1.5] the hills too when he chose [*digno*: 44.6.25] to speak and manifest [*appareo*: 54.2.15] himself in the angels not only to great and spiritual men, but to ordinary people and even to women.

*De terra*: literally as from the earth. / *Appareo*: to come into sight, appear with regard to angels and spiritual men as well as regular men and (even) women.

54.3.27. He visited [*visito*: 32.3.24] the earth, not the air since “the earth is full of the mercy [*miser cordia*: 51.6.13] of the Lord.” There he brought about salvation [*salus*: 49.8.14] throughout the earth [*in medio terrae*].” Did he also do it up in the air [*in medio aeris*]? Here I oppose [*adversus*] Origen, who by an impudent [*impudens*] lie [*mendacium*: 20.4.17] crucified the Lord of glory again in the air for the redemption of [*pro*] the devils whereas St Paul, the confidant [*consci us*: 48.8.21] of this mystery [*mysterium*: 53.8.14], affirms [*affir mo*: 40.3.10] that “being raised from the dead he will never die again; death no longer has dominion over [*domino*: 49.3.19] him.”

*In medio terrae*: literally as in the middle or center of the earth which compares with *in medio aeris* or in the middle or center of the air. / Origen: 2<sup>nd</sup> century Christian author whom Bernard opposes (*adversus*), i.e., his shameless (*impudens*) lie which applies to his teaching of *apokatastasis*, a Greek term for the restoration of all things in God, including the devil. This *mendacium* (lie) is discussed in St Jerome’s Epistle 96, #10. / *Consci us*: being an accessory or accomplice of *mysterium*, that which is celebrated in

secret.

54.4.7. But, from the clouds downward, in the foul [*infimus*: lowest, last] and darksome [*caliginosus*] air, is the dwelling place [*habitatio*: 38.3.1] of the devils. The bridegroom does not leap [*salio*: 54.2.25] in these, he bounds over [*transilio*: 54.2.25] them and goes by [*praetereo*: 27.2.8], so that they retain [*retineo*: 51.2.3] no imprint [*vestigium*: 21.2.23] of God's passage [*transeo*: 53.8.14]. How can the devil possess truth [*veritas*: 53.5.22]? Truth's statement about him in the Gospels is clear [*exsto*: 40.1.19]: "he does not stand in the truth" but is a liar [*mendax*: 13.6.5] from the beginning [*initium*: 53.6.14].

*Infimus*: lowest or least which is equivalent to air as *caliginosus* or literally full of mist and vapor. / Two verbs with regard to passing over the *habitatio* of devils and with the prepositions *trans* and *prae* (across and before, in front): *transilio* and *praetereo*. / *Vestigium*: (no) footprint or track with regard to the crossing by (*transeo*) of God. / *Exsto*: to stand out.

54.5.23. As he fell [*cado*: 51.2.3], from heaven he was allotted [*sortior*: 14.4.19] for punishment [*poena*: 51.9.29] that place [*locus*: 42.11.5] in the air midway [*medium*: 43.2.9] between heaven and earth where he might see sights [*video*: 54.2.15] to envy [*invideo*: 49.8.5] and be tormented [*torqueo*: 42.7.25] by that envy [*invidia*: 25.1.8], according to Scripture: "The wicked man [*peccator*] sees and is angry [*irascor*: 42.4.9]; he gnashes his teeth and consumes away [*tabesco*]." How wretched [*miser*: 44.6.25] he is when he looks up [*suscipio*: 42.10.24] to heaven and sees [*intueor*: 52.1.17] the countless mountains shining [*fulgeo*] with a divine brightness [*claritas*: 47.7.27], echoing [*resulto*] with the divine praises, excelling [*sublimis*: 45.6.6] in glory, abounding [*abundo*: 33.4.26] in grace [*gratia*: 51.6.13]! More wretched still when he looks to [*respicio*: 40.3.1] the earth that also possesses [*habeo*: 53.5.22] so many mountains of the people claimed [*acquisitio*] by God, solid [*solidus*] in faith, ennobled [*excelsus*: 16.15.22] by hope, enlarged [*spatiosus*] by love [*caritas*: 54.1.5], accomplished [*cultus*] in virtues [*virtus*: 52.5.26], laden with [*refertus*] the fruit of good works [*opera*: 54.2.15], and gathering [*capio*: 52.2.4] a daily blessing [*benedictio*: 47.1.16] from the dew of heaven, even the leaping [*saltus*: 53.4.2] of the bridegroom!

*Sortior*: to cast or draw lots. / *Locus*: pertains to a physical location *medium* or in between heaven and earth. / *Video* and *invideo*: to see and literally, to look askance. / *Torqueo*: to turn or twist which is caused by *invidia* or jealousy. / *Peccator*: normally a sinner. / *Tabesco*: to be dissolved gradually or to dwindle away. / *Suscipio*: connotes a taking up and receiving followed by *intueor* or gazing at mountains. / Three characteristics of the divine mountains: *fulgeo*, *resulto* and *abundo*: to flash, glisten with divine *claritas* or clarity, to spring or leap back with praise and to overflow with *gratia* or grace. / *Respicio*: to look back or gaze upon the earth. / Six characteristics of mountains on earth: *solidus*, *excelsus*, *spatiosus*, *cultus*, *refertus* and *capio* (solid, exalted, spacious, cultivated, filled and to seize).

54.6.14. Yes, the onrush [*impetus*: 15.6.4] of this river refreshes [*laetifico*: 52.2.4] the city of God perennially [*perenniter*] and abundantly [*affluenter*: 22.8.9]. How I wish that it would inundate [*inundatio*: 9.7.20] our mountains here on earth from time to time [*interdum*: 14.6.13], that he would sometimes condescend [*despicio*: 52.2.4 with *non*] to leap on [*saltus*: 54.5.23 with *do*] them, so that thus irrigated [*irrigo*] they might distill [*stillo*: 14.4.19] even rare [*rarus*: 52.7.30] droplets on us valleys lest we remain [*remaneo*: 53.8.14] entirely dry [*aridus*: 51.3.29] and barren [*sterilis*: 12.11.2]. Misery [*miseria*: 49.3.19] and indigence [*egestas*] and deadly [*validus*: 46.3.8] famine prevail in that region which is never moistened [*humecto*] by those leaping [*saltus*] and sprinklings [*instillatio*] as the fountain of wisdom [*sapientia*: 51.3.29] abounds over [*praeterfluo*] it and flows by [*transilio*: 54.4.7]: "Because they lack [*habeo*: 54.5.23 with *non*] wisdom," it says, "they perished for their own folly [*insipientia*: 34.5.11]."

*Impetus*: connotes an attack or assault which gladdens (*laetificio*) God's city in two ways: *perenniter* and *affluenter* (constantly and copiously). This onrush would flood (*inundatio*) mountains on earth *interdum* (now and then). / *Despicio*: to scorn with the negative *non* or not. / *Irrigo*: to water followed by *stillo* (to distill) with regard to droplets. / *Aridus* and *sterilis*: arid and sterile which contrast with the verbs *irrigo* and *stillo*. / *Egestas*: poverty, necessity. / *Validus*: strong with regard to famine in a land lacking

*humecto* or the giving of moisture. / Two words suggestive of passage: *praeterfluo* and *transilio*: to flow by or past and to leap across.

54.7.3. The Lord overleaped [*transilio*: 54.6.14] even the angels, abominating [*exsecror*] their pride [*superbia*: 39.9.8]. Let this rejection [*repudiatio*] of the angels result in man's correction [*emendatio*: 45.1.24], for this was recorded [*scripto*] for his instruction [*correptio*: 45.1.24]. Let even the wickedness [*malum*: 29.4.2] of the devil contribute [*cooperator*: 27.14.22] to my good, let me wash my hands in the blood of the sinner. How [*qualiter*: 44.4.17]?, you ask. Listen. A terrible [*horrendus*: 37.7.4] and fear-inspiring [*formidosus*: 35.2.29] curse [*maledictio*] is hurled [*intorqueo*] at the proud [*superbus*: 37.5.1] devil by the prophet David, speaking in the spirit [*spiritus*: 53.8.10], who says under the figure [*typus*: 39.1.15] of Gilboa as previously noted [*memoro*: 53.8.14]: let the Lord visit [*visito*: 54.3.27] all the mountains round about, but let him pass by [*transeo*: 54.4.7] Gilboa.

*Transilio*: to leap over which is equivalent here to *exsecror* (to curse) regarding the angels' superbia or pride; also connotes arrogance. / *Repudiatio*: refusal or disdain by angels which result in the *emendatio* (correction) of man. / *Cooperator*: to work together. / *Qualiter*: an adverb meaning in what manner? / *Horrendus* and *formidosus*: frightful and full of fear modifying *maledictio* or curse which is hurled (*intorqueo*: to wrench, distort) at those who are *superbus* or proud. / *Typus*: type or prefiguration.

54.8.16. Does anyone not see that pride [*superbia*: 54.7.3] is more tolerable [*tolerabilis* with *duco*] in the rich than in the poor? Woe to me! If one so powerful [*potens*: 21.11.23 with *durus*: 43.1.5] was chastised so harshly [*animadverto*] because his heart [*cor*: 53.2.22] was inflated [*elevatus*], and the pride so congenial [*cognosco*: 53.4.2] to the powerful availed [*prosum*: 35.9.7] him nothing, what will be demanded of [*exigo*: 50.5.23] me, so despicable [*miser*: 54.5.23] in my pride [*superbus*: 54.7.3]? Even now I pay [*luo*] the penalty [*poena*: 54.5.23]. I am bitterly [*acerbissime*] flogged. It is not without reason [*causa*: 49.1.12] that this languor [*languor*: 15.6.23] of soul [*animus*: 48.1.5; , this dullness [*hebetudo*: 9.3.28] of mind [*mens*: 52.5.7] has laid hold of [*invado*] me since yesterday and the day before, an unwonted [*insolitus*: 3.2.23] impotence [*inertia*] of the spirit [*spiritus*: 54.7.3]. I was running well; but there in the way was the stumbling block [*lapis* & *offensio*]: I tripped and fell. Pride was discovered in [*invenio*: 53.4.2] me, and the Lord has turned away [*declino*: 48.8.21] in anger [*ira*: 42.4.9] from his servant.

*Tolerabilis*: the adjective tolerable with the verb *duco*, to lead. / *Potens*: powerful used with another adjective, *durus* (hard or harsh). / *Animadverto*: to direct the mind or attention. / *Cognosco*: to have familiarity with someone or something. / *Luo*: to wash or purge with respect to *poena* or punishment. / *Acerbissime*: superlative adverb from the adjective *acer* (harsh, piercing). / *Causa*: also as cause. / Two forms of lassitude: *languor* and *hebetudo* (languor and a deadening). / *Invado*: to invade with respect to the *languor* and *hebetudo* just noted. / *Insolitus*: unaccustomed to something, modifying *inertia* or not-moving of the spirit. / *Lapis* and *offensio*: stone and offense. / Two verbs of opposite meaning: *invenio* and *declino* (to find in and to turn away).

54.8.1. Am I one of those hills over which the bridegroom bounds [*transilio*: 54.7.3]? For I observe [*intueor*: 54.5.23] that someone else stands out for [*singularis*: 22.8.22] abstinence [*abstinentia*], another for admirable [*admiro*: 48.3.21] patience [*patientia*: 52.7.30], still another for perfect [*summus*: 522.6.26] humility [*humilitas*: 53.8.10] and meekness [*mansuetudo*: 44.8.1], yet another for great [*multus*: 30.8.8] mercy [*misericordia*: 54.3.27] and devotion [*pietas*: 54.1.5]; this person is often [*frequenter*: 49.6.26] rapt [*excedo*: 52.6.20] in contemplation [*contemplatio*: 53.1.6], that one knocks at [*pulso*: 27.1.8] and penetrates [*penetro*: 52.6.26] the heavens by the urgency [*instantia*] of his prayer [*oratio*: 49.3.19], still others excel [*praeemino*] in other virtues [*virtus*: 54.5.23]. All of these, I repeat, I consider [*considero*: 51.6.13] to be fervent [*fervens*: 54.1.5], all of them prayerful [*devotus*: 54.1.5], all of one mind [*unanimis*] in Christ, all enriched with [*affluo*: 12.1.2] grace [*gratia*: 54.5.23] and heavenly gifts, like real [*reverus*; from *res*: 40.2.19] spiritual [*spiritualis*: 54.2.25] mountains that are visited [*visito*: 54.7.3] by the Lord, that frequently welcome [*recipio*: 51.2.3] the bridegroom as he leaps among [*salio*: 54.4.7 with *in*] them. But I, who find

[*invenio*: 54.8.16 with *in*] within me none of these things, how else shall I regard [*puto*: 53.4.2] myself than as one of the mountains of Gilboa whom the kindest [*benignus*: 39.3.1] of all visitors passes by [*praetereo*: 54.4.7] in his anger [*ira*: 54.8.16] and indignation [*indignatio*: 7.4.11]?”

*Intueor*: to gaze closely with regard to nine examples of people (monks) and contrasts with the *invenio* or finding-in (the verb also has the preposition *in*) by Bernard of none of their qualities. / The nine qualities are thus: abstinence, patience, humility, meekness, mercy, devotion (*pietas*: dutiful conduct), one rapt (*excedo*: to go out) in contemplation, one who knocks and then penetrates heaven (*pulso* followed by *penetro*), excelling (*praeemino*: to project forward) in other virtues. / With regard to all nine person, they are *unanimus*, *affluo*, *reverus*, *spiritualis* (of one *animus* or soul, flow with grace, characterized by *res* or attuned to reality and spiritual. / The Lord's visit is conditioned by those persons who receive (*recipio*) him which is a *salio in* or a leaping in them.

54.9.20. This is how a man acts [*facio*: 54.2.15] who cautiously [*curiosus*: 53.2.22] assesses [*circumspector*] himself, who examines [*scrutor*: 52.1.17] his tendencies [*via*: 29.3.4] and desires [*studium*: 51.3.29] and in everything watches relentlessly [*habeo* with *suspectus*] for the vice [*vitium*: 49.5.6] of arrogance [*arrogantia*] lest it take him by stealth [*subrepto*]. In very truth [*veritas*: 54.4.7], I have learned [*disco*: 51.6.13] nothing is so efficacious [*efficax*: 49.5.27] for the gaining [*promereo*], the retention [*retineo*: 54.4.7] and the recovery [*recupero*: 44.6.25] of grace [*gratia*: 54.8.1 with *ad*] as to discover [*invenio*: 54.8.1] that in God's presence you must always stand in awe [*timeo*: 53.1.6] rather than yield to pride [*sapio*: 50.8.1 & *non altum*]. “Blessed [*beatus*: 53.5.22] is the man who is always fearful [*pavidus*].” Fear therefore when grace smiles on [*arrideo*: 43.5.28] you, fear when it departs [*abeo*: 51.3.16], fear when it returns [*revertio*: 51.1.7] again; this is to be fearful always. These three fears succeed [*succedo*: 48.6.6] each other, one after another, in the soul [*animus*: 54.8.16], according as grace is sensed [*sentio*: 52.4.9] as gently [*dignanter*: 53.8.14] present [*adsum*: 45.2.5], as withdrawing [*recedo*: 17.1.16] when offended [*offensus*] or as coming back [*redeo*: 49.4.14] appeased [*placatus*]. When it is present, fear lest your actions [*operor*: 54.2.15] be unworthy [*digne*: 51.7.1 with *non*] of it.

*Facio*: to make in a manner which is *curiosus* (also as curious); it modifies the noun *circumspector* (watchman). The verb *scrutor* (to examine) is closely related with regard to one's *via* or road, way and *studium* (application). / *Suspectus*: suspected with the verb *habeo* (to have). / *Subrepto*: to snatch from beneath, the tendency of arrogance. / *Promereo*, *retineo* and *recupero* (the gaining of merit, to retain and to recover): all three pertain to (*ad*) grace. / *Invenio*: literally, to come in. / *Sapio*: to taste with *non altum* (not high). / *Beatus* and *pavidus*: a direct correspondence between the two adjectives.

*Arrideo*: to smile upon with approval. / Two pairs of verbs as opposites: *abeo* and *revertio* (to go away and to return), *recedo* and *redeo* (to withdraw and to return). / *Sentio*: to feel or perceive and similar to *sapio* just noted which is more from the inside of oneself. / *Dignanter*: graciously present or being toward (*sum* with *ad* prefaced to it). See the adverb *digne* (unworthy).

54.10.13. So then we must fear [*timeo*: 54.9.20] when grace [*gratia*: 54.9.20] is present [*maneo*: 51.2.3]. What if it departs [*recedo*: 54.9.20]? Must we not then fear much more? Obviously [*plane*: 54.1.5] much more because when grace fails [*deficio*: 31.1.8] you, you fail. Just listen to what the giver of grace says: “without me you can do nothing.” Fear, therefore, when grace is withdrawn [*subtraho*: 51.2.3], like a man who is liable [*mox*: 10.2.9] to fall [*cado*: 54.5.23]. Fear and tremble [*contremisco*] as you become aware [*sentio*: 54.9.20] that God is angry [*irascor*: 54.5.23] with you. Fear, because your keeper [*custodia*: 12.9.15] has abandoned [*relinquo*: 54.1.5] you.

*Maneo*: to remain with respect to grace which can be in danger of *recedo* or leaving. / *Deficio*: to withdraw and similar to *subtraho*, to draw from below. / *Mox*: an adverb meaning soon, directly. / *Contremisco*: to shudder which is contingent upon *sentio*, to feel that God is angry with you.

54.11.28. Now if grace [*gratia*: 54.10.13] returns [*redeo*: 54.9.20] appeased [*repropitatus*], one must then fear [*timeo*: 54.10.13] all the more lest he suffer [*patior*: 52.7.30 and *contingo*: 35.9.21] a relapse [*recidivus*] as that gospel text teaches: “See [*ecce*: 45.3.9], you are well [*sanus*: 49.8.14], go and sin no more that

nothing worse befall [*contingo*] you.” You hear that a second fall [*recido*] is worse than the first [*incido*: 51.2.3]. As the danger [*periculum*: 49.7.19] increases [*invalesco*: 45.1.24], then, let fear [*metus*: 53.1.6] also increase. You are fortunate [*beatus*: 54.9.20] if you have filled [*repleo*: 49.2.12] your heart with that threefold fear: that you fear when grace is received [*acceptus*: 29.8.22], even more when it is lost [*amissus*: 31.2.8] and far more when it is recovered [*recuperatus*]. Do this and you will be a water jar at Christ’s banquet filled to the very brim [*usque ad summum*], containing [*impletus*] not two measures merely but three, and so you shall win the blessing [*mereor*: 38.3.1] of Christ who will change [*convertio*: 51.2.12] your waters into the wine of gladness [*laetitia*: 54.1.5], and perfect [*perfectus*: 51.2.12] love [*caritas*: 54.5.23] will banish [*mitto* with *foras*: 7.3.24] fear [*timor*: 53.1.21].

Two words with *re-* prefaced to them signifying the notion of return: *redeo* (to return) and *repropitatus* (appeased once again). / Two verbs used together: *pator* and *contingo* (to suffer, bear and to take hold of, seize; latter is used twice). / *Recidivus*: an adjective meaning falling back, returning.

*Ecce*: an exclamation meaning behold. / Two contrasting verbs: *recido* and *incido* (to fall back or return and to fall into). / *Invalesco*: to become strong, prevail with respect to danger as well as fear. / *Acceptus*, *amissus* and *recuperatus*: accepted, lost and recovered. / *Usque ad summum*: literally as to the highest. / *Mereor*: to merit. / *Convertio* and *mitto foras* (to change and to send outside): a direct correspondence between the two, one of Christ and the other of *caritas* (love).

54.12.10. What I mean [*dico*: 45.3.28] is this. Fear [*timor*: 54.11.28] is water because it cools [*refrigero*: 51.2.7] the heat of carnal desires [*desiderium*: 51.8.19]. The fear of the Lord is the beginning [*initium*: 54.4.7] of wisdom [*sapientia*: 54.6.14], it says, and again: “she gave him the water of wisdom to drink.” If fear is wisdom and wisdom is water, then fear is water. Hence “the fear of the Lord is a fountain of life.” Moreover, your mind [*mens*: 54.8.16] is a water jar. Each of them, scripture says, contain two or three measures. Three measures, three fears. “And they filled [*impleo*: 53.8.14] them to the brim,” it says. Not one fear, not even two, but all three together fill [*repleo*: 54.11.28] the mind to the brim [*usque ad summum*: 54.11.28].

*Refrigero*: to cool in the sense of refresh *desiderium* or desires. / Two verbs with regard to filling: *impleo* and *repleo* (to fill in and to fill again).

### Sermon Fifty-Five

55.1.10. And the prophet says of God that “his word [*sermo*: 53.9.20] runs swiftly” which fits into this context [*congruens*: 51.7.1] where the bridegroom, who is the Word [*Sermo*: 51.7.26] of God, is described as leaping [*salio*: 54.8.1] and bounding *transilio*: 54.8.1], and therefore resembling [*similis*: 41.1.22] the gazelle and the fawn. This is the reason for the comparison [*similitudo*: 53.8.14]. But lest any element, even the tiniest [*proportiuncula*], be lacking [*vaco*: 53.1.6] to the comparison, remember that the gazelle excels not only in fleetness [*pernicitas*] of foot but also in sharpness [*acumen*: 52.6.26] of sight [*visus*: 53.7.9]. This refers to [*respicio*: 54.5.23] that part of the narrative in which the bridegroom is described as seeming [*proprie*: 51.7.1] not only to leap but to bound over because only by sharp and penetrating sight [*intuitus*: 45.10.23] would it be at all possible, especially [*praesertim*] in [*inter*] running, to discern [*designo*: 51.8.10] where he ought to leap and over what to bound.

Two uses of the noun *sermo* (word as discourse), that of God and Word of God. / *Congruens*: appropriate to the context at hand. / *Similitudo*: also as likeness. / *Proportiuncula*: *proportio* or proportion, analogy in diminutive form. / *Vaco*: to be empty or vacant. / *Pernicitas*: connotes agility. / *Respicio*: to look back. / *Proprie*: an adverb meaning properly. / *Intuitus*: a look or a view which is *praesertim* or chiefly with regard to (*inter*: among) running as well as *designo* (to designate) where the Bridegroom is to leap or bound.

55.1.24. A comparison with the gazelle as well as with the fawn is therefore called for [*opportio*: 30.6.30] since the latter expresses [*exprimo*: 52.1.17] the desire [*desiderium*: 54.12.10] the former the decision

[*iudicium*: 49.6.26] to choose [*eligo*: 41.1.16]. Christ is righteous [*iustus*: 50.5.13] and merciful [*misericos*: 38.2.8], of course, a savior and a judge. Because he loves [*amo*: 51.1.7] he wills that all men be saved [*salvus*: 52.7.30] and come to a knowledge [*agnitio*: 49.4.14] of the truth [*veritas*: 54.9.20], and because he judges [*iudico*: 49.6.26] he knows [*nosco*: 50.1.25] who are his, he knows whom he has chosen from the beginning [*principium*: 22.5.12].

*Opporto*: to bring. / *Exprimo*: to express with regard to the fawn, image of desire. / *Agnitio*: recognition. / *Principium*: also as commencement or foundation; compare with *initium* which connotes an initiation and participation with respect to beginnings.

55.2.4. Meanwhile therefore let us be aware that these two gifts, mercy [*miser cordia*: 54.8.1] and judgment [*iudicium*: 55.1.24], are commended [*commendo*: 52.3.3] to us by the Holy Spirit in those two animals so that in witnessing [*testimonium*: 32.4.29] to the integrity [*integritas*: 11.5.19] and perfection [*perfectio*: 43.4.8] of our faith, we too may imitate [*imito*: 43.2.9] the prophet and sing [*canto*] of mercy and judgment to the Lord. I have no doubt [*dubito*: 50.5.13] that those who are inquisitive [*curiosus*: 54.9.20] and well-informed [*gnarus*] about such things can point to [*monstro*: 46.1.8] other qualities of these animals that may profitably [*utiliter*: 30.1.8] and suitably [*congruenter*: 52.6.26] be applied to [*apto*: 53.7.9] the bridegroom; but these are enough [*sufficiio*: 47.1.16], I think, to explain [*ratio*: 53.8.14] the given comparison [*similitudo*: 55.1.10]. But how beautiful [*pulcher*: 46.8.24] that the Holy Spirit drew the comparison not from the stag but from the fawn. By it he calls to mind [*mentio* and *memini*: 53.3.2] both the Fathers who are Christ's ancestors according to the flesh, and the Savior's infancy.

*Commendo*: to commit or entrust divine mercy and judgment. / Faith consists of *integritas* and *perfectio* (integrity and perfection). / *Curiosus* and *gnarus*: curious and acquainted with or practiced. / *Utiliter* and *congruenter*: the former suggests usefulness and the later harmony. / *Ratio*: the noun for reason or account. / *Mentio* and *memini*: to mention and to recall.

55.2.18. If Jerusalem is to be scrutinized [*scrutinium* with *maneo*], what is safe [*tutus*: 47.4.8] in Babylon? For I think [*puto*: 54.8.1] that in this passage the prophet indicates [*designo*: 55.1.10] by the name Jerusalem those who lead a religious life in this world [*saeculum*: 51.2.12], imitating [*imito*: 55.2.4] as far as they can the ways [*mos*: 49.5.6] of the heavenly [*supernus*: 46.3.8] Jerusalem by an upright [*honestus*: 40.2.19] and orderly [*ordinatus*: 50.8.1] life-style [*conversatio*: 52.5.26], and do not, like the citizens of Babylon, waste [*vasto*] their life in a chaos [*perturbatio*: 49.5.6] of vices [*vitium*: 54.9.20] and the turmoil [*confusio*: 16.5.17] of crimes [*scelus*]. Their sins are obvious [*manifestus*: 33.13.20], going before [*praecedo*: 51.2.20] them to the judgment [*iudicium*: 55.2.4]. They do not need to be scrutinized but to throw themselves on his mercy [*supplicium*: 51.8.10].

The verb *maneo* (to remain) with *scrutinium* suggests a permanent scrutiny. / *Tutus*: guarded, secure. / Two forms of opinion, as it were: *puto* from Bernard and *designo* from the prophet. / *Mos*: habit, manner or fashion of life as applicable to the Jerusalem which is *supernus* (above). / *Conversatio*: frequent abode in a place and modified by two adjectives, *honestus* and *ordinatus* (respected and ordered). / *Confusio*: a mingling or mixture relative to *scelus* (a wicked action or deed). / *Supplicium*: petition or request.

55.3.1. We must be very much afraid [*vereor*: 53.9.20] that, when that time comes, under so exacting [*subtilis*: 50.1.25] a scrutiny [*examen*] much of our righteousness [*iustitia*: 49.4.14] may show up [*appareo*: 54.4.25] as sin. There is only one thing to do: if we shall have judged [*diudico*: 42.6.20] ourselves we shall not be judged [*iudico*: 55.1.24]. How good the judgment [*iudicium*: 55.2.18] that withdraws [*subduco*: 45.2.5] me and hides [*abscondo*: 33.15.3] me from the strict [*districtus*] judgment of God. I am utterly terrified [*horreo*: 37.7.13] of falling into [*incido*: 54.11.28 with *in*] the hands of the living God; I prefer [*volo*: 53.9.20] to be presented [*praesento*: 45.7.10] before his angry face [*vultus*: 51.1.27 with *ira*: 54.8.1] judged rather than to-be-judged.

*Vereor*: to feel awe or reverence. / *Examen*: a weighing or examination which is *subtilis* (alternately

as delicate). / *Diudico* and *iudico*: the latter as the verbal root and the former with this verbal root having the Greek prefix *dia* (through) prefaced to it, a judging by discerning or distinguishing. / *Subduco*: literally as to lead-under followed by a hiding (*abscondo*: to conceal) with respect to the divine judgment which is strict (*districtus*; from *distinguo*, to draw asunder, confound). / *Vultus* (face) and *ira* (wrath) read her literally face of wrath.

55.4.22. “Behold, there he stands behind our wall, gazing [*respicio*: 55.1.10] in at the windows, looking [*prospicio*: 44.1.5] through the lattice.” We shall look at [*video*: 54.5.23] this in its place [*locus*: 54.5.23]. And so I fear [*vereor*: 55.3.1] this hidden [*occultus*: 33.1.320] watcher [*explorator*] of hidden things. The bride fears nothing because she is not aware of [*consciis*: 54.3.27] anything against herself. What should she, his friend [*amica*: 39.1.1], his dove, his beautiful one [*formosus*: 33.1.7], be afraid of? Further on you read [*habeo*: 54.9.20]: “And my beloved speaks to [*loquor*: 50.5.13] me.” He does not speak to me, and therefore I dread [*formido*: 52.4.9] his appearance [*aspectus*: 49.1.12] because I lack credentials [*testimonium*: 55.2.4]. You, his bride, what do you hear about yourself? What does your beloved say to you? “Arise [*surgo*: 32.4.16],” he says, “make haste [*propereo*: 53.3.20], my love, my dove, my beautiful one.”

*Respicio* and *prospicio*: to look back upon and to look forward (*re-* and *pro-*). / *Explorator*: one who seeks and discovers in a hidden fashion. The *consciis* (being aware) of the bride does not fear the *explorator* which suggests a knowing (*scio*) with (*con-*) him. / *Amica*: a female friend.

*Formido*: to be terrified of the divine Bridegroom’s *aspectus* or sight, glance. / *Surgo* and *propereo*: first an arising and then a hastening.

### Sermon Fifty-Six

56.1.15. A true spiritual [*spiritualis*: 54.8.1] understanding [*intellectus*: 53.5.22] will not condone [*admitto*: 51.7.26] what ill becomes [*dedeceo*] either the one who acts [*auctor*: 46.4.26] or the one who describes the action [*narrator*]. He drew near [*appropio*] the wall, therefore, when he joined [*adhaereo*: 40.4.28] himself to our flesh. Our flesh is the wall, and the Bridegroom’s approach [*appropriatio*] is the incarnation [*incarnatio*] of the Word [*Verbum*: 51.8.10]. The windows and lattices through which he is said to gaze [*respicio*: 54.4.22] can be understood [*perhibeo*: 50.4.8], I think [*opinor*: 52.5.26], as the bodily senses [*sensus*: 52.4.9] and human feelings [*affectus*: 52.2.4] by which he began to experience [*experimentum*: 52.2.4] all our human needs [*necessitas*: 53.1.6]. For “he has borne our griefs [*languor*: 54.8.16] and carried our sorrows [*dolor*: 44.2.20].” On being made man, therefore, he has used our bodily feelings and senses as openings or windows so that he would know [*scio*: 48.6.6] by experience the miseries [*miseria*: 54.6.14] of men and might become merciful [*misericors*: 55.1.24]. These were things he already knew but in a different way.

*Intellectus*: a perception or an understanding which is spiritual. / *Dedeceo*: to be unseemly or to neglect. / *Auctor*: author or founder is the same as the *narrator* or one who recounts. / *Appropio* followed by *adhaereo* (to draw near followed by adhering to). / *Appropriatio* followed by *incarnatio*: approach followed by incarnation of the *Verbum*. / *Perhibeo* and *opinor*: two verbs of similar meaning here, to bring forward to and offer an opinion. /

*Sensus* and *affectus*: senses and one’s state of mind and body as a whole. / *Languor* and *dolor*: weariness and sorrow. / *Miseria* and *misericors*: misery and merciful, both of the same root.

56.2.12. This, then, is how the Bridegroom stands behind the wall and looks through [*respicio*: 56.1.15] the windows and lattices. “Stands” is the right word, because he alone who never experienced [*sentio*: 54.10.13] the sin of the flesh, truly stood in the flesh. This we can duly [*fideliter*] discern [*sapio*: 54.9.20] because he who sank down [*occubo*] through the weakness [*infirmitas*: 53.8.10] of the flesh stood erect [*sto*: 46.2.2] by the power [*potentia*: 48.2.1] of divinity [*divinitas*: 41.3.7] as he said himself: “The spirit indeed is willing [*promptus*: 39.8.1] but the flesh is weak [*infirmus*: 52.7.30].”

*Respicio*: fundamentally as to look back upon but here as looking through windows. / *Sentio*: to feel

or perceive with regard to sin. / *Sapio*: not unlike *sentio*, to taste the divinity. / *Promptus* and *infirmus*: two contrasting adjectives, prompt and infirm.

56.2.25. But I'll let you see [*ostendo*: 41.2.28], if you wish, who really stood in the breach [*confractio*]. I know [*nosco*: 55.1.24] of no one else who could achieve this except my Lord Jesus who certainly lived in death, who while broken in body on the cross stood erect with the Father in his divinity [*divinitas*: 562.12] petitioning [*supplico*: 9.2.12] with us in the one, appeasing [*propitio*] the Father in the other. He is standing behind the wall then means that his prostrate weakness was revealed [*manifestus*: 55.2.18] in the flesh while that which stood erect in him was hidden [*lateo*: 45.7.10] by the flesh: the man revealed and the hidden [*absconditus*: 53.8.14] God are one and the same.

*Ostendo*: to show with regard to *confractio* or literally, a vigorous rubbing or friction. / Two similar verbs: *supplico* and *propitio*: to supplicate and to appease. / *Manifestus*: apparent or evident which contrasts with the verb *lateo* (to hide; connotes skulking) and the adjective *absconditus* (hidden).

56.3.10. How I wish that the body's wall were the only obstacle [*obsto*], that I should suffer [*patior*: 54.11.28] only that single barrier of fleshly sin and not the many fences of vice [*vitium*: 55.2.18] that intervene [*intersum*: 7.4.11]! I am afraid [*vereor*: 55.4.22] that through my own weakness I have added a host of sins [*iniquitas*: 49.8.5] to that which my nature [*natura*: 53.8.14] inherits, and by them I set the Bridegroom at too great a distance from me so that if I am to speak the truth [*verus*: 47.8.8] I must confess [*fateor*: 53.8.10] that to me he stands not behind a wall but behind walls.

*Obsto*: to stand before or against. / *Inersum*: to come in between. / *Vereor*: also means to feel awe or reverence. / *Fateor*: to admit, manifest.

56.4.16. Let me say it more plainly [*planus*: 23.3.17]. Through the immediacy [*praesentia*: 53.2.22] of his divine majesty [*maiestas*: 53.8.10] and the greatness of his power [*virtus*: 54.8.1] the Bridegroom is present, equally [*indifferenter*] and without distinction [*praesto*: 32.3.24] in every place. But with regard to rational [*rationabilis*] creatures, angels and men, he is said to be near [*prope*: 53.3.16] to some and far [*longe*: 50.4.8] from others by holding out [*exhibitio*: 2.1.23] or withholding [*inhibitio*] grace [*gratia*: 54.11.28].

*Planus*: the adjective is used here. / *Praesentia*: presence of divine majesty and greatness of his *virtus* which also applies to the practice of virtue. / *Indifferenter* and *praesto*: indifferently and at hand, ready. / *Prope-longe* and *exhibitio-inhibitio*: two pairs signifying opposites.

56.4.2. Although the Lord is near [*prope*: 56.4.16] to all who call upon [*invoco*: 15.6.23] him in truth [*veritas*: 55.1.24], and though he is near [*iuxta*: 48.4.21] to the brokenhearted [*tribulo*], he is not perhaps so close to all that they can say he stands behind the wall. Yet how close he is to the bride who is separated by one wall only! On this account she longs [*cupio*: 41.5.16] that the dividing wall be broken down [*rupto*], that she may die and be with him who, she trusts [*confido*: 52.6.8], is behind the wall.

*Prope* and *iuxta*: near and beside. / *Tribulo*: to press, oppress.

56.5.16. But despite the obtrusion [*interiectus*: 27.3.26] of this wall he did not wander [*peregrinor*: 53.7.9] far from the Lord. Therefore he cried out [*clamo*: 45.8.25] longingly [*opto*: 339.26]: "Who will deliver me from this body of death?" He knew [*scio*: 56.1.15] that by the short passage of death he would at once attain [*pervenio*: 53.1.21] life. So Paul averred [*fateor*: 56.3.10] that he was in bonds to this one law, sensual desire [*concupiscentia*: 52.5.7], which he unwillingly [*invitus*: 26.3.17] endured [*tolero*] because it was rooted in his flesh. As for the rest he could say: "I am not aware of [*consciis*: 55.4.22] anything against myself."

*Interiectus*: that which has been thrown in between or among. / *Peregrinor*: also at to sojourn abroad. / *Opto*: to choose, select. / *Pervenio*: to come to (*venio*) through (*per-*) with regard to life. / *Concupiscentia*: intense desire or longing, the preposition *con* (or *cum*) suggestive of desire-with.

56.6.22. But is there anyone like [*similis*: 55.1.10] Paul, anyone who does not consent [*consentio*: 50.4.8] at times to this sensual desire [*concupiscentia*: 56.5.16] and so submits to [*obedio*: 52.5.7 with *ad*] sin? Let him who yields to [*consentio*] sin take note [*nosco*: 56.2.25] that he has raised another wall against himself by that wicked and unlawful [*illicitus*: 32.6.28] consent [*consensus*: 24.7.10]. A man of this kind cannot boast [*glorior*: 48.8.14] that for him the Bridegroom stands behind the wall because not one wall but walls now intervene [*intersum*: 56.3.10]. Much less still if the consent has passed into [*pervenio*: 56.5.16] action [*effectus*: 4.4.5 with *ad*], for then a third wall, the sinful act [*actus*: 52.1.8] itself, wards off [*arceo*] and bars [*impedo*: 36.1.16] the Bridegroom's approach [*accessus*: 23.14.7].

Three words with the preposition *con* (*cum*) or with prefaced to them: *consentio* (used twice), *concupiscentia* (to feel with and desire with) and *consensus* (literally, a feeling with or together). / The preposition *ad* (toward) suggests direct inclination to sin. / *Glorior*: connotes bragging. / *Pervenio*: to come (*venio*) through (*per*) with regard to action (*effectus* or effect) with the preposition *ad* (toward-which). / *Arceo* and *impedo*: to shut up or enclose and impede.

56.6.4. The first (wall) is sensual desire [*concupiscentia*: 56.6.22]; the second, consent [*consensus*: 56.6.22]; the third, the action [*actus*: 56.6.22]; the fourth, habit [*consuetudo*: 52.4.9]; the fifth, contempt [*contemptus*: 42.7.25]. Take care [*curo*: 53.2.5], then, to resist [*resisto*: 42.8.15] with all your strength [*vir*: 32.2.6] the first movements of sensual desire lest they lure [*pertraho*] you to consent, and then the whole fabric of wickedness [*malignitas*] will vanish [*evanesco*: 27.14.22]. Then there will be but the wall of the body to hinder [*perhibeo*: 56.1.15] the Bridegroom's approach [*appropinquo*: 48.7.15] to you so that you may proclaim with gladness [*glorior*: 56.6.22]: “behold, there he stands behind our wall.”

Five walls: *concupiscentia*, *consensus*, *actus*, *consuetudo* and *contemptus*. Four have the preposition *con* (*cum*) prefaced to them which intimates participation or being with. / *Pertraho*: to draw (*traho*) through (*per-*) with regard to one's consent. / *Perhibeo*: to attribute or ascribe the Bridegroom's drawing near (*appropinquo*, verb). / *Glorior*: a positive use of this verb compared with its used in 56.6.22.

56.7.11. But there is one thing you must attend to [*provideo*] with total vigilance [*vigilantia*: 20.4.27]: that you always open [*invenio*: 54.9.20] the windows and lattices of your confessions [*confessio*: 28.3.19]. Through them his kindly [*benigne*: 39.2.22] gaze may penetrate [*respicio*: 56.2.12] to your inward life [*intus*: 42.6.20] because his discerning [*respectus*: 31.8.3] is your learning [*profectus*: 50.2.5]. They say that lattices [*cancellus*] are narrow windows similar to what writers of books provide [*describo*: 504.8] for themselves to direct light [*soleo*: 51.8.10 with *recipio*: 54.8.1] on to the page. I think [*puto*: 55.2.18] this is why those whose work is the drawing up of official documents are called chancellors [*cancellarius*]. Since therefore there are two kinds of compunction [*compunctio*: 18.5.21]—the one in sorrow [*maeror*] for our deviations [*excessus*: 52.5.26], the other in rejoicing [*exultatio*] for God's gifts [*munus*: 52.5.26]—as often as I make that confession [*confessio*] of my sins which is always accompanied by anguish [*angustia*: 26.8.4] of heart [*cor*: 54.8.16], I seem [*video*: 55.4.22] to open for myself a lattice or narrow window.

*Provideo*: to see forward, be cautious with regard to *invenio* (literally, to come in). / *Respicio*: to look back with regard to *intus* or that which is inward to a person. / *Respectus* leads to *profectus* or a divine looking back to one's moving ahead. / *Cancellus-cancellarius*: lattice and secretary. / *Compunctio*: with regard to *maeror* and *exultatio* or grief and exultation. / *Angustia*: narrowness with regard to heart.

### Sermon Fifty-Seven

57.1.10. “My beloved speaks to me.” Look at [*video*: 56.7.11] the ways [*processus*] of grace [*gratia*: 56.4.16], take note of [*adverto*: 45.10.23] the levels [*gradus*: 50.6.29] of God's graciousness [*dignatio*: 52.1.17]. Study [*attendo*: 52.6.8] the devotion [*devotio*: 51.3.29] and sagacity [*sollertia*] of the bride, with what a vigilant [*vigil*: 52.3.3] eye she watches for [*observo*: 25.6.24] the bridegroom's coming [*adventus*: 53.2.5] and scrutinizes [*intueor*: 54.8.1] everything about him. He comes, he comes faster [*accelero*: 12.7.3], he draws near [*approprio*: 56.1.15], he is here [*adsum*: 54.9.20], he looks about [*respicio*: 56.7.11], he speaks [*alloquor*:

45.7.10], and not one of these details [*momentum*] escapes [*effugo*: 45.10.23 with *anticipto*: 33.10.14] the diligence [*industria*: 47.3.20] or the alertness [*notitia*: 37.6.9] of the waiting bride. He comes in the angels, he comes faster in the patriarchs, draws near in the prophets, is here in the incarnation, looks about in his miracles, speaks in his apostles. Or again: he comes with love [*affectus*: 56.1.15] and desire [*studium*: 54.9.20] to show mercy [*misereo*: 42.4.9], he comes faster in his eagerness [*zelus*: 49.5.27] to help [*subvenio*: 44.6.25], he draws near by assuming our lowliness [*humilio*: 42.8.15], he is here to his contemporaries [*praesentia*: 56.4.16], looks ahead [*prospicio*: 55.4.22] to future generations, speaks by teaching [*doceo*: 51.7.1] and convincing [*suadeo*: 42.7.25] men of the kingdom of God.

Three verbs relative to seeing: *video* concerning *processus* (advancement or progression of grace), *adverto* concerning the stage of divine *dignatio* (honor, rank) and *attendo* concerning both *devotio* and *sollertia* (devotion and shrewdness or adroitness). / Two verbs pertaining to the bride with regard to seeing: *observo* (her spouse's *adventus*) and *intueor* (to look closely upon) everything about him. / Five verbs pertaining to the divine spouse: *accelero*, *approprio*, *adsum*, *respicio* and *alloquor* (to come as speedily as possible, to draw near, to be present, to look back and to address). / *Momentum*: movement, motion or cause. / *Effugio* and *anticipto*: to flee and to anticipate which are used together to describe the bride in her *industria* and *notitia* (diligence and being known, fame). / Nine ways of describing the divine spouse's coming: *affectus*, *studium*, *misereo*, *zelus*, *humilio*, *praesentia*, *prospicio*, *doceo* and *suadeo* (total state of one's mind and body with regard to *misereo* or to show mercy, application, to have compassion, zeal, to humble, presence, to look forward, to teach and to persuade).

57.2.3. So sagacious is she [*sollers*], so experienced [*prudens*: 30.10.17], so keenly vigilant [*vigilans*: 49.5.27], that she spied [*prospicio*: 57.1.10] him coming a long way off, she heeded [*adverto*: 57.1.10] him leaping [*salio*: 55.1.10] as he sped along, bounding over [*transilio*: 55.1.10] the proud [*superbus*: 54.8.16], that through lowliness [*humilitas*: 54.8.1] he might draw near [*propinquo*: 36.2.21] to her lowly person [*humilis*: 49.8.14]. This she observed [*observo*: 57.1.10] with the utmost watchfulness [*vigilantissime*]. And when he finally stopped and hid [*occulto*: 14.4.14] behind the wall she nevertheless recognized [*agnosco*: 53.1.21] his presence [*praesens*: 31.3.1] and was acutely aware [*persentio*: 9.4.1.1] that he was looking [*perspicio*: 27.7.14] through the windows and lattices. Now as a reward [*remuneratio*: 45.1.24] for her great devotion [*devotio*: 57.1.10] and holy excitement [*sollicitudo*: 53.1.6], she hears him speak. If he had looked [*respicio*: 57.1.10] and had not spoken she could have suspected [*suspectus*: 54.9.20] that this look [*respectus*: 56.7.11] implied censure [*indignatio*: 54.8.1] rather than love [*dilectio*: 50.5.23].

Three adjectives to describe the bride's perception of her divine spouse: *sollers*, *prudens* and *vigilans* (skilled or clever, prudent and vigilant). / Two verbs which describe the bride watching the approach of her divine spouse, *prospicio* and *adverto*. Note two the two prepositions prefaced to each verb (*pro* or before, in front of and *ad* or toward-which). / A contrast of the *superbus* of the hills and the *humilitas* of the divine bridegroom (proud and humility). / *Vigilantissime*: superlative adverb which connotes extreme care tinged with some anxiety. / *Occulto* and *agnosco*: two contrasting verbs (to hide and to recognize). / Three words with the preposition *per* (through) prefaced to them: *praesens*, *persentio* (literally as to feel-through) and *perspicio*. / *Remuneratio*: recompense for the bride's *devotio* and *sollicitudo* (devotion or fealty and solicitude). / *Suspectus* and *respectus*: suspected (adjective) and a look back (noun). / *Indignatio* and *dilectio*: indignation and love.

57.2.14. You see [*video*: 57.1.10], the gaze [*intuitus*: 55.1.10] of the Lord, though ever in itself unchanged [*maneo*: 55.2.18 with *idem*], does not always produce the same effect [*efficacius*]. It conforms [*conformo*: 27.7.5] to each person's deserts [*meritum*: 51.6.13], inspiring [*incutio*] some with fear [*metus*: 54.11.28] but bringing solace [*consolatio*: 51.2.3] and security [*securitas*: 53.1.6] to others. For "he looks on [*respicio*: 57.2.3] the earth and it trembles," whereas he looks on Mary and fills [*infundo*: 45.8.25] her with grace [*gratia*: 57.1.10].

*Intuitus*: a look which implies careful viewing. / *Maneo*: to remain with *idem* (the same). /

*Conformo*: to form-with (*con-*) the merits of each person. / *Incutio*: literally as to strike against. / Two functions of *respicio* (to look back): the earth which trembles and Mary whom he fills-in (*in-fundo*) with grace.

57.3.25. “Arise, make haste, my love, my dove, my beautiful one [*formosus*: 55.4.22].” Happy [*felix*: 52.2.4] the conscience [*conscientia*: 51.9.29] which deserves [*mereor*: 54.11.28] to hear these words! Who among us, do you think [*puto*: 56.7.11], is so vigilant [*vigilans*: 57.2.3], so attentive [*observans*] to the time of his visitation [*visitatio*: 32.7.19] and the Bridegroom’s coming [*advenio*] that he every moment scans [*exploro*: 53.9.20 with *diligenter*: 51.6.13] every detail [*per singula*] of his approach, so that when He comes and knocks [*pulso*: 54.8.1], he opens the door to Him right away [*confestim*: 15.6.23]?

*Formosus*: beautiful with respect to external shape or form. / *Felix*: also as fruitful which describes *conscientia* (*con* + *scio*, a knowing together) or conscience. / *Visitatio*: also as sight or appearance. / The coming-to (*ad-*) of the bridegroom involves his *exploro* (to search out) with diligence (*diligenter*) each detail or literally through each (*per singula*) of his approach. / *Pulso*: suggests a frequent striking or beating which results in the divine bridegroom opening *confestim* or without delay.

57.4.27. He will be visited [*visito*: 54.8.1] often [*profecto*: 50.6.29] and never be unaware [*ignoro*: 38.3.12] of the time of the visit [*visitatio*: 57.3.25], even though he who visits in spirit [*spiritus*: 54.8.16] comes secretly [*clandestinus*] and stealthily [*furtivus*] like a shy [*verecundus*: 27.7.5] lover [*amator*]. The sober-minded [*sobrius*: 49.3.19 & *mens*: 54.12.10] soul [*anima*: 52.6.26] who keeps careful [*bene*: 53.2.22] watch [*vigilans*: 57.3.25] will see [*prospicio*: 57.2.3] him coming a long way off and will discover [*comperio*: 53.2.22] everything that we have shown [*monstro*: 55.2.4]—the bride taking note of [*adverto*: 57.2.3] so cleverly [*sollerter*] and so clearly [*signanter*] in the approach [*adventus*: 57.1.10] of her beloved, for he said: “Those who seek [*vigilo*: 32.6.9] me eagerly shall find [*invenio*: 56.7.11] me.” She will perceive [*agnosco*: 57.2.3] the desire [*desiderium*: 55.1.24] of the hastening lover [*festinans*], and will immediately be aware [*sentio*: 56.2.12] when he is near [*prope*: 56.4.2] and when actually present [*praesto*: 56.4.16]. She will detect [*cerno*: 53.3.22] with happy [*beatus*: 54.11.28] eyes the eye that gazes on [*respicio*: 57.2.14] her like a sun-ray piercing through [*subeo*: 51.3.29] the windows and lattices of the wall, and at last she will hear the voices of jubilation [*exultatio*: 56.7.11] and in love [*amor*: 53.3.22] will call out [*appello*: 47.8.8]: “my love, my dove, my beautiful one [*formosus*: 57.3.25].”

*Visito* and *visitatio*: visit and visitation which come *clandestinus* or in secret (adjective) and *furtivus* (literally as stolen; adjective). / *Amator*: a lover who is *verecundus*, and adjective which connotes modesty. / *Anima*: feminine noun for soul which is *sobrius* or literally not drunk. The noun *mens* or mind is used here as well. / *Vigilans* and *prospicio*: vigilant (adjective) and *prospicio* (to look forward, to see at a distance). The verb *comperio* (to obtain knowledge, to disclose) results from the two. / *Adverto*: to turn to (*ad-*) in a manner which is both *sollerter* and *signanter* (skillfully and distinctly) with regard to the divine spouse’s *adventus* or approach. / *Vigilo* results in *invenio*: a keeping watch is followed by a finding-in. / *Agnosco*: to recognize or identify the desire of the lover described as *festinans* (hastening). / Four verbs pertinent to the bride concerning her divine spouse: *sentio*, *cerno*, hear and *appello*: to feel or perceive when he is *prope* or near and then *praesto* (at hand, ready), to perceive or to distinguish (with happy eyes which look back upon or *respicio* her), to hear (in jubilation) and to name (in love).

57.5.8. “Shall the wise [*sapiens*: 50.8.1] understand [*intelligo*: 53.8.14] these words” that he may rightly distinguish [*distinguo*: 50.5.23] and mark off [*designo*: 55.2.18] each from the other and explain [*diffinio*: 51.7.1] them in a way that men will be able to grasp [*intelligentia*: 52.1.17 with *ad*]? If you expect [*spero*: 22.11.12] this from me I should prefer [*malò*: 33.5.25] you to hear it from an adept [*expertus*: 52.1.17], from one accustomed to [*assuetus*: 51.2.3] an experienced [*exercitatus*: 15.6.12] in these things. A person of this kind however chooses rather to hide in modest [*verecunde*: 42.5.15] silence [*silentium*: 6.4.26] what he has perceived [*percipio*: 53.2.5] in silence, to keep [*servo*: 52.2.4] his secret to himself as the safer course [*tutus*: 55.2.18 with *arbitror*: 49.7.19]. But as one bound in duty [*ex officio*] to speak, one who may not be silent

[*taceo*: 15.8.6], I relate [*teneo*: 52.5.7] to you whatever I know on this subject from my own [*proprius*: 51.3.29] or from others' [*alienus*: 46.4.26] experience [*experimentum*: 56.1.15].

From *intelligo* (to understand) follows three capacities: *distinguo*, *designo* and *diffino*, three verbs with *di-* signifying through-ness (to distinguish, designate and define). The end result: an *intelligentia* or understanding *ad* or toward which. / Three adjectives pertaining to a person who will comprehend the scriptural quote in this section: *expertus*, *assuetus* and *exercitatus* (one who has been tried or proven, accustomed and alternately as trained. / *Percipio*: to perceive, which generally seems to involve more than *intelligo*. / *Teneo*: to grip or hold fast with respect to *experimentum* (experience) which is either *proprius* or *alienus*, one's own or another's.

57.6.1. Even if "a good man strike [*corripio*: 44.3.27] or rebuke [*increpo*] me in kindness [*miser cordia*: 55.2.4]" I shall draw a similar inference [*sentio*: 57.4.27], knowing [*scio*: 56.5.25] that the zeal [*aemulatio*: 49.5.27] and benevolence [*benevolentia*: 7.2.5] of a good man make a pathway for him who ascends [*ascendo*: 42.10.24] above the downfalling [*occasus*] sun. Happy [*bonus*: 50.1.25] that downfall when at the reproof [*correptio*: 54.7.3] of a good man [*iustus*: 55.1.24] his fellow is raised up [*sto*: 56.2.12] and error [*vitium*: 56.3.10] is thrown down [*corruo*: 51.2.3] and the Lord ascends above it, treading [*conculco*] it under foot to crush [*contero*: 10.7.9] it lest it rise again [*resurgo*: 44.6.25].

Two similar verbs: *corripio* and *increpo* (also as to correct and to give forth a sound or exclaim loudly). / *Sentio*: to feel which results in a knowing (*scio*) that both *aemulatio* and *benevolentia* (also as rivalry or emulation and literally a wishing-well). Both allow one to ascend the *occasus* of sin, a falling-down which implies ruin. Such *occasus* can be good (*bonus*) as a result one a just man's *correptio* (*corripio* as to correct). / Two verbs with *con* (with) prefaced to them: *concluo* and *contero* (to tread under and to crush) to prevent a rising-again (*resurgo*) of *vitium* or vice.

57.7.18. Yet if you are not only filled with sorrow [*compungo*: 48.1.20] by the discourse [*sermo*: 55.1.10] but totally converted [*converto*: 54.11.28] to the Lord, vowing [*iuro*] and determining [*statuo*: 36.5.1] to keep [*custodio*: 51.10.19] his just decrees [*iudicium*: 55.3.1], you will know [*nosco*: 56.6.22] again that he is present [*adsum*: 57.1.10], especially if you feel [*sentio*: 57.6.1] yourself aglow [*inardesco*: 18.6.14] with his love [*amor*: 57.4.27]...The fire that is God does indeed devour [*coquo*: 10.5.24] but it does not debase [*excoquo*]; it burns [*ardeo*: 28.13.3] pleasantly [*suaviter*: 53.1.6], devastates [*desolo*] felicitously [*felicter*]. It is a coal of desolating [*desolatorius*] fire, but a fire that rages against [*exerceo*: 21.10.5] vices [*vitium*: 57.6.1] only to produce [*exhibeo*: 53.8.10] a healing unction in the soul [*anima*: 57.4.27]. Recognize therefore that the Lord is present [*praesens*: 57.2.3] both in the power [*virtus*: 56.4.16] that transforms [*immuto*] you and in the love [*amor*] that sets you aglow [*inflammo*: 42.6.20]. The Lord's right hand has shown [*facio*: 54.9.20] its power [*virtus*: 56.4.16]. But understand that this change [*mutatio*: 37.7.13] from God's right hand takes place only in fervor [*fervor*: 49.4.14] of spirit [*spiritus*: 57.4.27] and genuine [*non fictus*: 51.2.3] love [*caritas*: 54.11.28].

Two verbs with the preposition *con* (with) prefaced to them: *compungo* and *converto*: to feel sorrow with and to turn with. / Three verbs pertinent to the Lord: *iuro*, *statuo* and *custodio*: (to swear an oath, to decide or establish and to keep guard. All three result in *nosco* or knowing the Lord is *adsum* (to be present). / *Sentio*: to feel or perceive one as *inardesco*, being burned-in by divine love. Compare with a verb of the same root, *ardeo* (to burn). / *Coquo* and *excoquo*: to cook and to boil away, dry up by applying heat. The latter is effected *suaviter* (sweetly) as well as *desolo* (to deprive, rob) which is modified by *felicter* (happily). / *Exerceo*: also as to engage busily, employ. / *Virtus* and *amor*: strength as well as virtue and love in which the Lord is present. / *Immuto*: to change, transform relative to *virtus* and *inflammo* relative to *amor*. Compare the second verb with *inardesco* and *ardeo*, to set on fire or to excite. / *Facio*: the common verb to make. / *Non fictus*: not feigned or false which modifies *caritas* (love); come with *amor*, the former suggestive of dearness.

57.8.7. Furthermore, when this fire has consumed [*consumo*] every stain of sin and the rust of evil habits

[*vitium*: 57.7.18], when the conscience [*conscientia*: 57.3.25] has been cleansed [*emundo*] and tranquillized [*sereno*] and there follows an immediate [*subitus*] and unaccustomed [*insolitus*: 54.8.16] expansion [*latitudo*: 28.9.20] of the mind [*mens*: 57.4.27], an infusion [*infusio*: 49.4.14] of light [*lumen*: 49.4.14] that illuminates [*illuminatio*: 26.7.11] the intellect [*intellectus*: 56.1.15] to understand [*scientia*: 49.5.27] Scripture and comprehend [*notitia*: 57.1.10] the mysteries [*mysterium*: 54.3.27]—the first given for our own satisfaction [*oblecto*: 35.2.29], the second for the instruction [*aedifico*: 36.5.1] of our neighbors—all this undoubtedly means that his eye beholds [*respicio*: 57.4.27] you, nurturing [*educo*: 37.6.26] your uprightness [*iustitia*: 55.3.1] as a light and your integrity [*iudicium*: 57.7.18] as the noonday.

*Consumo*: also suggests a burning away. / *Emundo* and *sereno*: to cleanse and literally, to clean up or brighten. / *Latitudo*: width, breadth or extend relative to *mens* or mind followed by an *infusio* (a pouring in) of light into the *intellectus* (intellect, power of comprehension). / *Scientia* and *notitia*: two nouns relative to knowledge (scripture), the former (pertains to *oblecto*: to delight) more general kind and the latter (pertains to *aedifico*: to build), acquaintance or notice (mysteries). / *Educo*: to lead (*duco*) up or from, *ex*.

57.9.24. It is characteristic of [*habeo*: 55.4.22] true and pure [*castus*: 40.3.10] contemplation [*contemplatio*: 54.8.1] that when the mind [*mens*: 57.8.7] is ardently [*vehementer*: 51.3.16] aglow [*succendo*] with God's love [*ignis*], it is sometimes so filled [*repleo*: 54.12.10] with zeal [*zelus*: 57.1.10] and the desire [*desiderium*: 57.4.27] to gather [*acquirō*: 39.8.1] to God those who will love [*diligo*: 50.7.10] him with equal abandon that it gladly [*libentissime*] foregoes [*intermitto*: 41.6.1] contemplative leisure [*otium*: 53.1.6] for the endeavor [*studium*: 57.1.10] of preaching [*praedicatio*: 22.6.2]. And then, with its desire [*votum*: 31.5.20] at least partially satisfied [*potior*], it returns to its leisure [*redeo*: 54.11.28 with *in idipsum*] with an eagerness [*ardens*: 52.2.4] proportionate to its successful [*fructuosus*] interruption [*intermissio* with *memini*: 55.2.4] until refreshed [*sumo*: 44.7.15] again with the food [*gustus*: 50.5.23] of contemplation, it hastens [*recurro*: 7.2.17] to add to [*sumo*] its conquests with renewed [*valens*] strength [*lucrum*: 51.5.28] and experienced [*solitus*: 21.1.9] zeal [*alacritas*: 54.1.5].

*Habeo*: the common verb to have. / Contemplation may be described as the mind (*mens*) being aglow (*succendo*: to set on fire) in a manner which is *vehementer* (vehemently). / *Repleo*: literally as to fill again. / *Libentissime*: most willingly with respect to *intermitto* (to omit, neglect) *otium* (leisure in the positive sense) which offers time and space for *studium* or the pursuit of preaching. / *Votum*: literally as a solemn pledge. / *Redeo*: to return with *in idipsum* or completely. / *Ardens*: adjective for burning. / *Intermissio*: pause used with the verb *memini* (to remember). / *Gustus*: taste (of food). / *Recurro*: to run back with the intent of *sumo* (to take up, lay hold of) with *lucrum* (often applies to avarice) and *alacritas* (alacrity). *Valens* modifies the former and *solitus* the latter (powerful or strong and accustomed or habitual).

57.9.1. Quite often though the mind [*mens*: 57.9.24] is tossed to and fro [*fluctuor*: 51.9.29] amid these changes [*vicissitudo*: 32.2.17], fearful [*metuo*: 23.2.1] and violently [*vehementer*: 57.9.24] agitated [*exaestuo*] lest it cling [*inhaereo*: 52.1.8] more than is justified to one or the other of these rival attractions [*affectio*: 50.6.29 with *distraho*] and so deviate from [*deviso*: 20.9.22] God's will [*voluntas*: 52.1.8] even momentarily [*ad modicum*]. Perhaps holy Job endured [*patior*: 56.3.10] this when he said: "When I lie down I say, "when shall I arise?" And then I look forward to [*expecto*: 47.6.6] the evening." That is, when at prayer [*quietus*: 53.1.6] I accuse [*arguo*: 42.2.4] myself of indifference [*neglectus*: 30.3.27] at work [*opera*: 54.5.23]; when at work [*occupatus*] of upsetting [*perturbatus*] my prayer. You see [*video*: 57.2.14] here a holy man violently [*graviter*: 35.1.25] tossed [*aestuo*: 49.4.14] between the fruit of action [*opera*] and the quiet [*somnus*] of contemplation [*contemplatio*: 57.9.24]: through all the time involved [*verso*: 48.2.1] in what is good he is ever repenting [*paenitentia*: 30.3.27 with *ago*] of imaginary sins [*quasi de malis*], every [*singulis*: 4.1.8] moment [*momentum*: 57.1.10] seeking for [*inquirō*: 40.3.10] the will of God with tears. For this man the only remedy [*remedium*: 49.7.19], the last resort [*refugium*: 22.8.22], is prayer [*oratio*: 54.8.1] and frequent appeals [*gemitus*: 49.3.19] to God that He would deign [*digno*: 54.2.25] to show [*demonstro*: 51.2.12] us unceasingly [*assidue*: 47.3.8] what he wishes us to do, at what time, and in what measure [*quando et*

*quatenus*: 15.4.12]. In the three words here designated and commended you have, I think [*opino*: 56.1.15], these three things: preaching, prayer and contemplation.

*Fluctuo*: to flow in the manner of waves which are equivalent to *vicissitudo* or vicissitude. / *Exaestuo*: to boil, seethe or rage, the preposition *ex* (from) as prefix indicative of intensity. *Exaestuo* contrasts with *inhaereo* (to cling), the prefix *in* being opposite to *ex*. / *Affectio*: disposition or overall mood with the verb *distraho* (to distract, pull). / *Ad modium*: literally as at the little or small amount. / *Quietus*: an adjective meaning quiet and applicable to prayer and in contrast with *perturbatus* (confused, alarmed). / *Arguo*: to prove or make known with respect to being *neglectus* or acting neglectfully at work. / *Occupatus*: occupied at work or at *opera* (also as service or care). / *Graviter*: gravely, severely which modifies the verb *aestuo* (to be agitated, rage or burn). *Aestuo* has to do with the tension between *opera* and *somnus* (literally, sleep) of contemplation. / *Quasi de malis*: literally, as concerning evils. / *Remedium* and *refugium*: a play on words or similar sounding. / *Gemitus*: a groan or deep sigh. / *Assidue*: attending in a busy fashion. / *Quando* and *quatenus*: when and how long.

57.10.21. But see [*video*: 57.9.1], too, whether these three endowments [*bonus*: 57.6.1] of the one soul [*anima*: 57.7.18] may be related to those three persons living in [*commaneo*] one house, the Savior's intimate [*familiaris*: 52.2.4] friends [*amicus*: 48.2.10]. I refer to [*loquor*: 55.4.22] Martha as serving [*ministro*: 54.1.5], to Mary in repose [*vaco*: 55.1.10], and to Lazarus groaning [*gemo*: 29.9.8] beneath the stone, beseeching [*flagito*: 49.3.19] the grace [*gratia*: 57.2.14] of resurrection. These remarks are based on the skill [*sollers*: 57.2.3] and vigilance [*pervigil*] with which the bride observes [*describo*: 56.7.11] the ways [*semita*] of the Bridegroom, for the time and the speed of his coming to her cannot be hidden [*lateo*: 56.2.25] from her. No sudden intervention [*subitatio*] can distract [*praeoccupo*] her from knowing [*ignoro*: 57.4.27] when he is far off [*longe*: 56.4.16], when he is near [*prope*: 57.4.27] and when he is present [*praesens*: 57.2.3], and so she deserves not only to be looked upon [*respicio*: 57.8.7] tenderly [*misericorditer*: 39.2.22] but to be gladdened [*laetifico*: 54.6.14] by his words of love [*amor*: 57.7.18] and “to rejoice greatly [*gaudeo*: 49.7.14 with *gaudium*: 53.1.6] at the Bridegroom's voice.”

*Bonus*: the common adjective for good. / *Commaneo*: literally as to remain-with. / *Familiaris*: belonging to the same household. / *Loquor*: the common verb to speak. / Martha, Mary and Lazarus: representative of *ministro*, *vaco* and *gemo* (to serve, literally as to be vacant or empty and to groan as well as *flagito*, to entreat earnestly). / *Semita*: more a path compared with *via* (road, way). / *Subitatio*: suddenness which does not preoccupy (*praeoccupo*) the bride from *ignoro* or being ignorant as to three presence of her divine spouse: *longe*, *prope* and *praesens* (far away, close by and present). / The bride desires *respicio* and *laetificio*: to be looked upon (literally, back) and to experience rejoicing. Compare *laetificio* with *gaudeo* or to delight, cheer or gladden with to be glad or rejoice.

57.11.31. With a certain boldness [*audacter*: 50.8.1] I also maintain [*adicio*: 27.11.7] that the soul [*anima*: 57.10.21] of any one of us here, if it keeps a similar vigil [*vigilo*: 57.4.27], will similarly be greeted [*saluto*: 53.7.9] as friend [*amica*: 55.4.22], consoled [*consolo*: 46.8.24] as the dove, embraced [*amplector*: 51.5.28] as a beauty [*formosus*: 57.4.27]. Each person shall be counted [*reputo*: 51.3.16] perfect [*perfectus*: 54.11.28] in whom these three endowments shall be seen to unite [*concurro*: 33.1.7] in due order [*congruenter*: 55.2.4] and degree [*opportune*: 42.1.12] so that he will know [*nosco*: 57.7.18] how to mourn for [*gemo*: 57.10.21] his sins and to rejoice [*exulto*: 54.1.5] in God and at the same time possess the power [*potens*: 54.8.16] to assist [*subvenio*: 57.1.0] his neighbors. He will please [*placeo*: 53.9.20] God, watch out for [*cautus*: 33.1.7] himself and be of service [*utilis*: 49.5.27] to his friends.

*Audaciter*: an adverb meaning boldly. / *Adicio*: literally as to throw or cast at. / *Anima* and *amica*: feminine noun for soul and female friend.

Two words with the preposition *con* (with) prefaced to them: *concurro* and *congruenter* (literally as to run together and appropriately, aptly). / *Opportune*: advantageously, conveniently. / *Gemo* and *exalto*: to groan and to rejoice. / *Subvenio*: literally as to come under in the sense of being a support. / *Cautus* and *utilis*: cautious and useful.

57.11.5. For we discover [*habeo*: 57.9.24] Martha as the Savior's friend [*amica*: 57.11.31] in those who do the daily chores [*administro* with *fideliter*: 56.2.12 & *exterior*]. We find [*habeo*] Lazarus, the mourning dove, in the novices just now [*nuper*] dead to their sins, who toil with fresh wounds and mourn [*laboro*: 22.11.12 with *gemitus*: 57.9.1] through fear [*timor*: 54.12.10] of the judgment [*iudicium*: 57.7.18]. "Like the slain that lie in the grave, like those you remember no more" so they amount to nothing [*puto*: 57.3.25 with *reputo*: 57.11.31] until Christ's command removes the burden of fear that crushes them like a block of stone, and they can breathe again with the hope of pardon [*venia*: 22.11.12]. We find a contemplative [*contemplo*: 51.10.19] Mary in those who, co-operating [*cooperor*: 54.7.3] with God's grace [*gratia*: 57.10.21] over a long period of time, have attained [*proficio*: 52.5.7] to a better and happier [*laetus*: 43.4.21] state.

*Habeo*: the common verb to have; used twice. / *Amica*: feminine form for friend. / *Administro*: to assist or conduct in a manner which is *fideliter* or faithfully. The adjective *exterior* is used for daily. / *Nuper*: in recent years, not long ago. / *Laboro*: to work along with the *gemitus* or groaning. / *Puto* (to think or reckon) with another use prefaced by *re-* (back, again) in *reputo* (to think over, reflect).

### Sermon Fifty-Eight

58.1.16. Rather you must acknowledge [*agnosco*: 57.4.27] here those changes [*vicissitudo*: 57.9.1] that I have previously and more than once explained [*commendo*: 55.2.4 & *memini*: 57.9.24] to you concerning holy inactivity [*quietus*: 57.9.1] and essential [*necessarius*: 51.2.20] action [*actio*: 51.10.19], how this life does not cater for constant [*copia*: 51.1.27] contemplation [*contemplo*: 57.11.5] or prolonged [*diuturnitas*] leisure [*otium*: 57.9.24] since we are impelled [*urgeo*: 9.2.8] by the more cogent [*cogens*; from *cogo*] and more immediate [*instans*] demands [*utilitas*: 53.1.6] of work [*opera*: 57.9.1] and duty [*officium*: 49.4.14]. When the Bridegroom therefore perceives [*persentio*: 57.2.3], as he always does, that the bride [*dilecta*] has taken her rest [*quiesco*: 53.1.21] for some time on his bosom [*sinus*: 52.1.8], he does not hesitate [*cunctor*: 25.9.2] to entice [*traho*: 56.6.4] her out again to what seems more serviceable [*utilis*: 57.11.31]. It is not that she is unwilling [*invitus*: 56.5.26] or that he himself is doing what he had forbidden [*veto*]. But if the bride is enticed by the Bridegroom, this is because she receives [*accipio*: 53.5.22] from him the desire [*desiderium*: 57.9.24] by which she is enticed, the desire of good works, the desire to bring forth fruit [*fructificio*] for the Bridegroom, for to her the Bridegroom is life, and death gain [*lucrum*: 57.9.24].

*Agnosco*: to recognize *vicissitudo* or changes which Bernard commended (*commendo* with the verb *memini*, to remember). / *Quietus*: the adjective quiet in the sense of being calm as applied to contemplation. / *Copia*: a noun meaning abundance with regard to the verb *contemplo*, equivalent to *otium* (leisure for *lectio divina* and prayer) which is prolonged (*diuturnitas*, noun for prolonged duration). / *Utilitas*: usefulness which is *cogens* and *instans* (that which is compelled or forced and present or urgent). They applied to both *opera* and *officium* (work as service and the holding of office). / *Persentio*: literally as to feel-through. / *Quiesco*: to be quiet or calm (*quietus* as holy inactivity here) by *dilecta* or the bride as loved on her divine spouse's sinus or breast. / *Traho*: literally as to drag, pull for that which is *utilis* or useful. / *Desiderium*: desire with regard to good works or *opera* and *lucrum* (gain; also means avarice) the equivalent of bearing fruit for her divine spouse.

58.2.16. She is led out to the cultivation [*excolo*] of the vines. If they are to yield [*respondeo*: 49.1.12] more abundant fruits to the farmers it is necessary that sterile [*sterilis*: 54.6.14] boughs be got rid of, that noxious [*noxius*: 36.4.11] ones be cut away, that superfluous [*superfluus*: 1.2.21] ones be pruned. So much for the literal sense [*littera*: 52.1.17 with *iuxta*: 56.4.2].

*Excolo*: also as to develop. / *Respondeo*: connotes answering or responding. / Three adjective relative to vines which are no good: *sterilis*, *noxius* and *superfluus*: sterile, harmful and superfluous. / *Littera*: letter with the preposition *iuxta*, near or next.

58.3.20. Now let us see [*video*: 57.10.21] what is proposed [*innuo*: to nod, beckon] spiritually [*spiritualiter*: 27.10.10] to our understanding [*intelligo*: 57.5.8] by this kind of historical narrative [*schema*: 32.8.9]. I have

told you that the vines are souls or churches and the reason why this is so. You have heard it and have no need [*opus*: 51.5.28] to hear it again. That soul [*anima*: 57.11.31] who is more perfect [*perfectus*: 57.11.31] is invited to watch over [*reviso*] these, to correct [*corrigo*: 48.1.20] them, to instruct [*instruo*: 41.2.18] them, to save [*salvo*: 46.1.8] them, provided he is allotted [*sortior*: 54.5.23] this ministry [*ministerium*: 41.4.1] not by his own ambition [*ambitio*] but by the call of God as Aaron was. What is this invitation [*invitatio*] but an inward [*intimus*: 52.6.26] impulse [*stimulatio*] of charity [*caritas*: 57.7.18], lovingly [*pie*: 50.5.13] inciting [*aemulor*: 39.4.18] us to zeal [*sollicitudo*: 57.2.3] for our brother's salvation [*salus*: 54.3.27], to zeal for the beauty [*decor*: 49.5.6] of God's house, for an increase [*incrementum*] in his rewards [*lucrum*: 58.1.16], an increase in the fruits of his righteousness [*iustitia*: 57.8.7], the praise and glory of his name?

*Innuo*: to nod or to beckon with regard to understanding (*intelligo*) in a spiritual fashion, that is, pertaining to a *schema* (shape, form or figure). / *Opus*: a need which implies work. / *Anima*: feminine noun for soul which is perfect. / Four verbs pertinent to the vines as souls or churches: *reviso*, *corrigo*, *instruo* and *salvo* (to go back and see, to correct, to instruct and to save). / *Sortior*: to cast lots. / *Intimus*: intimate or deep modifying *stimulatio* or impulse belonging to *caritas*. / *Pie*: the adverb for the adjective *pius*, devotedly modifying *aemulor* (to excite) solicitude on behalf of others.

58.4.8. Knowing [*scio*: 57.6.1] that the time for pruning had come, he warned [*moneo*: 47.8.8] that everything faulty [*vitiosus*: 50.5.23] and superfluous [*superfluus*: 58.2.16], everything that could give the least offense [*offendiculum*] and hinder [*impedo*: 56.6.22] the fruit of salvation [*salus*: 58.3.20], should be pruned and cut off. Hence he said to a certain faithful cultivator of vines: "Convince [*arguo*: 57.9.1], rebuke [*increpo*: 57.6.1] and exhort [*obsecro*: 30.12.1]," indicating [*indico*: 46.3.8] by the first and second of these pruning and eradicating, in the last planting.

*Vitiosus*: vitiated or invalid which modifies *offendiculum* (little offense). / Three verbs pertaining to a cultivator of vines: *arguo*, *increpo* and *obsecro* (to accuse or convict, to rebuke and to entreat).

58.4.19. And so, just as he showed [*monstro*: 57.4.27] in the first case that now is the time to reap the harvest of souls [*animus*: 54.9.20], so in the second case he declares that the time has come to prune the spiritual [*intelligibilis*: 35.2.29] vines, that is, souls [*anima*: 58.3.20] or churches. Perhaps by using these different [*diversitas*] words [*vocabulum*: 49.1.23] he wished [*volo*: 55.3.1] to distinguish [*distinguo*: 57.5.8] between different realities [*inter utrasque res*] so that by the harvest we understand [*intelligo*: 58.3.20] the people, and by vineyards the congregations of holy persons living in community [*cohabitantium*].

*Monstro*: to point out which connotes the giving of advice. / *Animus* and *anima*: the masculine and feminine nouns for soul. / Two words prefaced by *di-* (*diversitas* and *distinguo*) which intimates throughness or differentiation. / *Inter utrasque res*: literally as the thing between each of the two. / *Vocabulum*: intimates an appellation or name. / *Cohabitantium*: a place where people live together.

58.5.24. Now the winter period [*tempus*: 32.2.6] which he intimates [*significo*: 48.8.21] has passed [*praetereo*: 54.8.1], seems [*video*: 58.3.20] to me to refer to that time when the Lord Jesus did not walk openly [*palam*: 53.7.9] among the Jews because they plotted [*conspiro*] against him, wishing [*volo*: 58.4.19] to kill [*interficio*] him. Hence he said to some of the disciples: "My time has not yet come, but your time is always here."

*Tempus*: a time or span of time. / *Palam*: openly in the sense of that which is done in the sight of all. / *Conspiro*: to conspire, the object being *interficio* which literally means to put in between.

58.6.25. He knew [*scio*: 58.4.8] that the time [*tempus*: 58.5.24] of pruning had not yet come [*advenio*: 57.3.25], that the vine would not respond [*respondeo*: 58.2.16] to the labors [*labor*: 53.5.22] expended [*impendo*] on it, that it would bear [*refero*: 46.4.26] no fruit either of faith or good works [*opera*: 58.1.16]. Why? Because it was winter in the hearts [*cor*: 56.7.11] of the faithless [*perfidus*], because the wintry rains of malice [*malitia*: 39.6.24] still flooded [*occupo*: 27.11.7] the earth, more calculated [*paratus*: 14.7.24] to drown than to nourish [*foveo*: 49.8.5] the scattered seeds of the word [*verbum*: 54.2.15] and to frustrate

[*frustror*: 51.6.13] any effort [*opera*] to cultivate the vines.

Two nouns relative to work: *labor* and *opera* (task or undertaking and service, work). / *Impendo*: to devote or put in effort to bring about *refero* (to bring back) fruit. / *Perfidus*: treacherous with regard to winter in the heart. / *Occupo*: to occupy or to take over fully. / *Paratus*: prepared with regard to drowning, not *foveo* (to cherish, keep warm) scattered seems of the word.

58.7.8. I do not mean those (plants and seeds) that we can see [*visibilis*] and touch [*corporeus*: 53.3.22], that are meant for the welfare [*usus*: 52.4.9] of our bodies—about which God is no more concerned [*cura*: 53.1.21] than he is about cattle. Which, then? Surely those which God's hand, not man's, has sown and planted, that germinate and take root in, faith and love [*caritas*: 57.3.20], that bear [*parturio*: 44.4.25] the fruits of salvation [*salus*: 58.4.8] if watered by good and timely rains. The souls [*anima*: 58.4.19] for which Christ died. Woe to the clouds that pour down bad rains; they make only mud, they do not produce [*affero*: 33.12.6] fruit.

*Corporeus*: belonging to the body or that which is physical. / Two similar nouns, *usus* and *cura* (use and care). / *Parturio*: to be in labor, pregnant.

58.7.26. The windy chatter [*loquacitas*] of philosophers was not good rain; it produced barrenness [*sterilitas*], not fertility [*fertilitas*]. Much worse still were those rains, the perverse [*pravus*: 48.2.10] dogmas [*dogma*: 33.8.17] of the heretics that brought forth [*produco*: 33.10.14] thorns and thistles instead of fruit. The traditions [*traditio*] of the Pharisees, themselves bad [*malus*: 48.1.5] clouds, were also a bad rain that the Savior condemned [*redarguo*: 42.7.15].

*Loquacitas*: loquaciousness which effects *sterilitas*, not *fertilitas*, a play on words. / Two similar words: *dogma* and *traditio*: teaching and tradition, the former usually being derived from the latter. / *Redarguo*: to disapprove or refute.

58.7.5. For example, that literal observance [*observatio*: 28.7.26] of the sabbath which enjoined [*sono*: 31.4.16] but gave no rest [*requies*: 52.5.7]; the imposed [*indictus*] rite of sacrifices; the prohibition [*interdictus*] of eating pork and many similar things condemned [*censeo*: 42.4.9] by Moses as unclean [*immundus*]*—*this was a rain coming down entirely from that Mosaic cloud. I should hate [*nolo*: 50.1.25] it to fall in any field or garden of mine. It may have been good in its proper season [*tempus*: 58.6.25], but if it comes out of season I consider [*censeo*] it no longer good. Even a soft rain, a rain that falls gently, is harmful if it is untimely [*intempestivus*].

*Sono*: literally, to sound. / *Indictus*: literally, not said, mentioned. / *Nolo*: to be unwilling, refuse. / *Tempus*: time, here used in the seasonal sense.

*Censeo*: to assess, recommend. / *Intempestivus*: not in proper time or *tempus*.

58.8.16. When do you think [*puto*: 57.11.5], if not when Christ's flesh flowered again [*refloreo*] at the resurrection? This was the first and greatest flower to appear [*appareo*: 55.3.1] in our land, for Christ is the first fruit [*primitiae*: 37.2.16]. He, Jesus, is "the flower of the fields and the lily of the valleys," being the son, as was supposed [*puto*], of Joseph of Nazareth, which means [*interpretor*] a flower. He appeared therefore the first flower but not the only one. For many bodies of the saints who had fallen asleep also arose, and appeared in our land all brilliant [*lucidus*; 45.9.11] like flowers.

Two uses of the verb *puto* (to think, reckon). / *Refloreo* and *appareo*: a play on words which here apply to the same (Christ's resurrection). /

*Primitiae*: the first (*primus*) yield of anything. / *Lucidus*: superlative used here, most brilliant.

58.9.10. In the course [*processus*: 57.1.10] of time the storm was stilled [*sedatus*], peace was restored [*redditus*] to the earth, the vines grew and they were propagated and spread abroad and multiplied beyond counting [*numerus*: with *super*]. Then at last the bride was invited [*invito*: 46.1.8] to the vineyards, not to plant but to prune what had been planted. At the proper time [*opportune*: 57.11.31] too, for this task

[*opera*: 58.6.25] needed [*requiro*: 46.8.24] a period [*tempus*: 58.7.5] of peace. For how could it be possible [*licet*: 53.3.22] when she was being persecuted [*persucatio*]?

*Processus*: advancement or progression with regard to time. / A play on words, *sedatus* and *redditus*. / *Opportune*: an adverb meaning opportunely or at the right time.

58.10.21. For who has so completely cut away from himself all superfluous things [*superfluous*: 58.4.8] that he thinks [*puto*: 58.8.16] he has nothing worth [*dignus*: 51.8.19] pruning? Take my word [*credo*: 52.7.30] for it, what is pruned will sprout again, what is banished [*effugo*: 57.1.10] will return [*redeo*: 57.9.24], what is quenched will blaze again, things lulled to sleep will reawaken [*excito*: 52.1.8]. To prune once, therefore, is of little worth [*parum*, adverb]. One must prune often, even, if possible, always, for you will always find [*oportet*: 53.3.22] something to prune—if you aren't dishonest [*dissimulo*: 52.7.30] with yourself. No matter what progress you make [*proficio*: 57.11.5] in [*maneo*: 57.2.14] this life, you are wrong [*erro*: 52.5.7] if you think vices [*vitium*: 57.8.7] are dead when they are only suppressed [*suppressus*].

*Credo*: to believe, put one's trust. / *Effugo* and *redeo*: two opposite verbs, to flee and to return. / *Excito*: to cause, excite. / *Dissimulo*: to disguise or to conceal. / *Proficio* and *maneo*: to advance and to remain.

58.10.8. In so great a hazard [*discrimen*] the only plan [*consilium*: 46.8.24] is to keep [*observo*: 57.2.3] a sharp watch [*diligenter*: 57.3.25], and as soon as the buds appear [*appareo*: 58.8.16] to lop them off ruthlessly [*severitas*: 23.2.1 with *promptus*: 56.2.12]. Virtue [*virtus*: 57.7.18] and vices [*vitium*: 58.10.21] cannot prosper [*cresco*: 27.10.10] together: if the one is to flourish [*vigeo*: 51.3.16], the others must be checked [*pullulo* with *sino*]. Remove [*tollo*: 31.1.8] the superfluous [*superfluous*: 58.10.21] and the wholesome [*salubrius*: 47.8.8] will thrive [*surgo*: 55.4.22]. Control [*demo*] cupidity [*cupiditas*: 52.5.26] and promote [*accedo*: 53.1.6] what is good [*utilitas*: 58.1.16]. Let us apply [*do*: 54.2.15 with *opera*: 58.9.10] ourselves to pruning. Let cupidity be pruned that virtue may grow strong [*roboro*: 18.5.7].

*Discrimen*: crisis, difference. / *Diligenter*: an adverb meaning diligently, with attention. / *Promptus*: willing or prompt as modifying *severitas* (severity). / *Cresco*: to grow or increase. / A contrast between *vigeo* and *pullulo*: to flourish and to spring forth; with *sino* (to allow). / *Surgo*: to rise up.

*Demo* and *accedo*: to subtract or take away (cupidity) and to draw near (that which is useful). / *Do*: the common verb for to give, do with the noun *opera*, deed or action. / *Roboro*: to strengthen, invigorate.

58.11.14. For us, brothers, it is always time to prune, just as there is always a need [*opus*: 58.3.20]. I am confident [*confido*: 56.4.2] that for us the winter has now past. You know [*scio*: 58.6.25] the winter I mean [*dico*: 54.12.10], that fear [*timor*: 57.11.5] which is devoid of love [*caritas*: 58.7.8] which, although it can lead [*initio*: 37.1.16] everyone to wisdom [*sapientia*: 54.12.10], it perfects [*consummo*: 37.1.16] no one because super-abounding [*supervenio*: 52.7.30] love drives it away [*extundo*] as summer does the winter. Summer means charity, which, if it has come, or rather because it has come—I am right [*iustus*: 57.6.1] in thinking you enjoy it [*sentio*: 57.7.18 with *de vobis*—of necessity dries up every wintry rain, every anxious [*anxietas*] tear wrung from [*extorqueo*: 42.7.25] you by the bitter recollection [*recordatio*: 33.2.28] of sin and fear of the judgment [*iudicium*: 57.11.5].

*Initio*: to begin; with regard to fear-to-wisdom. / *Consummo*: to take up completely. / *Supervenio*: literally as to come-upon which acts in a manner which is *extundo* (to drive away) love marked by *supervenio*. / *Extorqueo*: to twist out, wrench with regard to the *recordatio* (recollection) of sin and fear of judgment.

58.12.1. Therefore if the winter is past, the rain over and gone, if flowers have appeared [*appareo*: 58.10.8] again in our land and the spring-like warmth of spiritual [*spiritualis*: 56.1.15] grace [*gratia*: 57.11.5] indicates [*indico*: 58.4.8] the time [*tempus*: 58.9.10] for pruning, what is left for us but to bend [*incumbo*: 49.6.5] our energies totally to this work [*opera*: 58.10.8], so holy and so necessary. Let us examine [*scrutor*: 54.9.20] our ways [*via*: 57.10.21] and our endeavors [*studium*: 57.9.24], as the prophet counsels [*iuxta*:

58.2.16], and let each one judge [*iudico*: 55.3.1] that he has progressed [*proficio*: 58.10.21], not by finding [*invenio*: 57.4.27] nothing to correct [*reprehendo*: 26.10.1] but by correcting what he does find. You will not have examined yourself in vain [*frustra*: 52.4.9] when you discover [*adverto*: 57.4.27] the need [*opus*: 58.11.14] for a new examination [*scrutinium*: 55.2.18]: your investigation [*inquisitio*: 53.2.5] never deceives [*fallo*: 33.9.26] you as often as you decide [*puto*: 58.10.21] that it needs repeating [*itero*].

*Incumbo*: to incline, lay upon. / *Scrutor*: to examine thoroughly both *via* (road) and *studium* (object of close attention and study). / *luxta*: preposition meaning close by or next. / *Reprehendo*: to hold back, hold fast. / *Adverto*: to turn to, the object being *opus* or work, labor, the equivalent being here *scrutinium* (investigation), another term being *inquisitio* (search). / *Itero*: to renew, to do again.

### Sermon Fifty-Nine

59.1.23. Notice [*adverto*: 58.12.1], then, the utter happiness [*suavitas*: 52.1.17] of hearing the God of heaven say: “in our land.” “Listen, all inhabitants of the earth, all peoples,” “the Lord has done great things for us.” He has done much for the earth, much for the bride, whom he has been pleased [*placeo*: 57.11.31] to take [*ascisco*] to himself from the earth. “In our land,” he says. This is clearly not the language [*sono*: 58.8.5] of domination [*principatus*: 19.3.27] but of fellowship [*consortium*: 35.6.6] and intimate friendship [*familiaritas*: 38.3.1]. He speaks as Bridegroom, not as lord. Think of it! He is the Creator [*conditor*: 20.3.24], and he makes himself one of us [*consors*: 23.15.3]? It is love [*amor*: 57.10.21] that speaks, that knows [*scio*: 58.11.14] no lordship. This is a song of love, in fact, and meant [*oportet*: 58.10.21] to be sustained [*fulcio*] only by lovers [*amator*: 57.4.27], not by others. God loves [*amo*: 55.1.24] too, though not through a gift distinct from himself [*nec aliunde hoc habet*]: he is himself the source [*unde*: 32.6.9] of loving. And therefore it is all the more vehement [*vehemens*: 49.5.27], for he does not possess love, he is love.

*Adverto*: to turn attention to the *suavitas* (sweetness) of hearing God. / *Ascisco*: to adopt, take over. / *Sono*: to sound or express with regard to *consortium* and *familiaritas* (fellowship and intimate friendship), not *principatus* or that which is chief or hold leadership. / *Conditor*: also as framer or founder. / *Consors* (adjective): having in common. / *Fulcio*: to prop up, support. / *Nec aliunde hoc habet*: literally as neither does he have this from another person. / *Unde*: from where, whence.

59.2.11. Do you see [*video*: 58.5.24] that even majesty [*maiestas*: 56.4.16] yields [*cedo*: 50.5.13] to love [*amor*: 59.1.23]? That is how it is, brothers. Love neither looks up to [*suspicio*: 50.8.1] nor looks down [*despicio*: 54.6.14] on anybody. It regards [*intueor*: 57.1.10] as equal all who love [*amo*: 59.1.23] each other truly [*perfecte*: 23.8.1], bringing together [*contempero*] in itself the lofty [*celsus*] and the lowly [*humilis*: 57.2.3]. It makes them not only equal but one. Perhaps up till now you have thought [*puto*: 58.12.1] God should be an exception [*excipio*: 19.1.20] to this law of love; but anyone who is united [*adhaereo*: 56.1.15] to the Lord becomes one spirit [*spiritus*: 57.7.18] with him. Why wonder [*miro*: 45.8.25] at this? He has become like one of us. But I said too little: not “like one of us” but “one of us.” It is not enough for him to be on a par with men, he is a man. Hence he lays claim to [*vindico*: 52.1.17] our land for himself, not as a possession [*possessio*] but as his homeland [*patria*].

*Cedo*: to give way with respect to majesty *visa-à-vis* love. / A play on words, *suspicio* and *despicio* (to look up and to look down or despise). *Intueor* transcends both as a close examination or gaze. / *Perfecte*: perfectly. / *Contempero*: to moderate or temper by mixing. / *Celsus*: connotes arrogance. / *Excipio*: to follow or take out. / *Adhaereo*: suggests a clinging or maintenance of a close unity. / A contrast between *possessio* and *patria*, possession and one’s native land.

59.3.1. You really resemble [*exhibeo*: 57.7.18] the turtle-dove if you preach [*doceo*: 57.1.10] repentance [*gemo*: 57.11.31]: and if you want your words to be convincing [*persuadeo*: 33.10.14] you must [*oportet*: 59.1.23 with *studeo*: 46.8.24] depend more on your repentance than on your eloquence [*declamo*]. As in many situations but above all in this business [*negotium*: 51.10.19], example [*exemplum*: 52.7.30] is more

effective [*efficax*: 54.9.20] than preaching [*verbum*: 58.6.25]. You will stamp [*do*: 58.10.8] your preaching [*vox*: 47.8.8] with authority [*virtus*: 58.10.8] if you are conscious of [*cognosco*: 54.8.16] accepting [*suadeo*: 57.1.10] for yourself the values you preach. Actions [*opera*: 58.12.1] speak louder [*validus*: 54.6.14] than words [*vox*].

*Exhibeo*: to exhibit or present. / *Doceo*: also as to teach, here with respect to *gemo* or to groan. / *Studeo*: to apply oneself diligently. / *Declamo*: to make a speech; connotes being blustery. / *Negotium*: work or occupation. Compare with *opera* (work) in this excerpt. / A contrast between *exemplum* and *verbum* (example and word or saying things). Compare *verbum* with *vox* (voice). / *Do*: the common verb to do or to make.

59.4.11. “The voice of the turtle-dove is heard in our land.” As long as men’s reward [*merces*: 13.7.25] for worshiping [*cultus*: 54.5.23 with *pro*] God was only of the earth, even the earth that flows with milk and honey, they failed to see [*cognosco*: 59.3.1 with *minime*] themselves as pilgrims [*peregrinus*: 41.1.2] on earth nor did they mourn [*ingemo*] like the turtle-dove as if recalling [*reminiscor*] their homeland. Instead they confused [*abutor*] exile [*exilium*] with homeland, pampering themselves [*do*: 59.3.1 with *se comedo*] with rich foods [*pinguis*] and drinking honeyed wine [*mulsum*; from *mulceo*: 23.16.16]. So for a long time the voice of the turtle-dove was not heard in our land. When the promise [*promissio*: 51.8.19] of the kingdom became known [*facio*: 57.7.18], then men realized [*intellego*: 48.6.6] that they had no lasting [*maneo*: 58.10.21] city here, and they began to seek [*inquiero*: 57.9.1] with all their longing [*aviditas*: 31.1.8] the one that is to come.

*Cultus*: pertains to that which is civilized and connotes elegance; used with the preposition *pro* (before, in front of). / *Cognosco*: to recognize with the adverb *minime*, insufficiently. / *Peregrinus*: foreign or alien. / *Ingemo*: the verb *gemo* (to groan) with the preposition *in* prefixed to the verb which intensifies its meaning. / *Pinguis*: also can mean that which is dull or thick. / *Mulsum*: from the verb *mulceo*, to charm, flatter or appease. / Lack of *maneo* (remain) which modifies city leads to *inquiero* (to inquire, look for) another, and that is done with *aviditas* (eager appetite).

59.6.7. By the light [*illumino*: 28.2.12] that he gives us by a sure experience [*experimentum*: 57.5.8] day after day, we are convinced [*probo*: 47.7.27] that our desires [*votum*: 57.9.24] and groanings [*gemitus*: 57.11.5] come from him and go to God, to find [*invenio*: 58.12.1] mercy [*misericordia*: 57.6.1] there in the eyes of God. For when did God make the voice of his own Spirit ineffectual [*irritus*]? He “knows [*scio*: 59.1.23] what is the mind [*desidero*: 51.1.27] of the Spirit because the Spirit intercedes for [*postulo*: 51.3.16] the saints according to the will of God.”

*Illumino*: the verb to make light which is done by an *experimentum* (also means proof, trial). / *Probo*: to offer a proof with regard to both *votum* and *gemitus* (solemn pledge and sighing). / *Desidero*: used here for the noun mind of the Holy Spirit which is similar to his *postulo* or his act of requesting or demanding.

59.7.17. And though elsewhere the Holy Spirit is usually designated [*soleo*: 56.7.11 with *designo*: 57.5.8] by the dove, yet because it is a lustful [*libidinosus*] bird, it is not a fit [*decet*: 53.3.22 with *non*] offering for the Lord except when it was young and ignorant [*nescio*: 52.1.17] of lust [*libido*: 39.8.1]. But no age is stated [*designo*] for the turtle-dove, for its chastity is acknowledged [*agnosco*: 58.1.16] at any age. It is content [*contentus*: 50.6.29] with one mate; if he is lost it does not take [*admitto*: 56.1.15] another, thus arguing [*redarguo*: 58.7.26] against man’s tendency to marry more than once.

*Designo* (to point out with the verb *soleo*, to be in the habit or custom). / *Libidinosus*: capricious, lustful or wonton. The noun *libido* (lust) is used in this excerpt. / *Redarguo*: to disapprove or refute.

59.9.23. In a short time that same belief [*persuasio*] was spread over the whole world and by the same condensed [*compendium*] reasoning [*argumentum*: 34.1.3]. “What you have seen and heard,” he said. O word [*verbum*: 59.3.1] abridged [*abbreviatus*] yet living and powerful [*efficax*: 59.3.1]! I proclaim [*assero*]

without misgiving [*profecto*: 57.4.27] what I have grasped [*percipio*: 57.5.8] by ear and eyes. The trumpet of salvation sounds, miracles gleam and the world believes. It is quickly convinced of [*persuadeo*: 59.3.1] what is said, borne out by signs of power [*stupeo*: 49.1.12 and *ostendo*: 56.2.25].

*Persuasio*: persuasion or sentiment. / *Compendium*: an abridgement or profit which here is *abbreviatus* or cut off, contracted but also *efficax* (effective). / *Assero*: to assert or put forth in a manner which is *profecto* or done in certainty. / *Percipio*: to perceive, here through hearing and seeing. / *Stupeo*: to be astounded, here used with the verb *ostendo* (to show, point out).

### Sermon Sixty

60.1.14. Thus therefore, as I said, the Bridegroom takes [*sumo*: 57.9.24] the signs [*experimentum*: 59.6.7] of the season [*tempus*: 58.12.1] as an argument [*argumentum*: 59.9.23] to urge [*suasio*] the bride not to loiter [*pigror*] on the way to the vineyards lest the task [*opera*: 59.3.1] which comes in its proper time [*tempestivus*] be lost [*pereo*: 51.6.13]. So much for the literal [*littera*: 58.2.16] sense.

*Sumo*: to take up, lay hold of *experimentum* (also as experience, proof or trial) relative to *tempus* (particular time). / *Suasio*: advise or recommendation which consists of not loitering (*pigror*: to hesitate). / *Tempestivus*: opportune, seasonable. / *Littera*: according to the letter.

60.2.18. But what of the spiritual sense [*spiritus*: 59.2.11]? Clearly [*plane*: 54.10.13] we are here considering [*intueor*: 59.2.11] not a fig tree but people: God's concern [*cura*: 58.7.8] is for men, not for trees. The fig tree represents people, frail [*fragilis*: 20.4.4] in flesh, limited [*parvulus*] in intelligence [*sensus*: 56.1.15], shallow [*humilis*: 59.2.11] of mind [*animus*: 58.4.19] whose first fruits—to continue the comparison [*alludo* with *nomen*: 49.1.23]—are green and earthy.

*Intueor*: to examine closely the *cura* or concern God for men. / Three qualities which the fig tree represents: *fragilis*, *parvulus* (slight, unimportant) with respect to *sensus* or feeling and *humilis* with respect to *animus* (masculine noun for soul). / *Alludo*: to make allusion to, to jest, here used with *nomen* (name).

60.3.15. O stunted [*pusillus*: 52.7.30], twisted [*tortuosus*], knotty tree [*nodosus*], how completely ill-suited [*convenio*: 54.2.15] to you is your root. For the root is holy. Does anything worthy [*dignus*: 58.10.21] of it appear [*appareo*: 58.12.1] in your branches? “The fig tree has put forth [*profero*: 22.4.14] its green figs!” Worthless seed, you have not brought these forth from that noble [*nobilis*: 47.3.8] root. What it contains is of the Holy Spirit, and so in every respect refined [*subtilis*: 55.3.1] and sweet [*suavis*: 52.2.4]. Where then do these green figs come from [*unde*: 59.1.23]? And really what does that nation have that is not crude [*grossus*]? Neither their actions [*actus*: 56.6.4] nor their inclinations [*affectus*: 57.1.10] nor their understanding [*intellectus*: 57.8.7]; not even the rites [*ritus*: 44.7.15] with which they worship [*colo*] God. Their actions are summed up in strife, their whole orientation [*affectus*] was to wealth, their understanding [*intellectus*] was darkened [*crassitudo*] in literalism [*littera*: 60.1.14], they worshiped [*cultus*: 59.4.11] with the blood of sheep and cattle.

The tree (Judaism) is *pusillus*, *tortuosus*, *nodosus* and *convenio*: very little or small, twisting or torturous, knotty and does not come-with (*convenio*) or whose root is ill-suited. / *Appareo*: to appear which here lacks anything *dignus* or worthy. / Fig tree is of the Spirit and thus is *subtilis* and *suavis* (fine or slender and sweet or agreeable). / *Unde*: adverb for whence. / *Grossus*: coarse or gross. / Four words which do not pertain to the Jewish worship (*colo*: to foster, cultivate) of God: *actus*, *affectus*, *intellectus*, *ritus* (deed, affection or state, disposition), intelligence and religious observance. / *Crassitudo*: thickness with respect to *littera* or letter and *cultus* (way of life, cultivation, worship).

60.4.5. What an accomplishment [*consummatio*: 50.2.5] this accursed [*maledictus*: 48.1.5] fig tree brought to its green figs, condemned [*damno*: 49.8.14] as it was to an endless [*aeternus*] sterility [*ariditas*: 9.10.24]! How much worse [*malus*: 58.7.26] were these last fruits than those before! Worthless [*inutilis*: 48.4.10] in

the beginning [*incipiens*], they ended up [*pervenio*: 56.6.22] pernicious [*perniciosus*: 49.5.27] and poisonous [*venenatus*]. What a crude [*grossus*: 60.3.15] and snakey [*vipereus*] disposition [*affectus*: 60.3.15], to hate [*odi*: 50.3.24] the man who both heals [*sano*: 49.8.5] men's bodies and saves [*salvo*: 58.3.20] their souls [*anima*: 58.7.8]! No less crude and obviously cow-like their understanding [*intellectus*: 60.3.15], that did not recognize [*intellego*: 59.4.11] God even in God's works [*opera*: 60.1.14]!

*Consummatio*: a finishing or completing with respect to a fig tree that has been *maledictus* or cursed. This adjective is similar to the verb *damno* (to damn). / *Ariditas*: dryness, drought which is *aeternus* or without end. / *Incipiens*: from *incipio*, beginning which is of no practical purpose / *inutilis*). / *Pervenio*: literally as to come-through or a thorough becoming pernicious and poisonous. / *Affectus*: one's disposition of mind and spirit which here is *grossus* and *vipereus* (crude and of a viper, serpent). / *Intellectus-intellego*: the understanding of Jews does not understand God and his works.

60.5.14. See [*video*: 59.2.11], Jew, I am kinder [*mitis*: 49.8.14] to you than your own prophet (Isaiah). I have put you on a level [*comparo*: 37.7.13] with beasts, he sets you below [*subicio*: 53.8.10] them.

*Mitis*: mild, mellow, mature. / *Comparo* and *subicio*: the first belong to Bernard (to compare) and the second to Isaiah (to cast below).

60.5.23. From that moment [*tunc*: 31.3.1] it could be said that the fig tree had put forth its green figs, for the institutions [*legitima*] of the Jewish law were drawing [*coepio*: 53.1.21] to a close [*exitus*: 45.1.24, with *in*], so that in accord with the old prophecy, as the new was coming on [*supervenio*: 58.11.14] the old would be cleared away [*proicio*]. Surely these are not unlike [*non aliter sane*]: the green figs fall [*cado*: 54.10.13] and give place [*cedo*: 59.2.11] to the good figs that sprout after them. To the bride he said: as long as the fig tree continued [*cesso*: 33.1.23 with *non*] to produce [*produco*: 58.7.26] its green figs I did not call you, knowing it could not at the same time produce [*prodeo*: 30.11.21] the best [*optimus*: 44.8.1] figs. Now that those which had to come first are already produced it is no longer untimely [*intempestive*] for me to invite [*invito*: 58.9.10] you, for the good and wholesome [*salutaris*: 49.4.14] fruits are known [*nosco*: 52.7.30] to come on as the bad ones [*inutilis*: 60.4.5] are discarded [*expungo*: 31.1.8].

*Tunc*: adverb meaning then. / *Legitima*: legal usages. / *Coepio*: to begin to close or the noun *exitus* (exit, end) intensified by use of the preposition *in*. / *Supervenio*: to come in from above in contrast to *proicio* (to throw or cast before). / A contrast between *cado* and *cedo*, to cast down and to yield. / *Cesso*: to come to a stop with *non* with respect to producing green figs. Compare the verb *produco* with *prodeo*, the latter meaning to come forth. / *Intempestive*: an adverb meaning not at the proper time or instant. / *Expungo*: to strike or blot out.

60.6.7. I want [*volo*: 58.5.24] our novices [*novitius*] to take note of [*attendo*: 57.1.10] this and to act [*ago*: 57.11.5] with confidence [*fiducialiter*], reflecting [*cogito*: 52.6.8] on the spirit [*spiritus*: 60.2.18] they have received [*accipio*: 58.1.16], whose first fruits [*primitiae*: 58.8.16] the devils cannot tolerate [*sustineo*: 53.1.6]. If initial [*novitius*] fervor [*fervor*: 57.7.18] can achieve this, what will finished [*absolutus*: 34.3.16] perfection [*perfectio*: 55.2.4] do? The fruit depends on [*perpendo*: 49.7.14 with *ex*] the flower, and the quality [*virtus*: 59.3.1] of the taste [*sapor*: 50.8.1] is judged [*aestimo*: 52.5.7] from how strong [*vis*: 44.4.25] the thing smells. "The vines in flower yield their sweet perfume." This is how it was in the beginning [*principium*: 55.1.24]: new life ensued from the preaching [*praedicatio*: 57.9.24 with *ad*], new grace [*gratia*: 58.12.1] for those who believed; they lived virtuously [*conversatio*: 55.2.18 with *bonus* & *habeo*] among the pagans [*gens*] and bore the good perfume [*odor*] of Christ wherever they went [*locus*: 55.4.22]. Good perfume means good witness [*testimonium*: 55.4.22].

*Novitius*: novice and initial, the latter modifying *fervor* (boiling heat, rage). / *Fiducialiter*: adverb meaning faithfully. / *Cogito*: to consider thoroughly, to weigh. / *Absolutus*: complete or finished, modifying *perfectio*. / *Perpendo*: to weigh carefully or examine; *per* (through) prefaced to the verb suggests thoroughness which is intensified by the preposition *ex* (from). / *Virtus*: the strength as well as integrity of *sapor* or taste. *Vis* is similar to *virtus* but with emphasis upon energy and might. / *Principium*:

commencement or foundation. / *Conversatio*: familiar intercourse or association with the adjective *bonus* (good) and verb *habeo* (to have). / *Gens*: race, clan or house.

60.8.5. But if we prefer [*placeo*: 59.1.23] to refer [*refero*: 58.6.25] it to the Fathers—for “the vineyard of the Lord of hosts is the house of Israel”—the meaning [*sensus*: 60.2.18] will be: the prophets and patriarchs inhaled the perfume [*odor*] of Christ who was to be born and to die as man, but they did not then give off [*do*: with *odor*: 60.6.7] that same perfume because they did not reveal [*exhibeo*: 59.3.1] in the flesh him whom they perceived in advance [*praesentio*] in their minds [*spiritus*: 60.6.7]. They did not give off their perfume or publish [*publico*] their secret [*secretum*: 23.10.17] but awaited [*expecto*: 57.9.1] its revelation [*revelo*: 51.7.1] in due time. Who, then, could understand [*cipio*: 54.5.23] the wisdom [*sapientia*: 58.11.14] hidden [*absconditus*: 56.2.25] in a mystery [*mysterium*: 57.8.7] and not as yet shown forth [*exhibitus*] in bodily form [*corpus*: 40.4.5]? So indeed the vines did not then give off [*do*] their perfume.

*Placeo*: to please or give pleasure. / *Sensus*: the feel or overall perception of something. / Three words pertaining to secrecy: *secretum*, *absconditus* and *mystrium* (a hidden thing, that which is concealed and implies some uncertainty or foreboding and a secret rite). / Four words pertaining to manifestation: *publico*, *revelo* and *cipio*, *exhibitus* (to publish, to reveal, to seize and that which held forth).

60.8.22. Then straightway the perfume that was in him diffused [*spargo*: 47.4.25] itself everywhere so that the Church, perceiving [*sentio*: 58.11.14] it even from the ends of the earth exclaimed [*clamo*: 56.5.16]: “Your name is oil poured out,” and the maidens hastened [*curro*: 23.1.9] to the oil’s perfume. Thus that vine gave off its perfume and others too in whom this perfume of life existed [*existo*: 31.3.11] gave it forth at that time. Why wouldn’t they? From them Christ came as man [*secundum carnem*].

*Spargo*: to strew about, scatter which enables the Church to feel (*sentio*) divine perfume. / *Curro*: to run. / *Secundum carnem*: according to the flesh.

60.9.7. The fig trees are the gentle [*suavis*: 60.3.15] in character [*mos*: 55.2.18], the vines those aglow [*fervens*: 54.8.1] with the Spirit. Everyone who lives among us in harmony with the community [*socialiter*: 23.6.9 & *communiter*] who not only mingles with [*converso*: 48.7.15 with *inter*] his brothers without complaining [*querela*: 52.7.30], but with a very friendly attitude [*suavitas*: 59.1.23 with *fruor*: 51.2.3] even makes himself available [*praebeo*: 35.9.24] to all for any occasion of loving service [*officium*: 58.1.16 with *caritas*: 58.11.14], why should I not very fittingly [*convenientissime*: 47.3.20] speak of him as [*ago*: 60.6.7] a fig tree?

*Mos*: character, habit or custom modified by, *suavis* (sweet). / *Socialiter* and *communiter*: two adverbs meaning socially and communally. These two adverbs relate to two verbs: *converso* (to abide or frequent with *inter* or among) and *fruor* (to enjoy with the noun *suavitas*, sweetness). / *Praebeo*: to offer or hold forth with regard to the *officium* of *caritas* or office of love. / *Convenientissime*: beautifully or most conveniently with the verb *ago* (to put in motion, lead or drive).

60.10.18. Let me add just one further remark in connection [*occurro*: 20.6.6] with this [*de eiusmodi*]: consider [*video*: 60.5.14] whether even the gifts of knowledge [*scientia*: 57.8.7], prophecy, tongues and the like may be counted among [*deputo*: 41.4.1] the green figs. Like green figs [*mos*: 60.9.7 with *habeo*] they must fall away [*deficio*: 54.10.13] and give place to [*cedo*: 60.5.23] better things as the apostle said: knowledge will vanish [*destruo*], prophecies will be swept away [*evacuo*], tongues will cease [*cesso*: 60.5.23]. Understanding [*intellectus*: 60.4.5] will exclude [*excludo*: 45.3.9] even faith, and vision must follow upon [*succedo*: 54.9.20 with *nesse*: 53.5.22] hope.

*Occurro*: to run up or meet. / *Deputo*: literally as to cut off or to prune. / *Mos*: habit or custom, here not unlike similarity, with the verb *habeo* (to have). / Seven verbs signify varying degrees of lessening: *deficio*, *cedo* *destruo*, *evacuo*, *cesso*, *excludo* and *succedo* (to fall away, give way, to destroy, to empty out, to cease, to shut out and to succeed).