MEDIEVAL LATIN SERIES · VOLUME 57

The Breviloquium and the Journey of the Mind into God

Bonaventure

Breviloquium
Itinerarium mentis in Deum

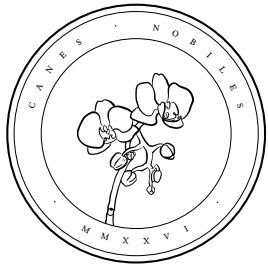
The Breviloquium and the Journey of the Mind into God

Bonaventure's Summary of Theology, with His Ascent of the Soul

---

with a word-for-word interlinear English translation

preserving the original word order



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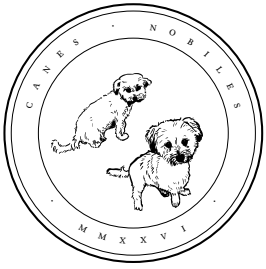

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in Bonaventure's Opera omnia, volume V (Quaracchi, 1891)

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BONAVENTURE

Breviloquium

The Breviloquium

Prologus sancti Bonaventurae in Breviloquium

THE PROLOGUE: SCRIPTURE'S FOUR DIMENSIONS

Bonaventure opens with Paul's prayer that we may know the breadth, length, height, and depth of the love of Christ. Scripture, or theology, has its origin in the inflowing of the Trinity, its end in the fullness of God, and its progress in those four dimensions, to be begun in pure faith and bended knees: its breadth is the multitude of its parts, its length its description of times, its height its hierarchies, its depth its mystical senses.

Flecto genua mea ad Patrem Domini nostri Iesu Christi,
I-bend knees my to the-Father of-the-Lord our Jesus Christ
ex quo omnis paternitas in caelo et in terra nominatur,
from whom every fatherhood in heaven and on earth is-named
ut det vobis secundum divitias gloriae suae virtutem,
that he-may-give to-you according-to the-riches of-glory his power
corroborari per Spiritum eius in interiori homine, habitare
to-be-strengthened through Spirit his in the-inner man to-dwell
Christum per fidem in cordibus vestris; in caritate
Christ through faith in hearts your in charity
radicati et fundati, ut possitis comprehendere cum
rooted and founded that you-may-be-able to-comprehend with
omnibus Sanctis, quae sit latitudo, longitudo, sublimitas et
all the-Saints what is the-breadth the-length the-height and
profundum; scire etiam supereminentem scientiae caritatem
the-depth to-know also surpassing of-knowledge the-charity
Christi, ut impleamini in omnem plenitudinem Dei.
of-Christ that you-may-be-filled unto all the-fullness of-God

Magnus doctor gentium et praedicator veritatis, divino
the-great teacher of-the-gentiles and preacher of-truth with-divine
repletus Spiritu, tanquam vas electum et sanctificatum, in
filled Spirit as a-vessel chosen and sanctified in
hoc verbo aperit sacrae Scripturae, quae theologia dicitur,
this word opens of-sacred Scripture which theology is-called
ortum, progressum et statum: insinuans, ortum Scripturae
the-origin the-progress and the-state suggesting the-origin of-Scripture
attendi secundum influentiam beatissimae Trinitatis,
to-be-regarded according-to the-inflowing of-the-most-blessed Trinity
progressum autem, secundum exigentiam humanae capacitatis,
the-progress moreover according-to the-demand of-human capacity
statum vero sive fructum, secundum superabundantiam
the-state but or fruit according-to the-superabundance
superplenissimae felicitatis.
of-most-overflowing happiness
Ortus namque non est per humanam investigationem, sed
the-origin for not is through human investigation but
per divinam revelationem, quae fluit a Patre luminum,
through divine revelation which flows from the-Father of-lights
ex quo omnis paternitas in caelo et in terra nominatur,
from whom every fatherhood in heaven and on earth is-named
a quo per Filium eius, Iesum Christum, manat in nos
from whom through Son his Jesus Christ flows into us
Spiritus sanctus, et per Spiritum sanctum, dividentem
the-Spirit holy and through the-Spirit holy dividing
et distribuentem dona singulis, sicut vult, datur fides, et
and distributing gifts to-each as he-wishes is-given faith and
per fidem habitat Christus in cordibus nostris. Haec est
through faith dwells Christ in hearts our this is
notitia Iesu Christi, ex qua originaliter manat firmitas
the-knowledge of-Jesus Christ from which originally flows the-firmness

et intelligentia totius sacrae Scripturae. Unde et impossibile
and understanding of-all of-sacred Scripture whence also impossible
est, quod aliquis in ipsam ingrediatur agnoscendam, nisi
it-is that anyone into it should-enter to-be-known unless
prius Christi fidem habeat sibi infusam, tanquam totius
first of-Christ the-faith he-have in-himself infused as of-all
Scripturae lucernam et ianuam et etiam fundamentum. Est
Scripture the-lamp and the-door and also the-foundation is
enim ipsa fides omnium supernaturalium illuminationum,
for the-very faith of-all supernatural illuminations
quamdiu peregrinamur a Domino, et fundamentum
as-long-as we-are-pilgrims from the-Lord both the-foundation
stabiliens et lucerna dirigens et ianua introducens;
establishing and the-lamp directing and the-door leading-in
secundum cuius etiam mensuram necesse est mensurari
according-to whose also measure necessary it-is to-be-measured
sapientiam nobis divinitus datam, ne quis sapiat plus quam
the-wisdom to-us divinely given lest anyone be-wise more than
oportet sapere, sed ad sobrietatem, et unicuique sicut Deus
it-behooves to-be-wise but to sobriety and to-each as God
divisit mensuram fidei. Mediante igitur hac fide, datur
divided the-measure of-faith with-mediating therefore this faith is-given
nobis notitia sacrae Scripturae, secundum influentiam
to-us the-knowledge of-sacred Scripture according-to the-inflowing
Trinitatis beatae, iuxta quod expresse insinuat Apostolus
of-the-Trinity blessed according-to what expressly suggests the-Apostle
in prima parte auctoritatis prius inductae.
in the-first part of-the-authority earlier adduced
Progressus autem sacrae Scripturae non est coarctatus ad
the-progress moreover of-sacred Scripture not is confined to
leges ratiocinationum, definitionum et divisionum iuxta
the-laws of-reasonings of-definitions and of-divisions according-to

morem aliarum scientiarum et non est coarctatus ad partem
the-custom of-other sciences and not is confined to a-part
universitatis; sed potius, cum secundum lumen supernaturale
of-the-universe but rather since according-to light supernatural
procedat ad dandam homini viatori notitiam rerum
it-proceeds to giving to-man the-wayfarer knowledge of-things
sufficientem, secundum quod expedit ad salutem, partim
sufficient according-to what is-expedient for salvation partly
per plana verba, partim per mystica describit totius
through plain words partly through mystical-ones it-describes of-the-whole
universi continentiam quasi in quadam summa, in quo
universe the-content as-if in a-certain sum in which
attenditur latitudo; describit decursum, in quo attenditur
is-regarded the-breadth it-describes the-course in which is-regarded
longitudo; describit excellentiam finaliter salvandorum, in quo
the-length it-describes the-excellence finally of-those-to-be-saved in which
attenditur sublimitas; describit miseriam damnandorum, in
is-regarded the-height it-describes the-misery of-those-to-be-damned in
quo profunditas consistit non solum ipsius universi, verum
which the-depth consists not only of-the-very universe but
etiam divini iudicii. — Et sic describit totum universum,
also of-divine judgment and so it-describes the-whole universe
quantum expedit de ipso habere notitiam ad salutem,
as-much-as it-is-expedient about it to-have knowledge for salvation
secundum ipsius latitudinem, longitudinem, altitudinem
according-to its breadth length height
et profundum, habens etiam ipsa in suo progressu haec
and depth having also itself in its progress these
quatuor, secundum quod posterius declarabitur; quia sic
four according-to what later shall-be-declared because so
exigebat conditio capacitatis humanae, quae magna et
demanded the-condition of-capacity human which great and

multa nata est magnifice et multipliciter capere, tanquam
many-things born is magnificently and manifoldly to-grasp as
speculum quoddam nobilissimum, in quo nata est describi
a-mirror certain most-noble in which born is to-be-described
non solum naturaliter, verum etiam supernaturaliter rerum
not only naturally but also supernaturally of-things
universitas mundanarum; ut sic progressus sacrae Scripturae
the-universe worldly that so the-progress of-sacred Scripture
attendatur secundum exigentiam capacitatis humanae.
be-regarded according-to the-demand of-capacity human
Status vero sive fructus sacrae Scripturae non est quicumque,
the-state but or fruit of-sacred Scripture not is whatever
sed plenitudo aeternae felicitatis. Nam haec est Scriptura, in
but the-fullness of-eternal happiness for this is the-Scripture in
qua verba sunt vitae aeternae, quae ideo scripta est, non
which words are of-life eternal which therefore written is not
solum ut credamus, verum etiam ut vitam possideamus
only that we-may-believe but also that life we-may-possess
aeternam, in qua quidem videbimus, amabimus, et
eternal in which indeed we-shall-see we-shall-love and
universaliter nostra desideria implebuntur; quibus impletis,
universally our desires shall-be-fulfilled with-which fulfilled
vere tunc sciemus supereminentem scientiae caritatem,
truly then we-shall-know surpassing of-knowledge the-charity
et ita impleti erimus in omnem plenitudinem Dei. Ad
and so filled we-shall-be unto all the-fullness of-God to
quam quidem plenitudinem conatur nos divina introducere
which indeed fullness strives us divine to-lead-in
Scriptura, iuxta praedictae sententiae apostolicae veritatem.
Scripture according-to of-the-aforesaid sentence apostolic the-truth

Hoc igitur fine, hac intentione sacra Scriptura perscrutanda
for-this therefore end in-this intention sacred Scripture to-be-searched-out
est et docenda et etiam audienda.
is and to-be-taught and also to-be-heard
Et ut ad istum fructum et terminum recto perveniamus
and that to this fruit and end by-right we-may-come
progressu per viam recti itineris Scripturarum,
progress through the-way of-the-right journey of-the-Scriptures
inchoandum est ab exordio, hoc est, ut cum mera fide ad
to-be-begun it-is from the-beginning that is that with pure faith to
Patrem luminum accedamus, flectendo genua cordis nostri,
the-Father of-lights we-may-approach by-bending the-knees of-heart our
ut ipse per Filium suum in Spiritu sancto det nobis
that he through Son his in the-Spirit holy may-give to-us
veram notitiam Iesu Christi et cum notitia amorem eius,
true knowledge of-Jesus Christ and with knowledge the-love of-him
ut sic ipsum cognoscentes et amantes, et tanquam in fide
that so him knowing and loving and as in faith
solidati et in caritate radicati, possimus ipsius sacrae
made-solid and in charity rooted we-may-be-able of-the-very sacred
Scripturae noscere latitudinem, longitudinem, altitudinem
Scripture to-know the-breadth the-length the-height
et profundum, et per hanc notitiam pervenire ad
and the-depth and through this knowledge to-arrive to
plenissimam notitiam et excessivum amorem beatissimae
the-fullest knowledge and excessive love of-the-most-blessed
Trinitatis, quo Sanctorum desideria tendunt, in quo est
Trinity to-which of-the-Saints the-desires tend in which is
status et complementum omnis veri et boni.
the-state and fulfillment of-all true and good

Huius sacrae Scripturae fine concupito et intento, et
of-this sacred Scripture with-the-end desired and intended and
principio credito simul et invocato, videndus est progressus
the-beginning believed together and invoked to-be-seen is the-progress
quantum ad ipsius latitudinem, longitudinem, sublimitatem et
as-much as-to its breadth length height and
profundum, secundum viam et ordinem apostolici documenti.
depth according-to the-way and order of-the-apostolic lesson
Consistit autem ipsius latitudo in multitudine suarum
consists moreover its breadth in the-multitude of-its
partium, longitudo vero in descriptione temporum et
parts the-length but in the-description of-times and
aetatum, altitudo in descriptione hierarchiarum gradatim
ages the-height in the-description of-hierarchies by-steps
ordinatarum, profunditas in multitudine mysticorum sensuum
ordered the-depth in the-multitude of-mystical senses
et intelligentiarum.
and understandings

§ 1. De latitudine sacrae Scripturae

THE BREADTH OF SACRED SCRIPTURE

Scripture's breadth is the multitude of its parts: the Old and New Testaments, each with its legal, historical, sapiential, and prophetic books, answering one another in their fourfold form, as the wheel within a wheel in Ezekiel.

Si igitur velimus latitudinem sacrae Scripturae speculari,
if therefore we-wish the-breadth of-sacred Scripture to-contemplate
prima fronte occurrit nobis Scriptura secanda in duo
at-first sight meets us Scripture to-be-cut into two

testamenta, scilicet in vetus et novum. — Vetus autem
testaments namely into old and new the-old moreover
occurrit cum multitudine librorum. Habet enim libros
meets with a-multitude of-books it-has for books
legales, historiales, sapientiales et prophetales, ita quod
legal historical sapiential and prophetic so that
primi sunt quinque, secundi decem, tertii quinque et
the-first are five the-second ten the-third five and
quarti sunt sex, ac per hoc in universo viginti
the-fourth are six and through this in all twenty
sex. — Novum testamentum similiter habet libros his
six the-new testament likewise has books to-these
correspondentes secundum quadruplicem formam. Nam
corresponding according-to a-fourfold form for
legalibus correspondent libri evangelici, historialibus,
to-the-legal correspond the-books evangelical to-the-historical
Actus apostolici, sapientialibus, Epistolae Apostolorum et
the-Acts apostolic to-the-sapiential the-Epistles of-the-Apostles and
maxime Pauli, prophetalibus correspondet liber Apocalypsis;
most of-Paul to-the-prophetic corresponds the-book of-the-Apocalypse
ut sic mira sit conformitas inter vetus et novum
that so wonderful be the-conformity between old and new
testamentum, non solum in continentia sensuum, verum
testament not only in the-content of-senses but
etiam in quadriformitate partium. — In cuius figuram et
also in the-fourfold-form of-parts in whose figure and
consignationem vidit Ezechiel rotas quatuor facierum et
sealing saw Ezekiel wheels of-four faces and
rotam in medio rotae, quia vetus est in novo, et e
a-wheel in the-middle of-a-wheel because the-old is in the-new and from
converso; et in libris legalibus et evangelicis est facies leonis
the-converse and in books legal and evangelical is the-face of-a-lion

propter excellentiam auctoritatis; in historialibus est facies
because-of the-excellence of-authority in the-historical is the-face
bovis propter exempla virtutis; in sapientialibus est facies
of-an-ox because-of the-examples of-virtue in the-sapiential is the-face
hominis propter prudentiam sagacem; in libris prophetalibus
of-a-man because-of prudence keen in books prophetic
est facies aquilae propter intelligentiam perspicacem.
is the-face of-an-eagle because-of understanding penetrating
Recte autem sacra Scriptura dividitur in vetus et novum
rightly moreover sacred Scripture is-divided into old and new
testamentum, et non in theoricam et practicam, sicut
testament and not into theoretical and practical as
philosophia: quia, cum Scriptura fundetur proprie super
philosophy because since Scripture is-founded properly upon
cognitionem fidei, quae virtus est et fundamentum morum
the-knowledge of-faith which a-virtue is and the-foundation of-morals
et iustitiae et totius rectae vitae, non potest in ea
and of-justice and of-all right life not can in it
sequestrari notitia rerum sive credendorum a notitia
to-be-separated the-knowledge of-things or of-things-to-be-believed from the-knowledge
morum. Secus autem est de philosophia, quae non tantum
of-morals otherwise moreover it-is with philosophy which not only
de veritate morum; verum etiam agit de vero nuda
about the-truth of-morals but also treats about the-true by-bare
speculatione considerato. Quoniam igitur Scriptura sacra est
speculation considered since therefore Scripture sacred is
notitia movens ad bonum et revocans a malo; et hoc
knowledge moving to good and calling-back from evil and this
est per timorem et amorem: ideo dividitur in duo
is through fear and love therefore it-is-divided into two
testamenta, quorum «brevis differentia est timor et amor».
testaments of-which the-brief difference is fear and love

Et quia quadrupliciter potest quis moveri ad bonum et
and because fourfold can anyone to-be-moved to good and
revocari a malo, scilicet per praecepta potentissimae
to-be-called-back from evil namely through the-precepts of-most-powerful
maiestatis, vel per documenta sapientissimae veritatis, vel
majesty or through the-lessons of-most-wise truth or
per exempla et beneficia innocentissimae bonitatis, vel ex
through the-examples and benefits of-most-innocent goodness or from
his omnibus in unum collectis; ideo tam in novo quam in
these all into one gathered therefore as-much in the-new as in
veteri testamento sunt quadriformiter traditi libri continentes
the-old testament are in-fourfold-form handed-down books containing
sacram Scripturam secundum correspondentiam ad quatuor
sacred Scripture according-to correspondence to the-four
praemissa. Nam libri legales movent per praecepta maiestatis
aforesaid for books legal move through the-precepts of-majesty
omnipotentissimae; historiales, per exempla bonitatis
most-almighty historical through the-examples of-goodness
innocentissimae; sapientiales, per documenta veritatis
most-innocent sapiential through the-lessons of-truth
providentissimae; prophetales movent ex omnium praedictorum
most-provident prophetic move from of-all the-aforesaid
aggregatione, sicut manifeste in eis apparet. Unde ipsi sunt
the-gathering as manifestly in them appears whence they are
quasi rememorativi totius legalis sapientiae et doctrinae.
as-it-were reminders of-all legal wisdom and teaching
Est igitur Scriptura sacra similis latissimo fluvio, qui
is therefore Scripture sacred like to-a-very-broad river which
ex concursu multarum aquarum aggregatur magis ac
from the-confluence of-many waters is-gathered more and
magis, secundum quod longius decurrit. Nam cum primo
more according-to what farther it-runs-down for when first

in Scriptura essent libri legales, postea supervenit aqua
in Scripture were books legal afterward came-upon-it the-water
sapientiae historialium librorum, tertio vero superadvenit
of-wisdom of-historical books third but came-in-addition
doctrina sapientissimi Salomonis, post haec etiam doctrina
the-teaching of-most-wise Solomon after these-things also the-teaching
sanctorum Prophetarum et tandem doctrina evangelica revelata
of-the-holy Prophets and at-length the-teaching evangelical revealed
est, per os carnis Christi prolata, per Evangelistas
is through the-mouth of-flesh of-Christ uttered through the-Evangelists
conscripta, per sanctos Apostolos divulgata; additis etiam
written-down through the-holy Apostles spread-abroad with-added also
documentis, quae Spiritus sanctus, super eos veniens, docuit
the-lessons which the-Spirit holy upon them coming taught
nos per eos: ut sic omnem veritatem, per Spiritum sanctum
us through them that so all truth through the-Spirit holy
iuxta divinum promissum edocti, omnis veritatis
according-to divine promise thoroughly-taught of-all truth
salutaris doctrinam Ecclesiae Christi darent et sacram
saving the-teaching to-the-Church of-Christ they-might-give and sacred
Scripturam consummando veritatis notitiam dilatarent.
Scripture by-completing of-truth the-knowledge they-might-widen

§ 2. De longitudine sacrae Scripturae

THE LENGTH OF SACRED SCRIPTURE

Its length is the description of all times and ages, from the beginning of the world to the Judgment: seven ages answering to the days of creation, three times of the law of nature, of the written law, and of grace, and the beauty of the whole course seen only by one who views it entire, like a song.

Habet etiam haec Scriptura sacra longitudinem, quae
has also this Scripture sacred length which
consistit in descriptione tam temporum quam aetatum, a
consists in the-description as-much of-times as of-ages from
principio scilicet mundi usque ad diem iudicii. Describit
the-beginning namely of-the-world right-up to the-day of-judgment it-describes
autem per tria tempora mundum decurrere, scilicet per
moreover through three times the-world to-run-its-course namely through
tempus legis naturae, legis scriptae et legis gratiae, et
the-time of-the-law of-nature of-the-law written and of-the-law of-grace and
in his tribus temporibus septem distinguit aetates. Quarum
in these three times seven it-distinguishes ages of-which
prima est ab Adam usque ad Noe, secunda a Noe usque
the-first is from Adam right-up to Noah the-second from Noah right-up
ad Abraham, tertia ab Abraham usque ad David, quarta
to Abraham the-third from Abraham right-up to David the-fourth
a David usque ad transmigrationem Babylonis, quinta a
from David right-up to the-transmigration of-Babylon the-fifth from
transmigratione usque ad Christum, sexta a Christo usque
the-transmigration right-up to Christ the-sixth from Christ right-up
ad finem mundi, septima decurrit cum sexta, quae incipit
to the-end of-the-world the-seventh runs-its-course with the-sixth which begins
a quiete Christi in sepulcro, usque ad resurrectionem
from the-rest of-Christ in the-sepulcher right-up to the-resurrection

universalem, quando incipiet resurrectionis octava. — Et sic
universal when shall-begin of-the-resurrection the-eighth and so
Scriptura est longissima, quia in tractando incipit a mundi
Scripture is very-long because in treating it-begins from of-the-world
et temporis exordio in principio Genesis, et pervenit usque
and of-time the-beginning in the-beginning of-Genesis and it-reaches right-up
ad finem mundi et temporis, scilicet in fine Apocalypsis.
to the-end of-the-world and of-time namely in the-end of-the-Apocalypse
Recte autem universum tempus, quod decurrit secundum
rightly moreover the-whole time which runs-its-course according-to
triplicem legem, scilicet inditam interius, datam exterius
the-threefold law namely implanted within given without
et desuper infusam, decurrit per septem aetates et
and from-above infused runs-its-course through seven ages and
consummatur in fine sextae; ut sic mundi decursus
is-consummated in the-end of-the-sixth that so of-the-world the-course
respondeat exordio et maioris mundi decursus
may-answer to-the-beginning and of-the-greater world the-course
correspondeat decursui vitae minoris mundi, scilicet
may-correspond to-the-course of-the-life of-the-lesser world namely
hominis, propter quem factus est. Nam prima aetas mundi,
of-man for whom made it-is for the-first age of-the-world
in qua facta est ipsius mundi formatio, casus daemonum
in which made is of-the-very world the-formation the-fall of-demons
et confirmatio Angelorum, recte respondet primae diei,
and the-confirmation of-Angels rightly answers to-the-first day
in qua facta est lux et distincta est a tenebris.
in which made is light and distinguished is from darkness
— Secunda, in qua per arcam et diluvium et salvati
the-second in which through the-ark and the-flood both saved
sunt boni et deleti mali, respondet secundae diei, in
are the-good and destroyed the-wicked answers to-the-second day in

qua per firmamentum facta est distinctio aquarum ab
which through the-firmament made is the-distinction of-waters from
aquis. — Tertia, in qua vocatus est Abraham, et inchoata
waters the-third in which called is Abraham and begun
synagoga, quae fructificare et generare debebat prolem ad
the-synagogue which to-bear-fruit and to-beget ought offspring for
Dei cultum, correspondet diei tertiae, in qua apparuit
of-God the-worship corresponds to-the-day third in which appeared
terra et protulit herbam virentem. — Quarta, in qua
the-earth and brought-forth grass green the-fourth in which
viguit regnum et sacerdotium, quia David rex ampliavit
flourished the-kingdom and the-priesthood because David king enlarged
cultum divinum, respondet diei quartae, in qua facta
the-worship divine answers to-the-day fourth in which made
est formatio luminarium et stellarum. — Quinta, in qua
is the-formation of-the-luminaries and of-the-stars the-fifth in which
transmigrantes inter populos multos versati sunt et tribulati,
the-migrants among peoples many dwelt have and afflicted
respondet diei quintae, in qua facta est formatio piscium
answers to-the-day fifth in which made is the-formation of-fishes
ex aquis. — Sexta aetas, in qua natus est Christus in
from the-waters the-sixth age in which born is Christ in
hominis effigie, qui est vere imago Dei, respondet sextae
of-man the-likeness who is truly the-image of-God answers to-the-sixth
diei, in qua formatus est homo primus. — Septima, quae est
day in which formed is man first the-seventh which is
quies animarum non habens finem, respondet septimae diei,
the-rest of-souls not having end answers to-the-seventh day
in qua requievit Deus ab omni opere, quod patrarat.
in which rested God from all work which he-had-accomplished

Et sic distinguuntur hae septem aetates propter insignia
and so are-distinguished these seven ages because-of the-notable
facta, quae fuerunt in earum exordiis, ratione quorum
deeds which were in their beginnings by-reason of-which
respondent diebus formationis mundi. Vocatur autem prima
they-answer to-the-days of-the-formation of-the-world is-called moreover the-first
aetas infantia, quia, sicut infantia tota oblivione deletur,
age infancy because as infancy wholly by-forgetfulness is-blotted-out
sic illa prima aetas per diluvium est consumta. — Secunda,
so that first age through the-flood is consumed the-second
pueritia; sicut enim in pueritia loqui incipimus, sic in
boyhood as for in boyhood to-speak we-begin so in
secunda aetate facta est distinctio linguarum. — Tertia
the-second age made is the-distinction of-tongues the-third
dicitur adolescentia, quia, sicut vis generativa incipit
is-called adolescence because as the-power generative begins
tunc in actum suum exire, sic tunc vocatus est Abraham,
then into act its to-go-out so then called is Abraham
et data est ei circumcisio, et facta est promissio de
and given is to-him circumcision and made is the-promise about
semine. — Quarta dicitur iuventus, quia, sicut in iuventute
the-seed the-fourth is-called youth because as in youth
floret hominis aetas, sic quarta aetate sub regibus floruit
flourishes of-man the-age so in-the-fourth age under kings flourished
synagoga. — Quinta, senectus, quia sicut in senectute vires
the-synagogue the-fifth old-age because as in old-age strengths
minuuntur, et decidit pulcritudo, sic et in transmigratione
are-diminished and falls-away beauty so also in the-transmigration
factum est de Iudaeorum sacerdotio. — Sexta aetas dicitur
done it-is with of-the-Jews the-priesthood the-sixth age is-called
senium, quia, sicut illa est, quae copulatur cum morte,
decrepitude because as that is which is-joined with death

habens tamen magnam lucem sapientiae; sic sexta aetas
having yet great light of-wisdom so the-sixth age
mundi terminatur cum die iudicii, et in ea viget
of-the-world is-ended with the-day of-judgment and in it flourishes
sapientia per doctrinam Christi.
wisdom through the-teaching of-Christ
Sic igitur totus iste mundus ordinatissimo decursu a Scriptura
so therefore whole this world in-most-ordered course by Scripture
describitur procedere a principio usque ad finem, ad
is-described to-proceed from the-beginning right-up to the-end after
modum cuiusdam pulcherrimi carminis ordinati, ubi potest
the-manner of-a-certain most-beautiful song ordered where can
quis speculari secundum decursum temporis varietatem,
anyone to-contemplate according-to the-course of-time the-variety
multiplicitatem et aequitatem, ordinem, rectitudinem et
multiplicity and equity order rightness and
pulcritudinem multorum divinorum iudiciorum, procedentium
beauty of-many divine judgments proceeding
a sapientia Dei gubernante mundum. Unde sicut nullus
from the-wisdom of-God governing the-world whence as no-one
potest videre pulcritudinem carminis, nisi aspectus eius feratur
can to-see the-beauty of-a-song unless the-gaze his be-borne
super totum versum; sic nullus videt pulcritudinem ordinis et
over the-whole verse so no-one sees the-beauty of-the-order and
regiminis universi, nisi eam totam speculetur. Et quia nullus
government of-the-universe unless it whole he-contemplate and because no
homo tam longaevus est, quod totam possit videre oculis
man so long-lived is that whole he-can to-see with-the-eyes
carnis suae, nec futura potest per se praevidere;
of-flesh his nor things-to-come can through himself to-foresee

providit nobis Spiritus sanctus librum Scripturae sacrae, cuius
provided for-us the-Spirit holy the-book of-Scripture sacred whose
longitudo commetitur se decursui regiminis universi.
length measures itself to-the-course of-the-government of-the-universe

§ 3. De sublimitate sacrae Scripturae

THE HEIGHT OF SACRED SCRIPTURE

Its height is the description of the hierarchies, the ecclesiastical, the angelic, and the divine, ascending by degrees from the lowest to the highest, as a ladder raised from earth to heaven through the one hierarch, Christ.

Habet nihilominus sacra Scriptura in suo processu
has nonetheless sacred Scripture in its process
sublimitatem, quae consistit in descriptione hierarchiarum
height which consists in the-description of-hierarchies
gradatim ordinatarum, quae sunt hierarchia ecclesiastica,
by-steps ordered which are the-hierarchy ecclesiastical
angelica et divina, seu subcaelestis, caelestis et supercaelestis;
angelic and divine or subcelestial celestial and supercelestial
ita quod primam describit patenter, secundam aliquantulum
so that the-first it-describes openly the-second somewhat
magis occulte et tertiam adhuc magis occulte. Ex
more hiddenly and the-third still more hiddenly from
descriptione ecclesiasticae hierarchiae est alta; ex descriptione
the-description of-the-ecclesiastical hierarchy it-is high from the-description
angelicae altior; ex descriptione divinae altissima, ita ut
of-the-angelic higher from the-description of-the-divine highest so that

possimus dicere illud Prophetae: Mirabilis facta est scientia
we-can to-say that of-the-Prophet wonderful made is knowledge
tua ex me; confortata est, et non potero ad eam.
your from me strengthened is and not shall-I-be-able to it
Et hoc quidem satis recte. Nam cum res habeant esse in
and this indeed quite rightly for since things have to-be in
materia, habeant esse in anima per notitiam acquisitam,
matter have to-be in the-soul through knowledge acquired
habeant etiam esse in ea per gratiam, habeant esse in ea
have also to-be in it through grace have to-be in it
per gloriam et habeant esse in arte aeterna; philosophia
through glory and have to-be in the-art eternal philosophy
quidem agit de rebus, ut sunt in natura, seu in anima
indeed treats about things as they-are in nature or in the-soul
secundum notitiam naturaliter insitam, vel etiam acquisitam;
according-to knowledge naturally implanted or also acquired
sed theologia, tanquam scientia supra fidem fundata et per
but theology as a-science upon faith founded and through
Spiritum sanctum revelata, agit et de eis quae spectant
the-Spirit holy revealed treats both about those-things which pertain
ad gratiam et gloriam et etiam ad Sapientiam aeternam.
to grace and glory and also to Wisdom eternal
Unde ipsa, substernens sibi philosophicam cognitionem et
whence it laying-under itself philosophical knowledge and
assumens de naturis rerum, quantum sibi opus est ad
taking from the-natures of-things as-much-as for-it need is for
fabricandum speculum, per quod fiat repraesentatio
making a-mirror through which may-be-made the-representation
divinorum; quasi scalam erigit, quae in sui infimo tangit
of-divine-things as-if a-ladder it-raises which in its lowest touches
terram, sed in suo cacumine tangit caelum; et hoc totum
the-earth but in its summit touches heaven and this all

per illum unum hierarcham, Iesum Christum, qui non
through that one hierarch Jesus Christ who not
tantum ratione naturae humanae assumtae est hierarcha
only by-reason of-nature human assumed is hierarch
in ecclesiastica hierarchia, verum etiam in angelica et
in the-ecclesiastical hierarchy but also in the-angelic and
media persona in illa supercaelesti hierarchia beatissimae
the-middle person in that supercelestial hierarchy of-the-most-blessed
Trinitatis; ita quod per ipsum a summo capite Deo
Trinity so that through him from the-highest head God
descendit unctionis gratia non solum in barbam, verum
descends of-anointing the-grace not only onto the-beard but
etiam in oram vestimenti, quia non tantum in Ierusalem
also onto the-hem of-the-garment because not only into Jerusalem
supernam, verum etiam usque in Ecclesiam militantem.
the-heavenly but also right-up into the-Church militant
Est enim pulcritudo magna in machina mundana, sed
is for beauty great in the-fabric worldly but
longe maior in Ecclesia pulcritudine sanctorum charismatum
far greater in the-Church by-the-beauty of-holy gifts
adornata, maxima autem in Ierusalem superna, supermaxima
adorned greatest moreover in Jerusalem the-heavenly most-supreme
autem in illa Trinitate summa et beatissima. Ideo ipsa
moreover in that Trinity highest and most-blessed therefore the-very
Scriptura non tantum habet altissimam materiam, per quam
Scripture not only has most-high matter through which
delectat et per quam in altum levat intelligentiam mentis,
it-delights and through which on high it-lifts the-understanding of-the-mind
verum etiam ipsa est venustissima et miro quodam modo
but also itself is most-lovely and in-wondrous a-certain manner

intellectum nostrum delectat, et sic magis ac magis delectando
intellect our delights and so more and more by-delighting
assuefacit ad divinorum spectaculorum contuitus et anagogias.
accustoms to of-divine spectacles the-beholdings and anagogies

§ 4. De profunditate sacrae Scripturae

THE DEPTH OF SACRED SCRIPTURE

Its depth is the multiplicity of its mystical senses: under the literal sense lie the allegorical, the moral, and the anagogical, by which Scripture teaches what to believe, what to do, and what to desire, as befits its subject, its hearer, its origin, and its end.

Habet postremo ipsa Scriptura profunditatem, quae
has lastly the-very Scripture depth which
consistit in multiplicitate mysticarum intelligentiarum. Nam
consists in the-multiplicity of-mystical understandings for
praeter litteralem sensum habet in diversis locis exponi
besides the-literal sense it-has in diverse places to-be-expounded
tripliciter, scilicet allegorice, moraliter et anagogice. Est
threefold namely allegorically morally and anagogically is
autem allegoria, quando per unum factum indicatur aliud
moreover allegory when through one deed is-indicated another
factum, secundum quod credendum est. Tropologia sive
deed according-to what to-be-believed is tropology or
moralitas est, quando per id quod factum est, datur
morality is when through that which done is is-given
intelligi aliud, quod faciendum est. Anagogia, quasi
to-be-understood another-thing which to-be-done is anagogy as-it-were

sursum ductio, est, quando datur intelligi illud quod
upward leading is when is-given to-be-understood that which
desiderandum est, scilicet aeterna felicitas Beatorum.
to-be-desired is namely the-eternal happiness of-the-Blessed
Recte autem hic triplex sensus debet esse in Scriptura
rightly moreover this threefold sense ought to-be in Scripture
praeter intelligentiam litteralem: quia sic competit ipsius
besides the-understanding literal because so it-befits of-the-very
Scripturae subiecto, ipsius auditori seu discipulo, ipsius
Scripture to-the-subject its to-hearer or disciple its
origini, ipsius etiam fini.
to-origin its also to-end
Subiecto, inquam, competit, quia ipsa est doctrina, quae est
to-the-subject I-say it-befits because it is a-doctrine which is
de Deo, de Christo, de operibus reparationis et de
about God about Christ about the-works of-restoration and about
credibili. Subiectum enim illius quoad substantiam Deus est;
the-believable the-subject for of-it as-to substance God is
quoad virtutem, Christus; quoad operationem, reparationis
as-to power Christ as-to operation of-restoration
opus; quoad omnia haec est ipsum credibile. Deus autem
the-work as-to all these is the-very believable God moreover
est trinus et unus: in essentia unus et in personis trinus.
is triune and one in essence one and in persons triune
Ideo Scriptura, quae est de ipso, habet in unitate litterae
therefore Scripture which is about him has in the-unity of-the-letter
triformitatem intelligentiae. — Christus etiam cum sit unum
a-threefold-form of-understanding Christ also since he-is one
Verbum, omnia per ipsum facta dicuntur et in ipso relucent,
Word all-things through him made are-said and in him shine-forth
ita quod eius sapientia est multiformis et una. — Opera
so that his wisdom is manifold and one the-works

reparationis, cum sint multa, omnia ad Christi oblationem
of-restoration though they-are many all to of-Christ the-offering
principalem habent aspectum. — Credibile ut credibile
principal have regard the-believable as believable
diversimode relucet secundum diversum statum credentium.
diversely shines-forth according-to the-diverse state of-believers
Ideo propter conformitatem ad omnia praemissa sacra
therefore because-of conformity to all-things aforesaid sacred
Scriptura in una littera multiformem parit intelligentiam.
Scripture in one letter manifold brings-forth understanding
Competit etiam hoc auditori: quia nullus est conveniens
befits also this to-the-hearer because no-one is a-fitting
eius auditor nisi humilis, mundus, fidelis et studiosus.
its hearer unless humble clean faithful and studious
Ideo sub cortice litterae apertae occultatur mystica et
therefore under the-bark of-the-letter open is-bidden a-mystical and
profunda intelligentia ad comprimendum superbiam, ut
deep understanding for repressing pride that
ipsius profunditate in humilitate litterae latente et superbi
with-its depth in the-humility of-the-letter lying-hid both the-proud
comprimantur, et immundi repellantur, et fraudulenti
may-be-repressed and the-unclean may-be-repelled and the-fraudulent
declinentur, et negligentes excitentur ad intelligentiam
may-be-turned-aside and the-negligent may-be-roused to the-understanding
mysteriorum. — Et quia auditor istius doctrinae non est
of-mysteries and because the-hearer of-this doctrine not is
unius generis, sed cuiuslibet; omnes enim salvandos oportet
of-one kind but of-any-whatever all for those-to-be-saved it-behooves
aliqua de hac doctrina scire; ideo ipsa multiformem habet
something of this doctrine to-know therefore it manifold has
intelligentiam, ut sic omnem intellectum capiat, omni
understanding that so every intellect it-may-take-in to-every

intellectui condescendat, omnem intellectum superexcedat et
intellect may-condescend every intellect may-surpass and
omnem intellectum sibi diligenter intendentem multitudine
every intellect to-it diligently attending by-the-multitude
radiositatis suae illuminet pariter et accendat.
of-radiance its may-illumine equally and may-kindle
Competit etiam principio, a quo est: quia est a
it-befits also to-the-principle from which it-is because it-is from
Deo per Christum et Spiritum sanctum loquentem per
God through Christ and the-Spirit holy speaking through
ora Prophetarum et aliorum, qui hanc doctrinam
the-mouths of-the-Prophets and of-others who this doctrine
scripserunt. Quoniam autem Deus non tantum loquitur per
wrote since moreover God not only speaks through
verba, verum etiam per facta, quia ipsius dicere facere est,
words but also through deeds because his to-say to-do is
et ipsius facere dicere; et omnia creata tanquam Dei
and his to-do to-say and all created-things as of-God
effectus innuunt suam causam: ideo in Scriptura divinitus
effects hint-at their cause therefore in Scripture divinely
tradita non tantum debent significare verba, verum etiam
handed-down not only ought to-signify words but also
facta. — Christus etiam doctor, licet esset humilis in carne,
deeds Christ also the-teacher although he-was humble in the-flesh
altus tamen erat in deitate: ideo decebat ipsum et eius
high yet he-was in deity therefore it-befitted him and his
doctrinam habere humilitatem in sermone cum profunditate
doctrine to-have humility in speech with depth
sententiae, ut, sicut Christus fuit panniculis involutus,
of-meaning that as Christ was in-swaddling-clothes wrapped
ita sapientia Dei in Scriptura figuris quibusdam humilibus
so the-wisdom of-God in Scripture in-figures certain humble

involveretur. — Spiritus etiam sanctus diversimode illustrabat
might-be-wrapped the-Spirit also holy diversely enlightened
et revelationes faciebat in cordibus Prophetarum; ipsum
and revelations made in the-hearts of-the-Prophets him
etiam nullus latere potest intellectus; et missus erat
also no to-lie-hid-from can intellect and sent he-was
omnem docere veritatem: ideo competebat eius doctrinae,
all to-teach truth therefore it-befitted his doctrine
ut in uno sermone multiplices laterent intelligentiae.
that in one speech manifold should-lie-hidden understandings
Competit nihilominus ipsi fini: quia Scriptura data est, ut
it-befits nonetheless to-the-very end because Scripture given is that
per ipsam dirigatur homo in cognoscendis et agendis,
through it may-be-directed man in things-to-be-known and things-to-be-done
ut tandem perveniat ad optanda. Et quia omnes creaturae
that at-length he-may-arrive at things-to-be-wished and because all creatures
ad hoc factae sunt, ut serviant homini tendenti ad supernam
for this made are that they-may-serve man tending to the-heavenly
patriam; ideo Scriptura assumit ipsarum creaturarum species
fatherland therefore Scripture takes-up of-the-very creatures the-forms
diversas, ut sic per illas doceat nos sapientiam dirigentem
diverse that so through them it-may-teach us wisdom directing
nos ad aeterna. Et quia homo non dirigitur ad aeterna,
us to things-eternal and because man not is-directed to things-eternal
nisi cognitiva agnoscat verum credendum, et operativa
unless by-the-cognitive he-know the-true to-be-believed and by-the-operative
faciat bonum operandum, et affectiva suspiret ad Deum
do the-good to-be-done and by-the-affective sigh toward God
videndum et amandum et perfruendum: hinc est, quod
to-be-seen and to-be-loved and to-be-enjoyed hence it-is that
Scriptura sacra, per Spiritum sanctum data, assumit librum
Scripture sacred through the-Spirit holy given takes-up the-book

creaturae, referendo in finem secundum triplicem modum
of-creation by-referring to the-end according-to the-threefold mode
intelligentiae; ut sic per tropologiam habeamus notitiam
of-understanding that so through tropology we-may-have knowledge
agendorum viriliter; per allegoriam credendorum
of-things-to-be-done manfully through allegory of-things-to-be-believed
veraciter; per anagogiam desiderandorum delectabiliter; ut
truly through anagogy of-things-to-be-desired delightfully that
sic purgati per virtuosam operationem, illuminati per
so purged through virtuous operation illumined through
radiosam fidem et perfecti per ardentissimam caritatem,
radiant faith and perfected through most-ardent charity
perveniamus tandem ad bravium felicitatis aeternae.
we-may-arrive at-length at the-prize of-happiness eternal

§ 5. De modo procedendi ipsius sacrae Scripturae

SCRIPTURE'S MODE OF PROCEEDING

Scripture proceeds not by definition and argument but by precept, example, threat, promise, and prayer, in a manner suited to move the affection, since its end is that we become good and be saved, and it rests on the authority of God who cannot deceive.

In tanta igitur multiformitate sapientiae, quae continetur
in so-great therefore manifoldness of-wisdom which is-contained
in ipsius sacrae Scripturae latitudine, longitudine,
in of-the-very sacred Scripture the-breadth length
altitudine et profundo, unus est communis modus
height and depth one is the-common mode
procedendi authenticus, videlicet intra quem continetur
of-proceeding authoritative namely within which is-contained

modus narrativus, praeceptorius, prohibitivus, exhortativus,
the-mode narrative preceptive prohibitive hortatory
praedicativus, comminatorius, promissivus, deprecatorius et
predicative threatening promissory deprecatory and
laudativus. Et omnes hi modi sub uno modo authentico
laudatory and all these modes under one mode authoritative
reponuntur, et hoc quidem satis recte.
are-placed and this indeed quite rightly
Quia enim haec doctrina est, ut boni fiamus et salvemur;
because for this doctrine is that good we-may-become and be-saved
et hoc non fit per nudam considerationem, sed potius
and this not happens through bare consideration but rather
per inclinationem voluntatis: ideo Scriptura divina eo
through the-inclination of-the-will therefore Scripture divine in-that
modo debuit tradi, quo modo magis possemus
manner ought to-be-handed-down in-which manner more we-could
inclinari. Et quia magis movetur affectus ad exempla quam
to-be-inclined and because more is-moved the-affection to examples than
ad argumenta, magis ad promissiones quam ad ratiocinationes,
to arguments more to promises than to reasonings
magis per devotiones quam per definitiones; ideo
more through devotions than through definitions therefore
Scriptura ista non debuit habere modum definitivum,
Scripture this not ought to-have the-mode definitive
divisivum et collectivum ad probandum passiones aliquas de
divisive and collective for proving properties some of
subiecto ad modum aliarum scientiarum; sed oportuit, quod
a-subject after the-manner of-other sciences but it-behooved that
haberet modos proprios, secundum varias inclinationes
it-have modes proper according-to the-various inclinations
animorum diversimode animos inclinantes; ut, si quis non
of-minds diversely minds inclining that if anyone not

movetur ad praecepta et prohibita, saltem moveatur per
is-moved by precepts and prohibitions at-least he-be-moved through
exempla narrata; si quis non per haec movetur, moveatur
examples narrated if anyone not through these is-moved he-be-moved
per beneficia sibi ostensa; si quis nec per haec movetur,
through benefits to-him shown if anyone not-even through these is-moved
moveatur per monitiones sagaces, per promissiones
he-be-moved through admonitions shrewd through promises
veraces, per comminationes terribiles, ut sic saltem
truthful through threats terrible that so at-least
excitetur ad devotionem et laudem Dei, in qua percipiat
he-be-roused to devotion and the-praise of-God in which he-may-receive
gratiam, per quam dirigatur circa opera virtuosa.
grace through which he-may-be-directed about works virtuous
Quoniam igitur hi modi narrativi non possunt fieri per
since therefore these modes narrative not can to-happen through
viam certitudinis rationum, quia particularia gesta probari
the-way of-certainty of-reasons because particular deeds to-be-proved
non possunt; ideo, ne Scriptura ista tanquam dubia vacillaret,
not can therefore lest Scripture this as doubtful should-waver
ac per hoc minus moveret, loco certitudinis rationis
and through this less move in-place of-the-certainty of-reason
providit Deus huic Scripturae certitudinem auctoritatis, quae
provided God for-this Scripture the-certainty of-authority which
adeo magna est, quod omnem perspicacitatem humani ingenii
so great is that all the-penetration of-human wit
superexcellit. Et quia non est certa auctoritas eius qui
surpasses and because not is certain the-authority of-him who
potest fallere vel falli; nullus autem est, qui falli
can to-deceive or to-be-deceived no-one moreover is who to-be-deceived
non possit et fallere nesciat, nisi Deus et Spiritus sanctus:
not can and to-deceive knows-not except God and the-Spirit holy

hinc est, quod ad hoc, quod Scriptura sacra modo
hence it-is that for this that Scripture sacred in-the-manner
sibi debito esset perfecte authentica, non per humanam
to-it due might-be perfectly authoritative not through human
investigationem est tradita, sed per revelationem divinam.
investigation is handed-down but through revelation divine
— Ideo nihil in ipsa contemnendum tanquam inutile,
therefore nothing in it to-be-despised as useless
nihil respuendum tanquam falsum, nihil repudiandum
nothing to-be-spurned as false nothing to-be-rejected
tanquam iniquum, pro eo quod Spiritus sanctus, eius auctor
as unjust for this that the-Spirit holy its author
perfectissimus, nihil potuit dicere falsum, nihil superfluum,
most-perfect nothing could to-say false nothing superfluous
nihil diminutum. Et propterea caelum et terra transibunt,
nothing lacking and therefore heaven and earth shall-pass-away
verba autem Scripturae sacrae non praeteribunt, quin
the-words moreover of-Scripture sacred not shall-pass-by but-that
impleantur. Donec enim caelum et terra transeat, iota unum
they-be-fulfilled until for heaven and earth pass-away iota one
aut unus apex non praeteribit a Lege, donec omnia fiant,
or one tittle not shall-pass from the-Law until all-things be-done
Salvatore testante. Qui ergo solverit ea quae
with-the-Savior witnessing who therefore shall-have-loosed those-things which
Scriptura docet, et docuerit sic homines, hic minimus
Scripture teaches and shall-have-taught so men he least
vocabitur in regno caelorum; qui autem fecerit et
shall-be-called in the-kingdom of-heaven who moreover shall-have-done and
docuerit, hic magnus vocabitur in regno caelorum.
shall-have-taught he great shall-be-called in the-kingdom of-heaven

§ 6. De modo exponendi sacram Scripturam

THE MODE OF EXPOUNDING SCRIPTURE

Under one letter Scripture hides many senses, which the expositor must draw out through plainer passages, and so must know the text of the Bible by heart. Because the doctors' teaching is so diffuse that new theologians shrink from Scripture as a dark forest, Bonaventure yields to his companions' prayers and writes a brief summary, drawing every reason from the first principle, and asks pardon for what is imperfect in it.

Quemadmodum autem Scriptura haec specialem habet modum
as moreover Scripture this a-special has mode
procedendi, sic iuxta suum procedendi modum speciali
of-proceeding so according-to its of-proceeding mode in-a-special
suo modo debet intelligi et exponi. Cum enim ipsa
its manner ought to-be-understood and to-be-expounded since for it
sub una littera multiplicem tegat intelligentiam, expositor
under one letter manifold covers understanding the-expositor
debet abscondita producere in lucem et illam eductam
ought hidden-things to-bring-forth into light and that brought-out
manifestare per aliam Scripturam magis patentem: sicut si
to-make-manifest through another Scripture more open as if
exponerem illud Psalmi: Apprehende arma et scutum, et
I-were-to-expound that of-the-Psalm take-hold-of arms and shield and
exsurge in adiutorium mihi, et velim explicare, quae sint
rise-up into help for-me and I-should-wish to-explain what are
arma divina; dicam, quod eius veritas et bona voluntas;
the-arms divine I-would-say that his truth and good will
et quod ita sit, probandum per Scripturam apertam.
and that so it-is to-be-proved through Scripture open
Nam et scribitur alibi: Scuto bonae voluntatis tuae
for both is-written elsewhere with-the-shield of-good will your

coronasti nos; et iterum: Scuto circumdabit te veritas
you-have-crowned us and again with-a-shield shall-surround you the-truth
eius. — Ad quod non potest quis de facili pertingere, nisi
his to which not can anyone with ease to-reach unless
per assuefactionem lectionis textum et litteram Bibliae
through habituation of-reading the-text and letter of-the-Bible
commendet memoriae; alioquin in expositione Scripturarum
he-commit to-memory otherwise in the-exposition of-the-Scriptures
nunquam poterit esse potens. Unde sicut qui dedignatur
never shall-he-be-able to-be powerful whence as he-who disdains
prima addiscere elementa, ex quibus dictio integratur, nunquam
the-first to-learn elements of which a-word is-made-whole never
potest noscere nec dictionum significatum nec rectam
can to-know neither of-words the-meaning nor the-right
legem constructionum; sic qui litteram sacrae Scripturae
law of-constructions so he-who the-letter of-sacred Scripture
spernit ad spirituales eius intelligentias nunquam assurget.
spurns to the-spiritual its understandings never shall-rise
Attendat autem expositor, quod non ubique requirenda est
let-attend moreover the-expositor that not everywhere to-be-sought is
allegoria, nec omnia sunt mystice exponenda. Propter quod
allegory nor all-things are mystically to-be-expounded because-of which
notandum est, quod Scriptura sacra quatuor habet partes. Una
to-be-noted it-is that Scripture sacred four has parts one
est, in qua secundum litteram agit de mundanis naturis, et
is in which according-to the-letter it-treats of worldly natures and
per illas significat reparationem nostram, sicut apparet in
through them signifies restoration our as appears in
descriptione formationis mundi. — Alia est, in qua agit
the-description of-the-formation of-the-world another is in which it-treats
de actibus et processibus illius populi Israelitici, et per
of the-acts and processes of-that people Israelite and through

illos significat reparationem generis humani. — Tertia est,
them signifies the-restoration of-the-race human the-third is
in qua nudis verbis significat et exprimit quae pertinent
in which in-bare words it-signifies and expresses what-things pertain
ad nostram salutem quantum ad fidem vel mores. — Quarta
to our salvation as-much to faith or morals the-fourth
est, in qua praenuntiat nostrae salutis mysterium, partim
is in which it-foretells of-our salvation the-mystery partly
verbis nudis, partim aenigmaticis et obscuris. Et propterea
in-words bare partly enigmatic and obscure and therefore
Scriptura in his locis variis non est uniformiter exponenda.
Scripture in these places various not is uniformly to-be-expounded
Debet autem expositor dirigi in expositione sacrae
ought moreover the-expositor to-be-directed in the-exposition of-sacred
Scripturae secundum triplicem regulam, quae trahi potest
Scripture according-to a-threefold rule which to-be-drawn can
de verbis beati Augustini in libro de Doctrina christiana.
from the-words of-blessed Augustine in the-book on Doctrine Christian
Prima est haec. Ubicumque in hac Scriptura prima
the-first is this wherever in this Scripture the-first
verborum significatio significat res creationis, sive singulares
of-the-words signification signifies things of-creation or single
actus humanae conversationis, ibidem res significatae
acts of-human conduct there the-things signified
per verba primo significantur, deinde nostrae reparationis
by the-words first are-signified then of-our restoration
mysteria; ubi vero prima significatio verborum exprimit
the-mysteries where but the-first signification of-the-words expresses
fidem sive caritatem, ibi nulla est allegoria quaerenda.
faith or charity there no is allegory to-be-sought

Secunda regula est ista. Ubi verba huius Scripturae
the-second rule is this where the-words of-this Scripture
significant res creationis, aut conversationis populi
signify things of-creation or of-the-conduct of-the-people
Israelitici, ibi quaerat ex alio Scripturae loco, quid
Israelite there let-him-seek from another of-Scripture place what
quaelibet res significet, et deinde significationem suam
each thing signifies and then the-signification its
eliciat per verba nude significantia fidei veritatem,
let-him-draw-out through words barely signifying of-faith the-truth
vel morum etiam honestatem; utpote si dicatur: Oves
or of-morals also the-honesty as if it-be-said the-sheep
pariunt gemellos fetus, ostendat, quod oves significant
bear twin offspring let-him-show that the-sheep signify
ibi homines, et geminus fetus geminam caritatem.
there men and the-twin offspring twofold charity
Tertia regula est ista. Quando aliqua Scriptura habet
the-third rule is this when some Scripture has
aliquem intellectum litteralem et spiritualem, debet discutere
some meaning literal and spiritual ought to-discuss
expositor, utrum illa attributio conveniat historico, an
the-expositor whether that attribution fit the-historical or
spirituali significato, si forte utrique non poterit
the-spiritual signified if perhaps to-both not it-shall-be-able
convenire; si autem utrique competit, tunc litteraliter et
to-fit if moreover to-both it-befits then literally and
spiritualiter debet affirmari; si vero altero modo tantum,
spiritually it-ought to-be-affirmed if but in-the-other manner only
tunc spiritualiter solum debet intelligi: sicut sabbatum
then spiritually alone it-ought to-be-understood as the-sabbath
Legis esse perpetuum, sacerdotium aeternum, possessionem
of-the-Law to-be perpetual the-priesthood eternal the-possession

terrae aeternam, et pactum circumcisionis esse aeternum;
of-the-land eternal and the-covenant of-circumcision to-be eternal
quae omnia ad spirituale significatum referenda sunt.
which all to the-spiritual signified to-be-referred are
Ad hoc autem, quod per sacrarum Scripturarum silvam
for this moreover that through of-the-sacred Scriptures the-forest
quis secure incidendo et exponendo incedat, opus est,
anyone safely by-cutting and by-expounding may-advance need there-is
ut prius noverit ipsius sacrae Scripturae veritatem per
that first he-know of-the-very sacred Scripture the-truth through
verba explicita, videlicet ut attendat, quomodo Scriptura
words explicit namely that he-attend how Scripture
describat initium, progressum et consummationem duplicis
describes the-beginning progress and consummation of-a-twofold
corporis, quasi ex opposito se respicientium, bonorum
body as-if from opposite each-other regarding of-the-good
scilicet, qui hic se humiliant, ut exaltentur
namely who here themselves humble that they-may-be-exalted
sempiternaliter in futuro, et malorum, qui hic se
everlastingly in the-future and of-the-wicked who here themselves
exaltant, ut aeternaliter deprimantur. Unde ipsa agit de
exalt that eternally they-may-be-cast-down whence it treats of
toto universo quantum ad summum et imum, primum
the-whole universe as-much as-to the-highest and lowest first
et ultimum, et quantum ad decursum intermedium, sub
and last and as-much as-to the-course intermediate under
forma cuiusdam crucis intelligibilis, in qua describi habet
the-form of-a-certain cross intelligible in which to-be-described has
et quodam modo videri lumine mentis tota machina
and in-a-certain manner to-be-seen by-the-light of-the-mind the-whole fabric
universi; ad quam quidem intelligendam oportet nosse
of-the-universe to which indeed to-be-understood it-behooves to-know

rerum principium, Deum, ipsarum rerum creationem, lapsum,
of-things the-principle God of-the-very things the-creation the-fall
redemptionem per sanguinem Iesu Christi, reformationem
the-redemption through the-blood of-Jesus Christ the-reformation
per gratiam, curationem per Sacramenta, et tandem
through grace the-cure through the-Sacraments and at-length
retributionem per poenam et gloriam sempiternam.
the-retribution through punishment and glory everlasting
Et quia haec doctrina tam in scriptis Sanctorum quam
and because this doctrine as-much in the-writings of-the-Saints as
etiam doctorum sic diffuse tradita est, ut ab accedentibus
also of-the-doctors so diffusely handed-down is that by those-coming
ad Scripturam sacram audiendam non possit per longa
to Scripture sacred to-be-heard not it-can for long
tempora videri nec audiri — propter quod etiam novi
times to-be-seen nor to-be-heard because-of which even new
theologi frequenter ipsam Scripturam sacram exhorrent
theologians frequently the-very Scripture sacred shudder-at
tanquam incertam et inordinatam et tanquam quandam
as uncertain and disordered and as a-certain
silvam opacam — rogatus a sociis, ut de paupercula
forest dark asked by companions that from poor
scientiola nostra aliquid breve in summa dicerem de
little-knowledge our something brief in sum I-should-say about
veritate theologiae, eorumque precibus devictus, assensi
the-truth of-theology and-by-their prayers overcome I-assented
breviloquium quoddam facere, in quo summatim non
a-breviloquy certain to-make in which summarily not
omnia, sed aliqua magis opportuna ad tenendum breviter
all-things but some more fitting for holding briefly

tangerentur, addens simul cum hoc rationem aliquam ad
should-be-touched adding together with this reason some for
intelligendum, secundum quod occurrebat pro tempore.
understanding according-to what occurred for the-time
Quia vero theologia sermo est de Deo et de primo
because but theology discourse is about God and about the-first
principio, utpote quia ipsa tanquam scientia et doctrina
principle as because it as science and doctrine
altissima omnia resolvit in Deum tanquam in principium
most-high all-things resolves into God as into the-principle
primum et summum: ideo in assignatione rationum in
first and highest therefore in the-assigning of-reasons in
omnibus, quae in hoc toto opusculo vel tractatulo continentur,
all-things which in this whole little-work or little-treatise are-contained
conatus sum rationem sumere a primo principio, ut sic
striven I-have the-reason to-take from the-first principle that so
ostenderem, veritatem sacrae Scripturae esse a Deo, de Deo,
I-might-show the-truth of-sacred Scripture to-be from God about God
secundum Deum et propter Deum, ut merito ista scientia
according-to God and for-the-sake-of God that deservedly this science
appareat una esse et ordinata et theologia non immerito
may-appear one to-be and ordered and theology not undeservedly
nuncupata. — Si quid igitur imperfectum, vel obscurum, vel
named if anything therefore imperfect or obscure or
superfluum, vel minus rectum ibi fuerit, venia occupationi
superfluous or less right there shall-have-been pardon to-business
et brevitati temporis et pauperculae scientiae concedatur;
and to-shortness of-time and to-poor knowledge let-be-granted
si quid vero rectum, soli Deo honor et gloria referatur.
if anything but right to-sole God honor and glory let-be-referred

Ut autem sequentia clarius elucescant, titulos particulares
that moreover the-following more-clearly may-shine-out the-titles particular
capitulorum praemittere curavi, ad faciliorem memoriam
of-the-chapters to-set-before I-have-taken-care for easier memory
et lucidiorem contuitum dicendorum, quae septem
and clearer view of-things-to-be-said which by-seven
partitionibus et septuaginta duobus capitulis distinguuntur.
divisions and seventy two chapters are-distinguished

PART ONE: THE TRINITY OF GOD

Cap. I. De illis septem, de quibus est theologia, in summa

THE SEVEN SUBJECTS OF THEOLOGY IN SUM

Theology treats of God the Trinity, the creation of the world, the corruption of sin, the incarnation of the Word, the grace of the Holy Spirit, the sacramental medicine, and the state of the final judgment. The reason: Scripture proceeds from the first principle and leads back to it, and must therefore treat of the whole course of things from the Creator to the end.

In principio intelligendum est, quod sacra doctrina, videlicet
in the-beginning to-be-understood it-is that sacred doctrine namely
theologia, quae principaliter agit de primo principio, scilicet
theology which principally treats of the-first principle namely
de Deo trino et uno, de septem agit in universo, scilicet
of God triune and one of seven-things treats in all namely
primo, de Trinitate Dei; secundo, de creatura mundi;
first of the-Trinity of-God second of the-creation of-the-world
tertio, de corruptela peccati; quarto, de incarnatione Verbi;
third of the-corruption of-sin fourth of the-incarnation of-the-Word

quinto, de gratia Spiritus sancti; sexto, de medicina
fifth of the-grace of-the-Spirit holy sixth of the-medicine
sacramentali, et septimo, de statu finalis iudicii.
sacramental and seventh of the-state of-the-final judgment
Ratio autem huius veritatis haec est: quia, cum sacra
the-reason moreover of-this truth this is because since sacred
Scriptura sive theologia sit scientia dans sufficientem notitiam
Scripture or theology is a-science giving sufficient knowledge
de primo principio secundum statum viae, secundum
about the-first principle according-to the-state of-the-way according-to
quod est necessarium ad salutem; et Deus non tantum
what is necessary for salvation and God not only
sit rerum principium et exemplar effectivum in creatione,
is of-things the-principle and exemplar effective in creation
sed etiam refectivum in redemptione et perfectivum in
but also restorative in redemption and perfective in
retributione: ideo non tantum agit de Deo creatore, sed
retribution therefore not only it-treats of God the-creator but
etiam de creatione et creatura. Et quia creatura rationalis,
also of creation and the-creature and because the-creature rational
quae est quodam modo finis omnium, non stetit, sed suo
which is in-a-certain manner the-end of-all-things not stood but by-its
casu indiguit reparari; ideo agit de corruptela peccati,
fall needed to-be-restored therefore it-treats of the-corruption of-sin
medico, sanitate et medicina et tandem de curatione
the-physician health and medicine and at-length of the-cure
perfecta, quae erit in gloria, impiis proiectis in
perfect which shall-be in glory with-the-impious cast into
poenam. — Et ideo ipsa sola est scientia perfecta, quia
punishment and therefore it alone is the-science perfect because
incipit a primo, quod est primum principium, et pervenit
it-begins from the-first which is the-first principle and arrives

ad ultimum, quod est praemium aeternum; incipit a
at the-last which is the-reward eternal it-begins from
summo, quod est Deus altissimus, creator omnium, et
the-highest which is God most-high the-creator of-all and
pervenit ad infimum, quod est infernale supplicium.
arrives at the-lowest which is the-infernal punishment
Ipsa etiam sola est sapientia perfecta, quae incipit a causa
it also alone is the-wisdom perfect which begins from the-cause
summa, ut est principium causatorum, ubi terminatur
highest as it-is the-principle of-things-caused where ends
cognitio philosophica; et transit per eam, ut est remedium
knowledge philosophical and passes through it as it-is the-remedy
peccatorum; et reducit in eam, ut est praemium meritorum et
of-sins and leads-back into it as it-is the-reward of-merits and
finis desideriorum. Et in hac cognitione est sapor perfectus,
the-end of-desires and in this knowledge is the-savor perfect
vita et salus animarum; et ideo ad eam addiscendam
the-life and salvation of-souls and therefore for it to-be-learned
inflammari debet desiderium omnium Christianorum.
to-be-inflamed ought the-desire of-all Christians
Ex his patet, quod licet theologia sit de tot
from these-things it-is-plain that although theology is about so-many
et tam variis, est tamen scientia una, cuius subiectum,
and so various-things it-is yet a-science one whose subject
ut a quo omnia, est Deus; ut per quod omnia,
as from which all-things is God as through which all-things
Christus; ut ad quod omnia, opus reparationis; ut circa
Christ as to which all-things the-work of-restoration as about
quod omnia, unicum caritatis vinculum, quo caelestia
which all-things the-single of-charity bond by-which the-heavenly
et terrestria connectuntur; ut de quo omnia in libris
and the-earthly are-connected as about which all-things in the-books

canonicis comprehensa, credibile ut credibile; ut de quo
canonical comprised the-believable as believable as about which
omnia in libris expositorum, credibile ut intelligibile,
all-things in the-books of-the-expositors the-believable as intelligible
secundum Augustinum, de Utilitate credendi, quia «quod
according-to Augustine on the-Usefulness of-believing because what
credimus, debemus auctoritati, quod intelligimus, rationi».
we-believe we-owe to-authority what we-understand to-reason

Cap. II. Quid tenendum est de trinitate personarum et unitate essentiae

THE TRINITY OF PERSONS AND THE UNITY OF ESSENCE

The Trinity is considered in three ways: its unity of nature with plurality of persons, of appearances, and of appropriations. Right faith holds three persons in one nature, the Father from none, the Son from the Father by generation, the Spirit from both by spiration, so that the trinity excludes nothing of the essence's unity, simplicity, and primacy, but includes the highest fecundity, charity, and equality.

Primo igitur de Trinitate Dei tria consideranda sunt,
first therefore about the-Trinity of-God three-things to-be-considered are
scilicet qualiter unitas substantiae et naturae simul stet
namely how the-unity of-substance and of-nature together stands
cum pluralitate personarum; secundo, qualiter cum pluralitate
with the-plurality of-persons second how with the-plurality
apparitionum; tertio, qualiter cum pluralitate appropriatorum.
of-apparitions third how with the-plurality of-appropriated-things
De pluralitate igitur personarum in unitate naturae hoc
about the-plurality therefore of-persons in the-unity of-nature this
dictat recta fides esse tenendum, scilicet quod in unitate
dictates right faith to-be to-be-held namely that in the-unity

naturae sunt tres personae, Pater et Filius et Spiritus
of-nature are three persons the-Father and the-Son and the-Spirit
sanctus, quarum prima a nulla est, secunda a sola prima
holy of-which the-first from none is the-second from sole the-first
per generationem, tertia a prima et secunda per
through generation the-third from the-first and the-second through
spirationem sive processionem; ita quod trinitas personarum
spiration or procession so that the-trinity of-persons
non excludit ab essentia divina summam unitatem,
not excludes from the-essence divine the-highest unity
simplicitatem, immensitatem, aeternitatem, incommutabilitatem,
simplicity immensity eternity unchangeableness
necessitatem et etiam primitatem; quin potius includit
necessity and also primacy but rather includes
summam fecunditatem, caritatem, liberalitatem, aequalitatem,
the-highest fecundity charity liberality equality
germanitatem, conformitatem et inseparabilitatem; quae
brotherhood conformity and inseparability which
omnia sana fides intelligit esse in beatissima Trinitate.
all sound faith understands to-be in the-most-blessed Trinity
Ratio autem huius veritatis haec est: quia fides, cum
the-reason moreover of-this truth this is because faith since
sit principium cultus Dei et fundamentum eius quae
it-is the-principle of-the-worship of-God and the-foundation of-that which
secundum pietatem est doctrinae, dictat, de Deo esse
according-to piety is of-doctrine dictates about God to-be
sentiendum altissime et piissime. Non autem sentiret
to-be-thought most-highly and most-piously not moreover would-it-think
altissime, si non crederet, quod Deus posset se summe
most-highly if not it-believed that God could himself supremely
communicare; non sentiret piissime, si crederet, quod
to-communicate not would-it-think most-piously if it-believed that

posset et nollet; et ideo, ut altissime et piissime
he-could and did-not-wish and therefore that most-highly and most-piously
sentiat, dicit, Deum se summe communicare, aeternaliter
it-may-think it-says God himself supremely to-communicate eternally
habendo dilectum et condilectum, ac per hoc Deum
by-having a-beloved and a-co-beloved and through this God
unum et trinum.
one and triune

Huic autem fidei, in quantum dictat, de Deo piissime
to-this moreover faith in as-much-as it-dictates about God most-piously
sentiendum esse, attestatur tota sacra Scriptura, quae dicitur
to-be-thought to-be bears-witness all sacred Scripture which is-called
doctrina secundum pietatem: quia Deum fatetur habere
the-doctrine according-to piety because God it-confesses to-have
prolem, quam summe diligit, Verbum sibi coaequale,
offspring which supremely he-loves the-Word to-himself co-equal
quod «ab aeterno genuit, in quo cuncta disposuit»; per
which from eternity he-begot in which all-things he-disposed through
quod cuncta produxit et gubernat; per quod etiam
which all-things he-brought-forth and governs through which also
carnem factum pro summa benignitate hominem redemit
flesh made for highest kindness man he-redeemed
pretiosissimo eius sanguine redemptumque cibavit; per
with-the-most-precious his blood and-the-redeemed fed through
quod etiam in fine mundi, summam misericordiam
which also in the-end of-the-world highest mercy
impertiendo, ab omni miseria liberabit, ut per Christum
by-imparting from all misery he-shall-free that through Christ
omnes electi sint filii summi Patris, in quo erit omnis
all the-elect be sons of-the-highest Father in whom shall-be of-all
pietatis consummatio et Dei ad nos, et e converso.
piety the-consummation both of-God to us and from the-converse

In quantum autem fides dictat, de Deo sentiendum
in as-much-as moreover faith dictates about God to-be-thought
altissime, non tantum attestatur ei sacra Scriptura, verum
most-highly not only bears-witness to-it sacred Scripture but
etiam omnis creatura, iuxta quod dicit Augustinus
also every creature according-to what says Augustine
decimo quinto de Trinitate, capitulo quarto: «Neque enim
in-the-tenth fifth on the-Trinity chapter fourth nor for
divinorum librorum tantummodo auctoritas praedicat, esse
of-the-divine books only the-authority proclaims to-be
Deum, sed omnis quae nos circumstat, ad quam nos etiam
God but all which us surrounds to which we also
pertinemus, universa ipsa rerum natura proclamat, se habere
belong universal the-very of-things nature proclaims itself to-have
praestantissimum Conditorem, qui nobis mentem rationemque
a-most-excellent Founder who to-us mind and-reason
naturalem dedit, qua viventia non viventibus, sensu
natural gave by-which living-things to-not living with-sense
praedita non sentientibus, intelligentia non intelligentibus,
endowed to-not sensing understanding-things to-not understanding
immortalia mortalibus, impotentibus potentia, iniustis iusta,
immortal-things to-mortal to-powerless powerful to-unjust just
speciosa deformibus, bona malis, incorruptibilia corruptibilibus,
beautiful to-deformed good to-evil incorruptible to-corruptible
immutabilia mutabilibus, invisibilia visibilibus, incorporalia
immutable to-mutable invisible to-visible incorporeal
corporalibus, beata miseris praeferenda iudicamus. Ac per
to-corporeal blessed to-wretched to-be-preferred we-judge and through
hoc, quoniam rebus creatis Creatorem sine dubitatione
this since to-things created the-Creator without hesitation
praeponimus, oportet, ut eum et summe vivere et cuncta
we-prefer it-behooves that him both supremely to-live and all-things

sentire atque intelligere, et mori et corrumpi mutarique
to-sense and to-understand and to-die and to-be-corrupted and-to-be-changed
non posse, nec corpus esse, sed spiritum omnipotentissimum,
not to-be-able nor body to-be but a-spirit most-almighty
iustissimum, speciosissimum, optimum beatissimumque
most-just most-beautiful best and-most-blessed
fateamur». — Ecce, in his duodecim includuntur altissimae
we-confess behold in these twelve are-included the-highest
nobilitates divini esse. Sed post, ut ipse ostendit, haec
nobilities of-the-divine to-be but afterward as he shows these
duodecim reducuntur ad tria, scilicet aeternitatem, sapientiam
twelve are-reduced to three namely eternity wisdom
et beatitudinem; et haec tria ad unum, scilicet ad sapientiam,
and blessedness and these three to one namely to wisdom
in qua includuntur mens generans, Verbum proles et
in which are-included the-mind generating the-Word offspring and
amor nectens utrumque, in quibus fides dictat beatissimam
love binding both in which faith dictates the-most-blessed
consistere Trinitatem. Et quoniam summa sapientia ponit
to-consist Trinity and since highest wisdom posits
Trinitatem, ponit etiam nihilominus omnes prius habitas
the-Trinity it-posits also nonetheless all earlier had
nobilissimas conditiones, videlicet unitatem, simplicitatem et
most-noble conditions namely unity simplicity and
ceteras consequentes; necesse est, omnes praedictas nobilitates
the-other following necessary it-is all aforesaid nobilities
divini esse simul stare cum beatissima Trinitate.
of-the-divine to-be together to-stand with the-most-blessed Trinity

Cap. III. De istius fidei intelligentia sana

A SOUND UNDERSTANDING OF THIS FAITH

Sound understanding holds in God two emanations, three hypostases, four relations, five notions, and only three personal properties, and Bonaventure gives the reason of each from the first principle's highest perfection, which must communicate itself by nature and by will.

Ad istius autem fidei intelligentiam sanam docet doctrina
for of-this moreover faith the-understanding sound teaches the-doctrine
sacra, quod in divinis sunt duae emanationes, tres
sacred that in divine-things are two emanations three
hypostases, quatuor relationes, quinque notiones, et ex his
hypostases four relations five notions and of these
tantum tres proprietates personales.
only three properties personal
Ratio autem ad intelligentiam praedictorum haec est: quia,
the-reason moreover for the-understanding of-the-aforesaid this is because
cum primum et summum principium, hoc ipso quod
since the-first and highest principle by-this very that
primum, sit simplicissimum; hoc ipso quod summum, sit
first it-is most-simple by-this very that highest it-is
perfectissimum: ideo perfectissime se communicat, quia
most-perfect therefore most-perfectly itself it-communicates because
perfectissimum; et indivisionem omnimodam servat, hoc
most-perfect and indivision entire it-keeps by-this
ipso quod simplicissimum: et ideo, salva unitate naturae,
very that most-simple and therefore with-safe the-unity of-nature
sunt ibi modi emanandi perfecte. Modi autem emanandi
there-are there modes of-emanating perfectly the-modes moreover of-emanating
perfecte sunt duo tantum, scilicet per modum naturae
perfectly are two only namely through the-mode of-nature

et voluntatis. Primus est generatio, secundus spiratio sive
and of-will the-first is generation the-second spiration or
processio, et ideo hi sunt ibi.
procession and therefore these are there
Et quia duabus emanationibus substantificis necesse est
and because by-two emanations substantifying necessary it-is
emanare duas hypostases, necesse est etiam ponere,
to-emanate two hypostases necessary it-is also to-posit
hypostasim primo producentem ab alio non emanare, ne
a-hypostasis first producing from another not to-emanate lest
sit in infinitum abire: ideo sunt ibi tres hypostases.
it-be into infinity to-go-off therefore there-are there three hypostases
Et quia cuilibet emanationi respondet duplex habitudo
and because to-each emanation answers a-twofold relation
relativa, ideo sunt ibi quatuor relationes, scilicet
relative therefore there-are there four relations namely
paternitas, filiatio, spiratio et processio.
paternity filiation spiration and procession
Qui vero per has habitudines innotescunt nobis divinae
which but through these relations become-known to-us the-divine
hypostases; et praeter hoc etiam hypostasis illa, in qua
hypostases and besides this also the-hypostasis that in which
est prima ratio principiandi, innotescit, quia non producitur
is the-first notion of-principiating becomes-known because not it-is-produced
— nam hoc est nobilitatis in ipsa — ideo quinque
for this is of-nobility in it therefore five
sunt notiones, scilicet quatuor relationes praedictae cum
are the-notions namely the-four relations aforesaid with
innascibilitate.
innascibility

Et quia quaelibet personarum unam habet proprietatem,
and because each of-the-persons one has property
per quam principaliter innotescit; ideo tres tantum sunt
through which principally it-becomes-known therefore three only are
proprietates personales, quae his nominibus exprimuntur
the-properties personal which by-these names are-expressed
proprie et principaliter, scilicet Pater et Filius et Spiritus
properly and principally namely Father and Son and Spirit
sanctus.
holy
Cum enim proprium sit Patris esse innascibilem
since for proper it-is of-the-Father to-be innascible
sive ingenitum, esse principium non de principio et
or unbegotten to-be a-principle not from a-principle and
esse Patrem; innascibilitas notificat ipsum per modum
to-be Father innascibility makes-known him through the-mode
negationis, licet ex consequenti per modum positionis,
of-negation although from the-consequence through the-mode of-position
quia innascibilitas in Patre ponit fontalem plenitudinem;
because innascibility in the-Father posits fontal fullness
principium non de principio, per modum positionis
principle not from principle through the-mode of-position
cum negatione; esse Patrem, per modum positionis et
with negation to-be Father through the-mode of-position and
habitudinis, proprie, complete et determinate.
of-relation properly completely and determinately
Similiter, cum Filius sit imago, verbum et filius; imago
likewise since the-Son is image word and son image
nominat illam personam ut similitudinem expressam; verbum,
names that person as a-likeness expressed word
ut similitudinem expressivam; filius, ut similitudinem
as a-likeness expressive son as a-likeness

hypostaticam; rursus imago, ut similitudinem conformem;
hypostatic again image as a-likeness conformed
verbum, ut similitudinem intellectualem; filius, ut
word as a-likeness intellectual son as
similitudinem connaturalem.
a-likeness connatural
Per hunc modum, cum proprium sit Spiritus sancti
in this manner since proper it-is of-the-Spirit holy
esse donum, esse nexum seu caritatem amborum, esse
to-be gift to-be the-bond or charity of-both to-be
etiam Spiritum sanctum; donum nominat ipsum ut datum
also Spirit holy gift names him as given
voluntarium; caritas sive nexus, ut datum voluntarium
voluntary charity or bond as given voluntary
et praecipuum; Spiritus sanctus, ut datum voluntarium,
and chief Spirit holy as given voluntary
praecipuum et hypostaticum. — Hinc est, quod per haec tria
chief and hypostatic hence it-is that through these three
nomina, quae sunt Pater et Filius et Spiritus sanctus, trium
names which are Father and Son and Spirit holy of-the-three
personarum proprietates personales insinuantur. — Haec
persons the-properties personal are-suggested these
igitur tenenda sunt ad fidei Trinitatis intelligentiam sanam.
therefore to-be-held are for of-faith of-the-Trinity the-understanding sound

Cap. IV. De istius fidei expressione catholica

THE CATHOLIC EXPRESSION OF THIS FAITH

God is spoken of in two modes of predicating, by substance and by relation, and in three modes of supposing, for the essence, the person, or the notion. Bonaventure adds four ways of signifying substance, five modes of speaking, and three modes of differing, so that it is clear how one must think and speak of the Trinity.

Ad istius etiam fidei expressionem catholicam tenendum
for of-this also faith the-expression catholic to-be-held
est secundum sanctorum Doctorum documenta, quod in
it-is according-to of-the-holy Doctors the-lessons that in
divinis sunt duo modi praedicandi, scilicet per modum
divine-things are two modes of-predicating namely through the-mode
substantiae et relationis; tres modi supponendi, scilicet
of-substance and of-relation three modes of-supposing namely
essentiae, personae et notionis; quatuor modi significandi
of-essence of-person and of-notion four modes of-signifying
substantiam, scilicet nomine essentiae, substantiae, personae
substance namely by-the-name of-essence of-substance of-person
et hypostasis; quinque modi dicendi, scilicet quis, qui, quae,
and of-hypostasis five modes of-speaking namely who who which
quod et quid; et tres modi differendi, scilicet secundum
that and what and three modes of-differing namely according-to
differentem modum existendi, secundum differentem modum
the-different mode of-existing according-to the-different mode
se habendi et secundum differentem modum intelligendi.
itself of-holding and according-to the-different mode of-understanding
Ratio praedictorum haec est: quia, cum primum principium
the-reason of-the-aforesaid this is because since the-first principle
sit perfectissimum simul et simplicissimum, omnia, quae
is most-perfect together and most-simple all-things which

perfectionis sunt, de ipso dicuntur proprie et vere; quae
of-perfection are of him are-said properly and truly those-which
autem imperfectionis sunt aut non dicuntur, aut si
moreover of-imperfection are either not are-said or if
dicuntur, secundum assumtionem humanae naturae dicuntur,
they-are-said according-to the-assumption of-human nature are-said
vel translative. Cum igitur decem sint praedicamenta,
or figuratively since therefore ten are the-predicaments
scilicet substantia, quantitas, relatio, qualitas, actio, passio,
namely substance quantity relation quality action passion
ubi, quando, situs et habere; quinque ultima proprie
where when position and having the-five last properly
spectant ad corporalia seu mutabilia; ideo non attribuuntur
pertain to corporeal or mutable-things therefore not are-attributed
Deo nisi transsumtivo modo et figurativo. Alia vero
to-God except in-a-transferred manner and figurative the-other but
quinque praecedentia Deo attribuuntur, secundum id quod
five preceding to-God are-attributed according-to that which
completionem dicunt, ita tamen, quod divinam simplicitatem
completion they-say so yet that the-divine simplicity
non impediunt. Omnia ergo haec praedicamenta sunt id
not they-hinder all therefore these predicaments are that
ipsum, quod est illud, de quo praedicantur; et ita per
very which is that of which they-are-predicated and so through
comparationem ad subiectum, in quo sunt, omnia dicuntur
comparison to the-subject in which they-are all are-said
transire in substantiam, relatione tamen excepta; quae, cum
to-pass into substance with-relation yet excepted which since
duplicem habeat comparationem, scilicet ut ad subiectum in
a-twofold it-has comparison namely as to the-subject in
quo, et ut ad terminum ad quem, primo modo transit, ne
which and as to the-term to which in-the-first manner it-passes lest

faciat compositionem, secundo modo manet, ut faciat
it-make composition in-the-second manner it-remains that it-may-make
distinctionem. Et hinc est, quod «substantia continet
distinction and hence it-is that substance contains
unitatem, et relatio multiplicat trinitatem»; et ideo
unity and relation multiplies trinity and therefore
manent ibi hi tantum duo modi praedicandi differentes.
remain there these only two modes of-predicating differing
— De quibus talis datur regula, quod quae dicuntur
about which such is-given a-rule that things-which are-said
secundum substantiam de omnibus dicuntur et singillatim
according-to substance of all are-said both singly
et simul et singulariter; quae vero secundum relationem
and together and in-the-singular those-which but according-to relation
aut non de omnibus dicuntur, aut si de pluribus, pluraliter,
either not of all are-said or if of several in-the-plural
ut relati, distincti, similes, aequales, propter relationem
as related distinct like equal because-of the-relation
intrinsecam. Nomen autem trinitatis comprehendit utrumque.
intrinsic the-name moreover of-trinity comprehends both
Et quoniam plures possunt esse relationes in una persona, sicut
and since several can to-be relations in one person as
sunt plures personae in una natura; ideo distinctio in notione
are several persons in one nature therefore distinction in notion
non infert diversificationem personae, nec distinctio personae
not brings-in diversification of-person nor distinction of-person
plurificationem naturae. Et propterea non quidquid convenit
plurification of-nature and therefore not whatever befits
essentiae convenit notioni, vel personae, nec e converso. Et
the-essence befits the-notion or the-person nor from the-converse and
hinc est, quod sunt ibi tres modi supponendi; de quibus
hence it-is that there-are there three modes of-supposing about which

talis consuevit dari regula: supposita essentia, non
such has-been-accustomed to-be-given a-rule with-supposed the-essence not
supponitur notio nec persona; et supposita notione, non
is-supposed the-notion nor the-person and with-supposed the-notion not
supponitur essentia nec persona; et supposita persona, non
is-supposed the-essence nor the-person and with-supposed the-person not
supponitur essentia nec notio, sicut patet per exempla.
is-supposed the-essence nor the-notion as is-plain through examples
Et quoniam vera distinctio est in suppositis substantiae,
and since true distinction is in the-supposits of-substance
manente essentia una; ideo necesse est, ibi multipliciter
with-remaining the-essence one therefore necessary it-is there manifoldly
significari substantiam, scilicet ut communicabilem et
to-be-signified substance namely as communicable and
incommunicabilem. Ut communicabilem, per modum
incommunicable as communicable through the-mode
abstractionis per nomen essentiae, et per modum
of-abstraction by the-name of-essence and through the-mode
concretionis per nomen substantiae; ut incommunicabilem
of-concretion by the-name of-substance as incommunicable
vero, vel ut distinguibilem per nomen hypostasis, vel
but either as distinguishable by the-name of-hypostasis or
ut distinctam per nomen personae. — Vel aliter, scilicet
as distinct by the-name of-person or otherwise namely
ut distinctam qualitercumque, et sic hypostasis; vel
as distinct in-whatever-way and so hypostasis or
notabiliter et perfecte, et sic persona. — Exempla horum
notably and perfectly and so person examples of-these
quatuor sunt in creatura: humanitas, homo, aliquis homo,
four are in the-creature humanity man some man

Petrus; primum essentiam, secundum substantiam, tertium
Peter the-first essence the-second substance the-third
hypostasim, et quartum personam dicit.
hypostasis and the-fourth person says
Et quia in persona, quae distinguitur, non solum est
and because in the-person who is-distinguished not only it-is
considerare eum qui distinguitur, sed etiam illud quo
to-consider him who is-distinguished but also that by-which
distinguitur; et hoc est proprietas sive notio: ideo necesse
he-is-distinguished and this is the-property or notion therefore necessary
est, quod in divinis sint quinque modi dicendi pariter
it-is that in divine-things there-be five modes of-speaking equally
et quaerendi, scilicet quis, ratione personae; qui, ratione
and of-asking namely who by-reason of-person who by-reason
hypostasis, quia dicit suppositum substantiae indistincte;
of-hypostasis because it-says the-supposit of-substance indistinctly
quae, ratione notionis; quod, ratione substantiae; quid sive
which by-reason of-notion that by-reason of-substance what or
quo, ratione essentiae.
by-which by-reason of-essence
Et quoniam omnes hi modi in unitate essentiae radicantur,
and since all these modes in the-unity of-essence are-rooted
quia quidquid est in Deo est ipse Deus unus et
because whatever is in God is the-very God one and
solus; ideo non ponunt ibi differentiam, nec secundum
alone therefore not they-posit there difference neither according-to
essentiam nec secundum esse. Et propterea sunt ibi
essence nor according-to to-be and therefore there-are there
tantum tres modi differendi, scilicet secundum modos
only three modes of-differing namely according-to the-modes
essendi sive emanandi, sicut differt persona a persona;
of-being or of-emanating as differs person from person

secundum modos se habendi, sicut differt persona et
according-to the-modes itself of-holding as differs person and
essentia — quia una persona ad alteram refertur, et ideo
essence because one person to another is-referred and therefore
distinguitur, essentia vero non refertur ad alteram, et ideo
is-distinguished essence but not is-referred to another and therefore
non distinguitur — secundum modos etiam intelligendi,
not is-distinguished according-to the-modes also of-understanding
sicut differt una proprietas substantialis ab altera, ut bonitas
as differs one property substantial from another as goodness
et sapientia. — Prima differentia est maior, quae possit
and wisdom the-first difference is greater which can
reperiri in divinis; est enim in suppositis, ita quod unum
to-be-found in divine-things it-is for in supposits so that one
non dicitur de altero. — Secunda differentia est minor, quia
not is-said of the-other the-second difference is less because
est in attributis; licet enim unum possit dici de alio,
it-is in attributes although for one can to-be-said of another
ut persona de essentia, aliquid tamen dicitur de uno, quod
as person of essence something yet is-said of one which
non de altero, ut: persona distinguitur et refertur, essentia
not of the-other as the-person is-distinguished and is-referred the-essence
vero non. — Tertia vero differentia est minima, quia est in
but not the-third but difference is the-least because it-is in
connotatis. Licet enim unum de altero dicatur ad invicem, et
things-connoted although for one of another be-said to each-other and
idem possit dici de utrisque; non tamen idem connotatur
the-same can to-be-said of both not yet the-same is-connoted
utrobique, nec per idem intelligi datur utrumque.
in-both nor through the-same to-be-understood is-given each
— Ex primo modo differendi oritur pluralitas personarum;
from the-first mode of-differing arises the-plurality of-persons

ex secundo modo pluralitas praedicationum substantialium
from the-second mode the-plurality of-predications substantial
et relativarum; ex tertio pluralitas proprietatum essentialium
and relative from the-third the-plurality of-properties essential
et notionum, sive ab aeterno, sive ex tempore; sive
and of-notions whether from eternity or from time or
proprie, sive transsumtive; sive communiter, sive appropriate.
properly or figuratively or commonly or by-appropriation
Dictorum exempla manifesta sunt. — His intellectis,
of-the-things-said the-examples manifest are with-these understood
satis claret, et quid sentiendum, et qualiter loquendum
enough it-is-clear both what to-be-thought and how to-be-spoken
sit de summa trinitate divinarum personarum.
it-is about the-highest trinity of-divine persons

Cap. V. De unitate divinae naturae in multiformitate apparitionum

ONE DIVINE NATURE IN MANY APPEARANCES

Though God is uncircumscribable, invisible, and unchangeable, he dwells in holy men, appeared to patriarchs and prophets, and sent the Son and the Spirit. The Trinity's operation is undivided, yet the sending of one person is not the sending of another: the Father sends and is not sent, the Spirit is only sent, and a mission shows the eternal procession.

Secundo autem de pluralitate apparitionum docet divina
second moreover about the-plurality of-apparitions teaches divine
doctrina hoc esse tenendum, quod cum Deus sit
doctrine this to-be to-be-held that though God is
incircumscriptibilis, invisibilis et incommutabilis; nihilominus
uncircumscribable invisible and unchangeable nonetheless

tamen habitat specialiter in sanctis viris, apparuit Patriarchis
yet he-dwells specially in holy men he-appeared to-the-Patriarchs
et Prophetis, descendit de caelis, misit etiam Filium
and Prophets he-descended from the-heavens he-sent also the-Son
et Spiritum sanctum ad salutem humani generis. — Et
and the-Spirit holy for the-salvation of-the-human race and
licet in Deo sint indivisa natura, virtus et operatio
although in God are undivided the-nature power and operation
Trinitatis; missio tamen vel apparitio unius personae
of-the-Trinity the-sending yet or apparition of-one person
non est missio vel apparitio alterius. Licet etiam sit
not is the-sending or apparition of-another although also there-be
ibi summa aequalitas, solius tamen Patris est mittere
there highest equality of-sole yet of-the-Father it-is to-send
et non mitti; Spiritus sancti est tantummodo mitti
and not to-be-sent of-the-Spirit holy it-is only to-be-sent
respectu divinarum personarum, nisi forte dicatur mittere
with-respect-to the-divine persons unless perhaps he-be-said to-send
hominem assumtum; Filii autem est mittere et mitti,
the-man assumed of-the-Son moreover it-is to-send and to-be-sent
sicut ex Scripturis potest colligi.
as from the-Scriptures can to-be-gathered
Intelligentia autem et ratio praedictorum haec est: quia, licet
the-understanding moreover and reason of-the-aforesaid this is because although
primum principium sit immensum et incircumscriptibile, sit
the-first principle is immense and uncircumscribable is
incorporeum et invisibile, sit aeternum et incommutabile;
incorporeal and invisible is eternal and unchangeable
principium tamen est rerum spiritualium et corporalium,
the-principle yet it-is of-things spiritual and corporeal
naturalium et gratuitarum, ac per hoc rerum etiam
natural and of-grace and through this of-things also

mutabilium, sensibilium et circumscriptarum, per quas,
mutable sensible and circumscribed through which
licet ipse sit immutabilis, insensibilis, incircumscriptibilis,
although he is immutable insensible uncircumscribable
se ipsum reddit manifestum et notum. Reddit autem se
him self he-renders manifest and known he-renders moreover himself
manifestum et notum generaliter per universitatem suorum
manifest and known generally through the-whole of-his
effectuum ab ipso emanantium, in quibus dicitur esse per
effects from him emanating in which he-is-said to-be through
essentiam, potentiam et praesentiam, quod se extendit ad
essence power and presence which itself extends to
omnia creata. — Reddit etiam se specialiter notum per
all created-things he-renders also himself specially known through
aliquos effectus, qui in ipsum specialiter ducunt, ratione
some effects which into him specially lead by-reason
quorum dicitur habitare, apparere, descendere, mitti et
of-which he-is-said to-dwell to-appear to-descend to-be-sent and
mittere. — Habitare namque dicit effectum spiritualem cum
to-send to-dwell for says an-effect spiritual with
acceptatione, sicut est effectus gratiae gratum facientis, quae est
acceptance as is the-effect of-grace pleasing making which is
deiformis et in Deum reducit et Deum facit nos habere, et
deiform and into God leads-back and God makes us to-have and
haberi a nobis, ac per hoc et inhabitare in nobis. Et quia
to-be-had by us and through this also to-dwell-in in us and because
gratiae effectus communis est omnibus personis; ideo una
of-grace the-effect common is to-all persons therefore one
persona non inhabitat sine alia, immo simul tota Trinitas.
person not dwells-in without another rather together the-whole Trinity

Apparere vero dicit effectum sensibilem cum expressa
to-appear but says an-effect sensible with express
significatione, sicut Spiritus sanctus apparuit in columba. Et
signification as the-Spirit holy appeared in a-dove and
quoniam, sicut personae divinae distinctae sunt, sic distincte
since as the-persons divine distinct are so distinctly
significari possunt et signis et nominibus; ideo quaelibet
to-be-signified they-can both by-signs and by-names therefore each
persona potest per se apparere, et apparitio potest omnibus
person can by itself to-appear and the-apparition can to-all
competere, sive insimul, sive cuilibet per se. Unde quod
to-befit whether all-together or to-each by itself whence that
Spiritus sanctus dicitur in linguis igneis et in columba
the-Spirit holy is-said in tongues fiery and in a-dove
apparuisse, hoc non est propter novum vinculum, vel effectum
to-have-appeared this not is because-of a-new bond or effect
specialem; sed propter unionem, quae est inter signatum
special but because-of the-union which is between the-signified
et signum sibi specialiter et modo et origine deputatum.
and the-sign to-it specially and in-manner and in-origin assigned
Descendere autem dicit utrumlibet effectuum praedictorum
to-descend moreover says either of-the-effects aforesaid
cum inchoatione. Deus enim beatissimis Angelis semper
with a-beginning God for to-the-most-blessed Angels always
est praesens in caelis, quia in eis semper inhabitat et
is present in the-heavens because in them always he-dwells and
apparet. Peccatoribus autem in terris est modo ut absens
appears to-sinners moreover on earth he-is in-a-manner as absent
et quantum ad gratiam et quantum ad notitiam; et ideo,
both as-much as-to grace and as-much as-to knowledge and therefore
cum incipit apparere vel inhabitare, de praesente caelis
when he-begins to-appear or to-dwell from present to-the-heavens

et quasi absente nobis fit praesens terris: et ideo,
and as-it-were absent to-us he-becomes present to-the-earth and therefore
licet in se non mutetur, nobis tamen descendere dicitur.
although in himself not he-is-changed to-us yet to-descend he-is-said
Mitti vero dicit effectus praedictos cum aeterna productione.
to-be-sent but says the-effects aforesaid with eternal production
Tunc enim Pater mittit Filium, quando, faciendo eum nobis
then for the-Father sends the-Son when by-making him to-us
praesentem per notitiam vel gratiam, insinuat, quod ab ipso
present through knowledge or grace he-suggests that from him
procedit. Et quia Pater a nullo procedit, ideo nusquam
he-proceeds and because the-Father from none proceeds therefore nowhere
dicitur mitti. Quia vero Filius et producit et producitur,
is-he-said to-be-sent because but the-Son both produces and is-produced
ideo mittit et mittitur. Quia vero Spiritus sanctus
therefore he-sends and is-sent because but the-Spirit holy
aeternaliter producitur, sed non producit nisi ex tempore;
eternally is-produced but not produces except from time
ideo ipsius est proprie mitti, mittere vero non competit
therefore of-him it-is properly to-be-sent to-send but not befits
sibi nisi respectu creaturae. — Ex quo apparet, quod hae
him except with-respect-to the-creature from which it-appears that these
sunt impropriae et exponendae: Spiritus sanctus mittit se;
are improper and to-be-expounded the-Spirit holy sends himself
Spiritus sanctus mittit Filium; Filius mittit se ipsum, nisi
the-Spirit holy sends the-Son the-Son sends his very-self unless
intelligatur: in quantum est de Virgine natus. — Patet etiam,
it-be-understood in as-much-as he-is of the-Virgin born it-is-plain also
quare mittere et mitti non competit omnibus: quia, licet
why to-send and to-be-sent not befits all because although
dicat effectum in creatura, dicit tamen relationem intrinsecam,
it-says an-effect in the-creature it-says yet a-relation intrinsic

ita quod mittere dicit auctoritatem, mitti subauctoritatem,
so that to-send says authority to-be-sent subauthority
ratione productionis aeternae interius importatae.
by-reason of-the-production eternal inwardly implied

Cap. VI. De unitate divinae naturae in multiplicitate appropriatorum

ONE DIVINE NATURE IN MANY APPROPRIATIONS

Though every essential attribute belongs equally to all three persons, unity is appropriated to the Father, truth to the Son, and goodness to the Spirit, and after them Hilary's eternity, beauty, and use, principiating, exemplifying, and finishing, and omnipotence, omniscience, and will, so that the common attributes lead the mind to the proper ones.

Tertio vero de pluralitate appropriatorum hoc docet sacra
third but about the-plurality of-appropriated-things this teaches sacred
Scriptura esse tenendum, quod licet omnia essentialia
Scripture to-be to-be-held that although all essentials
omnibus personis aequaliter et indifferenter conveniant;
to-all persons equally and indifferently befit
tamen Patri dicitur appropriari unitas, Filio veritas,
yet to-the-Father is-said to-be-appropriated unity to-the-Son truth
Spiritui sancto bonitas. — Et iuxta hanc sumitur
to-the-Spirit holy goodness and according-to this is-taken
secunda appropriatio Hilarii, scilicet «aeternitas in Patre,
the-second appropriation of-Hilary namely eternity in the-Father
species in Imagine, usus in Munere». — Iuxta hanc
beauty in the-Image use in the-Gift according-to this
sumitur tertia, scilicet in Patre ratio principiandi, in
is-taken the-third namely in the-Father the-notion of-principiating in

Filio ratio exemplandi, in Spiritu sancto ratio finiendi.
the-Son the-notion of-exemplifying in the-Spirit holy the-notion of-finishing
— Et iuxta hanc sumitur quarta, scilicet omnipotentia
and according-to this is-taken the-fourth namely omnipotence
Patri, omniscientia Filio, voluntas seu benevolentia
to-the-Father omniscience to-the-Son will or benevolence
Spiritui sancto. — Haec autem dicuntur appropriari, non
to-the-Spirit holy these moreover are-said to-be-appropriated not
quia fiant propria, cum semper sint communia; sed
because they-become proper since always they-are common but
quia ducunt ad intelligentiam et notitiam propriorum,
because they-lead to the-understanding and knowledge of-the-proper-things
videlicet trium personarum.
namely of-the-three persons
Intelligentia autem et ratio praedictorum haec est. Quia
the-understanding moreover and reason of-the-aforesaid this is because
enim primum principium est nobilissimum et perfectissimum,
for the-first principle is most-noble and most-perfect
ideo conditiones entis nobilissimae et generalissimae in eo
therefore the-conditions of-being most-noble and most-general in him
reperiuntur in summo. Hae autem sunt unum, verum,
are-found in the-highest-degree these moreover are one true
bonum, quae non contrahunt ens secundum supposita,
good which not contract being according-to supposits
sed secundum rationem. Nam unum nominat ens ut
but according-to notion for one names being as
connumerabile, et hoc habet per indivisionem sui in
numerable-with and this it-has through the-indivision of-itself in
se; verum, secundum quod cognoscibile, et hoc habet per
itself true according-to what knowable and this it-has through
indivisionem sui a propria specie; bonum, secundum
the-indivision of-itself from its-own form good according-to

quod communicabile, et hoc habet per indivisionem sui
what communicable and this it-has through the-indivision of-itself
a propria operatione. Et quia haec triplex indivisio se
from its-own operation and because this threefold indivision itself
habet secundum ordinem quantum ad rationem intelligendi,
holds according-to order as-much as-to the-notion of-understanding
ita quod verum praesupponit unum, et bonum praesupponit
so that true presupposes one and good presupposes
unum et verum: hinc est, quod haec attribuuntur primo
one and true hence it-is that these are-attributed to-the-first
principio in summo, quia perfecta et generalia; et
principle in the-highest-degree because perfect and general and
appropriantur tribus personis, quia ordinata; et ideo
are-appropriated to-the-three persons because ordered and therefore
summe unum Patri, qui est origo personarum; summe
supremely one to-the-Father who is the-origin of-the-persons supremely
verum Filio, qui est a Patre ut verbum; summe bonum
true to-the-Son who is from the-Father as word supremely good
Spiritui sancto, qui est ab utroque ut amor et donum.
to-the-Spirit holy who is from both as love and gift
Et quia summe unum est summe primum, quia caret
and because the-supremely one is supremely first because it-lacks
omni inceptione; et quia summe verum est summe aequale
all beginning and because the-supremely true is supremely equal
et pulcrum; et quia summe bonum est summe utile et
and beautiful and because the-supremely good is supremely useful and
proficuum: hinc oritur secunda appropriatio Hilarii, quae
profitable hence arises the-second appropriation of-Hilary which
est aeternitas in Patre, quia non habet initium, sed est
is eternity in the-Father because not he-has beginning but is
omnino primum; species in Imagine, id est in Verbo, quia
wholly first beauty in the-Image that is in the-Word because

summe pulcrum; usus in Munere, id est in Spiritu sancto,
supremely beautiful use in the-Gift that is in the-Spirit holy
quia summe proficuum et communicativum. Quod per alia
because supremely profitable and communicative which through other
verba sic insinuat Augustinus: «In Patre unitas, in Filio
words thus suggests Augustine in the-Father unity in the-Son
aequalitas, in Spiritu sancto unitatis aequalitatisque concordia».
equality in the-Spirit holy of-unity and-of-equality the-concord
Rursus, quia summe unum et primum tenet rationem
again because the-supremely one and first holds the-notion
principiandi et originandi; summe pulcrum et speciosum
of-principiating and of-originating the-supremely beautiful and comely
tenet rationem exprimendi et exemplandi; summe proficuum
holds the-notion of-expressing and of-exemplifying the-supremely profitable
et bonum tenet rationem finiendi, quia «bonum et finis
and good holds the-notion of-finishing because good and end
idem»: hinc oritur tertia ratio appropriandi efficientiam
the-same hence arises the-third notion of-appropriating efficiency
Patri, exemplaritatem Filio, finalitatem Spiritui sancto.
to-the-Father exemplarity to-the-Son finality to-the-Spirit holy
Rursus, quia a primo et summo principio fluit omne
again because from the-first and highest principle flows all
posse, a primo et summo exemplari omne scire, ad
to-be-able from the-first and highest exemplar all to-know to
summum finem tendit omne velle; ideo necesse est,
the-highest end tends all to-will therefore necessary it-is
primum esse omnipotentissimum, omnisapientissimum et
the-first to-be most-almighty all-wisest and
benevolentissimum. Unitas autem prima et summa, rediens
most-benevolent unity moreover first and highest returning
supra se ipsam reditione completa et perfecta, est
upon itself very by-a-return complete and perfect is

omnipotentissima, sic et veritas sapientissima, et bonitas
most-almighty so also truth most-wise and goodness
benevolentissima; et haec appropriantur, quia ordinem
most-benevolent and these are-appropriated because order
insinuant. Voluntas enim dat praeintelligere cognitionem, et
they-suggest will for gives to-pre-understand knowledge and
voluntas et cognitio praesupponunt potentiam et virtutem,
will and knowledge presuppose power and virtue
quia «posse scire est aliquid posse».
because to-be-able to-know is something to-be-able
Ex his apparet, quae sint appropriata et quibus
from these-things it-appears which are appropriated and to-whom
et qua de causa. Haec tamen ultima, scilicet potentia,
and what for cause these yet last namely power
sapientia et voluntas, sunt potissime illa, ex quibus in
wisdom and will are chiefly those from which in
Scripturis laudatur Trinitas summa. Et ideo de his
the-Scriptures is-praised the-Trinity highest and therefore about these
aliquid dicendum est breviter et summatim.
something to-be-said is briefly and summarily

Cap. VII. De omnipotentia Dei

THE OMNIPOTENCE OF GOD

God is almighty, yet no culpable act is ascribed to him, such as lying or ill-willing, no penal act like fear, no bodily act like sleeping or walking except by figure, and no unfitting act like making a God his equal, since, as Anselm says, the least unfitting thing is impossible with God. He is almighty truly, properly, and perfectly nonetheless.

De omnipotentia Dei secundum doctrinam sacram haec
about the-omnipotence of-God according-to doctrine sacred these
tenenda sunt; quod Deus est omnipotens, ita tamen, quod
to-be-held are that God is almighty so yet that
ei non attribuuntur actus culpabiles, utpote mentiri et
to-him not are-attributed acts culpable as to-lie and
male velle; nec actus poenales, ut metuere et dolere; nec
badly to-will nor acts penal as to-fear and to-grieve nor
actus corporales sive materiales, ut dormire et ambulare,
acts bodily or material as to-sleep and to-walk
nisi forte transsumtive; nec actus inconvenientes, ut posse
unless perhaps figuratively nor acts unfitting as to-be-able
facere maiorem se, vel alium Deum sibi aequalem,
to-make greater than-himself or another God to-himself equal
vel infinitum actu, et consimilia: «quia, ut dicit Anselmus,
or infinite in-act and the-like because as says Anselm
quodlibet inconveniens, etiam minimum, apud Deum est
any unfitting-thing even the-least with God is
impossibile». Licet autem haec non possit, est tamen
impossible although moreover these not he-can he-is yet
omnipotens vere, proprie et perfecte:
almighty truly properly and perfectly

Intelligentia autem et ratio praedictorum haec est: quia
the-understanding moreover and reason of-the-aforesaid this is because
primum principium est potens potentia, quae est potentia
the-first principle is powerful by-a-power which is power
simpliciter; et ideo distributio addita ei distribuit pro
simply and therefore the-distribution added to-it distributes for
his quae posse est posse simpliciter. Haec autem
those-things which to-be-able is to-be-able simply these moreover
sunt, quae egrediuntur a potentia completa et ordinata.
are which go-out from a-power complete and ordered
— Potentiam autem completam dico, quae non potest
power moreover complete I-call which not can
deficere nec potest succumbere nec potest indigere. Potentia
to-fail nor can to-succumb nor can to-be-in-need power
autem in peccando deficit, in patiendo succumbit, in
moreover in sinning fails in suffering succumbs in
corporalibus actionibus indigentiam includit. Divina vero
bodily actions need includes the-divine but
potentia, quia potentia summa et perfectissima, ideo nec
power because power highest and most-perfect therefore neither
est de nihilo nec est sub aliquo nec eget aliquo alio,
is from nothing nor is under anything nor needs anything else
ac per hoc nec culpabilia nec poenalia nec materialia
and through this neither culpable-things nor penal nor material-things
potest; et hoc, quia omnipotens est potentia completa.
it-can and this because almighty it-is by-power complete
Potentiam autem ordinatam contingit tripliciter dici: vel
power moreover ordered it-happens in-three-ways to-be-said either
secundum actum, vel secundum aptitudinem ex parte
according-to act or according-to aptitude on-the part
creaturae, vel secundum aptitudinem ex parte solius virtutis
of-the-creature or according-to aptitude on-the part of-sole power

increatae. Quod possibile est potentiae primo modo dictae est
uncreated what possible is to-power in-the-first manner said is
non tantum possibile, sed etiam actuale; quod secundo modo
not only possible but also actual what in-the-second manner
et non primo, est possibile simpliciter, licet non actuale;
and not in-the-first is possible simply although not actual
quod autem tertio modo, non primo vel secundo, est
what moreover in-the-third manner not in-the-first or second is
possibile Deo, sed impossibile creaturae. Quod autem nullo
possible to-God but impossible to-the-creature what moreover in-none
praedictorum modorum est possibile, sicut illud quod directe
of-the-aforesaid manners is possible as that which directly
repugnat ordini secundum rationes et causas primordiales
conflicts with-the-order according-to the-reasons and causes primordial
et aeternas, simpliciter est impossibile: sicut quod Deus faciat
and eternal simply is impossible as that God make
aliquod actu infinitum, quod simul faciat aliquid esse et nullo
something in-act infinite that at-once he-make something to-be and in-no
modo esse, quod faciat id quod fuit, non fuisse, et cetera
manner to-be that he-make that which was not to-have-been and the-rest
talia; quae posse est contra ordinem et complementum
such which to-be-able is against the-order and completeness
divinae potentiae. — Ex his patet, respectu quorum
of-divine power from these it-is-plain with-respect-to which-things
est divina potentia; patet etiam, quae debent dici
is the-divine power it-is-plain also which ought to-be-called
simpliciter possibilia, et quae simpliciter impossibilia, et quod
simply possible and which simply impossible and that
aliquorum impossibilitas simul stet cum vera omnipotentia.
of-some-things the-impossibility together stands with true omnipotence

Cap. VIII. De Dei sapientia, praedestinatione et praescientia

GOD'S WISDOM, PREDESTINATION, AND FOREKNOWLEDGE

God's wisdom knows all things, good and evil, past, present, and future, actual and possible, and is one in itself though it takes many names: knowledge of the possible, vision of what comes about, approbation of the good, foreknowledge of the future, disposition of what he will do, predestination of those to be rewarded, and reprobation of those to be damned.

De sapientia vero Dei haec tenenda sunt, scilicet quod ipsa
about the-wisdom but of-God these to-be-held are namely that the-very
divina sapientia limpidissime cognoscit omnia bona et mala,
divine wisdom most-limpidly knows all good and evil
praeterita, praesentia et futura, actualia et possibilia, ac per
past present and future actual and possible and through
hoc incomprehensibilia nobis et infinita; ita tamen, quod
this incomprehensible to-us and infinite so yet that
ipsa in se nullo modo diversificatur, licet diversa nomina
it in itself in-no manner is-diversified although diverse names
sortiatur. — In quantum enim est cognoscitiva omnium
it-receive in as-much-as for it-is cognitive of-all
possibilium, dicitur scientia sive cognitio; in quantum est
possibles it-is-called science or knowledge in as-much-as it-is
cognoscitiva omnium, quae in universo fiunt, dicitur visio;
cognitive of-all-things which in the-universe happen it-is-called vision
in quantum est cognoscitiva omnium, quae bene fiunt,
in as-much-as it-is cognitive of-all-things which well happen
dicitur approbatio; in quantum est cognoscitiva eorum quae
it-is-called approbation in as-much-as it-is cognitive of-those which
futura sunt, dicitur praescientia sive praevisio; in quantum
to-come are it-is-called foreknowledge or foresight in as-much-as

est cognoscitiva eorum quae ab ipso Deo fienda sunt,
it-is cognitive of-those which by the-very God to-be-done are
dicitur dispositio: in quantum est cognoscitiva eorum quae
it-is-called disposition in as-much-as it-is cognitive of-those which
praemianda sunt, dicitur praedestinatio; in quantum vero est
to-be-rewarded are it-is-called predestination in as-much-as but it-is
cognoscitiva eorum quae damnanda sunt, dicitur reprobatio.
cognitive of-those which to-be-damned are it-is-called reprobation
Et quia ipsa non tantum est cognoscitiva, sed est
and because it not only is cognitive but is
etiam ratio cognoscendi; ideo, in quantum est ratio
also the-reason of-knowing therefore in as-much-as it-is the-reason
cognoscendi omnia cognita, dicitur lux; in quantum est
of-knowing all-things known it-is-called light in as-much-as it-is
ratio cognoscendi visa et approbata, dicitur speculum;
the-reason of-knowing things-seen and approved it-is-called mirror
in quantum est ratio cognoscendi praevisa et disposita,
in as-much-as it-is the-reason of-knowing things-foreseen and disposed
dicitur exemplar; in quantum vero est ratio cognoscendi
it-is-called exemplar in as-much-as but it-is the-reason of-knowing
praedestinata et reprobata, dicitur liber vitae. — Est
things-predestined and reprobated it-is-called the-book of-life it-is
igitur liber vitae respectu rerum, ut redeuntium; exemplar,
therefore the-book of-life with-respect-to things as returning exemplar
ut exeuntium; speculum, ut euntium; lux vero respectu
as going-out mirror as going light but with-respect-to
omnium. — Ad exemplar autem spectat idea, verbum, ars et
all to the-exemplar moreover pertain idea word art and
ratio: idea, secundum actum praevidendi; verbum, secundum
reason idea according-to the-act of-foreseeing word according-to
actum proponendi; ars, secundum actum prosequendi; ratio,
the-act of-proposing art according-to the-act of-carrying-out reason

secundum actum perficiendi, quia superaddit intentionem
according-to the-act of-perfecting because it-adds the-intention
finis. — Quia vero haec omnia unum sunt in Deo,
of-the-end because but these all one are in God
ideo unum frequenter accipitur pro alio.
therefore one frequently is-taken for another
Et licet divina sapientia ratione diversitatis scitorum
and although divine wisdom by-reason of-the-diversity of-things-known
et connotatorum diversa sortiatur vocabula, non tamen
and of-things-connoted diverse receive names not yet
diversificatur secundum rationem intrinsecam. Cognoscit
is-it-diversified according-to notion intrinsic it-knows
enim contingentia infallibiliter, mutabilia immutabiliter,
for contingent-things infallibly mutable-things immutably
futura praesentialiter, temporalia aeternaliter, dependentia
future-things presently temporal-things eternally dependent-things
independenter, creata increate, alia a se in
independently created-things uncreatedly other-things than itself in
se et per se. — Et cum infallibiliter contingentia
itself and through itself and though infallibly contingent-things
cognoscat, simul stat libertas et vertibilitas voluntatis
it-know together stands the-freedom and changeableness of-the-will
cum praedestinatione et praescientia.
with predestination and foreknowledge
Intelligentia autem et ratio praedictorum haec est: quoniam
the-understanding moreover and reason of-the-aforesaid this is since
primum principium, hoc ipso quod primum et summum,
the-first principle by-this very that first and highest
cognitionem habet simul simplicissimam et perfectissimam:
knowledge has at-once most-simple and most-perfect
quia perfectissimam, ideo cognoscit omnia distinctissime
because most-perfect therefore it-knows all-things most-distinctly

sub omnibus conditionibus, quas res habent vel habere
under all conditions which things have or to-have
possunt; et propterea futura scit esse futura, et
can and therefore future-things it-knows to-be future and
praesentia praesentia; et bona scit approbanda, et
present-things present and good-things it-knows to-be-approved and
mala reprobanda: hinc est, quod diversa sortitur vocabula,
evil-things to-be-reprobated hence it-is that diverse it-receives names
secundum quod dictum est supra.
according-to what said it-is above
Sed quia simul stat perfectio sapientiae cum summa
but because together stands the-perfection of-wisdom with highest
simplicitate, hinc est, quod omnia alia a se cognoscit
simplicity hence it-is that all-things other than itself it-knows
in se et per se; ex quo sequitur secundum, quod
in itself and through itself from which follows the-second that
creata cognoscit increate; ex quo sequitur tertium,
created-things it-knows uncreatedly from which follows the-third
quod dependentia cognoscit independenter; ex quo oritur
that dependent-things it-knows independently from which arises
quartum, quod temporalia cognoscit aeternaliter; ex quo
the-fourth that temporal-things it-knows eternally from which
quintum, quod futura cognoscit praesentialiter; ex quo
the-fifth that future-things it-knows presently from which
sextum, quod mutabilia cognoscit immutabiliter; ex quo
the-sixth that mutable-things it-knows immutably from which
septimum, quod contingentia cognoscit infallibiliter.
the-seventh that contingent-things it-knows infallibly
Et ita contingentia, manentia contingentia, sunt divinae
and so contingent-things remaining contingent are to-divine
sapientiae prorsus infallibilia, tam in contingentibus, quae
wisdom wholly infallible as-much in contingent-things which

subiacent naturae, quam libertati voluntatis humanae.
lie-under nature as to-the-freedom of-the-will human
— Unde qui vult hoc verum intelligere, quomodo
whence he-who wishes this truth to-understand how
simul stet libertas voluntatis creatae cum infallibilitate
together stands the-freedom of-the-will created with the-infallibility
praedestinationis aeternae, resolvendo ab hoc ultimo
of-predestination eternal by-resolving from this last
procedat per illos septem gradus usque ad primum,
let-him-proceed through those seven steps right-up to the-first
quod primum principium perfectissime cognoscit omnia
that the-first principle most-perfectly knows all-things
per se ipsum, quod est verum certissimum; ex quo
through itself very which is the-truth most-certain from which
cetera praedicta ratiocinando infallibiliter concluduntur.
the-rest aforesaid by-reasoning infallibly are-concluded
Sicut autem divinae cognitionis certitudo simul stat cum
as moreover of-divine knowledge the-certainty together stands with
contingentia rerum cognitarum, quia simul est simplicissima
the-contingency of-things known because at-once is most-simple
et perfectissima divina sapientia; sic unitas simul stat cum
and most-perfect the-divine wisdom so unity together stands with
multiformitate rationum et idearum ex eadem causa. Quia
the-manifoldness of-reasons and of-ideas from the-same cause because
enim perfectissima est, ideo distinctissime cognoscit universa
for most-perfect it-is therefore most-distinctly it-knows all-things
et singula et illa omnia distinctissime et perfectissime
and each and those all most-distinctly and most-perfectly
repraesentat; et ideo singulorum dicitur habere rationes et
it-represents and therefore of-each-thing it-is-said to-have reasons and
ideas tanquam rerum similitudines perfectissime expressivas.
ideas as of-things likenesses most-perfectly expressive

— Quia vero simplicissima est, ideo omnes similitudines
because but most-simple it-is therefore all likenesses
illae sunt unum in ipsa. Unde sicut Deus una virtute
those are one in it whence as God by-one power
omnia producit ex tempore secundum omnimodam rerum
all-things produces from time according-to the-entire of-things
integritatem, sic una veritate omnia exprimit sempiternaliter.
integrity so by-one truth all-things he-expresses everlastingly
Et sicut una est in Deo altissimo, omnipotente operatio
and as one is in God most-high almighty operation
activa secundum rem, dicuntur tamen plures rerum
active according-to the-thing are-said yet several of-things
productiones ratione pluralitatis productorum; sic una est
productions by-reason of-the-plurality of-things-produced so one is
veritas unius actus intelligentiae in Deo; dicuntur tamen
the-truth of-the-one act of-understanding in God are-said yet
plures similitudines, ideae et rationes ratione pluralitatis
several likenesses ideas and reasons by-reason of-the-plurality
ideatorum vel existentium, vel futurorum, vel possibilium.
of-things-ideated either existing or future or possible
Hae autem rationes vel ideae, licet sint una veritas et
these moreover reasons or ideas although they-are one truth and
lux et essentia, non tamen dicuntur esse una ratio vel idea.
light and essence not yet are-they-said to-be one reason or idea
Ratio enim vel idea dicitur ut ad alterum secundum rationem
reason for or idea is-said as to another according-to the-notion
intelligendi. Nominat enim similitudinem cogniti, quae
of-understanding it-names for the-likeness of-the-known which
realiter tenet se ex parte Dei, licet secundum rationem
really holds itself on-the part of-God although according-to the-notion
intelligendi dicere videatur aliquid ex parte ideati.
of-understanding to-say it-seem something on-the part of-the-ideated

Si autem huius simile in creatura requiratur, dicendum,
if moreover of-this a-like-thing in the-creature be-sought to-be-said
quod hoc est illius exemplaris proprium; quia, sicut dictum
that this is of-that exemplar proper because as said
est, simul est simplex et infinitum et perfectissimum,
it-is at-once it-is simple and infinite and most-perfect
quo praeintellecto, cetera consequenter innotescunt. Quia
with-which pre-understood the-rest consequently become-known because
enim exemplar illud est simplicissimum et perfectissimum,
for exemplar that is most-simple and most-perfect
ideo actus purus; quia vero infinitum et immensum,
therefore act pure because but infinite and immense
ideo extra omne genus. Et hinc est, quod existens unum,
therefore outside every genus and hence it-is that existing one
potest esse similitudo expressiva multorum.
it-can to-be the-likeness expressive of-many

Cap. IX. De voluntate Dei et providentia

THE WILL OF GOD AND PROVIDENCE

God's will is so right that it cannot be bent, so efficacious that it cannot be hindered, and one though signified in many ways: by precept, prohibition, counsel, fulfillment, and permission; as the first cause of all forms and motions it commands or permits whatever comes about.

De voluntate autem Dei haec tenenda sunt, quod ipsa
about the-will moreover of-God these to-be-held are that it
sic est recta, ut nullo modo possit obliquari; sic est
so is right that in-no manner it-can to-be-bent so is

efficax, ut nullo modo possit impediri; sic est una, ut
efficacious that in-no manner it-can to-be-hindered so is one that
tamen multiformiter habeat significari.
yet manifoldly it-has to-be-signified
Significatur enim divina voluntas, quae est voluntas
is-signified for the-divine will which is the-will
beneplaciti, per voluntatem signi secundum quinque
of-good-pleasure through the-will of-sign according-to the-five
differentias signorum, quae sunt praeceptio, prohibitio,
differences of-signs which are precept prohibition
consilium, impletio et permissio; secundum quae disponuntur
counsel fulfillment and permission according-to which are-disposed
a voluntate beneplaciti quaecumque in universo fiunt.
by the-will of-good-pleasure whatever-things in the-universe happen
«Est enim voluntas Dei prima et summa causa omnium
is for the-will of-God the-first and highest cause of-all
specierum ac motionum. Nihil enim fit visibiliter et
forms and motions nothing for happens visibly and
sensibiliter in ista totius creaturae amplissima quadam
sensibly in this of-the-whole creation most-ample a-certain
immensaque republica, quod non de interiore invisibili
and-immense commonwealth which not from the-inner invisible
atque intelligibili aula summi Imperatoris aut iubeatur,
and intelligible hall of-the-highest Emperor either is-commanded
aut permittatur, secundum ineffabilem iustitiam praemiorum
or is-permitted according-to the-ineffable justice of-rewards
atque poenarum, gratiarum et retributionum».
and punishments of-graces and retributions
Et quia ista voluntas, ratione regulata, dicitur providentia;
and because this will by-reason regulated is-called providence
hinc est, quod omnia, quae in universo fiunt, aguntur
hence it-is that all-things which in the-universe happen are-done

et reguntur divina providentia, quae per omnia est
and are-ruled by-divine providence which through all-things is
irreprehensibilis, quia nihil nisi iuste praecipit, prohibet,
irreprehensible because nothing except justly it-commands forbids
vel consulit; nihil agit nisi bene, nihil permittit iniuste.
or counsels nothing it-does except well nothing it-permits unjustly
Intelligentia autem et ratio praedictorum haec est. Primum
the-understanding moreover and reason of-the-aforesaid this is the-first
principium, cum sit summe nobile, et voluntatem habet et
principle since it-is supremely noble also will has and
nobili modo habet. Cum igitur voluntas de se dicat illud,
in-a-noble manner has-it since therefore will of itself says that
secundum quod in agentibus a proposito attenditur regula
according-to which in agents from purpose is-regarded the-rule
rectitudinis et efficacia operationis; necesse est, quod voluntas
of-rightness and the-efficacy of-operation necessary it-is that will
in Deo sit rectissima et efficacissima: ideo rectissima, quia
in God be most-right and most-efficacious therefore most-right because
idem est in Deo voluntas et veritas; ideo efficacissima, quia
the-same is in God will and truth therefore most-efficacious because
idem prorsus in Deo est voluntas et virtus sive potestas.
the-same wholly in God is will and power or might
— Et quia non potest divina voluntas carere veritate, ideo
and because not can the-divine will to-lack truth therefore
non tantum est recta, verum etiam regula rectitudinis. Quia
not only is-it right but also the-rule of-rightness because
vero nullo modo potest carere virtute, ideo non tantum
but in-no manner it-can to-lack power therefore not only
est efficax, verum etiam fons et origo totius efficaciae;
is-it efficacious but also the-fount and origin of-all efficacy

ita ut nihil sine illa possit effici, nihil contra illam
so that nothing without it can to-be-effected nothing against it
possit fieri, nihil etiam sit, a quo valeat impediri.
can to-happen nothing also be by which it-may-be-able to-be-hindered
Et quia rectissima est, nullus potest esse rectus, nisi
and because most-right it-is no-one can to-be right unless
conformetur ei; nullus autem potest ei conformari, nisi
he-be-conformed to-it no-one moreover can to-it to-be-conformed unless
voluntas illa innotescat sibi: oportuit ergo, voluntatem
the-will that become-known to-him it-behooved therefore the-will
divinam ut regulam rectitudinis notificari nobis. Rectitudo
divine as the-rule of-rightness to-be-made-known to-us rightness
autem quaedam est necessitatis, et haec est in faciendo
moreover one is of-necessity and this is in doing
bonum necessarium et declinando malum; quaedam est
the-good necessary and in-avoiding evil another is
perfectionis, et haec est in supererogando ultra debitum;
of-perfection and this is in supererogating beyond the-due
et secundum hoc innotescit nobis per triplex signum,
and according-to this it-becomes-known to-us through a-threefold sign
scilicet praeceptionem, prohibitionem et consilium; quod
namely precept prohibition and counsel which
quidem significat divinum beneplacitum acceptare tanquam
indeed signifies the-divine good-pleasure to-accept as
iustum; quod fit secundum divinum praeceptum, quod
just what is-done according-to the-divine precept what
declinatur secundum divinam prohibitionem et adimpletur
is-avoided according-to the-divine prohibition and is-fulfilled
secundum divinum consilium. Signa vero haec infallibilia
according-to the-divine counsel signs but these infallible
signa sunt divinae voluntatis, ut est regula rectitudinis.
signs are of-the-divine will as it-is the-rule of-rightness

Rursus, quia efficacissima est, nullo modo potest aliquis
again because most-efficacious it-is in-no manner can anyone
aliquid efficere, nisi ipsa operante et coefficiente; nullus
anything to-effect except with-it working and co-effecting no-one
deficere vel peccare potest, nisi ipsa iuste deserente. Et
to-fail or to-sin can except with-it justly deserting and
secundum hoc duo sunt eius signa, scilicet impletio, quod
according-to this two are its signs namely fulfillment which
est signum voluntatis ut efficientis; et permissio, quod est
is the-sign of-the-will as effecting and permission which is
signum voluntatis iuste deserentis. Iuste autem deserit, quia
the-sign of-the-will justly deserting justly moreover it-deserts because
iustum est, ut sic administret res, quas condidit, ut non
just it-is that so it-administer the-things which it-founded that not
infringat leges, quas indidit; et sic cooperetur «rebus,
it-break the-laws which it-implanted and so co-operate with-the-things
quas creavit, ut eas agere proprios motus sinat»: et ideo,
which it-created that them to-do their-own motions it-allow and therefore
si liberum arbitrium ad utrumque vertibile de lege naturae
if free choice to either turnable by the-law of-nature
in malum dimittat cadere, hoc non permittit nisi iuste.
into evil it-let-go to-fall this not it-permits except justly
Rursus, si per gratiam praeveniat et sustentet, nulli
again if through grace it-go-before and sustain to-none
iniuriam facit; ideo non agit iniuste nec omnino iuste
injury it-does therefore not it-acts unjustly nor wholly justly
secundum exigentiam meritorum, quia merita ad hoc non
according-to the-demand of-merits because merits for this not
sufficiunt; sed gratis et misericorditer et quodam modo
suffice but freely and mercifully and in-a-certain manner
iuste, quantum est ex condecentia bonitatis suae. Cum ergo
justly as-much-as it-is from the-fittingness of-goodness its when therefore

damnat et reprobat, operatur secundum iustitiam; quando
it-damns and reprobates it-works according-to justice when
vero praedestinat, secundum gratiam et misericordiam, quae
but it-predestines according-to grace and mercy which
non excludit iustitiam. Quia ergo omnes, secundum quod
not excludes justice because therefore all according-to what
de massa perditionis erant, debebant damnari; ideo plures
of the-mass of-perdition they-were ought to-be-damned therefore more
reprobantur quam eligantur, ut ostendatur, quod salvatio
are-reprobated than are-elected that it-be-shown that salvation
est secundum gratiam specialem, sed damnatio secundum
is according-to grace special but damnation according-to
iustitiam communem. Nullus ergo potest conqueri de
justice common no-one therefore can to-complain about
divina voluntate, quia omnia agit rectissime, immo in
the-divine will because all-things it-does most-rightly rather in
omnibus debemus gratias agere et honorificare regimen
all-things we-ought thanks to-give and to-honor the-rule
divinae providentiae. — Si quis autem quaerat, quare magis
of-divine providence if anyone moreover ask why rather
uni peccatori munus gratiae largiatur quam alteri, hic
to-one sinner the-gift of-grace he-bestow than to-another here
oportet silentium imponere humanae loquacitati et exclamare
it-behooves silence to-impose on-human loquacity and to-exclaim
cum Apostolo: O altitudo divitiarum sapientiae et scientiae
with the-Apostle O depth of-the-riches of-wisdom and of-knowledge
Dei, quam incomprehensibilia sunt iudicia eius, et
of-God how incomprehensible are the-judgments his and
investigabiles viae eius. Quis enim cognovit sensum Domini,
unsearchable the-ways his who for has-known the-mind of-the-Lord
aut quis eius consiliarius fuit, aut quis prior dedit illi, et
or who his counselor was or who first gave to-him and

retribuetur ei? Quoniam ex ipso et per ipsum et in
it-shall-be-repaid to-him since from him and through him and in
ipso sunt omnia. Ipsi gloria in saecula saeculorum. Amen.
him are all-things to-him glory into the-ages of-ages Amen

PART TWO: THE CREATION OF THE WORLD

Cap. I De productione mundi totalis

THE PRODUCTION OF THE WHOLE WORLD

The whole fabric of the world was brought into being in time and from nothing by one first, sole, and highest principle, who disposed all things in weight, number, and measure; each clause excludes an error, that the world is eternal, made from eternal matter, from two principles, or through intelligences.

His summatim praeintellectis de Trinitate Dei, dicenda
with-these summarily pre-understood about the-Trinity of-God to-be-said
sunt aliqua de creatura mundi. Circa quam haec
are some-things about the-creation of-the-world about which these
tenenda sunt in summa: videlicet quod universitas machinae
to-be-held are in sum namely that the-whole of-the-fabric
mundialis producta est in esse ex tempore et de nihilo
worldly produced is into being from time and from nothing
ab uno principio primo, solo et summo; cuius potentia,
by one principle first sole and highest whose power
licet sit immensa, disposuit tamen omnia in certo pondere,
although it-is immense disposed yet all-things in certain weight
numero et mensura. — Haec generaliter intelligenda sunt
number and measure these generally to-be-understood are
circa rerum productionem, ex quibus veritas colligitur, et
about of-things the-production from which the-truth is-gathered and

error repudiatur. Per hoc enim, quod dicitur ex tempore,
error is-rejected through this for that it-is-said from time
excluditur error ponentium mundum aeternum. Per
is-excluded the-error of-those-positing the-world eternal through
hoc, quod dicitur de nihilo, excluditur error ponentium
this that it-is-said from nothing is-excluded the-error of-those-positing
aeternitatem circa principium materiale. Per hoc, quod dicitur
eternity about the-principle material through this that it-is-said
ab uno principio, excluditur error Manichaeorum ponentium
by one principle is-excluded the-error of-the-Manichaeans positing
pluralitatem principiorum. Per hoc, quod dicitur solo et
a-plurality of-principles through this that it-is-said sole and
summo, excluditur error ponentium, Deum produxisse
highest is-excluded the-error of-those-positing God to-have-produced
inferiores creaturas per ministerium intelligentiarum. Per
the-lower creatures through the-ministry of-intelligences through
hoc autem, quod additur in certo pondere, numero et
this moreover that is-added in certain weight number and
mensura, ostenditur, quod creatura est effectus Trinitatis
measure it-is-shown that the-creature is the-effect of-the-Trinity
creantis sub triplici genere causalitatis: efficientis, a quo est
creating under a-threefold kind of-causality efficient from which is
in creatura unitas, modus et mensura; exemplaris, a quo est
in the-creature unity mode and measure exemplary from which is
in creatura veritas, species et numerus; finalis, a quo est in
in the-creature truth form and number final from which is in
creatura bonitas, ordo et pondus. Quae quidem reperiuntur
the-creature goodness order and weight which indeed are-found
in omnibus creaturis tanquam vestigium Creatoris, sive
in all creatures as the-vestige of-the-Creator whether
corporalibus, sive spiritualibus, sive ex utrisque compositis.
corporeal or spiritual or of both composed

Ratio autem ad intelligentiam praedictorum haec est: quia
the-reason moreover for the-understanding of-the-aforesaid this is because
ad hoc, quod sit ordo perfectus et status in rebus,
for this that there-be order perfect and stability in things
necesse est, quod omnia reducantur ad unum principium,
necessary it-is that all-things be-led-back to one principle
quod quidem sit primum, ut det ceteris statum; et
which indeed be first that it-may-give to-the-rest stability and
perfectissimum, ut det ceteris omnibus complementum.
most-perfect that it-may-give to-the-rest all completion
Quoniam igitur primum principium, in quo est status, non
since therefore the-first principle in which is stability not
potest esse nisi unum solum; si mundum producit, cum
can to-be except one alone if the-world it-produces since
non possit ipsum producere de se ipso, necesse est, quod
not it-can it to-produce from itself very necessary it-is that
producat ex nihilo. Et quia productio ex nihilo ponit esse
it-produce from nothing and because production from nothing posits being
post non-esse ex parte producti, et immensitatem in virtute
after non-being on-the part of-the-product and immensity in the-power
producente ex parte principii, cum hoc sit solius Dei;
producing on-the part of-the-principle since this is of-sole God
necesse est, quod creatura mundi sit producta ex tempore
necessary it-is that the-creation of-the-world be produced from time
ab ipsa virtute immensa, agente per se et immediate.
by the-very power immense acting through itself and immediately
Rursus, quoniam principium perfectissimum, a quo manat
again since the-principle most-perfect from which flows
perfectio universorum, necesse est agere a se et
the-perfection of-all-things necessary it-is to-act from itself and
secundum se et propter se — quia nullo in agendo
according-to itself and for-the-sake-of itself because in-nothing in acting

indiget extra se — necesse est, quod habeat respectu
it-needs outside itself necessary it-is that it-have with-respect-to
cuiuslibet creaturae intentionem triplicis causae, scilicet
any creature the-intention of-a-threefold cause namely
efficientis, exemplaris et finalis; necesse est etiam, omnem
efficient exemplary and final necessary it-is also every
creaturam secundum hanc triplicem habitudinem comparari
creature according-to this threefold relation to-be-compared
ad causam primam. Omnis enim creatura constituitur in
to the-cause first every for creature is-constituted in
esse ab efficiente, conformatur ad exemplar et ordinatur ad
being by the-efficient is-conformed to the-exemplar and is-ordered to
finem; ac per hoc est una, vera, bona; modificata, speciosa,
the-end and through this is one true good modified comely
ordinata; mensurata, discreta et ponderata; est enim pondus
ordered measured distinct and weighted is for weight
inclinatio ordinativa. — Et haec quidem generaliter dicta
an-inclination ordering and these indeed generally said
sunt de omni creatura, sive corporea, sive incorporea,
are about every creature whether corporeal or incorporeal
sive ex utrisque composita, sicut est natura humana.
or of both composed as is the-nature human

Cap. II. De natura corporali quantum ad fieri

BODILY NATURE AS TO ITS COMING TO BE

Bodily nature was brought into being in six days: heaven and earth created in the beginning before any day, then light, the firmament, the waters gathered, the luminaries, birds and fishes, and beasts and men. On the seventh God rested not from labor but from founding new species, having made all things either in likeness or in their seminal reasons.

Natura vero corporea nobis consideranda est quantum ad
nature but corporeal by-us to-be-considered is as-much as-to
fieri, quantum ad esse et quantum ad operari.
becoming as-much as-to being and as-much as-to operating
De natura vero corporea quantum ad fieri haec specialiter
about nature but corporeal as-much as-to becoming these specially
tenenda sunt, quod sex diebus sit in esse producta, ita
to-be-held are that in-six days it-is into being produced so
quod in principio, ante omnem diem creavit Deus caelum
that in the-beginning before every day created God heaven
et terram. — Prima vero die formata est lux; secunda
and earth on-the-first but day formed is light on-the-second
firmamentum factum est in medio aquarum; tertia die
the-firmament made is in the-midst of-the-waters on-the-third day
separatae sunt aquae a terra et congregatae in locum
separated are the-waters from the-earth and gathered into place
unum; quarta vero die caelum ornatum est luminaribus;
one on-the-fourth but day heaven adorned is with-luminaries
quinta, aër et aqua volatilibus et piscibus; sexta die,
on-the-fifth the-air and water with-birds and fishes on-the-sixth day
terra animalibus et hominibus; septima die requievit Deus,
the-earth with-animals and men on-the-seventh day rested God

non a labore nec ab opere, cum usque nunc operetur,
not from labor nor from work since right-up now he-works
sed a novarum specierum conditione; quia omnia fecerat
but from of-new species the-founding because all-things he-had-made
vel in simili, sicut illa quae propagantur, vel in seminali
either in a-likeness as those which are-propagated or in seminal
ratione, sicut illa quae aliis modis introducuntur in esse.
reason as those which in-other ways are-brought into being
Ratio autem ad intelligentiam praedictorum haec est. Quia
the-reason moreover for the-understanding of-the-aforesaid this is because
enim res manant a primo principio et perfectissimo;
for things flow from the-first principle and most-perfect
tale autem est omnipotentissimum, sapientissimum et
such moreover is most-almighty most-wise and
benevolentissimum: ideo oportuit, quod sic producerentur in
most-benevolent therefore it-behooved that so they-be-produced into
esse, ut in earum productione reluceret triplex nobilitas
being that in their production might-shine-forth the-threefold nobility
praedicta et excellentia. Et ideo triformis fuit operatio divina
aforesaid and excellence and therefore threefold was the-operation divine
ad mundanam machinam producendam, scilicet creatio, quae
for the-worldly fabric to-be-produced namely creation which
appropriate respondet omnipotentiae; distinctio, quae respondet
by-appropriation answers to-omnipotence distinction which answers
sapientiae, et ornatus, qui respondet bonitati largissimae.
to-wisdom and adornment which answers to-goodness most-bountiful
Et quoniam creatio est de nihilo, ideo fuit in principio,
and since creation is from nothing therefore it-was in the-beginning
ante omnem diem, tanquam omnium rerum et temporum
before every day as of-all things and of-times
fundamentum.
the-foundation

Rursus, quia distinctio corporum mundi attenditur
again because the-distinction of-the-bodies of-the-world is-regarded
secundum triplicem modum, ideo facta fuit per triduum.
according-to a-threefold mode therefore made it-was through three-days
Est enim distinctio naturae luminosae a perspicua et
it-is for the-distinction of-nature luminous from transparent and
opaca, et haec facta est in prima die in divisione lucis a
opaque and this made is on the-first day in the-division of-light from
tenebris; et est distinctio naturae perspicuae a perspicua,
darkness and it-is the-distinction of-nature transparent from transparent
et haec facta est secunda die in divisione aquarum ab
and this made is on-the-second day in the-division of-waters from
aquis; et est distinctio naturae perspicuae ab opaca, et
waters and it-is the-distinction of-nature transparent from opaque and
haec facta est tertia die in divisione aquarum a terris.
this made is on-the-third day in the-division of-waters from lands
In his autem implicite datur intelligi distinctio caelestium
in these moreover implicitly is-given to-be-understood the-distinction of-the-heavenly
et elementarium, secundum quod post declarabitur. Sic
and of-the-elemental according-to what afterward shall-be-declared so
igitur distinctio fieri debuit per triduum.
therefore the-distinction to-be-made ought through three-days
Et quia ornatus correspondet distinctioni, ideo similiter
and because adornment corresponds to-distinction therefore likewise
tribus diebus debuit consummari. Est enim ornatus naturae
in-three days it-ought to-be-consummated it-is for the-adornment of-nature
luminosae, et hic factus est quarta die in formatione
luminous and this made is on-the-fourth day in the-formation
stellarum, solis et lunae; et est ornatus naturae
of-the-stars of-the-sun and of-the-moon and it-is the-adornment of-nature
perspicuae, et hic factus est quinta die, in qua ex aquis
transparent and this made is on-the-fifth day in which from the-waters

facti sunt pisces et aves ad ornatum aquae et aëris; est et
made are fishes and birds for the-adornment of-water and of-air it-is also
ornatus naturae opacae, scilicet terrae, et hic factus est
the-adornment of-nature opaque namely of-the-earth and this made is
sexta die, in qua factae sunt bestiae, facta sunt et reptilia,
on-the-sixth day in which made are beasts made are also reptiles
facta est etiam ad consummationem omnium natura humana.
made is also for the-consummation of-all-things nature human
Haec autem omnia, licet potuerit Deus facere in instanti,
these moreover all although could God to-make in an-instant
maluit tamen per successionem temporum, tum propter
he-preferred yet through succession of-times both because-of
distinctam et claram repraesentationem potentiae, sapientiae
distinct and clear representation of-power of-wisdom
et bonitatis; tum propter convenientem correspondentiam
and of-goodness and because-of fitting correspondence
dierum sive temporum et operationum; tum etiam, ut sicut
of-days or of-times and of-operations and also that as
in prima mundi conditione fieri debebant seminaria
in the-first of-the-world founding to-be-made ought the-seedbeds
operum fiendorum, sic fierent et praefigurationes
of-works to-be-made so might-be-made also the-prefigurations
temporum futurorum. — Unde in illis septem diebus quasi
of-times future whence in those seven days as-it-were
seminaliter praecessit distinctio omnium temporum, quae
seminally went-before the-distinction of-all times which
explicantur per decursum septem aetatum. Et hinc est,
are-unfolded through the-course of-seven ages and hence it-is
quod sex diebus operum additur septimus quietis; qui dies
that to-the-six days of-works is-added the-seventh of-rest which day
non scribitur habere vesperam, non quia non habuerit dies
not is-written to-have evening not because not had day

illa noctem succedentem; sed ad praefigurandam animarum
that night following but for prefiguring of-souls
quietem, quae nunquam habebit finem. — Si autem diceretur
the-rest which never shall-have end if moreover it-were-said
alio modo, quod omnia essent simul facta; tunc omnes
in-another manner that all-things were together made then all
hi septem dies referuntur ad angelicam considerationem.
these seven days are-referred to angelic consideration
Verumtamen primus modus dicendi est magis Scripturae
nevertheless the-first manner of-speaking is more with-Scripture
consonans et auctoritatibus Sanctorum, et qui praecesserunt,
consonant and with-the-authorities of-the-Saints both who went-before
et etiam qui secuti sunt beatum Augustinum.
and also who followed have blessed Augustine

Cap. III. De natura corporali quantum ad esse

BODILY NATURE AS TO ITS BEING

The bodily world is heavenly and elemental: three principal heavens, the empyrean, the crystalline, and the firmament with its seven planetary orbs, and four elemental spheres, ordered from the highest pole to the earth's center by the first principle's perfection.

De natura corporea quantum ad esse haec tenenda sunt,
about nature corporeal as-much as-to being these to-be-held are
quod corporalis mundi machina tota consistit in natura
that the-bodily of-the-world fabric whole consists in nature
caelesti et elementari, ita quod caelestis distincta est in
heavenly and elemental so that the-heavenly distinguished is into
tres caelos principales, scilicet empyreum, crystallinum et
three heavens principal namely the-empyrean the-crystalline and

firmamentum. — Intra firmamentum autem, quod est caelum
the-firmament within the-firmament moreover which is the-heaven
stellatum, continentur septem orbes septem planetarum,
starry are-contained seven orbs of-the-seven planets
quae sunt: saturnus, iupiter, mars, sol, venus, mercurius,
which are Saturn Jupiter Mars the-sun Venus Mercury
luna. — Natura vero elementaris in quatuor sphaeras
the-moon nature but elemental into four spheres
distinguitur, scilicet ignis, aëris, aquae et terrae; et sic
is-distinguished namely of-fire of-air of-water and of-earth and so
procedendo a summo caeli cardine usque ad centrum
by-proceeding from the-highest of-heaven pole right-up to the-center
terrae, decem occurrunt orbes caelestes et quatuor sphaerae
of-the-earth ten occur orbs heavenly and four spheres
elementares; ex quibus integratur et constituitur tota
elemental from which is-integrated and is-constituted the-whole
machina mundi sensibilis distincte, perfecte et ordinate.
fabric of-the-world sensible distinctly perfectly and orderly
Ratio autem ad intelligentiam praedictorum haec est:
the-reason moreover for the-understanding of-the-aforesaid this is
quia, cum natura corporalis ad perfectionem sui et
because since nature bodily for the-perfection of-itself and
expressionem sapientiae multiformis primi principii requirat
the-expression of-the-wisdom manifold of-the-first principle requires
multiformitatem formarum, sicut apparet in mineralibus, plantis
a-manifoldness of-forms as appears in minerals plants
et animalibus; necesse fuit ponere aliqua corpora simplicia,
and animals necessary it-was to-posit some bodies simple
quae multiformiter possent misceri ad introductionem
which manifoldly could to-be-mixed for the-introduction
formarum multiformium; et talis est natura subiecta
of-forms manifold and such is the-nature subject

contrarietati, et haec est elementaris. Necesse etiam fuit,
to-contrariety and this is the-elemental necessary also it-was
fieri naturam, per quam haberent haec contraria in mixto
to-be-made a-nature through which might-have these contraries in the-mixed
conciliari; et talis est natura elongata a contrarietate,
to-be-reconciled and such is the-nature removed from contrariety
cuiusmodi est natura lucis et corporis supercaelestis.
of-which-kind is the-nature of-light and of-the-body supercelestial
Et quoniam mixtio fieri non potest nisi per
and since mixture to-happen not can except through
contraria agentia et patientia, ideo necesse fuit, duplicem
contraries acting and suffering therefore necessary it-was a-twofold
contrarietatem fieri in elementis, scilicet quantum ad
contrariety to-be-made in the-elements namely as-much as-to
qualitates activas, quae sunt calidum et frigidum; et
the-qualities active which are hot and cold and
quantum ad passivas, quae sunt humidum et siccum. Et
as-much as-to the-passive which are moist and dry and
quia quodlibet elementum agit et patitur, ideo habet
because each element acts and suffers therefore it-has
duas qualitates, unam activam et alteram passivam, ita
two qualities one active and the-other passive so
tamen, quod unam principalem et propriam: ac per
yet that one principal and proper and through
hoc necesse est, tantum quatuor esse elementa secundum
this necessary it-is only four to-be elements according-to
quatuor qualitates praedictas, quadrupliciter combinatas.
the-four qualities aforesaid fourfold combined
Natura vero caelestis aut est uniformis et immobilis, et haec
nature but heavenly either is uniform and immobile and this
est empyreum, quia lux pura; aut mobilis et multiformis, et
is the-empyrean because light pure or mobile and manifold and

sic firmamentum; aut mobilis et uniformis, et sic caelum
so the-firmament or mobile and uniform and so the-heaven
medium inter empyreum et stellatum, quod est caelum
middle between the-empyrean and the-starry which is the-heaven
crystallinum. Quartum autem membrum, scilicet quod sit
crystalline the-fourth moreover member namely that it-be
multiforme et immobile, non potest stare, quia multiformitas
manifold and immobile not can to-stand because manifoldness
disponit ad motus varietatem, non ad uniformem quietem.
disposes to of-motion variety not to uniform rest
Sunt igitur tres caeli, quorum primum per totum
there-are therefore three heavens of-which the-first through all
est luminosum, scilicet empyreum; secundum per totum
is luminous namely the-empyrean the-second through all
perspicuum, scilicet crystallinum; tertium ex utroque
transparent namely the-crystalline the-third of both
coniunctum, scilicet firmamentum. Cum igitur tres sint caeli
joined namely the-firmament since therefore three are heavens
incorruptibiles et quatuor elementa variabilia; ut fiat
incorruptible and four elements variable that there-be-made
debita connexio, concordia et correspondentia, disposuit
due connection concord and correspondence disposed
Deus septem orbes planetarum, qui sua varietate motuum
God seven orbs of-planets which by-their variety of-motions
et incorruptibilitate formarum quasi quoddam vinculum
and incorruptibility of-forms as-it-were a-certain bond
essent et iunctura inferiorum elementarium orbium et
might-be and joint of-the-lower elemental orbs and
superiorum caelestium ad perficiendum et decorandum
of-the-higher heavenly for perfecting and adorning
universum; quod secundum numerales proportiones ordinatum
the-universe which according-to numerical proportions ordered

dicitur et connexum denario caelestium orbium et
is-said and connected with-the-tenfold of-heavenly orbs and
quaternario elementorum, reddentibus ipsum proportionaliter
the-fourfold of-elements rendering it proportionally
tam pulcrum quam perfectum et ordinatum, ut suo modo
as beautiful as perfect and ordered that in-its manner
suum repraesentet principium.
its it-may-represent principle

Cap. IV. De natura corporali quantum ad operari et influere

BODILY NATURE AS TO ITS OPERATION AND INFLUENCE

The heavens flow into the earthly and elemental, marking days, months, and years and producing minerals, plants, animals, and human bodies. Yet they are no sure signs of future contingents and work no force on free choice, and the reason of this order is given from the first principle.

Quantum vero ad operari hoc tenendum est de natura
as-much but as-to operating this to-be-held is about nature
corporea, scilicet quod caelestia influunt in terrestria
corporeal namely that the-heavenly-things flow into the-earthly
et elementaria quantum ad distinctivam significationem
and elemental as-much as-to the-distinguishing signification
temporum, scilicet dierum, mensium et annorum. Sic enim
of-times namely of-days of-months and of-years so for
dicit Scriptura, quod sint in signa et tempora et dies et
says Scripture that they-be for signs and seasons and days and
annos. — Influunt etiam quantum ad effectivam productionem
years they-flow also as-much as-to the-effective production
rerum genebilium et corruptibilium, scilicet mineralium,
of-things generable and corruptible namely of-minerals

vegetabilium, sensibilium et corporum humanorum. — Sic
of-vegetables of-sensibles and of-bodies human so
tamen sunt in signa temporum et regimen operationum,
yet they-are for signs of-times and the-rule of-operations
ut non sint certa signa futurorum contingentium nec
that not they-be certain signs of-future contingents nor
influant super liberum arbitrium per vim constellationum,
flow-in upon free choice through the-force of-constellations
quam dixerunt aliqui philosophi esse fatum.
which said some philosophers to-be fate
Ratio autem ad intelligentiam praedictorum haec est: quia,
the-reason moreover for the-understanding of-the-aforesaid this is because
cum in corporibus caelestibus propter proximitatem ad primum
since in bodies heavenly because-of nearness to the-first
principium sit lux, motus, calor et virtus — lux ratione suae
principle there-is light motion heat and power light by-reason of-its
formae et speciei, motus respectu superioris influentis; calor
form and species motion with-respect-to the-higher flowing-in heat
respectu inferioris naturae suscipientis, virtus vero omnibus
with-respect-to the-lower nature receiving power but in-all
modis praedictis — cum, inquam, ita sit, caelestia corpora
modes aforesaid since I-say so it-is the-heavenly bodies
per lumen et motum sunt in distinctiones temporum,
through light and motion are for the-distinctions of-times
scilicet diei, secundum lucem solis et motum firmamenti;
namely of-the-day according-to the-light of-the-sun and the-motion of-the-firmament
mensis, secundum motum lunae in circulo obliquo;
of-the-month according-to the-motion of-the-moon in the-circle oblique
anni, secundum motum solis in eodem circulo; temporum
of-the-year according-to the-motion of-the-sun in the-same circle of-seasons
vero, secundum varium planetarum motum, distantiam et
but according-to the-various of-the-planets motion distance and

concursum, ascensum et descensum, retrogradationem et
concourse ascent and descent retrogradation and
statum, ex quibus oritur diversitas in temporibus.
station from which arises diversity in the-seasons
Per virtutem autem et calorem influunt ad productionem
through power moreover and heat they-flow-in for the-production
eorum quae ex elementis generantur, excitando, promovendo,
of-those which from the-elements are-generated by-exciting by-promoting
conciliando; ita quod secundum conciliationem contrariorum
by-reconciling so that according-to a-reconciling of-contraries
ab aequalitate remotam influunt in mineralia; secundum
from equality remote they-flow-in into minerals according-to
conciliationem ab aequalitate minus longinquam, in
a-reconciling from equality less distant into
vegetabilia; secundum conciliationem aequalitati proximantem,
vegetables according-to a-reconciling to-equality approaching
in sensibilia; secundum vero conciliationem aequalem, in
into sensibles according-to but a-reconciling equal into
corpora humana, quae disposita sunt ad nobilissimam
bodies human which disposed are for the-most-noble
formam, quae est anima rationalis; ad quam ordinatur et
form which is the-soul rational to which is-ordered and
terminatur appetitus omnis naturae sensibilis et corporalis,
is-ended the-appetite of-all nature sensible and bodily
ut per eam quae est forma, ens, vivens, sentiens et
that through it which is form being living sensing and
intelligens, quasi ad modum circuli intelligibilis reducatur
understanding as-it-were after the-manner of-a-circle intelligible it-be-led-back
ad suum principium, in quo perficiatur et beatificetur.
to its principle in which it-may-be-perfected and be-beatified

Et quoniam in illud tendit per liberum arbitrium, ideo
and since into that it-tends through free choice therefore
quantum ad arbitrii libertatem praecellit omnem virtutem
as-much as-to of-choice the-freedom it-excels every power
corporalem; ac per hoc cuncta nata sunt sibi servire,
bodily and through this all-things born are to-it to-serve
nihil autem sibi dominari habet nisi solus Deus, non
nothing moreover over-it to-be-lord has except sole God not
fatum seu vis positionis siderum.
fate or the-force of-the-position of-the-stars
Et propterea indubitanter verum est, quod sumus finis
and therefore undoubtedly true it-is that we-are the-end
omnium eorum quae sunt; et omnia corporalia facta sunt
of-all those-things which are and all bodily-things made are
ad humanum obsequium, ut ex illis omnibus accendatur
for human service that from those all may-be-kindled
homo ad amandum et laudandum Factorem universorum,
man to loving and praising the-Maker of-all-things
cuius providentia cuncta disponuntur. Haec igitur sensibilis
by-whose providence all-things are-disposed this therefore sensible
corporalium machina est tanquam quaedam domus a
of-bodily-things fabric is as a-certain house by
summo opifice homini fabricata, donec ad domum veniat
the-highest craftsman for-man built until to the-house he-come
non manufactam in caelis; ut, sicut anima modo ratione
not made-with-hands in the-heavens that as the-soul now by-reason
corporis et status meriti nunc est in terris, sic aliquando
of-the-body and of-the-state of-merit now is on earth so sometime
corpus ratione animae et status praemii sit in caelis.
the-body by-reason of-the-soul and of-the-state of-reward may-be in the-heavens

Cap. V. De modo describendi praedicta in sacra Scriptura

HOW SCRIPTURE DESCRIBES THESE THINGS

Scripture narrates the world's founding sufficiently for doctrine, though it says little of the orbs, the motions of the higher bodies, or the mixtures of the elements, and nothing explicitly of the angels' founding; the Saints' differing accounts, rightly understood, do not contradict one another. Scripture treats chiefly of the works of restoration, but must treat of creation too, since the restoring principle cannot be known unless the effecting principle is known.

Ex iam dictis colligitur, quod, sicut Deus res
from already the-said-things is-gathered that as God things
ordinate condidit quantum ad tempus et ordinate disposuit
orderly founded as-much as-to time and orderly disposed
quantum ad situm; sic etiam ordinate gubernat quantum
as-much as-to position so also orderly he-governs as-much
ad influentiam; et Scriptura ordinate narrat quantum ad
as-to influence and Scripture orderly narrates as-much as-to
doctrinae sufficientiam; licet non ita explicite describat
of-doctrine the-sufficiency although not so explicitly it-describe
distinctionem orbium, nec caelestium nec elementarium,
the-distinction of-the-orbs neither of-the-heavenly nor of-the-elemental
parum aut nihil dicat de motibus et virtutibus
little or nothing it-say about the-motions and powers
corporum superiorum et de mixtionibus elementorum et
of-the-bodies higher and about the-mixtures of-the-elements and
elementatorum, et quod plus est, nihil explicite narret de
of-the-elemented and what more is nothing explicitly it-narrate about
conditione supernorum spirituum, maxime cum describit
the-founding of-the-supernal spirits most when it-describes
istud universum in esse productum.
this universe into being produced

Ratio autem ad intelligentiam praedictorum haec est:
the-reason moreover for the-understanding of-the-aforesaid this is
quia, cum primum principium reddat se nobis cognoscibile
because since the-first principle renders itself to-us knowable
et per Scripturam et per creaturam, per librum
both through Scripture and through the-creature through the-book
creaturae se manifestat ut principium effectivum, per
of-the-creature itself it-manifests as principle effective through
librum Scripturae ut principium reparativum; et quia
the-book of-Scripture as principle restorative and because
principium reparativum non potest cognosci, nisi cognoscatur
the-principle restorative not can to-be-known unless be-known
et effectivum: ideo sacra Scriptura, licet principaliter
also the-effective therefore sacred Scripture although principally
agat de operibus reparationis, agere nihilominus debet de
it-treat of the-works of-restoration to-treat nonetheless it-ought of
opere conditionis, in quantum tamen ducit in cognitionem
the-work of-founding in as-much-as yet it-leads into the-knowledge
primi principii efficientis et reficientis; et ideo ipsa est
of-the-first principle effecting and restoring and therefore it is
cognitio sublimis et salutaris: sublimis, quia de principio
a-knowledge sublime and saving sublime because about the-principle
effectivo, quod est Deus creator; salutaris, quia de
effective which is God the-creator saving because about
principio reparativo, quod est Christus salvator et mediator.
the-principle restorative which is Christ the-savior and mediator
Rursus, quia sublimis est, utpote quia agit de primo
again because sublime it-is as because it-treats of the-first
principio et ente summo; ideo non descendit ad describendas
principle and being highest therefore not it-descends to describing
speciales entium naturas, motus, virtutes et differentias; sed
the-special of-beings natures motions powers and differences but

stat in generalitate quadam, in qua implicantur specialia,
stands in a-generality certain in which are-implied the-special-things
describendo scilicet conditionem mundi quantum ad
by-describing namely the-founding of-the-world as-much as-to
dispositionem et influentiam quoad naturam luminosam,
disposition and influence as-to nature luminous
opacam et perviam in generalitate quadam.
opaque and pervious in a-generality certain
Et quoniam primum principium, de quo agit, habet in
and since the-first principle of which it-treats has in
se ordinem naturae in existendo, ordinem sapientiae in
itself an-order of-nature in existing an-order of-wisdom in
disponendo, ordinem bonitatis in influendo: ita quod ordo
disposing an-order of-goodness in flowing-in so that the-order
naturae habet simultatem et aequalitatem; ordo sapientiae
of-nature has simultaneity and equality the-order of-wisdom
considerat prioritatem et posterioritatem; ordo influentiae
considers priority and posteriority the-order of-influence
superioritatem et inferioritatem: ideo ad insinuandum
superiority and inferiority therefore for suggesting
ordinem naturae determinat Scriptura, iuxta quod Deum
the-order of-nature determines Scripture according-to what God
operari decebat: quod in principio, ante temporis decursum,
to-work befitted that in the-beginning before of-time the-course
fuerit illa triplex natura de non-esse in esse producta, cum
was that threefold nature from non-being into being produced when
dicit: In principio creavit Deus caelum et terram; et Spiritus
it-says in the-beginning created God heaven and earth and the-Spirit
Dei ferebatur super aquas. Ubi nomine caeli insinuatur
of-God was-borne over the-waters where by-the-name of-heaven is-suggested
natura luminosa; nomine terrae, opaca; nomine aquae,
the-nature luminous by-the-name of-earth the-opaque by-the-name of-water

pervia sive perspicua, sive contrarietati subiecta, sive supra
the-pervious or transparent whether to-contrariety subject or above
contrarietatem elevata. — Ubi etiam insinuatur Trinitas
contrariety raised where also is-suggested the-Trinity
aeterna, scilicet Pater in nomine Dei creantis, Filius in
eternal namely the-Father in the-name of-God creating the-Son in
nomine principii, Spiritus sanctus in nomine Spiritus Dei.
the-name of-the-beginning the-Spirit holy in the-name of-the-Spirit of-God
— Et sic intelligendum est illud quod dicitur: Qui vivit in
and so to-be-understood is that which is-said he-who lives into
aeternum creavit omnia simul; non quia ea creaverit in chaos
eternity created all-things together not because them he-created in a-chaos
omnimodae confusionis, secundum quod finxerunt poëtae,
of-entire confusion according-to what feigned the-poets
cum produxerit hanc triplicem naturam, summam in summo,
since he-produced this threefold nature the-highest in the-highest
mediam in medio et infimam in infimo; nec etiam in
the-middle in the-middle and the-lowest in the-lowest nor also in
esse omnimodae distinctionis, cum caelum esset perfectum,
a-being of-entire distinction since heaven was perfect
et terra incomposita, natura media, quasi medium tenens,
and earth unformed the-nature middle as-it-were the-middle holding
nondum esset ad perfectam distinctionem deducta.
not-yet was to perfect distinction led-down
Ad insinuandum autem ordinem sapientiae in disponendo
for suggesting moreover the-order of-wisdom in disposing
determinat, quod haec triplex natura non simul fuit distincta
it-determines that this threefold nature not together was distinguished
et ornata, sed iuxta triplicis naturae creatae exigentiam
and adorned but according-to of-the-threefold nature created the-demand
per triduum distincta et per triduum aliud ornata; ut,
through three-days distinguished and through three-days other adorned that

sicut Deus in principio triplicem naturam simul creavit
as God in the-beginning the-threefold nature together created
in primordio temporis, sic successione temporis in triplici
in the-outset of-time so by-the-succession of-time in a-threefold
mensura temporis, scilicet triplicis diei, triplicem faceret
measure of-time namely of-a-threefold day a-threefold he-might-make
distinctionem naturae triplicis creatae; et rursus in alio
distinction of-nature threefold created and again in another
triduo, triplicem ornatum triplicis naturae distinctae.
three-days a-threefold adornment of-the-threefold nature distinguished
Ad insinuandum vero ordinem bonitatis in influendo
for suggesting but the-order of-goodness in flowing-in
determinat, quod haec triplex natura collocata est in
it-determines that this threefold nature placed is in
mundo secundum sub et supra iuxta suam dignitatem
the-world according-to below and above according-to its dignity
et influentiam. — Et quia luminosum plurimum habet
and influence and because the-luminous very-much has
de specie, ideo sibi debetur circumferentia; quia opacum
of beauty therefore to-it is-due the-circumference because the-opaque
minimum habet de specie, ideo sibi debetur centrum;
least has of beauty therefore to-it is-due the-center
quia vero pervia tenet medium, ideo medium sortita
because but the-pervious holds the-middle therefore the-middle obtained
est situm. Et quoniam natura pervii et perspicui
has position and since the-nature of-the-pervious and transparent
communis est naturae caelesti et elementari, et rursus
common is to-the-nature heavenly and elemental and again
luminosa utrique convenit: ideo recte dicitur firmamentum
the-luminous to-both befits therefore rightly is-said the-firmament
factum in medio aquarum, non quia aquae supra caelos
made in the-midst of-the-waters not because the-waters above the-heavens

sint aquae fluxibiles, frigidae, graves et corruptibiles; sed
are waters flowing cold heavy and corruptible but
quia subtiles et incorruptibiles, perviae et super omnem
because subtle and incorruptible pervious and above all
contrarietatem sublimatae, ac per hoc caelestis naturae
contrariety raised-aloft and through this of-the-heavenly nature
et in caelestibus collocandae ratione nobilitatis formae.
and in the-heavens to-be-placed by-reason of-the-nobility of-form
Collocantur etiam ratione virtutis et influentiae. Quia
they-are-placed also by-reason of-power and influence because
enim omnis actio corporalis in rebus inferioribus regulam,
for every action bodily in things lower the-rule
originem et vigorem sumit a natura caelesti; cum duae
origin and vigor takes from nature heavenly since two
sint qualitates activae, scilicet calidum et frigidum, et
are qualities active namely hot and cold and
aliquod sit caelum principaliter influens et calidum, utpote
some be heaven principally flowing-in and hot as
caelum sidereum ratione luminositatis: congruum fuit, quod
the-heaven starry by-reason of-luminosity fitting it-was that
aliquod influeret super frigidum, et sic crystallinum. — Et
some flow-in upon the-cold and so the-crystalline and
sicut caelum sidereum, licet influat ad calorem, non tamen
as the-heaven starry although it-flow-in for heat not yet
est formaliter calidum; sic etiam caelum, quod dicitur
is formally hot so also the-heaven which is-called
aqueum sive crystallinum, non est essentialiter frigidum.
watery or crystalline not is essentially cold
— Unde quod Sancti dicunt, quod aquae sunt ibi
whence what the-Saints say that the-waters are there
constitutae ad reprimendum calorem superiorum corporum
set for repressing the-heat of-the-higher bodies

et cetera similia, non secundum formalem praedicationem,
and the-other like-things not according-to formal predication
sed secundum efficientiam et influentiam sunt intelligenda.
but according-to efficiency and influence are to-be-understood
— Competit ergo conditio creaturae secundum ordinem
befits therefore the-founding of-the-creature according-to the-order
praedictum ordini creatricis sapientiae et divinae Scripturae,
aforesaid the-order of-creating wisdom and of-divine Scripture
quia est scientia sublimis.
because it-is a-science sublime
Rursus, quia ipsa est scientia salutaris; ideo non determinat
again because it is a-science saving therefore not it-determines
de opere conditionis nisi propter opus reparationis.
about the-work of-founding except for-the-sake-of the-work of-restoration
Et quoniam Angeli sic conditi sunt, ut labentes nullatenus
and since the-Angels so founded are that falling by-no-means
reparentur, sicut apparebit in sequentibus; ideo tacetur
they-are-restored as shall-appear in what-follows therefore is-passed-over
secundum litteram exteriorem Angelorum lapsus et conditio,
according-to the-letter outward of-the-Angels the-fall and founding
quia non debebat subsequi reparatio.
because not ought to-follow restoration
Quia vero sublimitatem Scripturae non decebat prorsus
because but the-sublimity of-Scripture not befitted wholly
reticere de conditione sublimissimae creaturae; ideo sic
to-be-silent about the-founding of-the-most-sublime creature therefore so
sacra Scriptura describit rerum conditionem, iuxta quod
sacred Scripture describes of-things the-founding according-to what
exigit scientia sublimis et salutaris; ut tamen secundum
demands a-science sublime and saving that yet according-to
spiritualem intelligentiam tota conditio litteraliter descripta
spiritual understanding the-whole founding literally described

spiritualiter referatur ad describendam hierarchiam angelicam
spiritually be-referred to describing the-hierarchy angelic
et ecclesiasticam: ideo secundum spiritualem intellectum
and ecclesiastical therefore according-to spiritual understanding
describitur in illis tribus naturis primo productis hierarchia
is-described in those three natures first produced the-hierarchy
angelica nomine caeli, et ecclesiastica nomine terrae,
angelic by-the-name of-heaven and the-ecclesiastical by-the-name of-earth
et gratia, per quam irrigatur utraque, nomine aquae.
and grace through which is-watered each by-the-name of-water
Rursus, per septenarium dierum intelligitur septiformis
again through the-sevenfold of-days is-understood the-sevenfold
Ecclesiae status secundum decursum septem aetatum. Per
of-the-Church state according-to the-course of-seven ages through
eundem etiam septenarium intelligitur septiformis Angelorum
the-same also sevenfold is-understood the-sevenfold of-the-Angels
conversio a creatura ad Deum. — Et sic ex praedictis
conversion from the-creature to God and so from the-aforesaid
apparet sufficientia et veritas Scripturae in diversis opinionibus
appears the-sufficiency and truth of-Scripture in the-diverse opinions
Sanctorum, scilicet Augustini et aliorum, quae sibi non
of-the-Saints namely of-Augustine and of-others which each-other not
contradicunt, cum verae sint, si recte intelligantur.
contradict since true they-are if rightly they-be-understood

Cap. VI. De productione supernorum spirituum

THE PRODUCTION OF THE SUPERNAL SPIRITS

The angels were given from their founding four attributes: simplicity of essence; personal discretion; memory, understanding, and will; and freedom of choice; and four accompanying: power in operating, readiness in ministering, penetration in knowing, and immutability after their choice, whether in good or evil.

Consequenter vero agendum est de natura spirituali et
consequently but to-be-treated it-is about nature spiritual and
incorporea, cuiusmodi est angelica, de qua considerari
incorporeal of-which-kind is the-angelic about which to-be-considered
oportet quantum ad conditionem supernorum spirituum,
it-behooves as-much as-to the-founding of-the-supernal spirits
quantum ad ruinam daemonum et quantum ad
as-much as-to the-ruin of-the-demons and as-much as-to
confirmationem bonorum Angelorum.
the-confirmation of-the-good Angels
Sciendum est igitur, quod Angelis a primordio suae
to-be-known it-is therefore that to-the-Angels from the-outset of-their
conditionis quatuor sunt attributa, scilicet simplicitas essentiae,
founding four are attributed namely simplicity of-essence
personalis discretio, propter rationem insitam memoria,
personal discretion because-of reason implanted memory
intelligentia et voluntas, et libertas arbitrii ad eligenda bona
understanding and will and freedom of-choice for choosing goods
et respuenda mala. — Haec autem quatuor attributa principalia
and spurning evils these moreover four attributes principal
alia quatuor comitantur, scilicet virtuositas in operando,
other four accompany namely power in operating

officiositas in ministrando, perspicacitas in cognoscendo et
dutifulness in ministering penetration in knowing and
immutabilitas post electionem sive in bono, sive in malo.
immutability after the-choice whether in good or in evil
Ratio autem ad intelligentiam praedictorum haec est: quia
the-reason moreover for the-understanding of-the-aforesaid this is because
primum principium, hoc ipso quod primum, omnia de nihilo
the-first principle by-this very that first all-things from nothing
produxit; ideo non tantum prope nihil, sed etiam prope se;
produced therefore not only near nothing but also near itself
non tantum substantiam a se longinquam, scilicet naturam
not only a-substance from itself distant namely nature
corpoream, producere debuit, verum etiam propinquam; et
corporeal to-produce it-ought but also near and
haec est substantia intellectualis et incorporea, quae hoc
this is substance intellectual and incorporeal which by-this
ipso, quod Deo simillima est, simplicitatem habet naturae
very that to-God most-like it-is simplicity has of-nature
et discretionem personalem, ut Deo assimiletur ex parte
and discretion personal that to-God it-be-likened on-the part
substantiae sive communis, sive individuae. — Habet
of-substance whether common or individual it-has
etiam in mente imaginem Trinitatis secundum memoriam,
also in the-mind the-image of-the-Trinity according-to memory
intelligentiam et voluntatem; habet etiam libertatem voluntatis,
understanding and will it-has also freedom of-will
ut assimiletur Deo ex parte potentiae sive naturalis, sive
that it-be-likened to-God on-the part of-power whether natural or
electivae, ut sic potentia naturalis insignita sit Dei imagine,
elective that so the-power natural marked be of-God by-the-image
electiva vero arbitrii libertate. Nequaquam enim perveniret
elective but of-choice by-freedom by-no-means for would-it-arrive

meritorie ad praemium gloriosum, quod facit quemque beatum,
meritoriously at the-reward glorious which makes each blessed
nisi haberet liberum voluntatis arbitrium; hoc autem esse non
unless it-had free of-the-will choice this moreover to-be not
potest nisi in substantia rationali, quam comitatur memoria,
can except in a-substance rational which accompanies memory
intelligentia et voluntas. Ubi autem est ratio, oportet,
understanding and will where moreover is reason it-behooves
quod sit «rationalis naturae substantia individua»; necesse
that there-be of-rational nature a-substance individual necessary
est etiam, quod sit substantia spiritualis et incorporea,
it-is also that it-be a-substance spiritual and incorporeal
ac per hoc simplex, omni carens dimensione quantitativa.
and through this simple every lacking dimension quantitative
Talis autem substantia hoc ipso, quod simplex, est virtuosa
such moreover a-substance by-this very that simple it-is powerful
in operando; hoc ipso, quod virtuosa et personaliter
in operating by-this very that powerful and personally
distincta, competit ei distinctio officii in ministrando; hoc
distinct befits it distinction of-office in ministering by-this
ipso, quod simplex et virtuosa, competit ei perspicacitas
very that simple and powerful befits it penetration
in discernendo; hoc ipso, quod simplex et perspicax,
in discerning by-this very that simple and penetrating
habens intellectum deiformem; ideo stabilitatem habet
having intellect deiform therefore stability it-has
post electionem in electo sive in bono, sive in
after choice in the-thing-chosen whether in good or in
malo. — Et hae conditiones ipsam generalem conditionem
evil and these conditions the-very general founding
supernorum spirituum generaliter comitantur.
of-the-supernal spirits generally accompany

Cap. VII. De apostasia daemonum

THE APOSTASY OF THE DEMONS

God made all the angels good but changeable, set between himself and the creature. Lucifer, presuming on his own good, sought private excellence above the rest, and fell with those who consented to him, made impenitent, obstinate, and blind, shut out from the contemplation of God, and bent on subverting man by manifold temptation. Being from God, the angel was good, but not the highest good, to be perfected only if it tended to the highest.

De apostasia daemonum hoc tenendum est, quod Deus
about the-apostasy of-the-demons this to-be-held is that God
Angelos omnes fecit bonos, medios tamen inter se,
the-Angels all made good middle yet between himself
summum bonum, et commutabile bonum, quod est creatura;
the-highest good and changeable good which is the-creature
ita quod, si converterentur ad amandum quod est supra,
so that if they-turned to loving what is above
ascenderent ad statum gratiae et gloriae; si vero ad bonum
they-would-ascend to the-state of-grace and of-glory if but to the-good
commutabile, quod est infra, hoc ipso ruerent in
changeable which is below by-this very they-would-fall into
malum culpae et poenae; quia non est «dedecus peccati
the-evil of-fault and of-punishment because not is the-disgrace of-sin
sine decore iustitiae». — Primus inter Angelos lucifer,
without the-honor of-justice the-first among the-Angels Lucifer
praesumens de privato bono, privatam appetiit excellentiam,
presuming on private good private sought excellence
volens aliis superferri; et ideo cecidit cum ceteris
wishing above-others to-be-borne and therefore he-fell with the-others
consentientibus sibi. Cadens autem factus est impoenitens,
consenting to-him falling moreover made he-is impenitent

obstinatus et obcaecatus et exclusus a Dei contemplatione
obstinate and blinded and shut-out from of-God the-contemplation
et deordinatus in operatione, toto nitens conamine ad
and disordered in operation with-all striving effort for
subvertendum hominem per tentationem multiplicem.
subverting man through temptation manifold
Ratio autem ad intelligentiam praedictorum haec est: quia,
the-reason moreover for the-understanding of-the-aforesaid this is because
cum primum principium sit summe bonum, nihil facit,
since the-first principle is supremely good nothing it-makes
quod non sit bonum; quia a bono non procedit nisi
which not is good because from the-good not proceeds except
bonum; quod tamen fit ab ipso hoc ipso minus est
good what yet is-made by him by-this very less is
eo, et ideo non potest esse summum bonum. Fuit igitur
than-he and therefore not can to-be the-highest good was therefore
Angelus a Deo conditus bonus quidem, sed non summus,
the-Angel by God founded good indeed but not highest
perficiendus tamen, si affectu tenderet in summum.
to-be-perfected yet if by-affection it-tended into the-highest
Et quoniam per liberum arbitrium voluntatis poterat tendere
and since through the-free choice of-the-will he-could to-tend
in bonum summum, vel converti ad bonum privatum; lucifer,
into the-good highest or to-be-turned to the-good private Lucifer
suae pulcritudinis et altitudinis consideratione excitatus ad
of-his beauty and height by-the-consideration roused to
se diligendum et suum privatum bonum, praesumsit de
himself loving and his private good presumed on
altitudine habita et ambivit excellentiam propriam, non tamen
the-height had and courted excellence his-own not yet
obtentam; ac per hoc praesumendo constituit se sibi
obtained and through this by-presuming he-set-up himself for-himself

principium, in se ipso gloriando; et ambiendo constituit
as-principle in him self by-glorying and by-courting he-set-up
se sibi summum bonum, in se ipso quiescendo. Cum
himself for-himself as-highest good in him self by-resting since
autem ipse nec summum esset principium nec summum
moreover he neither the-highest was principle nor the-highest
bonum; necesse fuit, quod inordinato ascensu rueret; pari
good necessary it-was that by-disordered ascent he-should-fall by-equal
ratione et omnes in hoc consentientes. — Et quia «non
reason also all in this consenting and because not
est dedecus peccati sine decore iustitiae»; ideo statim, cum
is the-disgrace of-sin without the-honor of-justice therefore at-once when
cecidit in peccatum, cum ceteris adhaerentibus sibi perdidit
he-fell into sin with the-others adhering to-him he-lost
locum summum, scilicet empyreum, descendens ad imum,
the-place highest namely the-empyrean descending to the-lowest
scilicet caliginosum aërem, vel infernum, ita quod lapsus in
namely the-murky air or hell so that the-fall into
culpam fuit per liberum arbitrium, lapsus vero in poenam
fault was through free choice the-fall but into punishment
per divinum iudicium. — Et quoniam immutabilitatem
through divine judgment and since immutability
habebat post electionem, ideo statim obstinatus est in
he-had after choice therefore at-once obstinate he-is in
malo, et per hoc excaecatus a vero et deordinatus est
evil and through this blinded from the-true and disordered he-is
in operatione et infirmatus in virtute: ideo voluntas eius
in operation and weakened in power therefore the-will his
impia et actio aversa a Deo conversa est ad hominis
impious and the-action turned-away from God turned is to of-man
odium et invidiam; et perspicacitas rationis a vero lumine
hatred and envy and the-penetration of-reason from the-true light

excaecata conversa est ad deceptiones per divinationes et
blinded turned is to deceptions through divinations and
cautelas; et officiositas in ministrando a vero ministerio
wiles and dutifulness in ministering from true ministry
amota conversa est ad tentamenta; et virtuositas imminuta
removed turned is to temptations and power diminished
et coarctata, quantum permittitur, convertitur ad mirabilia
and confined as-much-as it-is-permitted is-turned to wonders
facienda per transmutationes repentinas, quas facit circa
to-be-done through transmutations sudden which he-makes about
corpoream creaturam. — Et quia haec omnia deordinata
bodily creature and because these all disordered
sunt per voluntatem depravatam per superbiam; ideo
are through the-will depraved through pride therefore
haec omnia convertit ad fomentum suae superbiae, quaerens
these all he-turns to the-tinder of-his pride seeking
ab hominibus coli et adorari ad modum Dei.
by men to-be-worshiped and to-be-adored after the-manner of-God
Hinc est, quod «omnia male agit»; quod tamen iuste Deus
hence it-is that all-things badly he-does which yet justly God
modo permittit ad vindictam malefactorum, laudem vero
in-a-manner permits for the-punishment of-evildoers the-praise but
bonorum, sicut apparebit per finale iudicium.
of-the-good as shall-appear through the-final judgment

Cap. VIII. De confirmatione bonorum Angelorum

THE CONFIRMATION OF THE GOOD ANGELS

As the angels who turned from God were hardened at once through impenitence, so those who turned to him were confirmed at once through grace and glory, perfected in will, illumined in reason by morning and evening knowledge, strengthened in power, and ordered in operation in three hierarchies.

De confirmatione vero Angelorum, hoc tenendum est,
about the-confirmation but of-the-Angels this to-be-held is
quod sicut angeli a Deo aversi statim sunt obstinati
that as the-angels from God turned-away at-once are obstinate
per impoenitentiam; sic ad Deum conversi statim fuerunt
through impenitence so to God turned at-once were
confirmati per gratiam et gloriam in voluntate, perfecte
confirmed through grace and glory in will perfectly
illuminati in ratione secundum cognitionem matutinam et
illumined in reason according-to knowledge morning and
vespertinam, perfecte fortificati in virtute sive imperativa,
evening perfectly strengthened in power whether commanding
sive exsecutiva, et perfecte ordinati in operatione sive
or executing and perfectly ordered in operation whether
contemplativa, sive ministrativa; et hoc secundum triplicem
contemplative or ministering and this according-to a-threefold
hierarchiam, scilicet supremam, mediam et infimam.
hierarchy namely the-highest middle and lowest
Ad supremam autem spectant Throni, Cherubim et
to the-highest moreover belong Thrones Cherubim and
Seraphim; ad mediam Dominationes, Virtutes et Potestates;
Seraphim to the-middle Dominations Virtues and Powers
ad infimam Principatus, Archangeli, Angeli. Ex quibus
to the-lowest Principalities Archangels Angels of whom

plurimi sunt in ministerium missi et ad custodiam
very-many are into ministry sent and to the-guarding
hominum deputati, quibus ministrant purgando, illuminando
of-men assigned to-whom they-minister by-purging by-illumining
et perficiendo, secundum imperium voluntatis Dei.
and by-perfecting according-to the-command of-the-will of-God
Ratio autem ad intelligentiam praedictorum haec est:
the-reason moreover for the-understanding of-the-aforesaid this is
quia, cum Angeli propter expressam similitudinem et
because since the-Angels because-of express likeness and
propinquitatem ad primum et summum principium habeant
nearness to the-first and highest principle have
intellectum deiformem et immutabilitatem post consensum
intellect deiform and immutability after consent
ex libertate arbitrii; divina superveniente gratia, ad
from freedom of-choice with-divine supervening grace to
summum bonum conversi, cum totaliter in Deum tenderent,
the-highest good turned since wholly into God they-tended
per gloriam fuerunt confirmati pariter et perfecti: ideo
through glory were confirmed equally and perfected therefore
quantum ad voluntatem fuerunt stabiles et felices; quantum
as-much as-to will they-were stable and happy as-much
ad rationem, perspicaces, ita ut non tantum cognoscerent
as-to reason penetrating so that not only they-knew
res in proprio genere, sed etiam in arte, ac per
things in their-own genus but also in the-art and through
hoc non tantum haberent cognitionem vespertinam, sed
this not only they-had knowledge evening but
etiam matutinam, vel etiam diurnam, propter illius lucis
also morning or also daytime because-of of-that light
plenitudinem et omnimodam puritatem, respectu cuius
the-fullness and entire purity with-respect-to which

omnis creatura merito potest dici tenebra. — Quantum
every creature deservedly can to-be-called darkness as-much
autem ad virtuositatem perfecte fortificati sive in
moreover as-to power perfectly strengthened whether in
imperando, sive in exsequendo, vel assumto corpore, vel
commanding or in executing either with-assumed body or
etiam non assumto. — Quantum vero ad operationem
also with-not assumed as-much but as-to operation
perfectissime ordinati, ut iam non possint deordinari nec
most-perfectly ordered that now not they-can to-be-disordered neither
ascendendo ad contemplationem Dei nec descendendo ad
by-ascending to the-contemplation of-God nor by-descending to
ministrandum homini; quia, cum Deum facie ad faciem
ministering to-man because since God face to face
contemplentur, quocumque mittantur, intra Deum currunt.
they-contemplate wherever they-be-sent within God they-run
Aguntur enim et agunt secundum ordinem hierarchicum
they-are-moved for and move according-to the-order hierarchical
in eis initiatum per naturam et consummatum
in them begun through nature and consummated
per gloriam, quae, stabiliendo liberi arbitrii vertibilitatem,
through glory which by-stabilizing of-free choice the-changeableness
illustravit perspicacitatem, ordinavit officiositatem et roboravit
illumined the-penetration ordered the-dutifulness and strengthened
virtutem, secundum quatuor attributa superius nominata.
the-power according-to the-four attributes above named
— Perspicacitas autem rationis in contemplando aut
the-penetration moreover of-reason in contemplating either
principaliter respicit ad maiestatem divinam venerandam, aut
principally looks to the-majesty divine to-be-revered or
ad veritatem intelligendam, aut ad bonitatem desiderandam; et
to the-truth to-be-understood or to the-goodness to-be-desired and

secundum hoc sunt tres ordines in prima hierarchia, scilicet
according-to this are three orders in the-first hierarchy namely
Throni, ad quos reverentia; Cherubim, ad quos sapientia, et
the-Thrones to whom reverence the-Cherubim to whom wisdom and
Seraphim, ad quos spectat benevolentia. — Ad perfectam
the-Seraphim to whom belongs benevolence to the-perfect
autem virtuositatem spectat virtus imperativa, virtus exsecutiva
moreover power belongs power commanding power executing
et virtus expeditiva. Prima ad Dominationes, secunda ad
and power expediting the-first to the-Dominations the-second to
Virtutes, tertia vero ad Potestates spectat, quarum est
the-Virtues the-third but to the-Powers belongs whose it-is
arcere potestates contrarias. — Ad perfectam officiositatem
to-ward-off powers contrary to the-perfect dutifulness
spectat regere, revelare et relevare. Primum est Principatuum,
belongs to-rule to-reveal and to-relieve the-first is of-the-Principalities
secundum Archangelorum et tertium Angelorum, quia
the-second of-the-Archangels and the-third of-the-Angels because
custodiunt, ne stantes cadant, et cadentes adiuvant, ut
they-guard lest the-standing fall and the-falling they-help that
resurgant. — Et sic patet, quod haec omnia sunt in
they-rise-again and so it-is-plain that these all are in
Angelis secundum plus et minus, gradatim a superioribus
the-Angels according-to more and less by-steps from the-higher
descendendo usque ad ima. Ordo autem denominari
descending right-up to the-lowest the-order moreover to-be-named
debet ab eo quod «excellentius accepit in munere».
ought from that which more-excellently it-received in gift

Cap. IX. De productione hominis quantum ad spiritum

THE PRODUCTION OF MAN AS TO THE SPIRIT

Man is treated as composed of both natures, first in his mind. The rational soul is a form that is, lives, understands, and uses freedom: brought into being from nothing, living by itself with a perpetual life, made to the image of God through memory, understanding, and will, and always free from coercion, though free of misery and fault only in innocence.

Post naturam corpoream et incorpoream dicenda sunt aliqua
after nature corporeal and incorporeal to-be-said are some-things
de natura ex utrisque composita, primo ex parte mentis,
about nature of both composed first on-the part of-the-mind
secundo ex parte carnis, tertio ex parte totius hominis.
second on-the part of-the-flesh third on-the part of-the-whole man
De anima igitur rationali haec in summa tenenda sunt
about the-soul therefore rational these in sum to-be-held are
secundum sacram doctrinam, scilicet quod ipsa est forma
according-to sacred doctrine namely that it is a-form
ens, vivens, intelligens et libertate utens. Forma quidem ens
being living understanding and freedom using a-form indeed being
non a se ipsa nec de divina natura, sed a Deo de
not from itself very nor from the-divine nature but by God from
nihilo per creationem in esse deducta. — Forma autem
nothing through creation into being brought a-form moreover
vivens; non ex natura extrinseca, sed se ipsa; non vita
living not from nature extrinsic but by-itself very not with-life
mortali, sed vita perpetua. — Forma vero intelligens
mortal but with-life perpetual a-form but understanding
non tantum creatam, sed etiam «creatricem essentiam», ad
not only the-created but also the-creating essence to

cuius imaginem facta est per memoriam, intelligentiam et
whose image made it-is through memory understanding and
voluntatem. — Forma quoque libertate utens, quia semper
will a-form also freedom using because always
est libera à coactione; a miseria vero et culpa libera fuit
it-is free from coercion from misery but and fault free it-was
in statu innocentiae, licet non in statu naturae lapsae; haec
in the-state of-innocence although not in the-state of-nature fallen this
autem libertas a coactione nihil aliud est quam facultas
moreover freedom from coercion nothing else is than the-faculty
voluntatis et rationis, quae sunt potentiae animae principales.
of-will and of-reason which are the-powers of-the-soul principal
Ratio autem ad intelligentiam praedictorum haec
the-reason moreover for the-understanding of-the-aforesaid this
est: quia, cum primum principium sit beatissimum
is because since the-first principle is most-blessed
et benevolentissimum; ideo sua summa benevolentia
and most-benevolent therefore by-its highest benevolence
beatitudinem suam communicat creaturae, non tantum
beatitude its it-communicates to-the-creature not only
spirituali et proximae, sed etiam corporali et longinquae.
spiritual and near but also bodily and distant
Corporali tamen et longinquae communicat mediate, quia
to-the-bodily yet and distant it-communicates mediately because
«lex divinitatis haec est, ut infima per media
the-law of-divinity this is that the-lowest-things through the-middle
reducantur ad summa». Et ideo non tantum spiritum
be-led-back to the-highest and therefore not only the-spirit
angelicum et separatum fecit beatificabilem, sed etiam
angelic and separate it-made beatifiable but also
spiritum coniunctum, scilicet humanum. Est igitur anima
the-spirit joined namely the-human is therefore the-soul

rationalis forma beatificabilis. Et quia ad beatitudinis
rational a-form beatifiable and because at of-beatitude
praemium pervenire non est gloriosum nisi per meritum;
the-reward to-arrive not is glorious except through merit
nec mereri contingit, nisi in eo quod voluntarie et libere
nor to-merit it-happens except in that which voluntarily and freely
fit: ideo oportuit, animae rationali dari libertatem
is-done therefore it-behooved to-the-soul rational to-be-given freedom
arbitrii per remotionem omnis coactionis; quia hoc est
of-choice through the-removal of-all coercion because this is
de natura voluntatis, ut nullatenus possit cogi, licet
of the-nature of-the-will that by-no-means it-can to-be-coerced although
per culpam misera efficiatur et serva peccati.
through fault wretched it-be-made and the-slave of-sin
Rursus, quia forma beatificabilis est capax Dei per
again because a-form beatifiable is capable of-God through
memoriam, intelligentiam et voluntatem; et hoc est
memory understanding and will and this is
esse ad imaginem Trinitatis propter unitatem in essentia
to-be to the-image of-the-Trinity because-of unity in essence
et trinitatem in potentiis: ideo animam necesse fuit
and trinity in powers therefore the-soul necessary it-was
esse intelligentem Deum et omnia, ac per hoc Dei
to-be understanding God and all-things and through this of-God
imagine insignitam. — Et quia nihil beatum potest
with-the-image marked and because nothing blessed can
beatitudinem amittere, nihil poterat esse beatificabile, nisi
beatitude to-lose nothing could to-be beatifiable unless
esset incorruptibile et immortale; necesse fuit, animam
it-were incorruptible and immortal necessary it-was the-soul
rationalem immortali vita de sui natura esse viventem.
rational with-immortal life from its nature to-be living

Postremo, quia omne, quod ab alio beatificabile est
lastly because every-thing which from another beatifiable is
et immortale, est mutabile secundum bene esse et
and immortal is mutable according-to well to-be and
incorruptibile secundum esse; ideo anima nec a se
incorruptible according-to to-be therefore the-soul neither from itself
est nec de divina natura, quia mutabilis; nec producta
is nor from the-divine nature because mutable nor produced
de aliquo nec per naturam generata, quia est immortalis
from anything nor through nature generated because it-is immortal
et incorruptibilis; et ita haec forma non potest per
and incorruptible and so this form not can through
generationem in esse introduci, quia omne naturaliter
generation into being to-be-brought because every-thing naturally
generabile est naturaliter corruptibile. — Ex his apparet,
generable is naturally corruptible from these-things it-appears
qualiter finis beatitudinis necessitatem imponit praedictarum
how the-end of-beatitude the-necessity imposes of-the-aforesaid
conditionum ipsi animae ad beatitudinem ordinatae.
conditions on-the-very soul to beatitude ordered
Quoniam autem ut beatificabilis est immortalis; ideo, cum
since moreover as beatifiable it-is immortal therefore when
unitur mortali corpori, potest ab eo separari; ac per
it-is-united to-a-mortal body it-can from it to-be-separated and through
hoc non tantum forma est, verum etiam hoc aliquid; et
this not only a-form is-it but also a-this something and
ideo non tantum unitur corpori ut perfectio, verum etiam
therefore not only is-it-united to-the-body as perfection but also
ut motor; et sic perficit per essentiam, quod movet pariter
as mover and so it-perfects through essence what it-moves equally
per potentiam. Et quoniam ipsa non tantum dat esse,
through power and since it not only gives being

verum etiam vivere et sentire et intelligere; ideo potentiam
but also to-live and to-sense and to-understand therefore power
habet vegetativam, sensitivam et intellectivam, ita quod
it-has vegetative sensitive and intellective so that
per potentiam vegetativam generat, nutrit et augmentat:
through the-power vegetative it-generates nourishes and augments
generat ut quid, nutrit ut quale, augmentat ut
it-generates as what it-nourishes as of-what-kind it-augments as
quantum. — Per sensitivam apprehendit sensibilia, retinet
how-much through the-sensitive it-apprehends sensibles retains
apprehensa, componit et dividit retenta: apprehendit
things-apprehended composes and divides things-retained it-apprehends
quidem per sensitivam exteriorem quinquepartitam
indeed through the-sensitive outward fivefold
secundum correspondentiam ad quinque mundi corpora
according-to correspondence to the-five of-the-world bodies
principalia; retinet per memoriam, componit et dividit
principal it-retains through memory it-composes and divides
per phantasiam, quae est prima virtus collativa. — Per
through phantasy which is the-first power collative through
intellectivam autem discernit verum, refugit malum et appetit
the-intellective moreover it-discerns the-true flees evil and seeks
bonum: verum quidem discernit per rationalem, malum
good the-true indeed it-discerns through the-rational evil
repellit per irascibilem, bonum appetit per concupiscibilem.
it-repels through the-irascible good it-seeks through the-concupiscible
Rursus, quia discretio veri est cognitio, fuga et
again because the-discernment of-the-true is knowledge flight and
appetitus est affectio; ideo tota anima dividitur in
appetite is affection therefore the-whole soul is-divided into
cognitivam et affectivam.
cognitive and affective

Amplius, quoniam cognitio veri est duplex: vel veri
further since knowledge of-the-true is twofold either of-the-true
ut veri, vel veri ut boni; et hoc vel aeterni, quod
as true or of-the-true as good and this either of-the-eternal which
est supra animam, vel temporalis, quod est infra: hinc
is above the-soul or of-the-temporal which is below hence
est, quod potentia cognitiva, utpote intellectus et ratio,
it-is that the-power cognitive namely intellect and reason
dividitur ita, quod intellectus in speculativum et practicum,
is-divided so that intellect into speculative and practical
ratio in superiorem portionem et inferiorem; quae potius
reason into the-higher portion and lower which rather
nominant diversa officia quam diversas potentias.
name diverse offices than diverse powers
Postremo, quoniam appetitus dupliciter potest ad aliquid
lastly since appetite in-two-ways can to something
ferri, scilicet secundum naturalem instinctum, vel secundum
to-be-borne namely according-to natural instinct or according-to
deliberationem et arbitrium; hinc est, quod potentia affectiva
deliberation and choice hence it-is that the-power affective
dividitur in voluntatem naturalem et voluntatem electivam,
is-divided into will natural and will elective
quae proprie voluntas dicitur. Et quoniam talis electio
which properly will is-called and since such choice
indifferens est ad utramque partem, ideo est a libero
indifferent is to either side therefore it-is from free
arbitrio. — Et quia haec indifferentia consurgit ex
choice and because this indifference arises from
deliberatione praeambula et voluntate adiuncta; hinc est,
deliberation preceding and will joined hence it-is
quod liberum arbitrium est facultas rationis et voluntatis;
that free choice is the-faculty of-reason and of-will

ita quod, sicut dicit Augustinus, omnes praedictas rationales
so that as says Augustine all the-aforesaid rational
potentias comprehendit. Ait enim: «Cum de libero arbitrio
powers it-comprehends he-says for when about free choice
loquimur, non de parte animae loquimur, sed certe de
we-speak not about a-part of-the-soul we-speak but surely about
tota». Ex concursu enim illarum potentiarum, rationis
the-whole from the-concourse for of-those powers of-reason
supra se ipsam redeuntis et voluntatis concomitantis,
upon itself very returning and of-will accompanying
consurgit integritas libertatis, quae est principium meriti,
arises the-integrity of-freedom which is the-principle of-merit
vel demeriti, secundum electionem boni, vel mali.
or demerit according-to the-choice of-good or of-evil

Cap. X. De productione hominis quantum ad corpus

THE PRODUCTION OF MAN AS TO THE BODY

The first man's body was formed from the slime of the earth to be the soul's subject, proportioned in complexion, organization, and upright stature, obedient without rebellion, propagating without lust, and able to pass to incorruption without death. He was given the earthly paradise to dwell in, the woman formed from his side, and the tree of life, since man, the last and noblest effect, must most manifest the first principle.

De corpore vero humano in statu primae conditionis
about the-body but human in the-state of-the-first founding
tenenda sunt haec secundum doctrinam fidei orthodoxae,
to-be-held are these according-to the-doctrine of-faith orthodox
videlicet quod corpus primi hominis sic conditum fuit et
namely that the-body of-the-first man so founded was and

de limo terrae formatum, ut tamen esset animae
from the-slime of-the-earth formed that yet it-might-be of-the-soul
subiectum et suo modo proportionabile, proportionabile,
the-subject and in-its manner proportionable proportionable
inquam, quantum ad complexionem aequalem, quantum ad
I-say as-much as-to complexion equal as-much as-to
organizationem pulcherrimam et multiformem et quantum
organization most-beautiful and manifold and as-much
ad rectitudinem staturae; subiectum autem, ut esset
as-to uprightness of-stature subject moreover that it-might-be
obtemperans sine rebellione, esset etiam propagans et
obedient without rebellion might-be also propagating and
propagabile sine libidine, esset vegetabile sine defectione,
propagable without lust might-be vegetable without failing
esset etiam immutabile ad omnimodam incorruptionem,
might-be also changeable to entire incorruption
non interveniente morte; et secundum hoc datus est
with-not intervening death and according-to this given is
sibi locus paradisi terrestris in habitationem tranquillam.
to-it the-place of-paradise earthly for dwelling tranquil
— Formata est mulier de latere viri in consortium
formed is the-woman from the-side of-the-man for companionship
et adiutorium ad propagationem immaculatam; datum est
and help for propagation spotless given is
etiam lignum vitae ad vegetationem continuam, et tandem
also the-tree of-life for vegetation continual and at-length
ad immutationem perfectam per immortalitatem perpetuam.
for change perfect through immortality perpetual
Ratio autem ad intelligentiam praedictorum haec est: quia,
the-reason moreover for the-understanding of-the-aforesaid this is because
cum primum principium sit in producendo potentissimum,
since the-first principle is in producing most-powerful

sapientissimum et optimum, et in omnibus effectibus suis
most-wise and best and in all effects its
hoc aliquo modo manifestet; potissime debuit hoc manifestare
this in-some manner manifests chiefly it-ought this to-manifest
in ultimo effectu et nobilissimo; cuiusmodi est homo, quem
in the-last effect and most-noble of-which-kind is man whom
inter ceteras creaturas produxit ultimo, ut in hoc potissime
among the-other creatures it-produced last that in this chiefly
appareret et reluceret divinorum operum consummatio.
might-appear and might-shine-forth of-the-divine works the-consummation
Ut igitur in homine manifestaretur Dei potentia, ideo
that therefore in man might-be-manifested of-God the-power therefore
fecit eum ex naturis maxime distantibus, coniunctis in
he-made him from natures most distant joined in
unam personam et naturam; cuiusmodi sunt corpus et
one person and nature of-which-kind are body and
anima, quorum unum est substantia corporea, alterum vero,
soul of-which one is a-substance corporeal the-other but
scilicet anima, est substantia spiritualis et incorporea; quae
namely the-soul is a-substance spiritual and incorporeal which
in genere substantiae maxime distant.
in the-genus of-substance most are-distant
Ut vero ibidem manifestaretur Dei sapientia, fecit tale
that but there might-be-manifested of-God the-wisdom he-made such
corpus, ut proportionem suo modo haberet ad animam.
a-body that proportion in-its manner it-might-have to the-soul
Quoniam ergo corpus unitur animae ut perficienti et
since therefore the-body is-united to-the-soul as perfecting and
moventi et ad beatitudinem sursum tendenti; ideo, ut
moving and to beatitude upward tending therefore that
conformaretur animae vivificanti, habuit complexionem
it-might-be-conformed to-the-soul vivifying it-had a-complexion

aequalem non a pondere, vel mole, sed ab aequalitate naturalis
equal not by weight or mass but by the-equality of-natural
iustitiae, quae disponit ad nobilissimum modum vitae. — Ut
justice which disposes to the-most-noble mode of-life that
autem conformaretur moventi per multiformitatem
moreover it-might-be-conformed to-the-moving-one through the-manifoldness
potentiarum, habuit multiformitatem organorum cum summa
of-powers it-had a-manifoldness of-organs with the-highest
venustate et artificiositate et ductibilitate; sicut patet in
grace and artistry and ductility as is-plain in
facie et in manu, quae est «organum organorum». — Ut
the-face and in the-hand which is the-organ of-organs that
autem conformaretur animae sursum tendenti ad caelum,
moreover it-might-be-conformed to-the-soul upward tending to heaven
habuit rectitudinem staturae et caput sursum erectum; ut
it-had uprightness of-stature and the-head upward raised that
sic corporalis rectitudo mentali rectitudini attestaretur.
so bodily uprightness to-mental uprightness might-bear-witness
Postremo, ut in homine manifestaretur Dei bonitas et
lastly that in man might-be-manifested of-God the-goodness and
benevolentia, ideo fecit hominem absque omni macula
benevolence therefore he-made man without every stain
et culpa et absque omni poena sive miseria. Cum enim
and fault and without every punishment or misery since for
primum principium simul sit optimum et iustissimum;
the-first principle at-once is best and most-just
quia optimum, non debuit facere hominem nisi bonum,
because best not it-ought to-make man unless good
ac per hoc innocentem et rectum; quia iustissimum,
and through this innocent and right because most-just
poenam non debuit infligere ei qui nullum omnino
punishment not it-ought to-inflict on-him who no at-all

habebat peccatum: ac per hoc tale corpus constituit illi
had sin and through this such a-body it-set-up for-that
animae rationali, quod ita sibi esset obtemperans, ut nulla
soul rational which so to-it might-be obedient that no
esset in eo pugna rebellionis, nulla pronitas libidinis, nulla
might-be in it fight of-rebellion no proneness of-lust no
imminutio vigoris, nulla corruptio mortis; ita etiam esset
diminution of-vigor no corruption of-death so also it-might-be
animae conforme, ut, sicut anima erat innocens, et tamen
to-the-soul conformed that as the-soul was innocent and yet
poterat cadere in culpam, sic corpus esset impassibile, et
could to-fall into fault so the-body might-be impassible and
tamen posset cadere in poenam; et ideo «poterat non
yet could to-fall into punishment and therefore it-could not
mori, et poterat mori»; poterat habere sufficientiam, et
to-die and it-could to-die it-could to-have sufficiency and
poterat habere indigentiam; poterat animae obtemperare, et
it-could to-have need it-could to-the-soul to-obey and
poterat etiam adversus eam rebellionem et pugnam habere.
it-could also against it rebellion and fight to-have
Et propterea in statu illo corpus erat tale, ut ab eo
and therefore in state that the-body was such that from it
fieret decisio seminalis ad propagationem prolis per
might-happen a-decision seminal for the-propagation of-offspring through
adminiculum sexus muliebris pariter comprincipiantis;
the-aid of-the-sex womanly equally co-principiating
fieret etiam humoris nutrimentalis consumtio per
might-happen also of-the-humor nutrimental the-consumption through
actionem caloris; fieret etiam nihilominus restauratio
the-action of-heat might-happen also nonetheless the-restoration
per alimentum lignorum paradisi, restaurato per lignum
through the-food of-the-trees of-paradise with-restored through the-tree

vitae, seu praeservato humido radicali; quod quidem lignum
of-life or preserved the-moisture radical which indeed tree
hanc virtutem habuit, ob quam, ut dicit Augustinus,
this power had because-of which as says Augustine
fuit non solum in cibum, verum etiam in Sacramentum.
it-was not only for food but also for a-Sacrament
— Incorruptio igitur et immortalitas corporis Adae
the-incorruption therefore and immortality of-the-body of-Adam
principaliter veniebat ab anima sicut a continente et
principally came from the-soul as from the-containing and
influente, a corporis bona et aequali complexione sicut
inflowing from of-the-body good and equal complexion as
a disponente et suscipiente, a ligno autem vitae sicut
from the-disposing and receiving from the-tree moreover of-life as
a vegetante et adminiculante, a regimine vero divinae
from the-vegetating and aiding from the-rule but of-divine
providentiae sicut interius conservante et exterius protegente.
providence as inwardly preserving and outwardly protecting

Cap. XI. De productione hominis quantum ad totum coniunctum

THE PRODUCTION OF MAN AS TO THE WHOLE

Man in paradise was given a twofold sense, motion, good, and precept, and a fourfold help: knowledge, conscience, synderesis, and grace.

De toto autem homine in paradiso collocato haec tenenda
about the-whole moreover man in paradise placed these to-be-held
sunt, scilicet quod datus est ei duplex sensus, scilicet
are namely that given is to-him a-twofold sense namely

interior et exterior, mentis et carnis. — Datus est ei
inner and outer of-mind and of-flesh given is to-him
duplex motus, scilicet imperativus in voluntate et exsecutivus
a-twofold motion namely commanding in the-will and executing
in corpore. — Datum est ei duplex bonum, unum visibile,
in the-body given is to-him a-twofold good one visible
alterum invisibile. — Datum est ei duplex praeceptum,
the-other invisible given is to-him a-twofold precept
scilicet naturae et disciplinae; praeceptum naturae: Crescite
namely of-nature and of-discipline the-precept of-nature increase
et multiplicamini; praeceptum disciplinae: De ligno scientiae
and multiply the-precept of-discipline of the-tree of-knowledge
boni et mali ne comedas. — Iuxta quae datum est
of-good and of-evil do-not eat according-to which given is
sibi quadruplex adiutorium, scilicet scientiae, conscientiae,
to-him a-fourfold help namely of-knowledge of-conscience
synderesis et gratiae, ex quibus sufficienter habuit, ut posset
of-synderesis and of-grace from which sufficiently he-had that he-could
stare in bono et proficere et a malo cavere et declinare.
to-stand in good and to-advance and from evil to-beware and to-turn-aside
Ratio autem ad intelligentiam praedictorum haec est: quia
the-reason moreover for the-understanding of-the-aforesaid this is because
primum principium fecit mundum istum sensibilem ad
the-first principle made world this sensible for
declarandum se ipsum, videlicet ad hoc, quod per illum
declaring itself very namely for this that through it
tanquam per speculum et vestigium reduceretur homo
as through a-mirror and vestige might-be-led-back man
in Deum artificem, amandum et laudandum. Et secundum
into God the-craftsman to-be-loved and to-be-praised and according-to
hoc duplex est liber, unus scilicet scriptus intus, qui est
this twofold is the-book one namely written within which is

aeterna Dei ars et sapientia; et alius scriptus foris,
the-eternal of-God art and wisdom and the-other written without
mundus scilicet sensibilis. Cum igitur esset una creatura,
the-world namely sensible since therefore there-was one creature
quae sensum habebat intus ad cognitionem libri interioris,
which sense had within for the-knowledge of-the-book inner
ut Angelus; et alia, quae totum sensum habebat foris, ut
as the-Angel and another which whole sense had without as
quodlibet animal brutum: ad perfectionem universitatis debuit
any animal brute for the-perfection of-the-universe ought
fieri creatura, quae hoc sensu duplici esset praedita ad
to-be-made a-creature which with-this sense twofold might-be endowed for
cognitionem libri scripti intus et foris, id est Sapientiae
the-knowledge of-the-book written within and without that is of-Wisdom
et sui operis. Et quia in Christo simul concurrit aeterna
and of-its work and because in Christ together concurs the-eternal
Sapientia et eius opus in una persona; ideo dicitur
Wisdom and its work in one person therefore he-is-called
liber scriptus intus et foris ad reparationem mundi.
the-book written within and without for the-restoration of-the-world
Et quia cuilibet sensui respondet motus, ideo duplex
and because to-each sense answers a-motion therefore a-twofold
datus est homini motus: unus secundum instinctum rationis
given is to-man motion one according-to the-instinct of-reason
in mente, alius secundum instinctum sensualitatis in carne.
in the-mind the-other according-to the-instinct of-sensuality in the-flesh
Primi est imperare, secundi est obtemperare, secundum
of-the-first it-is to-command of-the-second it-is to-obey according-to
rectum ordinem; quando autem fit e converso, tunc
right order when moreover it-happens from the-converse then
rectitudo et regimen animae praecipitatur de statu suo.
the-uprightness and rule of-the-soul is-thrown-down from state its

Et quia cuilibet motui et sensui respondet appetitus
and because to-each motion and sense answers an-appetite
ad aliquod bonum, ideo praeparatum est homini duplex
for some good therefore prepared is for-man a-twofold
bonum: «unum visibile, alterum invisibile; unum temporale,
good one visible the-other invisible one temporal
aliud aeternum; unum carni, alterum spiritui. Ex his
the-other eternal one for-the-flesh the-other for-the-spirit of these
bonis Deus unum dedit, alterum promisit, ut unum gratis
goods God one gave the-other promised that one freely
possideretur, alterum per meritum quaereretur».
might-be-possessed the-other through merit might-be-sought
Et quia frustra datur bonum, nisi custodiatur; frustra
and because in-vain is-given a-good unless it-be-guarded in-vain
promittitur, nisi ad ipsum perveniatur: ideo duplex datum
is-promised unless to it it-be-arrived therefore a-twofold given
est homini praeceptum: unum naturae ad custodiendum
is to-man precept one of-nature for guarding
bonum datum, alterum disciplinae ad promerendum bonum
the-good given the-other of-discipline for meriting the-good
promissum, quod nullo modo melius poterat mereri quam
promised which in-no manner better could-be to-merit than
per meram obedientiam. Obedientia autem mera est, quando
through pure obedience obedience moreover pure is when
praeceptum ex se solo obligat, non ex aliqua alia causa; et
the-precept from itself alone binds not from any other cause and
tale dicitur praeceptum disciplinae, quia per ipsum discitur,
such is-called the-precept of-discipline because through it is-learned
quanta sit virtus obedientiae, quae suo merito ducit ad caelum,
how-great is the-virtue of-obedience which by-its merit leads to heaven
suo vero contrario praecipitat in infernum. Non ergo datum
by-its but contrary hurls into hell not therefore given

est illud mandatum homini propter indigentiam aliquam,
is that command to-man because-of need any
quam Deus haberet de humano obsequio; sed ad dandam viam
which God had of human service but for giving a-way
merendi coronam per meram et voluntariam obedientiam.
of-meriting the-crown through pure and voluntary obedience
Et quoniam homo ratione naturae defectivae, ex nihilo
and since man by-reason of-nature defective from nothing
formatae nec per gloriam confirmatae poterat cadere;
formed nor through glory confirmed could to-fall
benignissimus Deus quadruplex ei contulit adiutorium:
the-most-kind God a-fourfold to-him conferred help
duplex naturae et duplex gratiae. Duplicem enim indidit
two of-nature and two of-grace a-twofold for be-implanted
rectitudinem ipsi naturae: unam ad recte iudicandum, et
rightness in-the-very nature one for rightly judging and
haec est rectitudo conscientiae; aliam ad recte volendum,
this is the-rightness of-conscience the-other for rightly willing
et haec est synderesis, cuius est remurmurare contra malum
and this is synderesis whose it-is to-murmur-back against evil
et stimulare ad bonum. — Duplicem etiam superaddidit
and to-spur to good a-twofold also he-added
perfectionem gratiae: unam gratiae gratis datae, quae fuit
perfection of-grace one of-grace freely given which was
scientia illuminans intellectum ad cognoscendum se
knowledge illumining the-intellect for knowing himself
ipsum, Deum suum et mundum istum, qui factus fuerat
very God his and world this which made had-been
propter ipsum; aliam gratiae gratum facientis, quae fuit
for-the-sake-of him the-other of-grace pleasing making which was
caritas habilitans affectum ad diligendum Deum super omnia
charity enabling the-affection for loving God above all

et proximum sicut se ipsum. — Et sic ante lapsum
and the-neighbor as himself very and so before the-fall
homo perfecta habuit naturalia, supervestita nihilominus
man perfect had natural-gifts clothed-over nonetheless
divina gratia. Ex quo manifeste colligitur, quod si cecidit,
with-divine grace from which manifestly is-gathered that if he-fell
hoc non fuit nisi ex culpa sua, quia obedire contempsit.
this not was except from fault his because to-obey he-disdained

Cap. XII. De completione et ordinatione totius mundi consummati

THE COMPLETION AND ORDERING OF THE WHOLE WORLD

The creation of the world is a book in which the fashioning Trinity is read by three degrees of expression: as a vestige in all creatures, as an image in rational spirits alone, and as a likeness in the deiform alone, by which, as by the steps of a ladder, the human mind can ascend to God.

Ex praedictis autem colligi potest, quod creatura mundi
from the-aforesaid moreover to-be-gathered it-can that the-creation of-the-world
est quasi quidam liber, in quo relucet, repraesentatur
is as-it-were a-certain book in which shines-forth is-represented
et legitur Trinitas fabricatrix secundum triplicem gradum
and is-read the-Trinity fashioning according-to a-threefold degree
expressionis, scilicet per modum vestigii, imaginis
of-expression namely through the-mode of-vestige of-image
et similitudinis; ita quod ratio vestigii reperitur in
and of-likeness so that the-notion of-vestige is-found in
omnibus creaturis, ratio imaginis in solis intellectualibus
all creatures the-notion of-image in sole intellectual-ones
seu spiritibus rationalibus, ratio similitudinis in solis
or spirits rational the-notion of-likeness in sole

deiformibus; ex quibus quasi per quosdam scalares
deiform-ones from which as-it-were through certain ladder-like
gradus intellectus humanus natus est gradatim ascendere
steps the-intellect human born is by-steps to-ascend
in summum principium, quod est Deus.
into the-highest principle which is God
Ratio autem ad intelligentiam praedictorum haec est: quia,
the-reason moreover for the-understanding of-the-aforesaid this is because
cum omnes creaturae respectum habeant et dependentiam
since all creatures relation have and dependence
ad suum Creatorem, tripliciter ad ipsum comparari possunt,
to their Creator in-three-ways to him to-be-compared they-can
scilicet aut sicut ad principium creativum, aut sicut ad
namely either as to the-principle creative or as to
obiectum motivum, aut sicut ad donum inhabitativum. Primo
the-object moving or as to the-gift indwelling in-the-first
modo comparatur ad ipsum omnis eius effectus, secundo modo
manner is-compared to him every his effect in-the-second manner
omnis intellectus, tertio modo omnis spiritus iustus et Deo
every intellect in-the-third manner every spirit just and to-God
acceptus. Omnis enim effectus, quantumcumque parum habens
accepted every for effect however little having
de esse, habet Deum sicut principium. Omnis intellectus,
of being has God as principle every intellect
quantumcumque parum habens de lumine, natus est per
however little having of light born is through
cognitionem et amorem capere Deum. Omnis autem spiritus
knowledge and love to-grasp God every moreover spirit
iustus et sanctus habet donum Spiritus sancti sibi infusum.
just and holy has the-gift of-the-Spirit holy into-it infused

Et quoniam creatura habere non potest Deum sicut
and since the-creature to-have not can God as
principium, quin configuretur ei secundum unitatem,
principle but-that it-be-configured to-him according-to unity
veritatem et bonitatem; nec Deum sicut obiectum, quin
truth and goodness nor God as object but-that
eum capiat per memoriam, intelligentiam et voluntatem;
him it-grasp through memory understanding and will
nec Deum sicut donum infusum, quin configuretur ei
nor God as gift infused but-that it-be-configured to-him
per fidem, spem et caritatem, seu triplicem dotem; et
through faith hope and charity or the-threefold dowry and
prima conformitas est longinqua, secunda propinqua et
the-first conformity is distant the-second near and
tertia proxima: hinc est, quod prima dicitur vestigium
the-third nearest hence it-is that the-first is-called the-vestige
Trinitatis, secunda imago et tertia similitudo.
of-the-Trinity the-second the-image and the-third the-likeness
Est igitur spiritus rationalis medius inter primam et
is therefore the-spirit rational middle between the-first and
ultimam, ita quod primam habet inferius, secundam interius,
the-last so that the-first it-has below the-second within
tertiam superius. Et ideo in statu innocentiae, cum
the-third above and therefore in the-state of-innocence when
imago non erat vitiata, sed deiformis effecta per gratiam,
the-image not was vitiated but deiform made through grace
sufficiebat liber creaturae, in quo se ipsum exerceret
sufficed the-book of-the-creature in which himself very might-exercise
homo ad contuendum lumen divinae sapientiae; ut sic
man for beholding the-light of-divine wisdom that so
sapiens esset, cum universas res videret in se, videret
wise he-might-be when all things he-saw in themselves he-saw

in proprio genere, videret etiam in arte; secundum quod res
in their-own genus he-saw also in the-art according-to what things
tripliciter habent esse, scilicet in materia vel natura propria,
in-three-ways have being namely in matter or nature their-own
in intelligentia creata et in arte aeterna; secundum quae
in the-intelligence created and in the-art eternal according-to which
tria dicit Scriptura: Dixit Deus: fiat; fecit, et factum est.
three says Scripture said God let-it-be he-made and made it-is
Propter quam triplicem visionem triplicem homo accepit
because-of which threefold vision a-threefold man received
oculum, sicut dicit Hugo de sancto Victore, scilicet carnis,
eye as says Hugh of saint Victor namely of-the-flesh
rationis et contemplationis: oculum carnis, quo videret
of-reason and of-contemplation the-eye of-the-flesh by-which he-might-see
mundum et ea quae sunt in mundo; oculum rationis,
the-world and things which are in the-world the-eye of-reason
quo videret animum et ea quae sunt in animo; oculum
by-which he-might-see the-mind and things which are in the-mind the-eye
contemplationis, quo videret Deum et ea quae sunt in
of-contemplation by-which he-might-see God and things which are in
Deo; et sic oculo carnis videret homo ea quae sunt extra
God and so with-the-eye of-the-flesh might-see man things which are outside
se, oculo rationis ea quae sunt intra se, et oculo
himself with-the-eye of-reason things which are within himself and with-the-eye
contemplationis ea quae sunt supra se. Qui quidem oculus
of-contemplation things which are above himself which indeed eye
contemplationis actum suum non habet perfectum nisi per
of-contemplation act its not has perfect except through
gloriam, quam amittit per culpam, recuperat autem per
glory which it-loses through fault it-recovers moreover through
gratiam et fidem et Scripturarum intelligentiam, quibus
grace and faith and of-the-Scriptures the-understanding by-which

mens humana purgatur, illuminatur et perficitur ad caelestia
the-mind human is-purged is-illumined and is-perfected for heavenly-things
contemplanda; ad quae lapsus homo pervenire non potest, nisi
to-be-contemplated to which fallen man to-arrive not can unless
prius defectus et tenebras proprias recognoscat; quod non
first the-defects and darkness his-own he-recognize which not
facit, nisi consideret et attendat ruinam humanae naturae.
he-does unless he-consider and attend-to the-ruin of-human nature

PART THREE: THE CORRUPTION OF SIN

Cap. I. De origine mali in communi

THE ORIGIN OF EVIL IN GENERAL

Sin is no essence but a defect by which mode, form, and order are corrupted in the created will; contrary to the good, it exists only in the good and springs from free choice. Nothing can be first and supremely evil, since the first principle is supremely good.

Praedeterminatis igitur aliquibus breviter de Trinitate Dei
with-predetermined therefore some-things briefly about the-Trinity of-God
et creatura mundi, restat nunc, aliqua breviter tangere
and the-creation of-the-world it-remains now some-things briefly to-touch
de corruptela peccati. De qua in summa tenendum est,
about the-corruption of-sin about which in sum to-be-held it-is
quod peccatum non est essentia aliqua, sed defectus et
that sin not is an-essence any but a-defect and
corruptela, qua scilicet corrumpitur modus, species et ordo
corruption by-which namely is-corrupted mode form and order
in voluntate creata; ac per hoc corruptio peccati est ipsi
in the-will created and through this the-corruption of-sin is to-the-very

bono contraria, nec tamen habet esse nisi in bono nec ortum
good contrary nor yet has-it being except in good nor origin
trahit nisi a bono, quod quidem est liberum voluntatis
it-draws except from good which indeed is the-free of-the-will
arbitrium; et ipsum nec est summe malum, cum possit velle
choice and it neither is supremely evil since it-can to-will
bonum; nec summe bonum, cum possit declinare in malum.
good nor supremely good since it-can to-turn-aside into evil
Ratio autem ad intelligentiam praedictorum haec est: quia
the-reason moreover for the-understanding of-the-aforesaid this is because
primum principium, cum sit ens a se ipso, non ab
the-first principle since it-is being from itself very not from
alio, necesse est, quod sit ens propter se ipsum,
another necessary it-is that it-be being for-the-sake-of itself very
ac per hoc summe bonum, nullum prorsus habens
and through this supremely good no at-all having
defectum. Non est igitur aliquid nec esse potest, quod sit
defect not is therefore anything nor to-be can which be
primum et summe malum, quia primum principium dicit
first and supremely evil because the-first principle says
summum complementum, et summum malum defectum
the-highest completion and the-highest evil defect
dicit permaximum. Quoniam igitur primum principium,
says the-very-greatest since therefore the-first principle
ut summe ens et completum, nec deficere potest in
as supremely being and complete neither to-fail can in
essendo nec in operando; nec summe malum est nec
being nor in operating neither supremely evil is-it nor
aliquod malum est nec aliquo modo malum principiare
any evil is-it nor in-any manner evil to-principiate
potest. — Quia tamen omnipotens est, potest bonum de
can-it because yet almighty it-is it-can good from

nonesse in esse deducere, etiam sine adminiculo alicuius
non-being into being to-bring even without the-aid of-any
materiae. Quod et fecit, cum creaturam finxit, cui dedit
matter which also it-did when the-creature it-fashioned to-which it-gave
esse, vivere, intelligere et velle; quae quidem, quia a
to-be to-live to-understand and to-will which indeed because from
summo bono fuit secundum triplicis causae habitudinem;
the-highest good it-was according-to of-the-threefold cause the-relation
oportuit, quod haberet in sua substantia et voluntate
it-behooved that it-have in its substance and will
modum, speciem et ordinem. Nata ergo fuit agere opera
mode form and order born therefore it-was to-do works
sua a Deo et secundum Deum et propter Deum, et
its from God and according-to God and for-the-sake-of God and
hoc secundum modum, speciem et ordinem sibi insitum.
this according-to the-mode form and order in-it implanted
Sed quia de nihilo fuit et defectiva, potuit deficere
but because from nothing it-was and defective it-could to-fail
ab agendo propter Deum, ut aliquid faceret propter
from acting for-the-sake-of God that something it-might-do for-the-sake-of
se, non propter Deum, ac per hoc nec a Deo
itself not for-the-sake-of God and through this neither from God
nec secundum Deum nec propter Deum; et hoc est
nor according-to God nor for-the-sake-of God and this is
peccatum, quod est modi, speciei et ordinis corruptivum;
sin which is of-mode of-form and of-order corruptive
quod, quia defectus est, non habet causam efficientem,
which because a-defect it-is not has a-cause efficient
sed deficientem, videlicet defectum voluntatis creatae.
but deficient namely the-defect of-the-will created

Quia vero corruptio est et non nisi boni; et omnis corruptio
because but corruption it-is and not except of-good and every corruption
in re corruptibili est: ideo non est nisi in bono; ac
in a-thing corruptible is therefore not it-is except in good and
per hoc, cum voluntas libera corrumpat in se ipsa modum,
through this since the-will free corrupts in itself very the-mode
speciem et ordinem, deficiendo a vero bono, peccatum
form and order by-failing from the-true good sin
omne in quantum huiusmodi et est a voluntate, sicut a
every in as-much-as of-this-kind both is from the-will as from
prima origine, et est in voluntate, sicut in proprio subiecto;
the-first origin and is in the-will as in its-own subject
quod quidem facit voluntas, quando sua defectibilitate,
which indeed does the-will when by-its defectibility
mutabilitate et vertibilitate, spreto bono indeficiente et
mutability and changeableness with-spurned the-good unfailing and
incommutabili, bono commutabili inhaerescit.
unchangeable to-the-good changeable it-clings
Ex quibus colligitur, quod «peccatum non est appetitio
from which is-gathered that sin not is the-seeking
malarum rerum, sed desertio meliorum»; et ideo in
of-evil things but the-desertion of-better-things and therefore in
appetitu voluntatis est modi, speciei et ordinis corruptivum,
the-appetite of-the-will it-is of-mode of-form and of-order corruptive
ac per hoc «adeo voluntarium, quod si non est voluntarium,
and through this so voluntary that if not it-is voluntary
iam non est peccatum». — His autem praeintellectis,
now not it-is sin with-these moreover pre-understood
manifeste cadit impietas Manichaeorum ponentium summe
manifestly falls the-impiety of-the-Manichaeans positing supremely

malum omnium malorum principium primum. Apparet
evil of-all evils the-principle first it-appears
etiam, quae sit mali origo, et quid sit mali subiectum.
also what is of-evil the-origin and what is of-evil the-subject

Cap. II. De primorum parentum tentatione

THE TEMPTATION OF OUR FIRST PARENTS

When God had founded man in paradise in both sexes, the devil, envying man, took a serpent's form and attacked the woman first, asking why God had forbidden them to eat, asserting that they would not die, and promising that they would be as gods knowing good and evil, so as to bring down the weaker sex and through her the man, which the Lord permitted.

Ad intelligendum autem, qualiter corruptela peccati introivit
for understanding moreover how the-corruption of-sin entered
in mundum, considerare oportet lapsum primi parentis,
into the-world to-consider it-behooves the-fall of-the-first parent
traductionem culpae originalis et ortum seu radicem
the-transmission of-fault original and the-origin or root
peccati actualis. — Circa lapsum igitur primi parentis
of-sin actual about the-fall therefore of-the-first parent
haec tria nobis consideranda occurrunt, scilicet tentatio
these three to-us to-be-considered occur namely the-temptation
diabolica, culpa commissa et poena inflicta.
diabolical the-fault committed and the-punishment inflicted
Haec autem de tentatione tenenda sunt, quod cum Deus
these moreover about the-temptation to-be-held are that when God
hominem condidisset in felicitate paradisi in duplici sexu, virili
man had-founded in the-happiness of-paradise in twofold sex manly
scilicet et muliebri; diabolus invidens homini, assumta specie
namely and womanly the-devil envying man with-assumed form

serpentina, aggressus est mulierem, primo quaerendo: Cur
serpentine attacked has the-woman first by-asking why
praecepit vobis Deus, ne comederetis? secundo asserendo:
has-commanded you God that-not you-should-eat second by-asserting
Nequaquam moriemini; tertio promittendo: Eritis sicut dii,
by-no-means you-shall-die third by-promising you-shall-be as gods
scientes bonum et malum; volens ista tentatione deiicere
knowing good and evil wishing by-this temptation to-cast-down
mulierem infirmiorem et per illam postea prosternere
the-woman weaker and through her afterward to-lay-low
sexum virilem; quod et fecit, Domino permittente.
the-sex manly which also he-did with-the-Lord permitting
Ratio autem ad intelligentiam praedictorum haec est: quia,
the-reason moreover for the-understanding of-the-aforesaid this is because
sicut primum principium est potentissimum in producendo,
as the-first principle is most-powerful in producing
sic etiam est rectissimum in gubernando; et ideo «res,
so also it-is most-right in governing and therefore the-things
quas condidit, ita administrat, ut tamen eas agere proprios
which it-founded so it-administers that yet them to-do their-own
motus sinat». Quoniam ergo homo sic factus erat, ut per
motions it-allow since therefore man so made was that through
victoriam pugnae perveniret ad praemium quietis aeternae;
the-victory of-the-fight he-might-arrive at the-reward of-rest eternal
licet Deus sciret, hominem tentationi succumbere, debuit
although God knew man to-temptation to-succumb he-ought
tamen permittere, hominem tentari ab eo qui sciret,
yet to-permit man to-be-tempted by him who knew
posset et vellet. — Quoniam igitur diabolus, qui prius erat
could and wished since therefore the-devil who before was
sciens et rectus, per superbiam cadendo factus est versutus
knowing and right through pride by-falling made is cunning

et invidus; et ideo per invidiam tentare volebat et per
and envious and therefore through envy to-tempt he-wished and through
astutiam sciebat: ideo tentavit, iuxta quod potuit, et
astuteness he-knew-how therefore he-tempted according-to what he-could and
Deus permisit. Quod ergo in tentando speciem serpentinam
God permitted that therefore in tempting the-form serpentine
assumsit, hoc fuit dispensationis divinae, ut non solum posset
he-assumed this was of-the-dispensation divine that not only could
deprehendi eius versutia, verum etiam ex illa effigie versutia
to-be-detected his cunning but also from that likeness the-cunning
diabolica in tentando innotescere posset cunctis filiis Adae.
diabolical in tempting to-become-known could to-all the-sons of-Adam
Rursus, quod tentavit de praecepto disciplinae, hoc similiter
again that he-tempted about the-precept of-discipline this likewise
fuit dispensationis divinae, ut, sive vinceretur, sive vinceret,
was of-the-dispensation divine that whether he-were-overcome or overcame
cunctis innotesceret meritum obedientiae, sive demeritum
to-all might-become-known the-merit of-obedience or the-demerit
inobedientiae. — Quod autem incepit a muliere, hoc fuit
of-disobedience that moreover he-began from the-woman this was
versutiae suae, quia facilius est deiicere minus fortem; unde
of-cunning his because more-easily it-is to-cast-down the-less strong whence
versutia hostis ex infirmiori parte aggreditur civitatem.
the-cunning of-the-enemy from the-weaker side attacks the-city
Similiter modus, quo in tentatione processit, magnae fuit
likewise the-manner in-which in temptation he-proceeded of-great was
versutiae, quia experiendo, impellendo et alliciendo processit.
cunning because by-trying by-impelling and by-alluring he-proceeded
Experientiam enim sumsit in interrogatione, impulit in
trial for he-took in the-question he-impelled in
assecuratione, allexit autem in promissione. Primo enim
the-assurance he-allured moreover in the-promise first for

interrogavit de causa mandati, ut rationem duceret
he-asked about the-cause of-the-command that reason he-might-lead
in dubium; secundo, dubitatione habita: Ne forte moriamur,
into doubt second with-doubt had lest perhaps we-die
assecuravit, ut irascibilem duceret in contemptum; tertio,
he-assured that the-irascible he-might-lead into contempt third
promisit, ut concupiscibilem duceret in appetitum, et
he-promised that the-concupiscible he-might-lead into appetite and
sic his tribus modis libertatem arbitrii traheret ad
so by-these three manners the-freedom of-choice he-might-draw to
consensum, quae facultas est rationis et voluntatis, complectens
consent which the-faculty is of-reason and of-will embracing
nihilominus tres praedictas vires, rationalem, irascibilem et
nonetheless the-three aforesaid powers rational irascible and
concupiscibilem; respectu quarum diabolus allexit mulierem
concupiscible with-respect-to which the-devil allured the-woman
per triplex appetibile, scilicet per scientiam, quae est
through a-threefold desirable namely through knowledge which is
appetibilis rationali; per excellentiam ad modum Dei,
desirable to-the-rational through excellence after the-manner of-God
quae est appetibilis irascibili; per suavitatem ligni, quae
which is desirable to-the-irascible through the-sweetness of-the-tree which
est appetibilis concupiscibili. Et sic tentavit omne, quod erat
is desirable to-the-concupiscible and so he-tempted all that was
in muliere tentabile, per omne illud, per quod poterat
in the-woman temptable through all that through which she-could
in tentationem induci, quod est triplex appetibile mundi,
into temptation to-be-led which is the-threefold desirable of-the-world
scilicet concupiscentia carnis, concupiscentia oculorum et
namely the-concupiscence of-the-flesh the-concupiscence of-the-eyes and

superbia vitae; secundum quae tria attenditur omnis tentationis
the-pride of-life according-to which three is-regarded of-all temptation
origo, sive a mundo, sive a carne, sive a diabolo.
the-origin whether from the-world or from the-flesh or from the-devil

Cap. III. De primorum parentum transgressione

THE TRANSGRESSION OF OUR FIRST PARENTS

The woman, consenting to the temptation, sought knowledge and excellence like God's and the sweetness of the forbidden tree, and fell; offering the fruit, she led in the man, who, unwilling to sadden his delight, did not rebuke her but consented, and by tasting became a transgressor. She had not run back to the inner book open to reason's judgment, but held to the outer book of sense.

De culpa vero primorum parentum haec tenenda sunt,
about the-fault but of-the-first parents these to-be-held are
quod mulier, consentiens tentationi diabolicae, appetiit
that the-woman consenting to-the-temptation diabolical sought
scientiam et excellentiam ad modum Dei, appetiit
knowledge and excellence after the-manner of-God she-sought
nihilominus experiri suavitatem ligni vetiti; et tandem
nonetheless to-try the-sweetness of-the-tree forbidden and at-length
incidit in transgressionem praecepti. — Nec hoc contenta,
fell into transgression of-the-precept nor with-this content
offerendo fructum ligni vetiti, induxit virum, qui, nolens
by-offering the-fruit of-the-tree forbidden she-led-in the-man who not-wishing
delicias suas contristare, mulierem non corripuit, sed potius
delights his to-sadden the-woman not rebuked but rather
consensum praebuit male suadenti; et oblatum pomum
consent offered badly to-the-persuader and the-offered apple
gustando, factus est transgressor divini mandati.
by-tasting made is a-transgressor of-the-divine command

Ratio autem ad intelligentiam praedictorum haec est:
the-reason moreover for the-understanding of-the-aforesaid this is
quia; cum a primo principio, ut supra dictum fuit,
because since by the-first principle as above said it-was
datus esset homini duplex sensus et appetitus respectu
given had-been to-man a-twofold sense and appetite with-respect-to
duplicis libri et respectu duplicis boni, ut secundum
the-twofold book and with-respect-to the-twofold good that according-to
libertatem arbitrii homo posset ad utrumque converti;
the-freedom of-choice man could to either to-be-turned
mulier, audita suggestione serpentis exteriori, non recurrit
the-woman with-heard the-suggestion of-the-serpent outward not ran-back
ad librum interiorem, qui legibilem se praebet recto
to the-book inner which readable itself offers to-the-right
iudicio rationis; sed sensum suum circa exteriorem librum
judgment of-reason but sense her about the-outer book
tenuit et circa exterius bonum negotiari coepit. Et quia
she-held and about the-outer good to-trade began and because
sensus eius non accessit ad verum infallibile, appetitus eius
the-sense her not approached to the-truth infallible the-appetite her
converti coepit ad bonum commutabile. Appetiit ergo
to-be-turned began to the-good changeable she-sought therefore
quod diabolus promisit, et ideo consensit, ut faceret
what the-devil promised and therefore she-consented that she-should-do
quod suggessit. Appetendo igitur excellentem scientiam,
what he-suggested by-seeking therefore excellent knowledge
erecta est in superbiam, et erecta in superbiam, hoc
raised she-is into pride and raised into pride by-this
ipso illecta est ad gulam; ac per hoc tertio prostrata
very allured she-is to gluttony and through this third laid-low
est per inobedientiam. Primum fuit in mente, secundum
she-is through disobedience the-first was in the-mind the-second

in sensualitate, tertium in operatione. — Et sicut tentatio,
in sensuality the-third in operation and as the-temptation
ab inferiori incipiens, pervenit usque ad summum, quia ab
from the-lower beginning arrived right-up to the-highest because from
auditu per appetitum venit ad consensum; sic e converso
hearing through appetite it-came to consent so from the-converse
deordinatio, a superiori incipiens, pervenit usque ad imum
the-disordering from the-higher beginning arrived right-up to the-lowest
et fecit unum peccatum consummatum, quod in humana
and made one sin consummated which in human
natura omnis peccati initium est et origo malorum.
nature of-every sin the-beginning is and the-origin of-evils
Nam mulier illecta illexit virum, qui similiter ad librum
for the-woman allured allured the-man who likewise to the-book
exteriorem conversus et ad bonum commutabile, nimis
outer turned and to the-good changeable too-much
appretiando mulieris consortium et suae societatis
by-valuing of-the-woman the-companionship and of-her society
solatium, nec mulierem voluit corripere nec proprias
the-solace neither the-woman did-he-wish to-rebuke nor his-own
delicias contristare. Et quoniam debuit eam corripere et non
delights to-sadden and since he-ought her to-rebuke and not
corripuit, idcirco imputatur ei peccatum mulieris. Quia
he-rebuked therefore is-imputed to-him the-sin of-the-woman because
vero noluit suas delicias contristare, a se repellendo
but he-did-not-wish his delights to-sadden from himself by-repelling
mulierem; incepit nimium se ipsum diligere, ac per hoc
the-woman he-began too-much himself very to-love and through this
recedens a divina amicitia incidit in gulam et inobedientiam.
withdrawing from divine friendship he-fell into gluttony and disobedience

Fuit ergo transgressio praecepti utrique communis, licet
was therefore the-transgression of-the-precept to-both common although
ex alia et alia causa, quia non vir, sed mulier seducta
from one and another cause because not the-man but the-woman seduced
fuit; in utroque tamen, scilicet viro et muliere, fuit
was in both yet namely the-man and the-woman was
deordinatio a summo usque ad imum, quia primo in mente
the-disordering from the-highest right-up to the-lowest because first in the-mind
sive in ratione, deinde in sensualitate et postremo in opere.
or in reason then in sensuality and lastly in the-deed
Ideo enim uterque prostratus fuit per inobedientiam et
therefore for each laid-low was through disobedience and
illectus per gulam, quia uterque erectus fuit in superbiam,
allured through gluttony because each raised was into pride
mulier quidem appetendo et ambiendo quod nondum
the-woman indeed by-seeking and courting what not-yet
acceperat, vir nimis amando et appretiando quod iam
she-had-received the-man too-much by-loving and valuing what already
habebat; unde mulier manducando credidit sublimari, Adam
he-had whence the-woman by-eating believed to-be-raised Adam
vero, existimans se aliquid magnum et Deo carum,
but thinking himself something great and to-God dear
minus graviter puniri. Nondum enim expertus fuerat
less gravely to-be-punished not-yet for experienced had-he
rigorem divinae severitatis. — Et sic uterque, dum inordinate
the-rigor of-divine severity and so each while disorderedly
se erexit supra se, cecidit miserabiliter infra se a
himself raised above himself fell wretchedly below himself from
statu innocentiae et gratiae ad statum culpae et miseriae.
the-state of-innocence and of-grace to the-state of-fault and of-misery

Cap. IV. De primorum parentum punitione

THE PUNISHMENT OF OUR FIRST PARENTS

At once after the fault they felt in the flesh the punishment of rebellion and of shame, and made themselves aprons. The man incurred labor, hunger, death, and return to ashes; the woman's punishment was doubled, troubles in conceiving, pains in childbirth, and subjection to her husband, for a sin easily committed; the first principle orders fault to punishment so that nothing is left disordered.

De poena autem primis parentibus inflicta hoc
about the-punishment moreover on-the-first parents inflicted this
tenendum est, quod vir et mulier statim post culpam
to-be-held it-is that the-man and the-woman at-once after the-fault
senserunt poenam rebellionis et erubescentiae in carne;
felt the-punishment of-rebellion and of-shame in the-flesh
et ideo ad cooperiendum verenda fecerunt sibi
and therefore for covering the-shameful-parts they-made for-themselves
perizomata. — Post autem divino iudicio vir incurrit
aprons afterward moreover by-divine judgment the-man incurred
poenam laboris et angustiae, poenam famis et
the-punishment of-labor and of-distress the-punishment of-hunger and
indigentiae, poenam mortis et resolutionis in cinerem;
of-want the-punishment of-death and of-dissolution into ashes
sicut dicit Scriptura: Maledicta terra in opere tuo etc.
as says Scripture cursed the-earth in work your etc
— Mulieri autem duplicata est poena, quia inflicta
to-the-woman moreover doubled is the-punishment because inflicted
est ei poenalitas multiplicium aerumnarum in conceptu,
is on-her the-penalty of-manifold troubles in conceiving
poena dolorum in partu, poena quoque subiectionis
the-punishment of-pains in birth the-punishment also of-subjection

ad virum in convictu; ac per hoc, secundum quod
to the-man in living-together and through this according-to what
apparet, satis graviter punitum fuit illud peccatum, scilicet
appears quite gravely punished was that sin namely
ligni vetiti esus, licet fuerit faciliter perpetratum.
of-the-tree forbidden the-eating although it-was easily committed
Ratio autem ad intelligentiam praedictorum haec est: quia,
the-reason moreover for the-understanding of-the-aforesaid this is because
cum primum principium sit providentissimum in gubernando
since the-first principle is most-provident in governing
et rectissimum in praesidendo, nihil prorsus in universo
and most-right in presiding nothing at-all in the-universe
dimittit inordinatum; et quia culpa recte ordinatur in
it-leaves disordered and because fault rightly is-ordered in
poena, ideo statim in primis parentibus dedecus peccati
punishment therefore at-once in the-first parents the-disgrace of-sin
subsecutum est decus iudicii, ut quod inordinatum fuit
followed has the-honor of-judgment that what disordered was
cadendo ab ordine naturae caderet statim in ordinem
by-falling from the-order of-nature should-fall at-once into the-order
iustitiae. Hic enim duplex ordo sic cuncta complectitur,
of-justice this for twofold order so all-things embraces
ut quod ab uno ceciderit in alterum relabatur.
that what from one has-fallen into the-other fall-back
Quoniam ergo uterque parens, superbiendo in mente et
since therefore each parent by-being-proud in mind and
gustando in carne, inobediens fuit suo superiori, iusto Dei
by-tasting in flesh disobedient was to-his superior by-the-just of-God
iudicio factum est, ut sibi fieret inobediens suum inferius,
judgment done it-is that to-himself became disobedient his lower
et maxime quantum ad partes illas, secundum quas est
and most as-much as-to the-parts those according-to which is

coniunctio utriusque sexus, quae sunt membra deservientia
the-joining of-each sex which are the-members serving
virtuti generativae. Et quia hoc inerat eis non ex natura, sed
the-power generative and because this was-in them not from nature but
ex propria culpa; ideo erubescebant et cooperiebant se.
from their-own fault therefore they-blushed and covered themselves
Rursus, quia vir, spreto summo delectabili, quaesivit
again because the-man with-spurned the-highest delightful sought
in carne delectari; ideo iusto Dei iudicio inflictus est
in the-flesh to-be-delighted therefore by-the-just of-God judgment inflicted is
ei labor et defectus famis et sitis.
on-him labor and the-failing of-hunger and of-thirst
Postremo, quia propter bonum carnis separari elegit
finally because for-the-sake-of the-good of-the-flesh to-be-separated he-chose
a bono mentis, ideo iusto Dei iudicio anima
from the-good of-the-mind therefore by-the-just of-God judgment the-soul
invita separatur a carne per mortem et incinerationem;
unwilling is-separated from the-flesh through death and reduction-to-ashes
ac per hoc, sicut Deus dederat homini secundum
and through this as God had-given to-man according-to
ordinem naturae corpus subiectum animae, propagabile sine
the-order of-nature a-body subject to-the-soul propagable without
libidine, vegetabile sine defectione, immutabile sine morte
lust vegetable without failing changeable without death
interveniente; sic, homine peccante, secundum ordinem
intervening so with-man sinning according-to the-order
iustitiae factum est, ut subtraheret cuncta praedicta et
of-justice done it-is that he-withdrew all the-aforesaid and
infligeret opposita; ut sic culpa non remaneret impunita et
inflicted the-opposites that so fault not should-remain unpunished and
inordinata, quod nequaquam pati debet divina providentia.
disordered which by-no-means to-suffer ought divine providence

Et quoniam a muliere peccatum sumsit exordium; ideo
and since from the-woman sin took beginning therefore
poena ipsius geminatur. Quia enim superbiens fuit
the-punishment of-her is-doubled because for proud she-was
in mente, incurrit subiectionem; quia vidit et appetiit
in mind she-incurred subjection because she-saw and sought
lignum ad vescendum suave, incurrit dolorem; postremo,
the-tree for eating sweet she-incurred pain finally
quia fregit iugum obedientiae, incurrit vinculum et
because she-broke the-yoke of-obedience she-incurred the-bond and
pondus multiplicis aerumnae.
weight of-manifold trouble
Et sic patet, quanto ordine divinae providentiae inflictae
and so it-is-plain by-how-great an-order of-divine providence inflicted
sunt multiplices poenae viro et duplicatae in muliere,
are manifold punishments on-the-man and doubled in the-woman
ut sic «dedecus peccati non esset sine decore iustitiae».
that so the-disgrace of-sin not might-be without the-honor of-justice

Cap. V. De originalis peccati corruptione

THE CORRUPTION BY ORIGINAL SIN

Every child begotten by intercourse is born a son of wrath, deprived of original justice, weak, ignorant, malicious, and concupiscent; a just God could not have founded man so without a preceding fault.

Post lapsum primi parentis dicenda sunt aliqua de
after the-fall of-the-first parent to-be-said are some-things about
traductione peccati originalis. Circa quod primo considerandus
the-transmission of-sin original about which first to-be-considered

est modus corruptionis, secundo modus traductionis, tertio
is the-mode of-corruption second the-mode of-transmission third
modus curationis.
the-mode of-cure
Modus autem, quo genus humanum per originale
the-mode moreover by-which the-race human through original
peccatum corrumpitur, hic est. Nam quilibet per
sin is-corrupted this is for anyone through
concubitum generatus nascitur natura filius irae, quia
intercourse begotten is-born by-nature a-son of-wrath because
privatus rectitudine originalis iustitiae; propter cuius
deprived of-the-rectitude of-original justice because-of whose
absentiam incurrimus quantum ad animam quadruplicem
absence we-incur as-much as-to the-soul a-fourfold
poenam, scilicet infirmitatem, ignorantiam, malitiam et
punishment namely weakness ignorance malice and
concupiscentiam; quae quatuor inflicta sunt propter originale
concupiscence which four inflicted are because-of original
peccatum; quas sane poenas spirituales comitatur in corpore
sin which indeed punishments spiritual accompanies in the-body
multiplex poenalitas, multiplex defectus, multiplex labor,
manifold penalty manifold defect manifold labor
multiplex morbus et multiplex dolor. Ad has poenas
manifold disease and manifold pain to these punishments
subsequitur poena mortis et incinerationis, poena
follows the-punishment of-death and of-reduction-to-ashes the-punishment
carentiae visionis Dei et amissionis gloriae caelestis, non
of-lack of-the-vision of-God and of-loss of-glory heavenly not
solum in adultis, verum etiam in parvulis non baptizatis; qui
only in adults but also in little-ones not baptized who

quidem parvuli «poena mitissima» inter ceteros puniuntur,
indeed little-ones with-punishment mildest among the-rest are-punished
quia solam poenam damni habent sine poena sensus.
because only the-punishment of-loss they-have without the-punishment of-sense
Ratio autem ad intelligentiam praedictorum haec est: quia,
the-reason moreover for the-understanding of-the-aforesaid this is because
cum primum principium omnia agat a se et secundum
since the-first principle all-things does from itself and according-to
se et propter se; necesse est, ipsum esse optimum et
itself and for-the-sake-of itself necessary it-is it to-be best and
rectissimum, ac per hoc piissimum et iustissimum; et
most-right and through this most-merciful and most-just and
inde est, quod universae viae eius misericordia et veritas
thence it-is that all the-ways his mercy and truth
sive iudicium. Si autem Deus a principio hominem in
or judgment if moreover God from the-beginning man in
tantis miseriis condidisset, nec pietas esset nec iustitia,
such miseries had-founded neither mercy would-there-be nor justice
quod scilicet tanta opus suum opprimeret miseria, nulla
that namely such work his should-oppress misery no
praecedente culpa. Similiter, si tantis miseriis repleret nos
preceding fault likewise if with-such miseries he-should-fill us
vel repleri permitteret sine culpa, nec pie nec iuste
or to-be-filled should-permit without fault neither mercifully nor justly
gubernaret nos divina providentia. Si igitur certissimum est,
would-govern us divine providence if therefore most-certain it-is
primum principium et in producendo et in providendo
the-first principle both in producing and in providing
rectissimum et clementissimum esse; necesse est, quod
most-right and most-clement to-be necessary it-is that
taliter genus humanum fecerit, ut a principio nulla
in-such-a-way the-race human he-made that from the-beginning no

esset in eo nec culpa nec miseria; necesse est etiam,
would-be in it neither fault nor misery necessary it-is also
quod taliter administret, ut non permittat in nobis
that in-such-a-way he-administer that not he-permit in us
esse miseriam nisi propter aliquam culpam praeambulam.
to-be misery except because-of some fault preceding
Quoniam igitur certissimum est, quod a nostra origine
since therefore most-certain it-is that from our origin
multiplicem contrahimus miseriam poenae; certum est,
manifold we-contract misery of-punishment certain it-is
quod omnes nascimur natura filii irae, ac per hoc
that all we-are-born by-nature sons of-wrath and through this
privati rectitudine originalis iustitiae, quam privationem
deprived of-the-rectitude of-original justice which deprivation
vocamus culpam originalem.
we-call fault original
Et quia omnis culpa dicit recessum a bono incommutabili
and because every fault means a-withdrawal from the-good unchangeable
et accessum ad bonum commutabile; et recedere a bono
and an-approach to the-good changeable and to-withdraw from the-good
incommutabili est recedere a summa virtute, veritate
unchangeable is to-withdraw from the-highest power truth
et bonitate; accedere autem ad bonum commutabile est
and goodness to-approach moreover to the-good changeable is
plus debito tendere in illud per amorem: hinc est,
more than-due to-tend into it through love hence it-is
quod perdens originalem iustitiam incurrit infirmitatem,
that losing original justice he-incurs weakness
ignorantiam, malitiam et concupiscentiam.
ignorance malice and concupiscence

Rursus, quia deserens bonum incommutabile propter
again because deserting the-good unchangeable for-the-sake-of
bonum commutabile efficitur indignus utroque: hinc est, quod
the-good changeable he-is-made unworthy of-both hence it-is that
ratione carentiae originalis iustitiae perdit anima quietem
by-reason of-the-lack of-original justice loses the-soul rest
temporalem in corpore per multiplicem corruptionem et
temporal in the-body through manifold corruption and
mortem, et tandem separatur a visione lucis aeternae,
death and at-last is-separated from the-vision of-the-light eternal
amittendo felicitatem gloriae tam in anima quam in corpore.
by-losing the-happiness of-glory as-much in soul as in body
Postremo, quia carentia huius iustitiae in nascentibus non
finally because the-lack of-this justice in those-being-born not
est per motum voluntatis propriae nec per actualem
is through a-motion of-the-will own nor through actual
delectationem; hinc est, quod originali peccato non debetur
delight hence it-is that to-original sin not is-owed
post hanc vitam poena sensus in gehenna, pro eo
after this life the-punishment of-sense in Gehenna for this
quod non supra condignum, sed citra punit divina
that not above the-condign but short-of-it punishes divine
iustitia, quam semper comitatur superabundans misericordia.
justice which always accompanies superabounding mercy
— Hoc credendum est sensisse beatum Augustinum,
this to-be-believed it-is to-have-held blessed Augustine
licet verba eius exterius propter detestationem erroris
although the-words his outwardly because-of the-detestation of-the-error
Pelagianorum, qui aliqualem felicitatem eis concedebant,
of-the-Pelagians who some happiness to-them granted

aliud sonare videantur. Ut enim eos reduceret ad
otherwise to-sound may-seem that for them he-might-lead-back to
medium, abundantius declinavit ad extremum.
the-middle more-abundantly he-turned-aside to the-extreme

Cap. VI. De originalis peccati transfusione

THE TRANSMISSION OF ORIGINAL SIN

Though the soul is not passed on by descent, the fault passes from Adam's soul to his descendants through flesh begotten in concupiscence, which infects each soul as God pours it in; God is not unjust in this, for the fault comes from the first man's sin, not from God or nature.

Modus autem traductionis peccati originalis hic est, quod
the-mode moreover of-the-transmission of-sin original this is that
licet anima non sit ex traduce, originalis tamen culpa
although the-soul not be from a-shoot original yet the-fault
ab anima Adae transit ad animas posterorum, mediante
from the-soul of-Adam passes to the-souls of-the-descendants with-mediating
carne per concupiscentiam generata, ita quod, sicut ab
the-flesh through concupiscence begotten so that as by
anima peccante infecta fuit caro Adae et prona effecta ad
the-soul sinning infected was the-flesh of-Adam and prone made to
libidinem, sic, per libidinem seminata et secum trahens
lust so through lust sown and with-itself drawing
infectionem vitiosam, inficit et vitiat animam; quae quidem
the-infection vicious it-infects and vitiates the-soul which indeed
infectio in anima non tantum est poena, verum etiam
infection in the-soul not only is punishment but also
culpa. Et sic persona corrumpit naturam, et natura corrupta
fault and thus the-person corrupts the-nature and the-nature corrupted

corrumpit personam, salva in omnibus divina iustitia, cui
corrupts the-person with-safe in all-things divine justice to-which
nullo modo potest imputari infectio animae, licet eam
in-no way can to-be-imputed the-infection of-the-soul although it
creando infundat et infundendo uniat cum carne infecta.
by-creating it-pours-in and by-pouring-in it-unite with the-flesh infected
Ratio autem ad intelligentiam praedictorum haec est:
the-reason moreover for the-understanding of-the-aforesaid this is
quia, cum primum principium hominem fecerit ad suam
because since the-first principle man made to his
imaginem propter sui ipsius expressionem; sic condidit
image for-the-sake-of of-him self the-expression so he-founded
eum ex parte corporis, ut omnes homines propagarentur
him on the-part of-the-body that all men should-be-propagated
a primo homine tanquam ab uno radicali principio; sic ex
from the-first man as from one root principle so on
parte animae, ut propter expressam similitudinem, tam in
the-part of-the-soul that because-of the-expressed likeness as-much in
essendo et durando quam intelligendo et amando, immediate
being and enduring as understanding and loving immediately
emanarent omnes spiritus rationales ab ipso Deo tanquam
should-emanate all spirits rational from the-very God as
a primo principio et immediato. Et quoniam spiritus,
from the-first principle and immediate and since the-spirit
tanquam excellentior, magis accedit ad primum principium;
as more-excellent more approaches to the-first principle
sic condidit Deus hominem, ut spiritus corpori praeesset,
so founded God man that the-spirit over-the-body should-preside
et corpus subesset spiritui creato, quamdiu ille obediret
and the-body should-be-subject to-the-spirit created as-long-as it should-obey
Spiritui increato; et econtra, si spiritus non obediret Deo,
the-Spirit uncreated and conversely if the-spirit not should-obey God

iusto Dei iudicio corpus suum inciperet sibi rebellare;
by-the-just of-God judgment the-body its-own should-begin against-it to-rebel
quod et factum est, cum Adam peccavit.
which also done it-is when Adam sinned
Sicut igitur, si Adam stetisset, corpus suum obediens
as therefore if Adam had-stood the-body his obedient
spiritui fuisset, et tale ad posteros transmitteret,
to-the-spirit would-have-been and such to the-descendants he-would-transmit
et Deus illi animam infunderet, ita quod, unita corpori
and God to-it a-soul would-pour-in so that united to-a-body
immortali et sibi obedienti, haberet ordinem iustitiae et
immortal and to-itself obedient it-would-have the-order of-justice and
immunitatem omnis poenae: sic, ex quo Adam peccavit,
immunity from-all punishment so from which-time Adam sinned
et caro facta est rebellis spiritui, oportet, quod talem
and the-flesh made is rebellious to-the-spirit it-behooves that such
ad posteros transmittat, et quod Deus animam infundat
to the-descendants he-transmit and that God the-soul pour-in
secundum institutionem primariam; anima vero, cum unitur
according-to the-institution primary the-soul but when it-is-united
carni rebelli, incurrit defectum ordinis naturalis iustitiae,
to-the-flesh rebellious incurs the-defect of-the-order of-natural justice
quo debebat omnibus inferioribus imperare. Et quia anima
by-which it-ought all lower-things to-command and because the-soul
carni unita est, oportet, quod ipsam trahat, vel trahatur ab
to-the-flesh united is it-behooves that it draw or be-drawn by
ipsa; et quia ipsam non potest trahere tanquam rebellem,
it and because it not it-can to-draw as rebellious
necesse est, ut ab ipsa trahatur et incurrat morbum
necessary it-is that by it it-be-drawn and incur the-disease
concupiscentiae. Et sic incurrit simul carentiam debitae
of-concupiscence and thus it-incurs at-once the-lack of-due

iustitiae et morbum concupiscentiae; ex quibus duobus
justice and the-disease of-concupiscence from which two
tanquam ex aversione et conversione dicitur integrari,
as from aversion and conversion is-said to-be-made-whole
secundum Augustinum et Anselmum, peccatum originale.
according-to Augustine and Anselm sin original
Quoniam ergo ordinatissimum fuit, quod natura humana ita
since therefore most-ordered it-was that nature human so
conderetur, et quod condita ita propagaretur, et quod
should-be-founded and that founded so it-should-be-propagated and that
peccans ita puniretur, sicut dictum est prius, ita quod in
sinning so it-should-be-punished as said it-is before so that in
conditione servatur ordo sapientiae; in propagatione, ordo
the-founding is-kept the-order of-wisdom in the-propagation the-order
naturae; in punitione, ordo iustitiae: patet, quod non est
of-nature in the-punishment the-order of-justice it-is-plain that not it-is
contra divinam iustitiam, si ad posteros transmittitur culpa.
against divine justice if to the-descendants is-transmitted the-fault
Rursus, quia culpa originalis in animam transfundi non
again because the-fault original into the-soul to-be-poured-over not
posset, nisi poena rebellionis in carne praecederet; et
could unless the-punishment of-rebellion in the-flesh preceded and
poena non esset, nisi culpa praecessisset; nec culpa
the-punishment not would-be unless the-fault had-preceded nor the-fault
processit a voluntate ordinata, sed inordinata, ac per hoc
proceeded from a-will ordered but disordered and through this
non a voluntate divina, sed humana: patet ergo, quod
not from the-will divine but human it-is-plain therefore that
originalis peccati transfusio est a peccato primi hominis,
of-original sin the-transfusion is from the-sin of-the-first man
non a Deo, non a natura condita, sed a vitio perpetrato.
not from God not from nature founded but from vice committed

Et sic verum est quod dicit Augustinus, quod «peccatum
and thus true it-is what says Augustine that sin
originale non transmittit ad posteros propagatio, sed libido».
original not transmits to the-descendants propagation but lust

Cap. VII. De originalis peccati curatione

THE CURE OF ORIGINAL SIN

Baptism takes away the guilt of original sin but leaves the temporal punishment and the concupiscence we must fight all our lives, so a baptized parent still transmits it. Only the most blessed Virgin had concupiscence wholly extinguished by a singular grace.

Postremo, modus curationis originalis hic est, quod sic curatur
finally the-mode of-the-cure of-the-original this is that so is-cured
culpa, quod remanet poena temporalis, sicut patet in
the-fault that remains the-punishment temporal as is-plain in
parvulis baptizatis; sic curatur quantum ad reatum poenae
little-ones baptized so it-is-cured as-much as-to the-guilt of-punishment
aeternae, quod remanet quantum ad actum et motum
eternal that it-remains as-much as-to the-act and the-motion
concupiscentiae; sic curatur in parente, quod nihilominus
of-concupiscence so it-is-cured in the-parent that nonetheless
ab eo qui curatus est per baptismum, transmittitur in
by him who cured is through baptism is-transmitted into
prolem originale peccatum; sic tollitur originalis peccati
the-offspring original sin so is-taken-away of-original sin
macula, quod remanet sequela, cum qua oportet pugnare,
the-stain that remains the-consequence with which it-behooves to-fight
quamdiu vivimus in hac vita, quia in nullo prorsus
as-long-as we-live in this life because in no-one utterly

exstinguitur concupiscentia per gratiam communem; quod
is-extinguished concupiscence through grace common which
dico propter beatissimam Virginem, in qua in conceptione
I-say because-of the-most-blessed Virgin in whom in the-conception
Filii Dei exstincta fuit per gratiam singularem.
of-the-Son of-God extinguished it-was through grace singular
Ratio autem ad intelligentiam praedictorum haec est: quia,
the-reason moreover for the-understanding of-the-aforesaid this is because
sicut infectio derivatur in omnes a principio creato, a
as the-infection is-derived into all from a-principle created from
quo fit corporum propagatio, et hoc a parte inferiori,
which happens of-bodies the-propagation and this from the-part lower
scilicet carnis; sic curatio fieri habet a principio
namely of-the-flesh so the-cure to-happen has from a-principle
increato, a quo fit animarum infusio, et hoc a parte
uncreated from which happens of-souls the-infusion and this from the-part
superiori, scilicet mentis. Quoniam igitur ex parte mentis
higher namely of-the-mind since therefore on the-part of-the-mind
distinctio est in hominibus, ita quod secundum illam non
distinction is in men so that according-to it not
propagatur unus ab alio, sed immediate exit a Deo;
is-propagated one from another but immediately goes-forth from God
gratia curativa, menti nostrae a Deo infusa respicit
the-grace curative to-the-mind our by God poured-in regards
unumquemque, in quantum tenet rationem personae singularis
each-one in as-much-as it-holds the-notion of-a-person singular
et individuae, non in quantum tenet rationem productivi
and individual not in as-much-as it-holds the-notion of-productive
secundum virtutem naturae. Quia ergo originale est morbus
according-to the-power of-nature because therefore the-original is a-disease
inficiens personam pariter et naturam, personam in voluntate,
infecting the-person equally and the-nature the-person in the-will

naturam in carne; ideo sic curatur macula originalis in
the-nature in the-flesh therefore so is-cured the-stain original in
mente, quod remanet infectio et sequela in carne.
the-mind that remains the-infection and the-consequence in the-flesh
Et quia homo generat, non secundum quod curatus
and because man begets not according-to what cured
in mente, sed secundum quod corruptus in carne, non
in mind but according-to what corrupted in flesh not
secundum quod spiritualis, sed secundum quod carnalis;
according-to what spiritual but according-to what carnal
hinc est, quod quamvis sit baptizatus et sic ab originali
hence it-is that although he-be baptized and so from the-original
mundatus in se, transmittit tamen originale in prolem.
cleansed in himself he-transmits yet the-original into the-offspring
Rursus, quia reatus poenae aeternae respicit deformitatem
again because the-guilt of-punishment eternal regards the-deformity
mentis et personae, motus autem respicit inclinationem
of-the-mind and of-the-person the-motion moreover regards the-inclination
carnis et naturae; ideo transit originale per baptismum
of-the-flesh and of-the-nature therefore passes the-original through baptism
quantum ad reatum et remanet quantum ad actum.
as-much as-to the-guilt and remains as-much as-to the-act
Postremo, quia temporalis afflictio conditionem respicit ex
finally because temporal affliction the-condition regards on
parte carnis; cum caro remaneat semper subiecta cuidam
the-part of-the-flesh since the-flesh remains always subject to-a-certain
infectioni, remanere debet semper subiecta poenalitati: et
infection to-remain it-ought always subject to-penalty and
ideo, sicut poenalitas et corruptio per gratiam non
therefore as penalty and corruption through grace not
aufertur a carne; sic sequela illa sive concupiscentia et
is-taken-away from the-flesh so consequence that or concupiscence and

languor membrorum simul stare potest cum gratia curativa.
the-languor of-the-members together to-stand can with grace curative
Et ideo, quamvis paulatim minuatur, quia tamen radix
and therefore although little-by-little it-be-lessened because yet the-root
non tollitur, nunquam omnino aufertur in viatore nisi
not is-taken-away never wholly is-it-removed in the-wayfarer except
in beatissima Virgine per gratiam singularem. Quia enim
in the-most-blessed Virgin through grace singular because for
Virgo concepit eum qui erat expiatio omnis culpae, ideo
the-Virgin conceived him who was the-expiation of-every fault therefore
data fuit ei gratia singularis, qua exstincta fuit in ea
given was to-her a-grace singular by-which extinguished was in her
radicitus omnis concupiscentia, ad concipiendum Dei Filium
at-the-root all concupiscence for conceiving of-God the-Son
absque omni peccati labe et corruptela. «Nempe decens erat,
without every of-sin stain and corruption surely fitting it-was
ut ea puritate, qua maior sub Deo nequit intelligi,
that with-that purity than-which greater under God cannot to-be-understood
Virgo illa niteret, cui Deus Pater unicum Filium, quem
the-Virgin that should-shine to-whom God the-Father (his)-only Son whom
de corde suo genitum sibi aequalem tanquam se ipsum
from heart his begotten to-himself equal as him self
diligebat, ita dare disponebat, ut naturaliter esset unus
he-loved so to-give disposed that naturally he-should-be one
idemque communis Dei Patris et Virginis Filius; et quam
and-the-same common of-God the-Father and of-the-Virgin Son and whom
ipse Filius substantialiter facere sibi matrem eligebat,
the-very Son substantially to-make for-himself a-mother chose
et de qua Spiritus sanctus volebat et operaturus erat, ut
and from whom the-Spirit holy wished and about-to-work was that
conciperetur et nasceretur ille, de quo ipse procedebat».
should-be-conceived and should-be-born he from whom he-himself proceeded

Cap. VIII. De origine peccatorum actualium

THE ORIGIN OF ACTUAL SIN

Actual sin springs from each one's free will through suggestion, delight, consent, and deed. Delight stopping short of consent is venial; consent to a forbidden deed is mortal and complete, and consent to the delight alone, the woman eating but not the man, is still counted mortal. Sin is a disordering of the will, mortal when it destroys the order of justice by preferring the changeable good to the eternal, venial when it only disturbs it.

Postquam dictum est de traductione peccati originalis,
after said it-is about the-transmission of-sin original
dicenda sunt aliqua de origine peccati actualis. — De
to-be-said are some-things about the-origin of-sin actual about
ortu igitur peccati actualis haec tenenda sunt in summa,
the-rise therefore of-sin actual these-things to-be-held are in sum
quod actuale peccatum originem trahit a libera voluntate
that actual sin origin draws from the-free will
uniuscuiusque per suggestionem, delectationem, consensum
of-each-one through suggestion delight consent
et operationem, secundum illud Iacobi primo: Unusquisque
and operation according-to that of-James in-the-first each-one
tentatur, a concupiscentia sua abstractus et illectus; deinde
is-tempted by concupiscence his-own drawn-away and enticed then
concupiscentia, cum conceperit, parit peccatum; peccatum
concupiscence when it-has-conceived bears sin sin
vero, cum consummatum fuerit, generat mortem. — Si
but when completed it-shall-have-been begets death if
autem suggestio et delectatio sistat citra consensum, est
moreover suggestion and delight stop short-of consent it-is
peccatum veniale. — Si vero consequatur consensus et
sin venial if but follow consent and

opus in his quae divina lege prohibita sunt, peccatum
the-work in those-things which by-divine law forbidden are the-sin
est mortale consummatum. — Quod si medio modo
is mortal completed but if in-a-middle way
fit, ut consensus sit sine opere, aut quia vult in
it-happen that the-consent be without the-work either because he-wishes into
opus procedere, sed non potest; tunc voluntas reputatur
the-work to-proceed but not he-can then the-will is-reckoned
pro facto, nec minus culpabilis est, quam si in ipso facto
for the-deed nor less culpable is-he than if in the-very deed
deprehenderetur; aut quia non vult in opus procedere, sed
he-were-caught or because not he-wishes into the-work to-proceed but
vult interius voluptari in delectatione, et tunc manducat
he-wishes inwardly to-take-pleasure in delight and then eats
mulier, sed non vir; et licet peccatum non sit plene
the-woman but not the-man and although the-sin not be fully
consummatum, est tamen inter mortalia computandum, quia,
completed it-is yet among mortal-sins to-be-counted because
muliere manducante, totus homo damnari meretur;
with-the-woman eating the-whole man to-be-damned deserves
quod maxime intelligi habet in peccatis carnalibus.
which most to-be-understood has in sins carnal
Ratio autem ad intelligentiam praedictorum haec est. Cum
the-reason moreover for the-understanding of-the-aforesaid this is since
peccatum dicat recessum voluntatis a primo principio, in
sin means a-withdrawal of-the-will from the-first principle in
quantum voluntas nata est agi ab ipso, secundum ipsum
as-much-as the-will born is to-be-moved by him according-to him
et propter ipsum; omne peccatum est inordinatio mentis
and for-the-sake-of him every sin is a-disordering of-the-mind
sive voluntatis, circa quam nata sunt esse virtus et vitium.
or of-the-will about which born are to-be virtue and vice

Peccatum igitur actuale est actualis inordinatio voluntatis.
sin therefore actual is the-actual disordering of-the-will
Inordinatio autem ista aut est tanta, quod ordinem iustitiae
the-disordering moreover that either is so-great that the-order of-justice
exterminat; et hoc modo dicitur mortale peccatum, quia
it-destroys and in-this way is-called mortal sin because
natum est auferre vitam, separando ipsam a Deo, per
born it-is to-take-away life by-separating it from God through
quem vivificatur anima iusta; aut tam modica est, quod
whom is-quickened the-soul just or so slight it-is that
ordinem illum non perimit, sed in aliquo perturbat; et
the-order that not it-destroys but in something disturbs and
tunc dicitur veniale peccatum; quia de ipso cito adipisci
then is-called venial sin because of it quickly to-obtain
possumus veniam, pro eo quod per ipsum gratia non
we-can pardon for this that through it grace not
tollitur, nec incurritur inimicitia divina. Est autem ordo
is-taken-away nor is-incurred enmity divine it-is moreover the-order
iustitiae, ut bonum incommutabile praeferatur bono
of-justice that the-good unchangeable be-preferred to-the-good
commutabili, ut bonum honestum praeferatur utili, et
changeable that the-good honest be-preferred to-the-useful and
voluntas Dei praeferatur voluntati propriae, ut iudicium
the-will of-God be-preferred to-the-will own that the-judgment
rectae rationis praesit sensualitati. Et quoniam lex Dei
of-right reason preside-over sensuality and since the-law of-God
istum ordinem praecipit et vetat oppositum; quando bonum
this order commands and forbids the-opposite when the-good
commutabile praefertur aeterno, et bonum utile praefertur
changeable is-preferred to-the-eternal and the-good useful is-preferred
honesto, et voluntas nostra praefertur divinae voluntati, et
to-the-honest and the-will our is-preferred to-the-divine will and

sensualis appetitus praefertur rationi rectae: tunc committitur
the-sensual appetite is-preferred to-reason right then is-committed
peccatum mortale; de quo dicit Ambrosius, quod est
sin mortal about which says Ambrose that it-is
«praevaricatio legis divinae et caelestium inobedientia
a-transgression of-the-law divine and of-the-heavenly disobedience
mandatorum». Hoc autem committitur, sive omittatur quod
commands this moreover is-committed whether be-omitted what
lex divina praecipit, sive fiat id quod prohibet; ex quo
the-law divine commands or be-done that which it-forbids from which
oritur duplex genus peccati, delictum scilicet et commissum.
arises a-twofold kind of-sin delict namely and commission
Quando vero bonum commutabile plus debito diligitur, sed
when but the-good changeable more than-due is-loved but
non praefertur incommutabili; et utilitas non praefertur
not is-preferred to-the-unchangeable and utility not is-preferred
honestati; et voluntas nostra plus debito amatur, ita tamen
to-honesty and the-will our more than-due is-loved so yet
quod non praefertur divinae; et caro concupiscit, nec tamen
that not it-is-preferred to-the-divine and the-flesh lusts nor yet
praefertur iudicio rationis rectae: tunc non est mortale,
is-preferred to-the-judgment of-reason right then not it-is mortal
sed veniale, quia, licet hoc sit praeter legem, non tamen
but venial because although this be beside the-law not yet
directe est contra legem. Sensualis autem appetitus non
directly is-it against the-law the-sensual moreover appetite not
praefertur rationi rectae, nisi quando ratio ei consentit; et
is-preferred to-reason right except when reason to-it consents and
ideo peccatum mortale non committitur citra consensum.
therefore sin mortal not is-committed short-of consent

Si tamen sensualitas inordinate moveatur, cum illa inordinatio
if yet sensuality inordinately be-moved since that disordering
ad malum inclinet, licet ratio non consentiat; peccatum est
to evil inclines although reason not consent sin it-is
aliquod, quia aliquo modo laedit ordinem iustitiae. — Et
some because in-some way it-harms the-order of-justice and
quia in statu innocentiae non movebatur sensualitas nisi
because in the-state of-innocence not was-moved sensuality except
secundum rationis motum; ideo, stante homine, non
according-to of-reason the-motion therefore with-standing man not
poterat ibi esse veniale peccatum. — Nunc autem quia
could there to-be venial sin now moreover because
rationi repugnat sensualitas, velimus nolimus; ideo necesse
to-reason resists sensuality we-wish we-do-not-wish therefore of-necessity
habemus committere aliquod veniale peccatum per primos
we-have to-commit some venial sin through the-first
motus; qui, etsi particulariter et singillatim possint declinari,
motions which even-if particularly and singly they-can to-be-avoided
omnes tamen nullo modo possunt caveri; quia sic sunt
all yet in-no way can to-be-shunned because so they-are
peccata, quod sunt etiam poenae peccati: et ideo merito
sins that they-are also punishments of-sin and therefore rightly
dicuntur venialia, quia hoc ipso digna sunt venia.
they-are-called venial because by-this itself worthy they-are of-pardon
Verum quia ratio his consentire non compellitur, si post
but because reason to-these to-consent not is-compelled if after
sensum delectationis consentiatur in opus; tunc est plenus
the-sense of-delight there-be-consent to the-work then it-is full
consensus, ac per hoc peccatum consummatum, quia
consent and through this sin completed because

venit usque ad virum, id est usque ad supremam partem
it-comes as-far-as to the-man that is as-far-as to the-highest part
rationis, ex qua pendet plenitudo consensus.
of-reason from which hangs the-fullness of-consent
Quia vero non solum in opus, verum etiam in delectationem
because but not only to the-work but also to delight
est consensus, in quo inferior portio sequitur sensualitatem:
is consent in which the-lower portion follows sensuality
ideo, si in delectatione sensuali ratio sensualitati succumbat,
therefore if in delight sensual reason to-sensuality succumb
mulier serpenti obedit, ac per hoc fit subversio recti
the-woman the-serpent obeys and through this happens the-overthrow of-right
ordinis, et ita subversio iustitiae; propter quod committitur
order and so the-overthrow of-justice because-of which is-committed
peccatum mortale, licet minus grave, quod non solum
sin mortal although less grave which not only
imputatur mulieri, sed etiam viro, a quo mulier debuit
is-imputed to-the-woman but also to-the-man by whom the-woman ought
compesci et cohiberi, ne obtemperaret serpenti. — Et
to-be-restrained and to-be-held-back lest she-should-comply-with the-serpent and
sic patet, quod in perpetratione omnis peccati actualis fit
thus it-is-plain that in the-perpetration of-every sin actual happens
aliqualis imitatio primi peccati, secundum explanationem
some imitation of-the-first sin according-to the-explanation
Doctoris praecipui, scilicet Augustini, duodecimo de Trinitate.
of-the-Doctor preeminent namely of-Augustine in-the-twelfth on the-Trinity

Cap. IX. De origine et distinctione capitalium peccatorum

THE ORIGIN AND KINDS OF THE CAPITAL SINS

Of actual sins there is one beginning, pride, a twofold root, fear wrongly humbling and love wrongly kindling, a threefold tinder, the concupiscence of the flesh and of the eyes and the pride of life, and seven capital sins: pride, envy, anger, sloth, avarice, gluttony, and lust, as the will seeks four goods wrongly or shuns three things wrongly.

Consequenter descendendum est ad ortum peccatorum
consequently to-be-descended it-is to the-rise of-sins
in speciali; inter quae quaedam sunt capitalia, quaedam
in special among which some are capital some
poenalia, quaedam finalia sive irremissibilia, quasi prima,
penal some final or irremissible as-it-were first
media et postrema.
middle and last
Circa ortum capitalium peccatorum hoc in summa tenendum
about the-rise of-capital sins this in sum to-be-held
est, quod peccatorum actualium unum est initium, duplex
it-is that of-sins actual one is the-beginning twofold
radix, triplex fomentum, septiforme caput sive capitale
the-root threefold the-tinder sevenfold the-head or capital
peccatum.
sin
Unum est initium, scilicet superbia, iuxta quod scriptum
one is the-beginning namely pride according-to what written
est: Initium omnis peccati est superbia; duplex radix, scilicet
it-is the-beginning of-every sin is pride twofold the-root namely
timor male humilians et amor male accendens; triplex
fear wrongly humbling and love wrongly kindling threefold

fomentum, secundum tria, quae sunt in mundo, scilicet
the-tinder according-to the-three which are in the-world namely
concupiscentia carnis, concupiscentia oculorum et superbia
the-concupiscence of-the-flesh the-concupiscence of-the-eyes and the-pride
vitae; septiforme autem caput, scilicet superbia, invidia,
of-life sevenfold moreover the-head namely pride envy
ira, accidia, avaritia, gula et luxuria. Inter quae quinque
anger sloth avarice gluttony and lust among which the-five
praecedentia sunt peccata spiritualia, duo vero ultima carnalia.
preceding are sins spiritual the-two but last carnal
Ratio autem ad intelligentiam praedictorum haec est:
the-reason moreover for the-understanding of-the-aforesaid this is
quia, cum peccatum mortale sit actualis recessus a primo
because since sin mortal is an-actual withdrawal from the-first
principio; recedere autem a primo principio non potest
principle to-withdraw moreover from the-first principle not can
esse nisi per contemptum ipsius vel in se ipso, vel
to-be except through contempt of-him either in him self or
in suo praecepto; contemptus autem primi principii est
in his precept the-contempt moreover of-the-first principle is
superbia: necesse est igitur, quod omnis mortalis culpa seu
pride necessary it-is therefore that every mortal fault or
offensa initium sumat a superbia.
offense (its)-beginning take from pride
Quia vero nullus contemnit principium summum, vel eius
because but no-one despises the-principle highest or his
praeceptum per se, nisi per hoc, quod aliquid aliud
precept through itself except through this that something other
ab ipso vel vult acquirere, vel timet perdere: hinc est,
than it either he-wishes to-acquire or fears to-lose hence it-is
quod necesse est, omne peccatum actuale originem trahere
that necessary it-is every sin actual (its)-origin to-draw

a duplici radice, scilicet timore et amore; quae radices
from a-twofold root namely fear and love which roots
sunt malorum, licet non aeque primae.
are of-evils although not equally first
Nam omnis timor ortum habet ab amore; nullus enim
for every fear (its)-rise has from love no-one for
timet aliquid perdere, nisi quia amat illud habere; et ideo
fears something to-lose except because he-loves it to-have and therefore
timor habet foveri per ea, per quae fovetur et
fear has to-be-fostered through those-things through which is-fostered also
amor. Amor autem inordinatus est respectu commutabilis
love love moreover disordered is with-respect-to the-changeable
boni; et quoniam illud est triplex: interius, scilicet
good and since it is threefold within namely
excellentia; exterius, pecunia; inferius, carnis lascivia: hinc
excellence without money below of-the-flesh the-wantonness hence
est, quod necesse est, tria esse radicalia fomenta actualium
it-is that necessary it-is three to-be root tinders of-actual
peccatorum, quae superius praetacta sunt, ad quae dum
sins which above touched-on are to which while
anima inordinate fertur, omnia peccata actualia oriuntur.
the-soul inordinately is-borne all sins actual arise
Et quia hoc fit secundum septiformem modum, ideo
and because this happens according-to a-sevenfold mode therefore
septem sunt capitalia peccata; ex quibus generatur universitas
seven are the-capital sins from which is-generated the-whole
vitiorum. Voluntas enim nostra aut deordinatur, quia appetit
of-vices the-will for our either is-disordered because it-seeks
quod non est appetendum, aut quia refugit quod non est
what not is to-be-sought or because it-shuns what not is
refugiendum. Si quia appetit quod non est appetendum, utpote
to-be-shunned if because it-seeks what not is to-be-sought as

bonum ut nunc seu commutabile seu apparens bonum; aut
a-good as now or changeable or apparent good either
est interius, et sic est privata excellentia, quam amat superbia;
it-is within and so it-is private excellence which loves pride
aut est exterius, et sic est sufficientia, quam amat avaritia; aut
or it-is without and so it-is sufficiency which loves avarice or
inferius, et sic aut delectabile, quia est ad conservationem
below and so either the-delightful because it-is for the-preservation
individui, et sic est alimentum, quod est delectabile
of-the-individual and so it-is food which is delightful
secundum gustum et appetitur a gula; aut quia est ad
according-to taste and is-sought by gluttony or because it-is for
conservationem speciei, et sic est coitus, qui est delectabilis
the-preservation of-the-species and so it-is intercourse which is delightful
secundum tactum et appetitur a luxuria. — Si autem voluntas
according-to touch and is-sought by lust if moreover the-will
deordinatur, quia refugit quod non est refugiendum; hoc
is-disordered because it-shuns what not is to-be-shunned this
potest esse tripliciter, secundum triplicem modum refugiendi.
can to-be in-three-ways according-to the-threefold mode of-shunning
Aut enim refugit secundum perversum instinctum rationalis,
either for it-shuns according-to the-perverse instinct of-the-rational
et sic est invidia; aut secundum instinctum irascibilis,
and so it-is envy or according-to the-instinct of-the-irascible
et sic est ira; aut secundum instinctum concupiscibilis,
and so it-is anger or according-to the-instinct of-the-concupiscible
et sic est accidia. Unde quia quatuor sunt principalia
and so it-is sloth whence because four are the-principal
appetibilia et tres vires, secundum quarum instinctum est
desirables and three powers according-to whose instinct is
fuga; ideo tantum septem sunt peccata capitalia.
flight therefore only seven are sins capital

Rursus, quia sensus rei appetibilis est cum delectactione,
again because the-sense of-a-thing desirable is with delight
sensus autem rei fugiendae est cum dolore; hinc est, quod
the-sense moreover of-a-thing to-be-fled is with pain hence it-is that
quatuor habent coniunctam laetitiam, tria vero alia habent
four have joined gladness three but others have
adiunctam tristitiam et poenam; omnia tamen dicuntur
attached sadness and punishment all yet are-called
capitalia, quia deordinationes sunt principales et multarum
capital because disorderings they-are principal and of-many
aliarum deordinationum principia suo modo influentia. Unde
other disorderings principles in-their way inflowing whence
licet quaedam ex his principaliter fugam respiciant, habent
although some of these principally flight regard they-have
tamen et ipsa delectabilia sua. Nam invidia vult privatum
yet also they delightful-things their-own for envy wishes a-private
bonum possidere sine socio, et ita integraliter; ira sine
good to-possess without a-partner and so integrally anger without
contrario, et ita imperturbabiliter; accidia sine labore aliquo,
an-opponent and so imperturbably sloth without labor any
et ita infatigabiliter. Et quia hoc non de facili obtinent,
and so untiringly and because this not with ease they-obtain
ideo magnum exercitum secum trahunt vitiorum ad
therefore a-great army with-them they-draw of-vices for
huiusmodi quae appetunt consequenda, vel ad ea quae
such-things which they-seek to-be-attained or for those-things which
respuunt declinanda, respectu quorum dicuntur peccata
they-reject to-be-avoided with-respect-to which are-called sins
capitalia, quasi capita, ex quibus alia manant quam plurima.
capital as-it-were heads from which others flow very many

Cap. X. De origine et qualitate peccatorum poenalium

THE ORIGIN AND NATURE OF THE PENAL SINS

Some sins are also punishments of sin, specially those that carry pain and grief, like envy and sloth, and generally all sins between the first apostasy and Gehenna. Every punishment, as punishment, is just and from God; no fault is, but only from free choice. Since evil deprives either the order of justice or that of nature, there is evil of fault, which we do, and evil of punishment, which we suffer.

De peccatis autem poenalibus hoc tenendum est, quod
about sins moreover penal this to-be-held it-is that
licet malum culpae et malum poenae sint diversae
although the-evil of-fault and the-evil of-punishment be diverse
malorum differentiae; quaedam tamen sic sunt peccata, quod
of-evils differences some yet so are sins that
etiam sunt poena peccati. Speciali namque modo peccata
also they-are punishment of-sin in-a-special for way sins
et poenae peccati dicuntur illa quae habent adiunctum
and punishments of-sin are-called those which have attached
dolorem et moestitiam, sicut invidia, accidia et consimilia.
pain and grief as envy sloth and the-like
— Minus specialiter dicuntur illa quae habent adiunctam
less specially are-called those which have attached
vel meram depravationem naturae, vel ignominiam, sicut
either mere depravation of-nature or disgrace as
sunt illa, quantum ad quae dicitur peccator tradi in
are those as-much as-to which is-said the-sinner to-be-given-up to
reprobum sensum. — Generaliter autem peccata, quae «sunt
a-reprobate sense generally moreover sins which are
inter primam apostasiam et ultimam poenam gehennae,
between the-first apostasy and the-last punishment of-Gehenna

et peccata dici possunt et poena peccati», iuxta
both sins to-be-called can and punishment of-sin according-to
quod dicit Gregorius, crimina criminibus vindicari. — Licet
what says Gregory crimes by-crimes to-be-avenged although
autem idem dicatur peccatum et poena peccati, tenendum
moreover the-same be-called sin and punishment of-sin to-be-held
tamen est, quod omnis poena in quantum poena iusta
yet it-is that every punishment in as-much-as punishment just
est et a Deo; nulla vero culpa iusta nec a Deo,
is and from God no but fault just nor from God
sed tantum a libero voluntatis arbitrio. — Poena vero,
but only from the-free of-the-will choice punishment but
quae mere poena est, a Deo est inflicta; quae vero est
which merely punishment is by God is inflicted which but is
culpa, vel inclinans ad culpam est contracta, vel acta.
fault or inclining to fault is contracted or done
Ratio autem ad intelligentiam praedictorum haec est: quia,
the-reason moreover for the-understanding of-the-aforesaid this is because
cum malum dicat recessum a primo principio, per hoc
since evil means a-withdrawal from the-first principle through this
quod nocet bono; non autem nocet bono nisi aliquid
that it-harms the-good not moreover it-harms the-good except something
adimendo de bono; bonum autem consistit in modo, specie
by-taking-away from the-good the-good moreover consists in mode species
et ordine: nullum est malum, quod non sit corruptivum
and order no is evil which not be corruptive
modi, speciei et ordinis. Ordo autem duplex est, scilicet
of-mode of-species and of-order order moreover twofold is namely
ordo naturae et ordo iustitiae. Ordo naturae est in bono
the-order of-nature and the-order of-justice the-order of-nature is in the-good
naturali, ordo iustitiae in bono morali; et quia bonum
natural the-order of-justice in the-good moral and because the-good

naturale est in omni natura, bonum morale in voluntate habet
natural is in every nature the-good moral in the-will has
consistere: ideo ordo naturae est in omni natura, ordo vero
to-consist therefore the-order of-nature is in every nature the-order but
iustitiae in voluntate electiva consistit. Et quia voluntas «est
of-justice in the-will elective consists and because the-will is
instrumentum se ipsum movens», natura vero minime; hinc est,
an-instrument it self moving nature but least hence it-is
quod ordo iustitiae est ordo non tantum factus, sed etiam
that the-order of-justice is an-order not only made but also
factivus; ordo vero naturae est ordo factus. Quoniam ergo
making the-order but of-nature is an-order made since therefore
malum privare potest ordinem iustitiae et ordinem naturae;
evil to-deprive can the-order of-justice and the-order of-nature
hinc est, quod duplex est malum, scilicet culpae et poenae.
hence it-is that twofold is evil namely of-fault and of-punishment
Rursus, quia ordo iustitiae est ordo voluntarius; hinc
again because the-order of-justice is an-order voluntary hence
est, quod «malum culpae est affectio voluntaria, malum
it-is that the-evil of-fault is an-affection voluntary the-evil
autem poenae est affectio involuntaria».
moreover of-punishment is an-affection involuntary
Postremo, quia ordo iustitiae, qui est in voluntate, est
finally because the-order of-justice which is in the-will is
ordo factivus; ideo «malum culpae, quod est eius privatio,
an-order making therefore the-evil of-fault which is its privation
est malum, quod facimus, et malum poenae est malum,
is the-evil which we-do and the-evil of-punishment is the-evil
quod patimur». Et quia passio non est, nisi naturaliter
which we-suffer and because passion not is unless naturally
praecedat actio; nec actio, ad quam non sequatur aliqua passio:
precede action nor action to which not follow some passion

hinc est, quod nulla est poena sine praecedente merito
hence it-is that no is punishment without preceding merit
culpae, nulla est etiam culpa, quin comitetur aliqua poena.
of-fault no is also fault but-that accompanies some punishment
Et quoniam quod facimus a nobis est, quod patimur
and since what we-do from us is what we-suffer
potest esse a nobis et ab aliis, utpote a causa
can to-be from us and from others as from a-cause
superiori, vel inferiori: ideo, licet omnis culpa sit a
higher or lower therefore although every fault be from
nobis, non tamen omnis poena est a nobis, immo
us not yet every punishment is from us nay
quaedam a nobis acta, quaedam inflicta, quaedam contracta.
some by us done some inflicted some contracted
Et quia eum qui facit quod non debet, iustum est pati
and because him who does what not he-ought just it-is to-suffer
quod debet; ideo omnis poena in quantum poena iusta
what he-ought therefore every punishment in as-much-as punishment just
est et a divina providentia, quia ordinata ad culpam
is and from divine providence because ordered to fault
et ipsius culpae ordinativa.
and of-the-very fault ordering
Quia vero passio illa potest esse per ademptionem boni
because but passion that can to-be through the-taking-away of-good
naturalis, vel boni moralis cum naturali; hinc est, quod
natural or of-good moral with natural hence it-is that
quaedam poena est mere poena, quaedam vero est poena
some punishment is merely punishment some but is punishment
et culpa; quia bonum morale, quod est iustitia, non adimitur
and fault because the-good moral which is justice not is-taken-away
nisi per iniustitiam, quae est culpa. — Prima igitur poena
except through injustice which is fault the-first therefore punishment

est a Deo et secundum quod poena, et secundum id quod
is from God both according-to what punishment and according-to that which
est: a Deo, inquam, non instituente, sed vindicante. Secunda
is from God I-say not instituting but avenging the-second
vero, cum sit culpa, secundum id quod est, a Deo non est,
but since it-be fault according-to that which is from God not it-is
sed solum quantum ad ordinem. Ipsa vero vel est acta, si
but only as-much as-to the-order it but either is done if
sequatur ad actuale, vel est contracta, si sequatur ad originale.
it-follow upon the-actual or is contracted if it-follow upon the-original
Si ergo proprie accipiatur malum, secundum quod est
if therefore properly be-taken evil according-to what it-is
privatio boni naturalis et affectio involuntaria et malum,
the-privation of-good natural and an-affection involuntary and the-evil
quod patimur; sic non coincidit cum malo culpae in
which we-suffer so not it-coincides with the-evil of-fault into
idem, licet sit annexum eidem. Si autem accipiatur large,
the-same although it-be annexed to-it if moreover it-be-taken broadly
ut dicatur malum, quod patimur sive a nobis, sive
that be-called evil what we-suffer whether from us or
aliunde, sive in natura, sive in voluntate; sic coincidunt
from-elsewhere whether in nature or in the-will so they-coincide
in idem, sed non ad idem, vel secundum idem: quia
into the-same but not toward the-same or according-to the-same because
quod est culpa in se dicitur praecedentis poena;
what is fault in itself is-called of-the-preceding the-punishment
vel: culpa ratione actionis dicitur esse poena ratione
or the-fault by-reason of-the-action is-said to-be punishment by-reason
passionis. — Et sic patet, quomodo, pro quanto et
of-the-passion and so it-is-plain how for how-much and
quare aliquid simul dicatur peccatum et poena peccati.
why something at-once be-called sin and punishment of-sin

Cap. XI. De origine peccatorum finalium, quae sunt peccata in Spiritum sanctum

THE ORIGIN OF THE FINAL SINS AGAINST THE HOLY SPIRIT

The sin against the Holy Spirit is called irremissible not because it cannot be forgiven but because it rarely is, coming from pure malice and attacking the very grace by which sin is remitted. It has six kinds: envy of a brother's grace, attacking known truth, despair, presumption, obstinacy, and final impenitence, in which every sin begun in pride ends, falling into Gehenna unless Christ's grace intervenes.

De peccatis autem finalibus sive irremissibilibus, cuiusmodi
about sins moreover final or irremissible of-which-kind
sunt peccata in Spiritum sanctum, haec tenenda
are the-sins against the-Spirit holy these-things to-be-held
sunt, quod licet omne peccatum generaliter sit contra
are that although every sin generally be against
Deum trinum et unum, appropriate tamen dicitur aliquod
God three and one appropriately yet is-said some
peccatum esse in Patrem, aliquod in Filium, aliquod
sin to-be against the-Father some against the-Son some
in Spiritum sanctum. — Hoc autem peccatum in
against the-Spirit holy this moreover sin against
Spiritum sanctum irremissibile dicitur in hoc saeculo et
the-Spirit holy irremissible is-called in this age and
in futuro, non quia in hoc saeculo non possit dimitti,
in the-future not because in this age not it-can to-be-remitted
sed quia raro dimittitur aut vix in hoc saeculo quantum
but because rarely it-is-remitted or scarcely in this age as-much
ad culpam, modicum autem et quasi nihil fiet
as-to the-fault little moreover and as-it-were nothing shall-be-made
sibi remissio in futuro quantum ad poenam. — Huius
for-it remission in the-future as-much as-to the-punishment of-this

autem peccati sex sunt differentiae, scilicet invidia fraternae
moreover sin six are the-differences namely envy of-brotherly
gratiae, impugnatio veritatis agnitae, desperatio, praesumtio,
grace the-attacking of-truth acknowledged despair presumption
obstinatio mentis et impoenitentia finalis.
obstinacy of-mind and impenitence final
Ratio autem ad intelligentiam praedictorum haec est: quia,
the-reason moreover for the-understanding of-the-aforesaid this is because
cum peccatum dicat recessum a primo principio trino
since sin means a-withdrawal from the-first principle three
et uno, omne peccatum imaginem Trinitatis deformat et
and one every sin the-image of-the-Trinity deforms and
ipsam animam foedat quantum ad triplicem potentiam,
the-very soul defiles as-much as-to the-threefold power
scilicet irascibilem, rationalem et concupiscibilem; et a
namely the-irascible the-rational and the-concupiscible and from
libero arbitrio procedit, quod gerit in se insigne Trinitatis:
free choice proceeds which bears in itself the-ensign of-the-Trinity
Patris, ratione facultatis; Filii, quia rationis; Spiritus
of-the-Father by-reason of-the-faculty of-the-Son because of-reason of-the-Spirit
sancti, quia voluntatis.
holy because of-will
Licet autem haec tria concurrant simul ad omnem culpam,
although moreover these three concur together to every fault
quaelibet tamen harum per suum defectum potest esse
any yet of-these through its defect can to-be
ratio deordinandi alias. Defectus autem circa facultatem
the-reason of-disordering the-others the-defect moreover about the-faculty
est impotentia, circa rationem est ignorantia, circa voluntatem
is impotence about reason is ignorance about the-will
est malitia. Et hinc est, quod cum quaedam sint peccata ex
is malice and hence it-is that since some are sins from

impotentia, quaedam ex ignorantia, quaedam ex malitia; et
impotence some from ignorance some from malice and
potentia attribuatur Patri, sapientia Filio et voluntas
power be-attributed to-the-Father wisdom to-the-Son and will
Spiritui sancto; quod quaedam dicuntur esse in Patrem,
to-the-Spirit holy that some are-said to-be against the-Father
quaedam in Filium, quaedam in Spiritum sanctum. Et
some against the-Son some against the-Spirit holy and
quoniam nihil magis est in voluntate quam ipsa voluntas;
since nothing more is in the-will than the-very will
et voluntas ipsa est origo peccati: nullum peccatum est
and the-will itself is the-origin of-sin no sin is
adeo voluntarium et mere, sicut illud quod provenit ex
so voluntary and merely as that which comes from
corruptione existente in voluntate. — Cum enim dupliciter
corruption existing in the-will since for in-two-ways
dicatur involuntarium, scilicet per violentiam et per
is-said involuntary namely through violence and through
ignorantiam: primum per defectum potentiae, secundum
ignorance the-first through defect of-power the-second
per defectum scientiae; quando voluntas sola corruptione
through defect of-knowledge when the-will by-its-sole corruption
sua, licet possit resistere et sciat, hoc malum esse,
its-own although it-can to-resist and it-know this evil to-be
aliquid eligit; tunc dicitur peccare ex certa malitia; et tale
something chooses then it-is-said to-sin from certain malice and such
peccatum mere procedit ex improbitate voluntatis liberi
sin merely proceeds from the-wickedness of-the-will of-free
arbitrii et directe impugnat gratiam Spiritus sancti. — Et
choice and directly attacks the-grace of-the-Spirit holy and
quia mere procedit ex libertate arbitrii, ideo non habet
because merely it-proceeds from the-freedom of-choice therefore not it-has

colorem excusationis, et propterea modicum et quasi
the-color of-excuse and therefore little and as-it-were
nihil debet ei qui punitur, de poena relaxari. Quia
nothing ought to-him who is-punished of the-punishment to-be-relaxed because
vero directe impugnat gratiam Spiritus sancti, per quam
but directly it-attacks the-grace of-the-Spirit holy through which
fit remissio peccati; ideo dicitur irremissibile, non
happens the-remission of-sin therefore it-is-called irremissible not
quia nullo modo possit remitti, sed quia, quantum est
because in-no way it-can to-be-remitted but because as-much it-is
de se, directe est impugnativum medicamenti et remedii,
of itself directly it-is attacking of-the-medicine and of-the-remedy
per quod fieri habet remissio peccati.
through which to-happen has remission of-sin
Et quoniam remissio peccati fit a Deo per gratiam
and since the-remission of-sin happens from God through grace
poenitentialem intra ecclesiasticam unitatem; ideo differentiae
penitential within ecclesiastical unity therefore the-differences
huius peccati accipiuntur, secundum quod directe impugnant
of-this sin are-taken according-to what directly they-attack
illa tria. Aut enim impugnant ipsam gratiam poenitentialem
those three either for they-attack the-very grace penitential
in se; aut in comparatione ad Deum, a quo datur; aut
in itself or in comparison to God by whom it-is-given or
in comparatione ad Ecclesiam, in qua suscipitur. Si in
in comparison to the-Church in which it-is-received if in
comparatione ad unitatem Ecclesiae; sic, quia unitas Ecclesiae
comparison to the-unity of-the-Church so because the-unity of-the-Church
consistit in fide et caritate, sive in gratia et veritate:
consists in faith and charity or in grace and truth
sic est duplex peccatum, scilicet invidia fraternae gratiae
so there-is a-twofold sin namely envy of-brotherly grace

et impugnatio veritatis agnitae. — Si in comparatione
and the-attacking of-truth acknowledged if in comparison
ad Deum dantem; cum universae viae eius quantum ad
to God giving since all the-ways his as-much as-to
iustificationem maxime sint misericordia et veritas, sic est
justification most be mercy and truth so there-is
duplex peccatum: unum scilicet, quod impugnat misericordiam,
a-twofold sin one namely which attacks mercy
et hoc est desperatio; aliud, quod impugnat iustitiam, et
and this is despair the-other which attacks justice and
hoc est impunitatis praesumtio. — Si vero impugnat ipsam
this is of-impunity the-presumption if but it-attacks the-very
gratiam poenitentialem in se vel secundum se, sic est duplex:
grace penitential in itself or according-to itself so it-is twofold
quia gratia poenitentialis facit resilire a commissis
because grace penitential makes to-spring-back from things-committed
et praecavere a committendis. Contra primum est
and to-guard-against from things-to-be-committed against the-first is
obstinatio mentis, contra secundum est impoenitentia finalis,
obstinacy of-mind against the-second is impenitence final
secundum quod finalis impoenitentia dicitur propositum
according-to what final impenitence is-called the-purpose
non poenitendi; sic enim est species peccati in Spiritum
of-not repenting so for it-is a-species of-sin against the-Spirit
sanctum. Secundum autem quod finalis impoenitentia dicit
holy according-to moreover what final impenitence means
continuationem peccati usque in finem; sic est sequela
the-continuation of-sin as-far-as to the-end so it-is the-consequence
omnium mortalium, quae in hac vita non remittuntur, et
of-all mortal-sins which in this life not are-remitted and
maxime omnium specierum peccati in Spiritum sanctum.
most of-all the-species of-sin against the-Spirit holy

Et sic omne peccatum initium sumit a superbia et
and thus every sin (its)-beginning takes from pride and
consummationem sive finem habet in finali impoenitentia;
consummation or end has in final impenitence
in quam qui pervenerit corruit in gehennam, a qua
into which who shall-have-come falls into Gehenna from which
nullus peccans mortaliter potest liberari, nisi interveniat
no-one sinning mortally can to-be-freed unless intervene
gratia mediatoris Christi. Et ideo incarnationem ipsius
the-grace of-the-mediator Christ and therefore the-incarnation his
desiderabat universitas salvandorum, cui mediatori Domino
desired the-whole of-those-to-be-saved to-whom mediator Lord
nostro omnis honor et gloria in saecula saeculorum. Amen.
our all honor and glory unto the-ages of-ages Amen

PART FOUR: THE INCARNATION OF THE WORD

Cap. I. De ratione, qua Verbum Dei debuit incarnari vel decuit

WHY THE WORD OF GOD WAS FITTINGLY INCARNATE

The Word took flesh not because God could save man no other way, but because no way was so fitting. It best shows the power that joins the extremes in one person, the wisdom that joins the first and the last, and the benevolence that takes a servant's form; and man could be restored to innocence, God's friendship, and his excellence only by one who was both God and man.

Postquam aliqua praedicta sunt de Trinitate Dei, de
after some-things said are about the-Trinity of-God about
creatura mundi et de corruptela peccati; restat nunc
the-creature of-the-world and about the-corruption of-sin it-remains now

aliqua breviter dicere de incarnatione Verbi, per
some-things briefly to-say about the-incarnation of-the-Word through
quod quidem Verbum incarnatum facta est salus et
which indeed Word incarnate made is the-salvation and
reparatio generis humani, non quia aliter Deus non
repair of-the-race human not because otherwise God not
potuerit humanum genus salvare vel liberare, sed quia
could the-human race to-save or to-free but because
nullus alius modus erat ita congruus et conveniens ipsi
no other mode was so fitting and suitable to-the-very
reparatori et reparabili et reparationi.
repairer and to-the-repairable and to-the-repair
Ratio autem ad intelligentiam praedictorum haec est:
the-reason moreover for the-understanding of-the-aforesaid this is
quia, cum principium effectivum rerum non potuerit nec
because since the-principle effective of-things not could nor
decuerit esse nisi Deum; et non minus sit res conditas
befitted to-be except God and not less it-is things founded
reparare quam in esse producere, sicut non minus est
to-repair than into being to-produce as not less it-is
bene esse quam simpliciter esse: decentissimum fuit, rerum
well to-be than simply to-be most-fitting it-was of-things
principium reparativum esse Deum summum, ut, sicut
the-principle reparative to-be God most-high that as
omnia creaverat Deus per Verbum increatum, sic omnia
all-things had-created God through the-Word uncreated so all-things
curaret per Verbum incarnatum. Quoniam ergo Deus
he-should-heal through the-Word incarnate since therefore God
omnia fecit potenter, sapienter et optime seu benevolenter;
all-things made powerfully wisely and best or benevolently
decuit, ut sic repararet, quod suam potentiam, sapientiam
it-befitted that so he-should-repair that his power wisdom

et benevolentiam ostenderet. Quid autem potentius quam
and benevolence he-should-show what moreover more-powerful than
coniungere extrema summe distantia in unam personam?
to-join the-extremes most-highly distant into one person
Quid sapientius et congruentius, quam quod ad perfectionem
what wiser and more-fitting than that for the-perfection
totius universi fieret coniunctio primi et ultimi,
of-the-whole universe should-happen the-joining of-the-first and the-last
Verbi scilicet Dei, quod est omnium principium, et
of-the-Word namely of-God which is of-all-things the-principle and
humanae naturae, quae fuit ultima omnium creaturarum?
of-human nature which was the-last of-all creatures
Quid benevolentius, quam quod Dominus propter
what more-benevolent than that the-Lord for-the-sake-of
servi salutem accipiat formam servi? Immo hoc
of-the-servant the-salvation should-take the-form of-a-servant nay this
tantae benignitatis est, ut nihil clementius, nihil benignius,
of-such kindness is that nothing more-clement nothing kinder
nihil amicabilius cogitari possit. — Convenientissimus ergo
nothing friendlier to-be-thought can most-suitable therefore
erat hic modus Deo reparatori propter commendandam
was this mode for-God the-repairer because-of commending
divinam potentiam, sapientiam et benevolentiam.
divine power wisdom and benevolence
Rursus, quia homo, cadens in culpam, averterat se
again because man falling into fault had-turned-away himself
et recesserat a principio potentissimo, sapientissimo
and had-withdrawn from the-principle most-powerful most-wise
et benevolentissimo; ideo corruerat in infirmitatem,
and most-benevolent therefore he-had-fallen into weakness
ignorantiam et malignitatem, ac per hoc de spirituali
ignorance and malignity and through this from spiritual

effectus est carnalis, animalis et sensualis; et ideo
made he-is carnal animal and sensual and therefore
ineptus erat ad divinam virtutem imitandam, ad lucem
unfit he-was for divine power to-be-imitated for light
cognoscendam, ad bonitatem diligendam. Ad hoc igitur,
to-be-known for goodness to-be-loved for this therefore
quod homo ab isto statu repararetur, congruentissimum
that man from that state should-be-repaired most-fitting
fuit, ut ei condescenderet primum principium, reddendo
it-was that to-him should-condescend the-first principle by-rendering
se illi noscibile, amabile et imitabile. Et quia homo
himself to-him knowable lovable and imitable and because man
carnalis, animalis et sensualis non noverat nec amabat nec
carnal animal and sensual not knew nor loved nor
sequebatur nisi sibi proportionalia et consimilia; ideo ad
followed except to-himself proportionate-things and like-things therefore for
eripiendum hominem de hoc statu Verbum caro factum est,
rescuing man from this state the-Word flesh made is
ut ab homine, qui caro erat, et cognosci posset et amari
that by man who flesh was both to-be-known he-could and to-be-loved
et imitari ac per hoc et homo Deum cognoscens
and to-be-imitated and through this both man God knowing
et amans et imitans remediaretur a morbo peccati.
and loving and imitating might-be-remedied from the-disease of-sin
Postremo, quia homo perfecte reparari non poterat, nisi
finally because man perfectly to-be-repaired not could unless
recuperaret mentis innocentiam, Dei amicitiam et suam
he-recovered of-mind the-innocence of-God the-friendship and his
excellentiam, qua soli Deo suberat; et hoc non poterat
excellence by-which to-sole God he-was-subject and this not could
fieri nisi per Deum in forma servi: ideo congruum
to-happen except through God in the-form of-a-servant therefore fitting

fuit, Verbum incarnari. — Excellentiam namque recuperare
it-was the-Word to-be-incarnated excellence for to-recover
non poterat, nisi reparator esset Deus; quia, si mera creatura,
not he-could unless the-repairer were God because if a-mere creature
tunc homo esset illi merae creaturae subiectus, et sic non
then man would-be to-that mere creature subject and so not
recuperaret statum excellentiae. — Amicitiam quoque Dei
he-would-recover the-state of-excellence friendship also of-God
recuperare non poterat nisi per mediatorem convenientem,
to-recover not he-could except through a-mediator suitable
qui manum posset ponere in utrumque et utrique parti
who (his)-hand could to-lay on both and to-each party
conformis esset et utrique amicus, et ideo, sicut similis
conformed would-be and to-each a-friend and therefore as like
Deo per Divinitatem, sic similis homini per humanitatem.
to-God through the-Divinity so like to-man through the-humanity
— Innocentiam vero mentis recuperare non poterat, nisi
the-innocence but of-mind to-recover not he-could except
dimissa culpa; quam dimittere non decebat divinam iustitiam
with-remitted the-fault which to-remit not befitted divine justice
nisi per sasatisfactionem condignam; et quia satisfacere
except through satisfaction condign and because to-satisfy
non poterat nisi Deus pro toto humano genere, nec
not could except God for the-whole human race nor
debebat nisi homo, qui peccaverat: ideo congruentissimum
ought except man who had-sinned therefore most-fitting
fuit, humanum genus reparari per Deum-hominem natum
it-was the-human race to-be-repaired through the-God-man born
de genere Adae. — Quoniam ergo excellentia recuperari
of the-race of-Adam since therefore excellence to-be-recovered
non poterat nisi per reparatorem excellentissimum,
not could except through a-repairer most-excellent

nec amicitia reformari poterat nisi per mediatorem
nor friendship to-be-re-formed could except through a-mediator
amicabilissimum, nec innocentia reacquiri poterat nisi
most-friendly nor innocence to-be-reacquired could except
per satisfactorem sufficientissimum; excellentissimus autem
through a-satisfier most-sufficient most-excellent moreover
reparator non est, nisi sit Deus; amicabilissimus mediator
a-repairer not is unless he-be God most-friendly a-mediator
non est, nisi sit homo; sufficientissimus satisfactor non
not is unless he-be man most-sufficient a-satisfier not
est, nisi sit Deus pariter et homo: congruentissima fuit
is unless he-be God equally and man most-fitting was
nostrae reparationi incarnatio Verbi, ut; sicut genus
for-our repair the-incarnation of-the-Word that as the-race
humanum in esse exierat per Verbum increatum et
human into being had-gone-forth through the-Word uncreated and
in culpam ceciderat deserendo Verbum inspiratum; sic a
into fault had-fallen by-deserting the-Word inspired so from
culpa resurgeret per Verbum incarnatum.
fault it-should-rise-again through the-Word incarnate

Cap. II. De incarnatione quantum ad unionem naturarum

THE UNION OF THE NATURES

The incarnation is the work of the whole Trinity, assuming flesh with a rational spirit, and uniting it not in a unity of nature but in the person of the Word alone. So what is said of the Son of God is said of the Son of Man, the communication of idioms, except words that express the union itself or deny of one what belongs to the other.

Circa ipsum autem Verbum incarnatum tria nobis
about the-very moreover Word incarnate three-things to-us
consideranda occurrunt, scilicet unio naturarum, plenitudo
to-be-considered occur namely the-union of-the-natures the-fullness
charismatum et perpessio passionum propter redimendum
of-the-charisms and the-endurance of-the-sufferings for redeeming
genus humanum. — Circa naturarum unionem haec tria
the-race human about of-the-natures the-union these three-things
consideranda sunt ad intelligendum incarnationis mysterium,
to-be-considered are for understanding of-the-incarnation the-mystery
scilicet opus, modus et tempus.
namely the-work the-mode and the-time
De opere autem incarnationis haec tenenda sunt
about the-work moreover of-the-incarnation these-things to-be-held are
secundum fidem christianam, quod incarnatio est operatio
according-to the-faith Christian that the-incarnation is the-operation
Trinitatis, per quam fit assumtio carnis a Deitate et
of-the-Trinity through which happens the-assumption of-flesh by the-Deity and
unio Deitatis cum carne; ita quod assumtio non tantum
the-union of-the-Deity with flesh so that the-assumption not only
est carnis sensibilis, sed etiam spiritus rationalis secundum
is of-flesh sensible but also of-spirit rational according-to

potentiam vegetandi, sentiendi et intelligendi; ita etiam,
the-power of-quickening of-sensing and of-understanding so also
quod unio non fit in unitate naturae, sed personae,
that the-union not happens in the-unity of-nature but of-person
non humanae, sed divinae, non assumtae, sed assumentis;
not human but divine not assumed but assuming
non personae cuiuslibet, sed personae solius Verbi; in
not of-person any-whatever but of-the-person sole of-the-Word in
qua tanta fit unio, ut quidquid dicitur de Filio
which so-great happens the-union that whatever is-said about the-Son
Dei dicatur de filio hominis, et e converso, his tamen
of-God be-said about the-son of-man and the converse these yet
exceptis, in quibus exprimitur unio, vel clauditur negatio.
excepted in which is-expressed the-union or is-enclosed a-negation
Ratio autem ad intelligentiam praedictorum haec est: quia
the-reason moreover for the-understanding of-the-aforesaid this is because
incarnationis opus non solum est a primo principio,
of-the-incarnation the-work not only is from the-first principle
in quantum est effectivum in producendo, verum etiam,
in as-much-as it-is effective in producing but also
in quantum est reparativum remediando, satisfaciendo et
in as-much-as it-is reparative by-remedying by-satisfying and
reconciliando. Quoniam ergo incarnatio, in quantum dicit
by-reconciling since therefore the-incarnation in as-much-as it-means
aliquem effectum, est a primo principio, quod omnia facit
some effect is from the-first principle which all-things makes
ratione summae virtutis; et substantia, virtus et operatio
by-reason of-highest power and the-substance power and operation
unita est et indivisa omnimode in tribus personis: hinc
united is and undivided altogether in the-three persons hence

est, quod necesse est, incarnationis operationem a tota
it-is that necessary it-is of-the-incarnation the-operation from the-whole
Trinitate manare.
Trinity to-flow
Quia vero est a primo principio, in quantum est
because but it-is from the-first principle in as-much-as it-is
reparativum remediando; et totum genus humanum lapsum
reparative by-remedying and the-whole race human fallen
fuerat et vitiatum, non solum ratione animae, verum
had-been and vitiated not only by-reason of-the-soul but
etiam carnis: hinc est, quod necesse fuit, quod totum
also of-the-flesh hence it-is that necessary it-was that the-whole
assumeretur, ut totum curaretur. — Et quoniam nobis
be-assumed that the-whole be-cured and since to-us
magis nota est pars carnis et magis a Deo distat; ut
more known is the-part of-the-flesh and more from God is-distant that
expressior fiat nominatio, et maior exprimatur humiliatio,
more-expressive be-made the-naming and greater be-expressed the-humiliation
et profundior explicetur dignatio: hinc est, quod opus
and deeper be-unfolded the-condescension hence it-is that work
illud non inanimatio, sed incarnatio nominatur.
that not ensoulment but incarnation is-named
Rursus, quia est a primo principio, in quantum est
again because it-is from the-first principle in as-much-as it-is
reparativum satisfaciendo, et satisfactio non fit, nisi ab
reparative by-satisfying and satisfaction not happens except by
eo qui debet et potest; et non debet nisi homo, nec
him who owes and can and not owes except man nor
potest nisi Deus: oportuit, quod in satisfactione simul esset
can except God it-behooved that in the-satisfaction at-once there-be
concursus utriusque naturae, divinae scilicet et humanae.
a-concurrence of-each nature divine namely and human

Et quia impossibile est, quod divina natura concurrat
and because impossible it-is that the-divine nature concur
cum alia sicut pars ad constitutionem tertii; nec quod
with another as a-part to the-constitution of-a-third nor that
ipsa transeat in aliam naturam, nec alia natura transeat
it pass into another nature nor another nature pass
in ipsam, propter simplicitatem et immutabilitatem ipsius
into it because-of the-simplicity and immutability of-it
perfectissimam: hinc est, quod Deitas et humanitas non
most-perfect hence it-is that the-Deity and the-humanity not
uniuntur in unitate naturae nec accidentis, uniuntur ergo
are-united in the-unity of-nature nor of-accident they-are-united therefore
in unitate personae et hypostasis. Et quoniam divina natura
in the-unity of-person and of-hypostasis and since the-divine nature
in nullo supposito potest subsistere praeterquam in propria
in no supposit can to-subsist except in its-own
hypostasi; ideo unio illa non potest esse in hypostasi seu
hypostasis therefore union that not can to-be in the-hypostasis or
persona hominis, sed Dei; ac per hoc per illam unionem
person of-man but of-God and through this through that union
primum principium in una suarum hypostasum fecit se ipsum
the-first principle in one of-its hypostases made it self
suppositum humanae naturae: et ita una tantum est ibi
the-supposit of-human nature and so one only is there
personalitas et unitas personalis, ex parte scilicet assumentis.
personality and unity personal on the-part namely of-the-assuming
Postremo, quia est a primo principio, ut est reparativum
finally because it-is from the-first principle as it-is reparative
reconciliando; et reconcilians est mediator, mediatio autem
by-reconciling and the-reconciler is a-mediator mediation moreover
proprie convenit Dei Filio: ideo et incarnatio. Mediatoris
properly befits of-God the-Son therefore also the-incarnation of-the-Mediator

namque est esse medium inter hominem et Deum ad
for it-is to-be the-mean between man and God for
reducendum hominem ad divinam cognitionem, ad divinam
leading-back man to divine knowledge to divine
conformitatem et ad divinam filiationem. Nullum autem
conformity and to divine sonship none moreover
magis decet esse medium quam personam, quae producit et
more befits to-be the-mean than the-person which produces and
producitur, quae est media trium personarum; nullumque
is-produced which is the-middle of-the-three persons and-none
magis decet reducere hominem ad divinam cognitionem
more befits to-lead-back man to divine knowledge
quam Verbum, quo se Pater declarat, quod est unibile
than the-Word by-which himself the-Father declares which is unitable
carni, sicut et verbum voci; nullum etiam magis decet
to-flesh as also a-word to-the-voice none also more befits
reducere ad divinam conformitatem, quam eum qui est
to-lead-back to divine conformity than him who is
imago Patris; nullum magis decet ad filiationem adoptivam
the-image of-the-Father none more befits to sonship adoptive
reducere quam Filium naturalem: ac per hoc nullum
to-lead-back than the-Son natural and through this none
magis decet fieri filium hominis quam ipsum Filium Dei.
more befits to-become the-son of-man than the-very Son of-God
Quoniam ergo omnino idem est Filius hominis et Dei
since therefore wholly the-same is the-Son of-man and of-God
ratione incarnationis; et «quaecumque uni et eidem sunt
by-reason of-the-incarnation and whatever-things to-one and the-same are
eadem, inter se sunt eadem»: hinc est, quod necessario
the-same among themselves are the-same hence it-is that necessarily
fit communicatio idiomatum, nisi sit vocabulum, in
happens the-communication of-idioms unless there-be a-word in

quo aliqua repugnantia includatur; sicut sunt illa, in quibus
which some repugnance is-enclosed as are those in which
includitur respectus unionis unius naturae ad alteram,
is-enclosed the-relation of-the-union of-one nature to the-other
sicut unire, incarnari, assumere et assumi; vel negatio
as to-unite to-be-incarnated to-assume and to-be-assumed or the-negation
alicuius, cuius oppositum alteri competit, sicut incipere
of-something whose opposite to-the-other belongs as to-begin
esse, creari et consimilia, in quibus instantia fertur
to-be to-be-created and the-like in which an-exception is-brought
contra regulam praehabitam propter causam praedictam.
against the-rule had-before because-of the-cause aforesaid

Cap. III. De incarnatione quantum ad modum

THE MODE OF THE INCARNATION

At the angel's message the Virgin believed and consented, the Holy Spirit came upon her, and she conceived and bore the Son of God, a virgin before and after. The remedy answers the fall by contraries: a good angel, a believing virgin, and the Spirit's charity against the devil's suggestion, the deceived woman, and concupiscent generation; and a fourth way of producing man, from woman without man, completes the universe.

De modo incarnationis hoc tenendum est, quod Angelo
about the-mode of-the-incarnation this to-be-held it-is that with-the-Angel
nuntiante beatissimae Virgini Mariae mysterium incarnationis
announcing to-the-most-blessed Virgin Mary the-mystery of-the-incarnation
perficiendum in ipsa, Virgo credidit, appetiit et consensit;
to-be-accomplished in her the-Virgin believed desired and consented
Spiritus sanctus in eam supervenit ad sanctificandum et
the-Spirit holy upon her came for sanctifying and

fecundandum, cuius virtute «Virgo concepit Dei Filium,
making-fruitful by-whose power the-Virgin conceived of-God the-Son
quem Virgo peperit et post partum Virgo permansit».
whom the-Virgin she-bore and after the-birth the-Virgin remained
— Concepit autem non solum carnem, verum etiam carnem
she-conceived moreover not only flesh but also flesh
animatam et Verbo unitam, nulli peccato obnoxiam,
ensouled and to-the-Word united to-no sin liable
sed omnino sanctam et immaculatam, ratione cuius mater
but wholly holy and immaculate by-reason of-which mother
Dei dicitur et est dulcissima Virgo Maria.
of-God is-called and is the-sweetest Virgin Mary
Ratio autem ad intelligentiam praedictorum haec est: quia
the-reason moreover for the-understanding of-the-aforesaid this is because
incarnatio est opus manans a primo principio, in quantum
the-incarnation is a-work flowing from the-first principle in as-much-as
est reparativum modo congruentissimo, communissimo et
it-is reparative in-a-mode most-fitting most-common and
completissimo. Decet enim eius sapientiam operari congrue,
most-complete it-befits for his wisdom to-work fittingly
decet eius largitatem operari communiter, et virtutem,
it-befits his largess to-work commonly and power
operari perfecte.
to-work perfectly
Quoniam ergo incarnatio est a primo principio reparante
since therefore the-incarnation is from the-first principle repairing
modo congruentissimo; et congruus modus est, quod
in-a-mode most-fitting and the-fitting mode is that
medicina ex opposito respondeat morbo, et reparatio lapsui,
the-medicine from the-opposite answer to-the-disease and the-repair to-the-fall
et remedium nocumento; cum genus humanum lapsum
and the-remedy to-the-harm since the-race human fallen

fuerit per diabolicam suggestionem, et per consensum
had through diabolical suggestion and through the-consent
mulieris deceptae et per generationem concupiscentialem,
of-a-woman deceived and through generation concupiscent
transfundentem originale in prolem: oportuit, quod e
transfusing the-original into the-offspring it-behooved that on-the
contrario hic esset Angelus bonus suadens bonum, et Virgo
contrary here there-be an-Angel good persuading good and a-Virgin
credens et consentiens in bonum suasum, et caritas Spiritus
believing and consenting to the-good persuaded and the-charity of-the-Spirit
sancti sanctificans et fecundans ad conceptum immaculatum;
holy sanctifying and making-fruitful for a-conception immaculate
ut sic «contraria contrariis curarentur». Ac per hoc, sicut
that so contraries by-contraries might-be-cured and through this as
mulier, per diabolum decepta et per virum concupiscibiliter
a-woman by the-devil deceived and by a-man concupiscently
cognita et corrupta, transfudit in omnes culpam, morbum
known and corrupted transfused into all fault disease
et mortem; sic mulier, per Angelum erudita et per Spiritum
and death so a-woman by an-Angel instructed and by the-Spirit
sanctum sanctificata et fecundata, absque omni corruptione
holy sanctified and made-fruitful without all corruption
tam mentis quam corporis prolem generaret, quae omnibus
as-much of-mind as of-body offspring should-beget which to-all
ad ipsam venientibus daret gratiam, sanitatem et vitam.
to her coming should-give grace health and life
Rursus, quia incarnatio est a primo principio reparante
again because the-incarnation is from the-first principle repairing
modo communissimo — nam per Verbum incarnatum
in-a-mode most-common for through the-Word incarnate
reparatur lapsus hominum et angelorum, utpote caelestium
is-repaired the-fall of-men and of-angels as of-the-heavenly

et terrestrium et hominum lapsus reparatur secundum
and of-the-earthly and of-men the-fall is-repaired according-to
utrumque sexum — ut medicamentum sit commune
each sex that the-medicine be common
omnibus, decentissimum fuit, quod ad incarnationis mysterium
to-all most-fitting it-was that for of-the-incarnation the-mystery
fieret concursus Angeli, mulieris et viri: Angeli ut
there-should-be a-concurrence of-an-Angel of-a-woman and of-a-man of-an-Angel as
denuntiantis, mulieris Virginis ut concipientis, viri vero
of-the-announcer of-a-woman a-Virgin as of-the-conceiver of-a-man but
ut conceptae prolis; ut sic Angelus Gabriel esset nuntius
as of-the-conceived offspring that so the-Angel Gabriel should-be the-messenger
Patris aeterni, Virgo immaculata esset templum
of-the-Father eternal the-Virgin immaculate should-be the-temple
Spiritus sancti, proles concepta esset ipsa persona
of-the-Spirit holy the-offspring conceived should-be the-very person
Verbi; ac per hoc in communi reparatione omnium
of-the-Word and through this in the-common repair of-all
communis fieret concursus trium de triplici hierarchia,
a-common should-happen concurrence of-three from the-threefold hierarchy
scilicet divina, angelica et humana, ad insinuandam non
namely divine angelic and human for intimating not
solum Trinitatem Dei, verum etiam generalitatem beneficii
only the-Trinity of-God but also the-generality of-the-benefit
et liberalitatem reparatoris summi. Et quoniam liberalitas
and the-liberality of-the-repairer most-high and since liberality
Spiritui sancto appropriatur et sanctificatio Virginis, in
to-the-Spirit holy is-appropriated and the-sanctification of-the-Virgin in
qua peracta fuit Verbi conceptio; hinc est, quod licet
whom accomplished was of-the-Word the-conception hence it-is that although

opus illud sit a tota Trinitate, per appropriationem
work that be from the-whole Trinity through appropriation
tamen dicitur Virgo concepisse de Spiritu sancto.
yet is-said the-Virgin to-have-conceived of the-Spirit holy
Postremo, quoniam est a primo principio reparante modo
finally since it-is from the-first principle repairing in-a-mode
completissimo; hinc est, quod in conceptione completio
most-complete hence it-is that in the-conception the-completion
debita fuit in prole, fuit in conceptu, fuit et in virtute
due was in the-offspring was in the-conceiving was and in the-power
concipiente. Quia completio debita debuit esse in prole,
conceiving because the-completion due ought to-be in the-offspring
hinc est, quod in instanti conceptionis non tantum fuit
hence it-is that in the-instant of-conception not only was
seminis decisio, verum etiam consolidatio, configuratio,
of-the-seed the-separation but also the-consolidation the-configuration
vivificatio per animam et deificatio per Deitatem unitam;
the-quickening through the-soul and the-deification through the-Deity united
ut sic Virgo Dei Filium vere conciperet propter unionem
that so the-Virgin of-God the-Son truly should-conceive because-of the-union
carnis ad Deitatem, mediante spiritu rationali, per quem
of-the-flesh to the-Deity with-mediating the-spirit rational through which
tanquam per medium congruentiae caro erat idonea ad
as through a-mean of-congruence the-flesh was apt for
unionem. — Quia vero completio debita debuit esse in
union because but the-completion due ought to-be in
conceptu; cum ex quatuor modis tres modi producendi
the-conceiving since of four modes three modes of-producing
hominem praecessissent: primus nec de viro nec muliere,
man had-preceded the-first neither from man nor woman
sicut in Adam; secundus de viro sine muliere, sicut in Eva;
as in Adam the-second from man without woman as in Eve

tertius de muliere et viro, sicut in omnibus concupiscibiliter
the-third from woman and man as in all concupiscently
natis: decuit, ad complementum universi quartum modum
born it-befitted for the-completion of-the-universe a-fourth mode
introduci, qui scilicet esset de muliere sine semine virili
to-be-introduced which namely should-be from woman without seed virile
per virtutem summi operatoris. — Quia vero completio
through the-power of-the-highest worker because but the-completion
debita debuit esse in virtute; hinc est, quod in conceptione
due ought to-be in the-power hence it-is that in the-conception
Filii Dei simul concurrit virtus innata, virtus infusa et
of-the-Son of-God at-once concurred power innate power infused and
virtus increata: virtus innata materiam praeparavit, virtus
power uncreated power innate the-matter prepared power
infusa purificando segregavit, virtus increata subito perfecit
infused by-purifying set-apart power uncreated suddenly perfected
quod non poterat a virtute creata nisi successive fieri. Et
what not could by power created except successively to-happen and
sic beatissima Virgo Maria mater fuit completissimo modo,
so the-most-blessed Virgin Mary mother was in-the-most-complete mode
ipsum Dei Filium concipiendo absque viro, fecundante
the-very of-God Son by-conceiving without man with-making-fruitful
Spiritu sancto. Quia enim in mente Virginis amor Spiritus
the-Spirit holy because for in the-mind of-the-Virgin the-love of-the-Spirit
sancti singulariter ardebat; ideo in carne eius virtus
holy singularly burned therefore in the-flesh her the-power
Spiritus sancti mirabilia faciebat, gratia scilicet partim
of-the-Spirit holy wonders did grace namely partly
excitante, partim adiuvante, partim elevante naturam, iuxta
exciting partly helping partly raising nature according-to
quod conceptus ille mirabilis exigebat.
what conception that wondrous required

Cap. IV. De incarnatione quantum ad plenitudinem temporum

THE INCARNATION IN THE FULLNESS OF TIME

The Word took flesh not at the beginning but in the fullness of time, after the law of nature and the written law had convicted man of ignorance and weakness, after the prophets' many promises had kindled desire, and in the sixth age of the world, as man was made on the sixth day; neither so early that it seemed hasty nor so late that it seemed tardy.

De tempore vero incarnationis hoc tenendum est, quod
about the-time but of-the-incarnation this to-be-held it-is that
licet Deus a principio potuerit incarnari, noluit
although God from the-beginning could to-be-incarnated he-did-not-wish
tamen nisi in fine saeculorum, praecedente lege naturae et
yet except at the-end of-the-ages with-preceding the-law of-nature and
lege figurae, post Patriarchas et Prophetas, quibus et per
the-law of-figure after the-Patriarchs and the-Prophets to-whom and through
quos fuit incarnatio repromissa. — Post quos incarnari
whom was the-incarnation promised after whom to-be-incarnated
dignatus est tanquam in fine temporum et plenitudine,
deigned he-has as-it-were at the-end of-times and the-fullness
iuxta quod dicit Apostolus: At ubi venit plenitudo
according-to what says the-Apostle but when came the-fullness
temporis, misit Deus Filium suum, factum ex muliere,
of-time sent God Son his made of a-woman
factum sub Lege, ut eos qui sub Lege erant, redimeret.
made under the-Law that those who under the-Law were he-might-redeem
Ratio autem ad intelligentiam praedictorum haec est: quia
the-reason moreover for the-understanding of-the-aforesaid this is because
incarnatio est opus primi principii reparantis, iuxta
the-incarnation is the-work of-the-first principle repairing according-to

quod decet et convenit secundum libertatem arbitrii,
what befits and suits according-to the-freedom of-choice
secundum sublimitatem remedii et secundum integritatem
according-to the-sublimity of-the-remedy and according-to the-integrity
universi; nam sapientissimus Artifex in agendo omnia
of-the-universe for the-most-wise Artificer in acting all
haec attendit. — Quoniam ergo libertas arbitrii hoc
these-things heeds since therefore the-freedom of-choice this
requirit, ut ad nihil trahatur invita; sic debuit Deus
requires that to nothing it-be-drawn unwilling so ought God
genus humanum reparare, ut salutem inveniret qui vellet
the-race human to-repair that salvation should-find who should-wish
quaerere Salvatorem, qui vero nollet Salvatorem quaerere
to-seek the-Savior who but should-not-wish the-Savior to-seek
nec salutem per consequens inveniret. Nullus autem quaerit
nor salvation by consequence should-find no-one moreover seeks
medicum, nisi recognoscat morbum; nullus quaerit doctorem,
a-physician unless he-recognize the-disease no-one seeks a-teacher
nisi recognoscat se ignorantem; nullus quaerit adiutorem,
unless he-recognize himself ignorant no-one seeks a-helper
nisi recognoscat se impotentem. Quia igitur homo in
unless he-recognize himself powerless because therefore man in
principio sui lapsus adhuc superbiebat de scientia et
the-beginning of-his fall still was-proud about knowledge and
virtute; ideo praemisit Deus tempus legis naturae, in quo
power therefore sent-before God the-time of-the-law of-nature in which
convinceretur de ignorantia; et post, cognita ignorantia, sed
he-should-be-convicted of ignorance and after with-known ignorance but
permanente superbia de virtute, qua dicebant: non deest
with-remaining pride about power by-which they-said not is-lacking
qui faciat, sed deest qui iubeat; addidit legem praeceptis
who may-do but is-lacking who may-command he-added the-law with-precepts

moralibus erudientem et caeremonialibus aggravantem; ut
moral instructing and with-ceremonial weighing-down that
habita scientia, et cognita impotentia, confugeret homo ad
with-had knowledge and with-known impotence should-flee man to
divinam misericordiam et gratiam postulandam, quae data
divine mercy and grace to-be-asked-for which given
est nobis in adventu Christi. Ideo post legem naturae
is to-us in the-coming of-Christ therefore after the-law of-nature
et Scripturae subsequi debuit incarnatio Verbi.
and of-Scripture to-follow ought the-incarnation of-the-Word
Rursus, quoniam sublimitas remedii requirit, ut credatur
again since the-sublimity of-the-remedy requires that it-be-believed
fide firmissima et ametur caritate ardentissima
with-faith most-firm and be-loved with-charity most-ardent
tanquam mysterium secretissimum et saluberrimum; ideo
as a-mystery most-secret and most-salutary therefore
congruentissimum fuit, ut ante Christi adventum praeirent
most-fitting it-was that before of-Christ the-coming should-go-before
multa testimonia Prophetarum, tam explicita in verbis
many testimonies of-the-Prophets as-much explicit in words
quam implicita in figuris, ut multis et firmis testimoniis
as implicit in figures that by-many and firm testimonies
quod erat secretum fieret certum et indubitabile
what was secret should-become certain and indubitable
ad credendum; praeirent etiam multiplicia promissa
for believing should-go-before also manifold promises
et ardentissima desideria, ut promissum beneficium
and most-ardent desires that the-promised benefit
exspectaretur, exspectatum differretur, dilatum amplius
be-awaited awaited be-delayed delayed more-amply

desideraretur, et diu desideratum ferventius amaretur et
be-desired and long desired more-fervently be-loved and
gratiosius susciperetur et sollicitius servaretur.
more-graciously be-received and more-carefully be-kept
Postremo, quoniam integritas et perfectio universi requirit,
finally since the-integrity and perfection of-the-universe requires
ut universa sint ordinata quantum ad loca et tempora; et
that all-things be ordered as-much as-to places and times and
hoc opus incarnationis erat perfectissimum inter omnia opera
this work of-the-incarnation was most-perfect among all the-works
divina; et processus debet esse ab imperfecto ad perfectum,
divine and the-process ought to-be from the-imperfect to the-perfect
et non e converso: hinc est, quod opus illud debuit fieri
and not the converse hence it-is that work that ought to-be-done
in fine temporum, ut, sicut primus homo, qui erat totius
at the-end of-times that as the-first man who was of-the-whole
mundi sensibilis ornamentum, ultimo fuerat conditus, scilicet
world sensible the-ornament last had-been founded namely
sexto die, ad totius mundi completionem: sic secundus
on-the-sixth day for of-the-whole world the-completion so the-second
homo, totius mundi reparati complementum, in quo
man of-the-whole world repaired the-complement in whom
primum principium coniungitur cum ultimo, scilicet «Deus
the-first principle is-joined with the-last namely God
cum limo», fieret in fine temporum, hoc est in sexta
with clay should-happen at the-end of-times that is in the-sixth
aetate, quae est aetas apta ad exercitium sapientiae et ad
age which is the-age apt for the-exercise of-wisdom and for
enervationem concupiscentiae et ad transitum a statu
the-enervation of-concupiscence and for the-passage from the-state

turbinis ad quietem; quae omnia competunt sextae
of-the-whirlwind to quiet which all-things belong to-the-sixth
aetati decursus mundi propter incarnationem Filii Dei.
age of-the-course of-the-world because-of the-incarnation of-the-Son of-God
Quoniam ergo adventus Christi fuit in tempore legis
since therefore the-coming of-Christ was in the-time of-the-law
gratiae et in exhibitione misericordiae repromissae et in
of-grace and in the-showing of-mercy promised and in
principio aetatis sextae; et haec omnia dicunt plenitudinem;
the-beginning of-the-age sixth and these all-things mean fullness
quia lex gratiae implet legem Scripturae, et solutio
because the-law of-grace fulfills the-law of-Scripture and the-payment
promissi implet promissionem, et sexta aetas ratione
of-the-promised fulfills the-promise and the-sixth age by-reason
perfectionis senarii sonat in plenitudinem: hinc est, quod
of-the-perfection of-the-senary sounds into fullness hence it-is that
in adventu Filii Dei dicitur esse plenitudo temporum,
in the-coming of-the-Son of-God is-said to-be the-fullness of-times
non propter hoc, quod in eius adventu tempus finiatur, sed
not because-of this that in his coming time be-ended but
quia temporalia mysteria impleantur. Sicut autem Christus
because the-temporal mysteries be-fulfilled as moreover Christ
non debuit venire in principio temporis, quia adventus eius
not ought to-come in the-beginning of-time because the-coming his
nimis fuisset festinus; sic nec debuit differre usque in
too-much would-have-been hasty so nor ought-he to-defer as-far-as to
finem ultimum, quia tunc nimium esset tardus. Decebat
the-end last because then too-much it-would-be late it-befitted
enim salvatorem inter tempus morbi et tempus iudicii
for the-savior between the-time of-disease and the-time of-judgment
in medio introducere tempus remedii. Decebat mediatorem
in the-middle to-bring-in the-time of-remedy it-befitted the-mediator

quaedam suorum membrorum praecedere, quaedam sequi.
some of-his members to-precede some to-follow
Decebat ductorem perfectum tunc se ostendere, cum
it-befitted the-leader perfect then himself to-show when
esset opportunitas currendi ad bravium; et hoc est in
there-was opportunity of-running to the-prize and this is at
fine temporum et citra terminum et in approximatione ad
the-end of-times and short-of the-boundary and in the-approach to
finale iudicium; ut, per timorem iudicii stimulati et per
the-final judgment that by the-fear of-judgment spurred and by
spem praemii attracti et per perfectionem exempli animati,
the-hope of-reward drawn and by the-perfection of-the-example animated
vigorose et perfecte sequamur ducem de virtute in virtutem,
vigorously and perfectly we-may-follow the-leader from virtue into virtue
usque quo perveniamus ad bravium felicitatis aeternae.
as-far-as when we-come to the-prize of-happiness eternal

Cap. V. De plenitudine gratiae Christi quantum ad charismata in affectu

THE FULLNESS OF CHRIST'S GRACE

From his conception Christ had the fullness of grace: the grace of a singular person, making him wholly immune from sin; the grace of union, making him worthy of the adoration of latria; and the grace of the head, by which he flows into all his members, past, present, and future, who are joined to him by faith and form one mystical body.

Postquam innotuit nobis Verbum incarnatum quantum
after became-known to-us the-Word incarnate as-much
ad unionem naturarum, considerandum est quantum ad
as-to the-union of-the-natures to-be-considered it-is as-much as-to

plenitudinem charismatum spiritualium. Circa quae primo
the-fullness of-the-charisms spiritual about which first
consideranda est plenitudo gratiae in affectu, deinde
to-be-considered is the-fullness of-grace in the-affection then
plenitudo sapientiae in intellectu, et postremo plenitudo
the-fullness of-wisdom in the-intellect and finally the-fullness
meriti in opere vel effectu.
of-merit in work or effect
De plenitudine igitur gratiae in affectu in Christo haec
about the-fullness therefore of-grace in the-affection in Christ these-things
tenenda sunt, quod in Christo a sui conceptione fuit
to-be-held are that in Christ from his conception was
plenitudo omnis gratiae quantum ad gratiam singularis
the-fullness of-all grace as-much as-to the-grace of-the-singular
personae et quantum ad gratiam capitis et quantum ad
person and as-much as-to the-grace of-the-head and as-much as-to
gratiam unionis; ita quod per gratiam singularis personae
the-grace of-union so that through the-grace of-the-singular person
habuit omnis culpae immunitatem et quantum ad actum
he-had of-all fault immunity both as-much as-to the-act
et quantum ad posse, quia nec peccavit nec peccatum
and as-much as-to the-being-able because neither he-sinned nor sin
potuit habere. — Per gratiam autem unionis dignus est
could-he to-have through the-grace moreover of-union worthy he-is
non tantum felicitate gloriae, verum etiam adoratione
not only of-the-happiness of-glory but also of-the-adoration
latriae, quae est cultus reverentiae soli Deo debitae.
of-latria which is the-worship of-reverence to-sole God due
— Per gratiam vero capitis influit motum et sensum
through the-grace but of-the-head he-inflows motion and sense
in universos, qui ad eum accedunt vel per fidem
into all who to him approach either through faith

rectam, vel per fidei Sacramenta, sive adventum eius
right or through of-faith the-Sacraments whether the-coming his
praecesserint, sive fuerint subsecuti. Nam et qui praeibant
they-preceded or they-have followed for both who went-before
et qui sequebantur clamabant: Hosanna filio David.
and who followed cried Hosanna to-the-son of-David
Ratio autem ad intelligentiam praedictorum haec est:
the-reason moreover for the-understanding of-the-aforesaid this is
quia reparatio est operatio primi principii, ita quod ab
because repair is the-operation of-the-first principle so that from
ipso manat secundum liberalitatem et ad ipsum reducit
it it-flows according-to liberality and to it leads-back
secundum conformitatem; ideo oportet, quod fiat per
according-to conformity therefore it-behooves that it-happen through
gratiam et deiformitatem. Gratia enim et manat a
grace and deiformity grace for both flows from
Deo liberaliter et reddit hominem deiformem. Quoniam
God liberally and renders man deiform since
ergo reparativum principium per gratiam reparat, et
therefore the-reparative principle through grace repairs and
omnis res plenius et perfectius est in suo fonte et
every thing more-fully and more-perfectly is in its fount and
origine quam alibi; necesse est, quod in principio nostro
origin than elsewhere necessary it-is that in the-principle our
reparativo, scilicet Christo Domino, fuerit omnis gratiae
reparative namely Christ the-Lord there-was of-all grace
plenitudo. Et quoniam reparativum principium in reparando
the-fullness and since the-reparative principle in repairing
non tantum tenet rationem principii, verum etiam medii
not only holds the-notion of-principle but also of-mean
et extremi, extremi quidem in satisfaciendo, medii in
and of-extreme of-extreme indeed in satisfying of-mean in

reconciliando, et principii in superinfluendo: ideo necesse
reconciling and of-principle in overflowing therefore necessary
est, quod in Christo fuerit plenitudo gratiae ratione
it-is that in Christ there-was the-fullness of-grace by-reason
extremi satisfacientis, medii reconciliantis et principii
of-the-extreme satisfying of-the-mean reconciling and of-the-principle
superinfluentis. Quoniam igitur extremum ad satisfaciendum
overflowing since therefore the-extreme for satisfying
idoneum necesse est esse Deo placens, ac per hoc ab
apt necessary it-is to-be to-God pleasing and through this from
omni peccato perfecte immune; et hoc non potest esse
every sin perfectly immune and this not can to-be
nisi per donum divinae gratiae in aliquo homine: necesse
except through a-gift of-divine grace in some man necessary
fuit ponere in Christo gratiam ipsum sanctificantem et
it-was to-place in Christ grace him sanctifying and
confirmantem, quam vocamus gratiam singularis personae.
confirming which we-call the-grace of-the-singular person
Rursus, quoniam medium ad reconciliandum conveniens
again since a-mean for reconciling suitable
non est, nisi habeat in se utramque naturam, superiorem
not is unless it-have in itself each nature the-higher
scilicet et inferiorem, adorabilem et adorantem; et hoc
namely and the-lower the-adorable and the-adoring and this
nullo modo fieri potest nisi per summe dignativam
in-no way to-happen can except through a-most-highly condescending
et gratuitam unionem; ideo necesse est in Christo ponere
and gratuitous union therefore necessary it-is in Christ to-place
gratiam super omnem gratiam et omnimoda reverentia
a-grace above every grace and with-every-kind-of reverence
venerandam, quam vocamus gratiam unionis, ratione cuius
to-be-venerated which we-call the-grace of-union by-reason of-which

Christus homo est super omnia benedictus Deus, et ideo
Christ man is above all-things blessed God and therefore
cultu latriae venerandus.
with-worship of-latria to-be-venerated
Postremo, quia principium ad influendum efficax non est,
finally because a-principle for inflowing efficacious not is
nisi habeat in se plenitudinem fontalem et originalem,
unless it-have in itself a-fullness fontal and original
quae non tantum est plenitudo sufficientiae, sed etiam
which not only is a-fullness of-sufficiency but also
superabundantiae; ideo necesse est, Verbum incarnatum esse
of-superabundance therefore necessary it-is the-Word incarnate to-be
plenum gratiae et veritatis, ita quod de plenitudine eius
full of-grace and of-truth so that of the-fullness his
accipere valeant universi iusti, sicut universa membra a
to-receive may-be-able all the-just as all the-members from
capite recipiunt influentiam motus et sensus. Et propter hoc
the-head receive the-inflowing of-motion and of-sense and because-of this
vocatur haec gratia gratia capitis, pro eo quod, sicut caput
is-called this grace the-grace of-the-head for this that as the-head
habet in se sensuum plenitudinem et ceteris membris
has in itself of-the-senses the-fullness and to-the-other members
est conforme ceterisque praesidet ac ceteris beneficium
is conformed and-over-the-others presides and to-the-others the-benefit
praestat influentiae, quae ipsi capiti connectuntur: sic
renders of-inflowing which to-the-very head are-connected so
Christus, habens in se gratiae superabundantiam et nobis
Christ having in himself of-grace the-superabundance and to-us
consimilis in natura, prae ceteris sanctus et iustus, ceteris,
like in nature above the-others holy and just to-the-others

qui ad ipsum accedunt, praestat beneficium gratiae et
who to him approach renders the-benefit of-grace and
spiritus, per quae fit sensus et motus in spiritualibus.
of-spirit through which happens sense and motion in spiritual-things
Et quoniam ad ipsum accedere est per fidem, vel per
and since to him to-approach is through faith or through
fidei Sacramentum; et fides Christi eadem est in praeteritis,
of-faith the-Sacrament and the-faith of-Christ the-same is in past
praesentibus et futuris: ideo ratio influendi in Christo
present and future-things therefore the-notion of-inflowing in Christ
ponitur respectu omnium, tam praeteritorum quam
is-placed with-respect-to all as-much of-the-past as
praesentium quam etiam futurorum, in Christum credentium
of-the-present as also of-the-future in Christ believing
et in Christo renatorum, qui per fidem copulantur
and in Christ reborn who through faith are-joined
Christo et per gratiam influentem fiunt membra Christi
to-Christ and through grace inflowing become members of-Christ
et templa Spiritus sancti, ac per hoc filii Dei Patris,
and temples of-the-Spirit holy and through this sons of-God the-Father
connexi ad invicem per indivisibile vinculum caritatis. Quod
connected to each-other through the-indivisible bond of-charity which
sicut distantia locorum non dividitur, sic nec diuturnitate
as by-distance of-places not is-divided so nor by-length
temporum separatur; ac per hoc omnes iusti, ubicumque
of-times is-separated and through this all the-just wherever
sint et quandocumque fuerint, unum efficiunt corpus
they-be and whenever they-have-been one make body
Christi mysticum, sensum et motum suscipiendo ab uno
of-Christ mystical sense and motion by-receiving from one

capite influente, secundum fontalem, radicalem et originalem
head inflowing according-to the-fontal root and original
plenitudinem omnis gratiae in Christo habitantis sicut in fonte.
fullness of-all grace in Christ dwelling as in a-fount

Cap. VI. De plenitudine sapientiae in intellectu

THE FULLNESS OF CHRIST'S WISDOM

Christ had five modes of knowing: as God, knowing all things; through glory, comprehending all finite things; through grace, knowing all that concerns redemption; by unfallen nature, knowing the fabric of the world better than Adam; and by sense, learning by experience, in which way he learned obedience by what he suffered.

De plenitudine autem sapientiae Christi in intellectu hoc
about the-fullness moreover of-the-wisdom of-Christ in the-intellect this
tenendum est, quod in Verbo incarnato, Christo scilicet
to-be-held it-is that in the-Word incarnate Christ namely
Domino nostro, fuit omnis sapientiae plenitudo non solum
the-Lord our was of-all wisdom the-fullness not only
quantum ad cognita, verum etiam quoad cognoscendi
as-much as-to the-things-known but also as-to of-knowing
modos et differentias. — In Christo namque fuit cognitio
the-modes and differences in Christ for was knowledge
sempiternalis ex parte Deitatis, cognitio sensibilis ex parte
everlasting on the-part of-the-Deity knowledge sensible on the-part
sensualitatis et carnis, cognitio scientialis ex parte mentis
of-sensuality and of-flesh knowledge scientific on the-part of-the-mind
et spiritus; et haec fuit triplex: quaedam scilicet per
and of-the-spirit and this was threefold some namely through
naturam, quaedam per gratiam et quaedam per gloriam.
nature some through grace and some through glory

Unde sapientiam habuit et ut Deus et ut homo, ut
whence wisdom he-had both as God and as man as
comprehensor et ut viator, ut illuminatus per gratiam et
comprehensor and as wayfarer as illuminated through grace and
ut recte formatus per naturam; et ita in universo fuerunt
as rightly formed through nature and so in all were
in Christo quinque modi cognoscendi. — Primus est
in Christ five modes of-knowing the-first is
secundum divinam naturam; et hoc modo cognovit omnia
according-to the-divine nature and in-this way he-knew all-things
actualia et possibilia, finita et infinita, cognitione actuali
actual and possible finite and infinite with-knowledge actual
et comprehensiva. — Secundus est per gloriam; et hoc
and comprehensive the-second is through glory and in-this
modo cognovit omnia actualia et finita, cognitione actuali
way he-knew all-things actual and finite with-knowledge actual
et comprehensiva; infinita vero non nisi forte cognitione
and comprehensive infinite-things but not except perhaps with-knowledge
habituali, vel excessiva. — Tertius, per gratiam; et
habitual or exceeding the-third through grace and
hoc modo cognovit omnia spectantia ad humani generis
in-this way he-knew all-things pertaining to of-the-human race
redemptionem. — Quartus, secundum naturam integram,
the-redemption the-fourth according-to nature integral
cuiusmodi fuit in Adam; et hoc modo cognovit omnia, quae
of-which-kind it-was in Adam and in-this way he-knew all-things which
spectant ad universi constitutionem. — Quintus, secundum
pertain to of-the-universe the-constitution the-fifth according-to
sensibilem experientiam; et hoc modo cognovit ea quae
sensible experience and in-this way he-knew those-things which

veniunt ad organa sensuum, secundum quem modum dicitur,
come to the-organs of-the-senses according-to which mode it-is-said
quod didicit ex his quae passus est, obedientiam.
that he-learned from those-things which suffered he-has obedience
Ratio autem ad intelligentiam praedictorum haec est:
the-reason moreover for the-understanding of-the-aforesaid this is
quia, sicut reparativi principii est nos reparare per
because as of-the-reparative principle it-is us to-repair through
liberalissimam gratiam; sic etiam per providentissimam
most-liberal grace so also through most-provident
sapientiam. Quod enim secundum ordinem sapientiae
wisdom what for according-to the-order of-wisdom
conditum fuit non potest absque luce et ordine sapientiae
founded was not can without the-light and order of-wisdom
reparari; et ideo, sicut Christus debuit esse immunis ab
to-be-repaired and therefore as Christ ought to-be immune from
omni culpa, sic elongatus debuit esse ab omni ignorantia,
every fault so removed-far he-ought to-be from every ignorance
ac per hoc totaliter repletus supernae sapientiae luce
and through this wholly filled of-supernal wisdom with-the-light
et circumfulgentia. Quapropter cognitionem perfectam habuit
and radiance wherefore knowledge perfect he-had
secundum utramque naturam et potentiam cognoscitivam
according-to each nature and power cognitive
et secundum omnem rerum existentiam.
and according-to every of-things existence
Quia ergo res habent esse in aeterna arte et in humana
because therefore things have being in the-eternal art and in the-human
mente et in proprio genere; necesse fuit, Christum habere
mind and in their-own kind necessary it-was Christ to-have
hanc triformem rerum cognitionem. Quia vero res dupliciter
this threefold of-things knowledge because but a-thing in-two-ways

potest cognosci in arte, scilicet vel ab ipso artifice, vel
can to-be-known in the-art namely either by the-very artificer or
ab alio contemplante artem; similiter habet dupliciter esse
by another contemplating the-art likewise it-has in-two-ways to-be
et cognosci in mente, etiam praeter acquisitionem, quae
and to-be-known in the-mind even apart-from acquisition which
Christo non competit propter imperfectionem, scilicet vel
to-Christ not belongs because-of imperfection namely either
secundum habitum innatum, vel secundum habitum infusum:
according-to a-habit innate or according-to a-habit infused
hinc est, quod necessarium fuit ad perfectam sapientiae
hence it-is that necessary it-was for perfect of-wisdom
plenitudinem, quinque modos praedictos reperiri in Christo
fullness the-five modes aforesaid to-be-found in Christ
Deo et homine, ut in arte aeterna cognoscat res et
God and man that in the-art eternal he-might-know things both
per naturam Deitatis et per gloriam comprehensionis;
through the-nature of-the-Deity and through the-glory of-comprehension
in mente sua per habitum naturalem et innatum,
in mind his through a-habit natural and innate
sicut cognoverunt Adam et Angeli; et per habitum
as knew Adam and the-Angels and through a-habit
gratuitum et infusum, sicut Sancti Dei per Spiritum
gratuitous and infused as the-Saints of-God through the-Spirit
sanctum illuminati; in proprio vero genere cognosceret
holy illuminated in their-own but kind he-should-know
via sensus, memoriae et experientiae, quae in nobis facit
by-way of-sense of-memory and of-experience which in us makes
rem incognitam cognosci, in Christo vero rem cognitam
a-thing unknown to-be-known in Christ but a-thing known
secundum unum modum cognosci fecit secundum alium.
according-to one mode to-be-known made according-to another

Quoniam autem divina substantia, virtus et operatio
since moreover the-divine substance power and operation
est immensa, hinc est, quod secundum primum modum,
is immense hence it-is that according-to the-first mode
qui est per naturam Deitatis, infinita actualiter
which is through the-nature of-the-Deity infinite-things actually
comprehendit; quodam enim ineffabili modo summe infinito
he-comprehends in-a-certain for ineffable way supremely infinite
omnis infinitas est finita.
every infinity is finite
Quia vero creaturae quantumcumque sublimatae finita est
because but of-a-creature however-much exalted finite is
substantia, virtus et operatio, ita tamen, quod mens
the-substance power and operation so yet that the-mind
humana non quiescit nisi in bono infinito, nec tamen illud
human not rests except in the-good infinite nor yet it
proprie comprehendit, quia infinitum non comprehenditur
properly comprehends because the-infinite not is-comprehended
a finito, accepta comprehensione proprie: hinc est, quod
by the-finite with-taken comprehension properly hence it-is that
quantum ad secundum modum cognoscendi anima Christi
as-much as-to the-second mode of-knowing the-soul of-Christ
per gloriam comprehensionis capit quantumcumque potest
through the-glory of-comprehension grasps however-much can
capere natura finita, per bonum infinitum beatificata, cui
to-grasp a-nature finite by the-good infinite beatified to-which
est summe unita; ac per hoc ad finita se extendit
it-is supremely united and through this to finite-things itself it-extends
actualiter comprehendendo, ad infinita vero non nisi forte
actually by-comprehending to infinite-things but not except perhaps

habitualiter, vel etiam excedendo. Non enim potest anima
habitually or even by-exceeding not for can the-soul
aequari Verbo, nec in scientia nec in aliquo alio.
to-be-equaled to-the-Word neither in knowledge nor in anything else
Rursus, quia gratia maxime respicit opus reparationis;
again because grace most regards the-work of-repair
hinc est, quod secundum tertium modum cognoscendi
hence it-is that according-to the-third mode of-knowing
per gratiam perfectissimam cognovit Christus omnia, quae
through grace most-perfect knew Christ all-things which
spectant ad reparationem nostram, longe excellentius et
pertain to repair our far more-excellently and
melius quam aliquis Prophetarum, vel etiam Angelorum.
better than any of-the-Prophets or even of-the-Angels
Amplius, quia natura hominis bene instituta nata erat
further because the-nature of-man well instituted born was
omnibus creaturis praeesse et ipsas nosse tanquam eas
over-all creatures to-preside and them to-know as those
quae debeant sibi servire, sicut patuit in primi hominis
which ought to-itself to-serve as was-plain in of-the-first man
conditione: hinc est, quod quantum ad quartum modum
the-founding hence it-is that as-much as-to the-fourth mode
cognoscendi cognovit Christus omnia, quae spectant ad
of-knowing knew Christ all-things which pertain to
mundanam machinam construendam, longe excellentius
the-worldly machine to-be-constructed far more-excellently
quam Adam.
than Adam
Postremo, quia sensus non est perceptivus rerum nisi ad
finally because sense not is perceptive of-things except at
obiecti praesentiam; hinc est, quod secundum cognitionem
of-the-object the-presence hence it-is that according-to knowledge

sensitivam non simul cognoscebat omnia, sed modo haec,
sensitive not at-once he-knew all-things but now these
modo illa, iuxta quod opportunum erat ad reparationem
now those according-to what opportune it-was for the-repair
humani generis faciendam.
of-the-human race to-be-made

Cap. VII. De perfectione meriti in effectu

THE PERFECTION OF CHRIST'S MERIT

Christ's merit was full in the one who merited, God and man, in its time, from conception to death, in its root, perfect charity, in those for whom he merited, himself and all the just, and in what he merited: for us grace, glory, and heaven's opened gate, for himself the body's glory and judicial power. On his merit all our merits are founded.

De plenitudine autem meriti Christi hoc tenendum est,
about the-fullness moreover of-the-merit of-Christ this to-be-held it-is
quod in Christo Domino fuit omnis meriti perfectio et
that in Christ the-Lord was of-all merit the-perfection and
plenitudo: primo, quantum ad eum qui merebatur, quia non
fullness first as-much as-to him who merited because not
tantum erat homo, verum etiam Deus. — Secundo, quantum
only he-was man but also God second as-much
ad tempus, in quo merebatur, quia ab instanti conceptionis
as-to the-time in which he-merited because from the-instant of-conception
usque ad horam mortis. — Tertio, quantum ad id, per
up to the-hour of-death third as-much as-to that through
quod merebatur, quia per perfectissimum habitum caritatis
which he-merited because through the-most-perfect habit of-charity
et perfectissimum exercitium virtutis in orando, in agendo et
and the-most-perfect exercise of-virtue in praying in acting and

in patiendo. — Quarto, quantum ad eum cui merebatur,
in suffering fourth as-much as-to him for-whom he-merited
quia non tantum sibi, verum etiam nobis, immo omnibus
because not only for-himself but also for-us nay for-all
iustis. — Quinto, quantum ad id quod merebatur nobis,
the-just fifth as-much as-to that which he-merited for-us
quia non tantum gloriam, verum etiam gratiam et veniam,
because not only glory but also grace and pardon
non tantum gloriam spiritus, sed etiam stolam carnis et
not only the-glory of-the-spirit but also the-robe of-the-flesh and
apertionem ianuae caelestis. — Sexto, quantum ad id quod
the-opening of-the-gate heavenly sixth as-much as-to that which
merebatur sibi, quia, licet non mereretur glorificationem
he-merited for-himself because although not he-merited the-glorification
mentis, quam iam habebat; merebatur tamen glorificationem
of-the-mind which already he-had he-merited yet the-glorification
corporis et accelerationem resurrectionis et clarificationem
of-the-body and the-hastening of-the-resurrection and the-clarification
sui nominis et dignitatem iudiciariae potestatis. — Séptimo,
of-his name and the-dignity of-judicial power seventh
quantum ad modum, quo merebatur. Cum enim tripliciter
as-much as-to the-mode in-which he-merited since for in-three-ways
dicatur aliquis mereri: vel de indebito faciendo debitum,
is-said someone to-merit either from the-undue by-making the-due
vel de debito faciendo magis debitum, vel de debito
or from the-due by-making more due or from what-is-due
uno modo faciendo debitum alio modo; omnibus his
in-one way by-making it-due in-another way in-all these
modis meruit nobis, tertio tantum modo meruit sibi,
ways he-merited for-us in-the-third only way he-merited for-himself
faciente hoc plenitudine gratiae Spiritus sancti, per quam
with-doing this the-fullness of-the-grace of-the-Spirit holy through which

Christus simul erat beatus et in statu merendi, ita quod
Christ at-once was blessed and in the-state of-meriting so that
super eius meritum omnia merita nostra habent fundari.
upon his merit all merits our have to-be-founded
Ratio autem ad intelligentiam praedictorum haec est:
the-reason moreover for the-understanding of-the-aforesaid this is
quia, cum in principio reparativo, Christo scilicet Domino
because since in the-principle reparative Christ namely the-Lord
nostro, necessario fuerit plenitudo gratiae et sapientiae,
our necessarily there-was the-fullness of-grace and of-wisdom
quae sunt nobis origo recte et sancte vivendi; necesse
which are to-us the-origin of-rightly and holily living necessary
est, quod in Christo fuerit plenitudo et perfectio omnis
it-is that in Christ there-was the-fullness and perfection of-every
meriti secundum omnem modum plenitudinis. Quia enim
merit according-to every mode of-fullness because for
in Christo fuit plenitudo gratiae unionis, per quam
in Christ was the-fullness of-the-grace of-union through which
erat Deus ab instanti conceptionis, habens gloriam
he-was God from the-instant of-conception having the-glory
comprehensionis et motum liberi arbitrii; hinc est, quod
of-comprehension and the-motion of-free choice hence it-is that
necessario fuit in Christo perfectio meriti et quantum
necessarily there-was in Christ the-perfection of-merit both as-much
ad excellentissimam dignitatem merentis et quantum
as-to the-most-excellent dignity of-the-one-meriting and as-much
ad celerrimam opportunitatem temporis.
as-to the-swiftest opportunity of-time
Rursus, quia fuit in eo plenitudo gratiae singularis
again because there-was in him the-fullness of-the-grace of-the-singular
personae, per quam habuit firmissimam caritatem et
person through which he-had the-firmest charity and

omnes virtutes perfectas quantum ad habitus et exercitia;
all virtues perfect as-much as-to habits and exercises
necesse fuit, quod in eo esset plenitudo meriti quantum
necessary it-was that in him there-be the-fullness of-merit as-much
ad id, per quod contingit mereri, cuiusmodi est radix
as-to that through which it-happens to-merit of-which-kind is the-root
caritatis et actus multiplicis nobilitatis.
of-charity and acts of-manifold nobility
Amplius, quia fuit in eo plenitudo gratiae capitis,
further because there-was in him the-fullness of-the-grace of-the-head
per quam plenissimam habuit influentiam in membra
through which the-fullest he-had inflowing into members
sua; hinc est, quod plenitudinem habuit meriti non tantum
his hence it-is that the-fullness he-had of-merit not only
respectu sui, sed etiam respectu nostri, quibus, sicut
with-respect-to himself but also with-respect-to us for-whom as
omnia spiritualia, quae habemus, influit ratione Deitatis,
all spiritual-things which we-have he-inflows by-reason of-the-Deity
sic meruit ratione assumtae humanitatis, sive sint bona
so he-merited by-reason of-the-assumed humanity whether they-be goods
status praesentis, sive aeternae felicitatis.
of-the-state present or of-eternal happiness
Postremo, quia tantorum charismatum plenitudo necessario
finally because of-such-great charisms the-fullness necessarily
ponebat in Christo summam et perfectam felicitatem
placed in Christ highest and perfect happiness
secundum sui partem superiorem, licet dispensative propter
according-to his part higher although by-dispensation for
nos esset in statu viae; hinc est, quod perfectionem
us he-was in the-state of-the-way hence it-is that the-perfection
habuit meriti, quantum ad id quod meruit sibi, quia
he-had of-merit as-much as-to that which he-merited for-himself because

non gloriam et beatitudinem animae concreatam, quae
not the-glory and beatitude of-the-soul concreated which
naturaliter in ipso omne meritum anteibat, sed solum illa,
naturally in him every merit went-before but only those-things
cum quibus status viae stare non poterat, sicut stolam
with which the-state of-the-way to-stand not could as the-robe
carnis cum glorificatione suae excellentissimae dignitatis.
of-the-flesh with the-glorification of-his most-excellent dignity
Hinc est etiam, quod perfectionem habuit meriti quantum
hence it-is also that the-perfection he-had of-merit as-much
ad modum merendi. Quia enim in ipso ab instanti
as-to the-mode of-meriting because for in him from the-instant
conceptionis fuit perfectissima plenitudo, statim omnia
of-conception was the-most-perfect fullness at-once all-things
meruit, quae potuit mereri respectu sui; ac per hoc de
he-merited which he-could to-merit with-respect-to himself and through this from
debito uno modo facere potuit debitum alio modo; de
what-is-due in-one way to-make he-could it-due in-another way from
indebito autem debitum, vel de debito magis debitum facere
the-undue moreover the-due or from the-due more due to-make
non potuit sibi; quia nullo modo potuit in sanctitate
not he-could for-himself because in-no way he-could in holiness
proficere, cum a principio esset sanctissimus. Fecit tamen
to-advance since from the-beginning he-was most-holy he-did yet
hoc nobis, qui merito ipsius iustificamur per gratiam,
this for-us who by-the-merit his are-justified through grace
proficimus in iustitia et per aeternam gloriam coronamur.
advance in justice and through eternal glory are-crowned
Ac per hoc in merito Christi radicata sunt omnia merita
and through this in the-merit of-Christ rooted are all merits
nostra; sive satisfactoria poenae, sive meritoria vitae
our whether satisfactory of-punishment or meritorious of-life

aeternae, quia nec ab offensa summi boni digni sumus
eternal because neither from the-offense of-the-highest good worthy are-we
absolvi, nec immensitatem aeterni praemii, quae Deus
to-be-absolved nor the-immensity of-the-eternal reward which God
est, digni sumus lucrari nisi per meritum hominis-Dei,
is worthy are-we to-gain except through the-merit of-the-God-man
cui dicere possumus et debemus: Omnia opera nostra
to-whom to-say we-can and we-ought all works our
operatus es in nobis, Domine. Ipse, inquam, est
worked you-have in us O-Lord he I-say is
Dominus, cui Propheta dicit: Dixi Domino: Deus meus
the-Lord to-whom the-Prophet says I-said to-the-Lord God my
es tu, quoniam bonorum meorum non eges.
are you since of-goods my not you-need

Cap. VIII. De passione Christi quantum ad statum patientis

THE STATE OF THE SUFFERER

Christ assumed bodily penalties like hunger, thirst, and weariness, and spiritual ones like sadness and fear, but not illnesses, ignorance, or the flesh's rebellion. As mediator he shared innocence and beatitude with God, passibility and mortality with man, wayfarer and comprehensor at once, and suffered nothing against the will of reason, though against the will of the flesh: Not as I will.

Postquam circa Verbum incarnatum considerata est unio
after about the-Word incarnate considered is the-union
naturarum, considerata nihilominus plenitudo charismatum,
of-the-natures considered nonetheless the-fullness of-the-charisms
deinde consideranda est tolerantia passionum; circa quam
next to-be-considered is the-endurance of-the-sufferings about which

considerandus est status patientis, modus patiendi et
to-be-considered is the-state of-the-sufferer the-mode of-suffering and
exitus passionis.
the-outcome of-the-passion
De statu patientis haec tenenda sunt, scilicet quod
about the-state of-the-sufferer these-things to-be-held are namely that
Christus assumsit non tantum humanam naturam, sed
Christ assumed not only human nature but
etiam defectus circa naturam. Assumsit enim poenalitates
also the-defects about nature he-assumed for penalties
corporales, ut famem, sitim et lassitudinem; assumsit etiam
bodily as hunger thirst and weariness he-assumed also
spirituales, ut tristitiam, gemitum et timorem; nec tamen
spiritual as sadness groaning and fear nor yet
omnes corporales assumsit, sicut sunt defectus aegritudinum
all bodily he-assumed as are the-defects of-illnesses
multiformium, nec omnes spirituales, sicut sunt ignorantia
manifold nor all spiritual as are ignorance
et rebelliones carnis ad spiritum; nec qualitercumque,
and the-rebellions of-the-flesh against the-spirit nor in-any-way-whatever
quia sic necessitatem patiendi suscepit, ut nihil pati
because so the-necessity of-suffering he-took-up that nothing to-suffer
posset invite, nec secundum voluntatem Deitatis nec
he-could unwillingly neither according-to the-will of-the-Deity nor
secundum voluntatem rationis, licet passio fuerit contra
according-to the-will of-reason although the-passion was against
voluntatem sensualitatis et carnis, sicut exprimit oratio
the-will of-sensuality and of-the-flesh as expresses the-prayer
Salvatoris, quae dicit: Non sicut ego volo, sed sicut tu vis.
of-the-Savior which says not as I wish but as you wish

Ratio autem ad intelligentiam praedictorum haec est: quia,
the-reason moreover for the-understanding of-the-aforesaid this is because
cum principium reparativum in reconciliando necessario
since the-principle reparative in reconciling necessarily
habeat mediatoris officium; ideo necesse est, quod habeat
has of-mediator the-office therefore necessary it-is that it-have
convenientiam cum utroque extremorum non solum quantum
agreement with each of-the-extremes not only as-much
ad naturam, verum etiam quantum ad ea quae sunt
as-to nature but also as-much as-to those-things which are
circa naturam. Quoniam ergo Deus est iustus et beatus,
about nature since therefore God is just and blessed
impassibilis et immortalis; homo vero lapsus est peccator et
impassible and immortal man but fallen is a-sinner and
miser, passibilis et mortalis: necesse fuit, mediatorem Dei
wretched passible and mortal necessary it-was the-mediator of-God
et hominum, ut hominem posset reducere ad Deum,
and of-men that man he-might-be-able to-lead-back to God
cum Deo communicare in iustitia et beatitudine, cum
with God to-share in justice and beatitude with
homine vero in passibilitate et mortalitate; ut sic, habendo
man but in passibility and mortality that so by-having
«mortalitatem transeuntem et beatitudinem permanentem»,
mortality passing and beatitude abiding
hominem reduceret de praesenti miseria ad vitam
man he-might-lead-back from present misery to life
beatam; sicut econtra angelus malus, habendo immortalitatem
blessed as conversely the-angel evil by-having immortality
cum miseria et iniustitia, fuit mediator faciens cadere in
with misery and injustice was a-mediator making to-fall into
culpam et miseriam per suggestionem suam. Quoniam
fault and misery through suggestion his since

ergo Christus mediator debuit habere innocentiam et
therefore Christ the-mediator ought to-have innocence and
beatitudinem fruitionis cum mortalitate et passibilitate;
the-beatitude of-fruition with mortality and passibility
hinc est, quod simul debuit esse viator et comprehensor.
hence it-is that at-once he-ought to-be a-wayfarer and a-comprehensor
— De omni enim statu aliquid habuit in se, secundum
of every for state something he-had in himself according-to
quod dicitur assumsisse de statu innocentiae peccati
which he-is-said to-have-assumed from the-state of-innocence from-sin
immunitatem, de statu naturae lapsae mortalitatem, de
immunity from the-state of-nature fallen mortality from
statu vero gloriae beatitudinem fruitionis perfectae.
the-state but of-glory the-beatitude of-fruition perfect
Rursus, quoniam poenalitates vitiosae, sicut sunt illa quatuor
again since the-penalties vicious as are those four
propter peccatum originale inflicta, scilicet ignorantia,
because-of sin original inflicted namely ignorance
infirmitas, malitia et concupiscentia, stare non possunt
weakness malice and concupiscence to-stand not can
cum perfectissima innocentia; hinc est, quod has nec
with most-perfect innocence hence it-is that these neither
assumere debuit nec assumsit. — Quia vero poenae,
to-assume he-ought nor he-assumed because but the-punishments
quae sunt exercitativae virtutis perfectae et testificativae
which are exercising of-virtue perfect and testifying
humanitatis verae, non simulatae, potissime illae sunt, quae
of-humanity true not feigned most-of-all those are which
respiciunt naturam in communi, sicut fames et sitis in
regard nature in common as hunger and thirst in

absentia alimenti, tristitia et timor in praesentia nocumenti;
the-absence of-food sadness and fear in the-presence of-harm
hinc est, quod illas debuit assumere et assumsit.
hence it-is that those he-ought to-assume and he-assumed
Postremo, quia nullus innocens debet invitus aliquam
finally because no innocent ought unwilling any
poenam sustinere, quia hoc esset contra ordinem divinae
punishment to-sustain because this would-be against the-order of-divine
iustitiae; nullus etiam mortalis vult mori et pati secundum
justice no also mortal wishes to-die and to-suffer according-to
appetitum naturae, quae naturaliter refugit mortem: hinc
the-appetite of-nature which naturally shuns death hence
est, quod Christus habere debuit huiusmodi poenalitates, sic
it-is that Christ to-have ought such penalties so
tamen, ut nihil posset pati invite secundum rationem,
yet that nothing he-could to-suffer unwillingly according-to reason
non solum propter beatitudinem et Deitatem omnipotentem
not only because-of the-beatitude and the-Deity omnipotent
sibi unitam, per quam poterat repellere omnia; sed etiam
to-him united through which he-could to-repel all-things but also
propter perfectissimam innocentiam, quae secundum ordinem
because-of the-most-perfect innocence which according-to the-order
naturalis iustitiae nihil permittitur pati invite; sic etiam
of-natural justice nothing is-permitted to-suffer unwillingly so also
pateretur, ut tamen hoc esset contra naturalem inclinationem
he-should-suffer that yet this were against the-natural inclination
et appetitum naturae, qui est in sensualitate et carne. — Et
and the-appetite of-nature which is in sensuality and flesh and
hinc est, quod Christus, orans secundum rationem, voluntatem
hence it-is that Christ praying according-to reason the-will
carnis exprimebat, qua passionem refugiebat, cum dicebat:
of-the-flesh expressed by-which the-passion he-shunned when he-said

Transeat a me calix iste; voluntatem tamen rationis voluntati
let-pass from me cup this the-will yet of-reason to-the-will
Patris conformabat et appetitui carnis praeponebat,
of-the-Father he-conformed and to-the-appetite of-the-flesh preferred
cum dicebat: Non mea voluntas, sed tua fiat. — Et sic
when he-said not my will but yours be-done and so
una voluntas non erat alteri contraria: quia «secundum
one will not was to-the-other contrary because according-to
voluntatem divinam quod iustum erat voluit, secundum
the-will divine what just was he-willed according-to
voluntatem rationis iustitiae consensit, sed secundum
the-will of-reason to-justice he-consented but according-to
voluntatem carnis poenam recusavit, sed tamen iustitiam
the-will of-the-flesh the-punishment he-refused but yet justice
non accusavit. Et sic unaquaeque voluntas quod suum erat
not he-accused and so each will what its-own was
operabatur et quod ad se pertinebat sequebatur: voluntas
worked and what to itself pertained followed the-will
divina iustitiam, voluntas rationalis obedientiam, voluntas
divine justice the-will rational obedience the-will
carnis naturam»; ac per hoc non erat in Christo colluctatio
of-the-flesh nature and through this not was in Christ struggle
et pugna, sed pacata ordinatio et tranquillitas ordinata.
and fight but peaceful ordering and tranquility ordered

Cap. IX. De passione Christi quantum ad modum patiendi

THE MODE OF CHRIST'S SUFFERING

Christ suffered a passion most general, in every member and power; most bitter, by his own wounds and by compassion for our sins; most ignominious, on the cross between thieves; and death-dealing, his soul parted from his body while both stayed united to the Deity. So he gave the most efficacious example, offered satisfaction for God's honor, and cured contraries by contraries.

De modo autem patiendi hoc tenendum est, quod Christus
about the-mode moreover of-suffering this to-be-held it-is that Christ
passus est passione generalissima, passione acerbissima,
suffered has with-a-passion most-general with-a-passion most-bitter
passione ignominiosissima, passione interemptoria, sed
with-a-passion most-ignominious with-a-passion death-dealing but
vivificativa. — Passione, inquam, generalissima quantum ad
life-giving with-a-passion I-say most-general as-much as-to
naturam humanam, non solum secundum omnia membra
nature human not only according-to all the-members
corporis principalia, verum etiam secundum omnem animae
of-the-body principal but also according-to every of-the-soul
potentiam, licet nihil pati posset secundum divinam
power although nothing to-suffer he-could according-to the-divine
naturam. — Passus est etiam passione acerbissima, quia
nature suffered he-has also with-a-passion most-bitter because
non solum dolendo, ut patiens per vulnera, sed etiam
not only by-grieving as suffering through wounds but also
condolendo, ut compatiens propter nostra delicta. — Passus
by-grieving-with as suffering-with because-of our offenses suffered
est etiam passione ignominiosissima, et propter patibulum
he-has also with-a-passion most-ignominious both because-of the-gibbet

crucis, quae erat supplicium pessimorum, et propter
of-the-cross which was the-punishment of-the-worst and because-of
consortium iniquorum, videlicet latronum, cum quibus fuit
the-company of-the-wicked namely of-thieves with whom he-was
deputatus. — Passus est etiam passione interemptoria
assigned suffered he-has also with-a-passion death-dealing
per separationem animae a corpore, salva tamen unione
through the-separation of-the-soul from the-body with-safe yet the-union
utriusque cum Deitate. Anathema enim est qui dicit, Dei
of-each with the-Deity anathema for is he-who says of-God
Filium naturam, quam semel assumserat, aliquando reliquisse.
the-Son the-nature which once he-had-assumed at-some-time to-have-left
Ratio autem ad intelligentiam praedictorum haec est: quia
the-reason moreover for the-understanding of-the-aforesaid this is because
reparativum principium, sicut ordinate produxit, sic et
the-reparative principle as in-order it-produced so also
ordinate reparare debuit genus humanum. Sic igitur reparare
in-order to-repair it-ought the-race human so therefore to-repair
debet, ut salva sit libertas arbitrii, salvus sit nihilominus
it-ought that preserved be the-freedom of-choice preserved be nonetheless
honor Dei, salvus sit etiam ordo regiminis universi.
the-honor of-God preserved be also the-order of-the-governance of-the-universe
— Quia ergo reparare debuit, salva libertate arbitrii,
because therefore to-repair it-ought with-safe the-freedom of-choice
reparavit dando exemplum efficacissimum; exemplum autem
it-repaired by-giving an-example most-efficacious the-example moreover
illud efficacissimum est, quod invitat et informat ad culmen
that most-efficacious is which invites and forms to the-summit
virtutum. Nihil autem magis informat hominem ad virtutem
of-virtues nothing moreover more forms man to virtue
quam exemplum tolerandi mortem propter iustitiam et
than the-example of-bearing death for justice and

obedientiam divinam, mortem, inquam, non quamcumque, sed
obedience divine death I-say not any-whatever but
poenalissimam. Nihil vero magis incitat quam tanta benignitas,
most-penal nothing but more incites than so-great kindness
qua pro nobis altissimus Dei Filius absque nostris meritis,
by-which for us the-most-high of-God Son without our merits
immo cum multis nostris demeritis posuit animam suam;
nay with many our demerits laid-down soul his
quae benignitas tanto maior ostenditur, quanto pro nobis
which kindness by-so-much greater is-shown by-how-much for us
graviora et abiectiora sustinuit vel pati voluit. Deus enim
heavier and more-abject-things he-sustained or to-suffer wished God for
proprio Filio suo non pepercit, sed pro nobis omnibus tradidit
his-own Son his not spared but for us all handed-over
illum; quomodo non etiam cum illo omnia nobis donavit? Ex
him how not also with him all-things to-us has-he-given from
quo invitamur ad ipsum amandum et amatum imitandum.
which we-are-invited to him to-be-loved and loved to-be-imitated
Rursus, quia reparare debuit, salvo honore Dei, ideo
again because to-repair it-ought with-safe the-honor of-God therefore
reparavit offerendo obsequium satisfactorium. «Est autem
it-repaired by-offering service satisfactory it-is moreover
satisfacere honorem Deo debitum rependere». Honor
to-satisfy the-honor to-God due to-pay-back the-honor
autem Deo subtractus per superbiam et inobedientiam
moreover from-God withdrawn through pride and disobedience
respectu rei, ad quam homo astringitur, nullo modo
with-respect-to a-thing to which man is-bound in-no way
melius restituitur quam per humiliationem et obedientiam
better is-restored than through humiliation and obedience
ad eam rem, ad quam nullatenus tenebatur. Quoniam ergo
to that thing to which in-no-wise he-was-held since therefore

Christus Iesus in quantum Deus aequalis erat Patri
Christ Jesus in as-much-as God equal was to-the-Father
in forma Dei; in quantum homo innocens nullatenus
in the-form of-God in as-much-as man innocent in-no-wise
erat debitor mortis; dum semetipsum exinanivit et factus
was debtor of-death while himself he-emptied and made
est obediens usque ad mortem, exsolvit Deo quae non
is obedient as-far-as to death he-paid-back to-God what not
rapuit per obsequium satisfactionis perfectae, et obtulit
he-seized through the-service of-satisfaction perfect and offered
sacrificium suavitatis summae pro perfecta Dei placatione.
a-sacrifice of-sweetness highest for the-perfect of-God appeasing
Postremo, quia reparare debuit, salvo ordine regiminis
finally because to-repair it-ought with-safe the-order of-the-governance
universi, ideo per remedium convenientissimum reparavit.
of-the-universe therefore through a-remedy most-suitable it-repaired
Convenientissimum autem est, ut contraria contrariis
most-suitable moreover it-is that contraries by-contraries
curentur. Quia ergo homo, volens esse sapiens ut Deus,
be-cured because therefore man wishing to-be wise as God
peccavit, in ligno vetito volens delectari, ita quod inclinatus
sinned on the-tree forbidden wishing to-be-delighted so that inclined
est ad libidinem, erectus in praesumtionem; ac per
he-is to lust raised-up into presumption and through
hoc totum genus humanum infectum est et perdidit
this the-whole race human infected is and lost
immortalitatem et incurrit debitam mortem: hinc est, quod
immortality and incurred due death hence it-is that
ad hoc, quod homo repararetur convenienti remedio, Deus
for this that man should-be-repaired with-a-suitable remedy God
factus homo voluit humiliari et in ligno pati: et contra
made man wished to-be-humbled and on the-tree to-suffer and against

universalem infectionem pati passione generalissima,
the-universal infection to-suffer with-a-passion most-general
contra libidinem passione acerbissima, contra praesumtionem
against lust with-a-passion most-bitter against presumption
passione ignominiosissima, contra mortem debitam et
with-a-passion most-ignominious against death due and
invitam pati voluit mortem non meritam, sed voluntariam.
unwilling to-suffer he-wished death not deserved but voluntary
Quia ergo generalitas corruptionis in nobis infecerat non
because therefore the-generality of-corruption in us had-infected not
solum corpus et animam, sed etiam omnem corporis partem
only body and soul but also every of-the-body part
et omnem animae potentiam; hinc est, quod Christus passus
and every of-the-soul power hence it-is that Christ suffered
est in omni corporis parte et in omni potentia animae
has in every of-the-body part and in every power of-the-soul
et in superiori portione rationis, quae summe in Deo
and in the-higher portion of-reason which supremely in God
delectabatur ut ratio et propter unionem sui ad superius,
delighted as reason both because-of the-union of-itself to the-higher
et summe patiebatur ut natura et propter coniunctionem ad
and supremely suffered as nature and because-of the-conjunction to
inferius, quia Christus erat viator et comprehensor simul.
the-lower because Christ was wayfarer and comprehensor at-once
Rursus, quia libido vehementer infecerat in nobis animam
again because lust vehemently had-infected in us the-soul
et carnem et quantum ad carnalia et quantum ad
and the-flesh both as-much as-to carnal and as-much as-to
spiritualia peccata; hinc est, quod Christus et acerbissima
spiritual sins hence it-is that Christ both with-a-most-bitter
passione passus est in carne et amarissima compassus
passion suffered has in the-flesh and with-a-most-sorrowful suffered-with

est in anima. Et quia in carne erat maxima aequalitas
he-has in the-soul and because in the-flesh was the-greatest evenness
complexionis et perfecta vivacitas sensuum, in anima
of-complexion and perfect liveliness of-the-senses in the-soul
vero summa caritas ad Deum et summa pietas ad
but highest charity toward God and highest compassion toward
proximum; hinc est, quod uterque dolor fuit intensissimus.
the-neighbor hence it-is that each pain was most-intense
Amplius, quia tumor superbiae aliquando consurgit interius
further because the-swelling of-pride sometimes rises-up within
ex praesumtione, aliquando exterius ex ostentatione et
from presumption sometimes without from display and
aliena laude; ideo ad remediandum omnem superbiam
of-others praise therefore for remedying all pride
Christus passus est utrumque genus ignominiae et in
Christ suffered has each kind of-ignominy both in
se patiente et in comitatu, quem habuit in passione.
himself suffering and in the-company which he-had in the-passion
Postremo, quia haec omnia non attingebant divinam naturam
finally because these all-things not reached the-divine nature
impassibilem, sed solum humanam; hinc est, quod in morte
impassible but only the-human hence it-is that in the-death
Christi sic facta est divisio animae a carne, ut tamen
of-Christ so made is the-division of-the-soul from the-flesh that yet
salva esset unitas personae et unio tam carnis quam
preserved should-be the-unity of-the-person and the-union as-much of-the-flesh as
animae cum Deitate. — Et quia unio animae cum corpore
of-the-soul with the-Deity and because the-union of-the-soul with the-body
facit hominem et facit vivum; hinc est, quod Christus non
makes man and makes alive hence it-is that Christ not
fuit homo in illo triduo, licet anima et caro essent unitae
was man in that three-days although the-soul and the-flesh were united

cum Verbo. Unde quia mors in humana natura non potuit
with the-Word whence because death in human nature not could
mortem inducere in personam, quae semper fuit viva; ideo
death to-bring-in into the-person which always was alive therefore
mortua est mors in vita, et per Christi mortem absorpta
dead is death in life and through of-Christ the-death swallowed-up
est mors in victoria, et princeps mortis devictus, ac per
is death in victory and the-prince of-death conquered and through
hoc homo a morte et causa mortis per meritum mortis
this man from death and the-cause of-death through the-merit of-the-death
Christi tanquam per medium efficacissimum liberatus.
of-Christ as through a-mean most-efficacious freed

Cap. X. De passione Christi quantum ad exitum passionis

THE OUTCOME OF THE PASSION

After the passion Christ's soul descended to limbo to free his members; on the third day he rose impassible and immortal; after forty days he ascended; and ten days later he sent the Spirit, who gathered the Church and distributed the charisms. Each delay was measured, to prove his death, to ground hope, and to prepare the disciples by prayer.

De exitu autem passionis Christi et fructu haec
about the-outcome moreover of-the-passion of-Christ and the-fruit these-things
indubitanter tenenda sunt, quod anima Christi post passionem
undoubtingly to-be-held are that the-soul of-Christ after the-passion
descendit ad infernum sive ad limbum, ad liberationem non
descended to hell or to the-limbo for the-freeing not
omnium, sed eorum qui inter membra Christi decesserunt
of-all but of-those who among the-members of-Christ departed
per fidem vivam, vel per fidei Sacramenta. — Post haec
through faith living or through of-faith the-Sacraments after these-things

tertia die resurrexit a mortuis resumendo corpus, quod
on-the-third day he-rose-again from the-dead by-taking-up-again the-body which
prius vivificaverat, sed non tale, quale prius fuerat; quia
before it-had-quickened but not such as before it-had-been because
prius fuit passibile et mortale, postquam autem resurrexit,
before it-was passible and mortal after moreover he-rose-again
impassibile et immortale, vivens perpetuo. — Deinde post
impassible and immortal living forever then after
quadraginta dies ascendit ad caelos, ubi, super omnem
forty days he-ascended to the-heavens where above every
creaturam exaltatus, sedet ad dexteram Patris. Quod dictum
creature exalted he-sits at the-right of-the-Father which saying
intelligitur non quantum ad situm, qui non competit Deo
is-understood not as-much as-to position which not befits God
Patri, sed quantum ad excellentiam bonorum, quia residet
the-Father but as-much as-to the-excellence of-goods because he-resides
in potioribus bonis Patris. — Postremo, interiectis decem
in the-better goods of-the-Father finally with-interposed ten
diebus, misit in Apostolos promissum Spiritum sanctum,
days he-sent upon the-Apostles the-promised Spirit holy
per quem congregata est Ecclesia gentium et ordinata
through whom gathered is the-Church of-the-nations and ordered
secundum diversas distributiones officiorum et gratiarum.
according-to diverse distributions of-offices and of-graces
Ratio autem ad intelligentiam praedictorum haec est: quia,
the-reason moreover for the-understanding of-the-aforesaid this is because
sicut Christus in quantum Verbum increatum perfectissime
as Christ in as-much-as Word uncreated most-perfectly
omnia formavit, sic in quantum incarnatum omnia
all-things formed so in as-much-as incarnate all-things
perfectissime reformare debuit. Decet enim perfectissimum
most-perfectly to-re-form he-ought it-befits for a-most-perfect

principium opus non dimittere citra perfectum, debuit ergo
principle a-work not to-leave short-of the-perfect it-ought therefore
reparatorium principium redemptionis humanae remedium
the-reparative principle of-redemption human the-remedy
perducere ad perfectum. Ad hoc autem, quod esset
to-bring-through to the-perfect for this moreover that it-should-be
perfectissimum, oportuit, quod esset sufficientissimum et
most-perfect it-behooved that it-be most-sufficient and
efficacissimum.
most-efficacious
Quia ergo sufficientissimum, ideo se extendit ad
because therefore most-sufficient therefore itself it-extends to
caelestia, terrestria et infernalia. Quia ergo per
heavenly-things earthly-things and infernal-things because therefore through
Christum sunt infernalia recuperata, terrestria remediata,
Christ are infernal-things recovered earthly-things remedied
caelestia redintegrata; ita quod primum horum fecit per
heavenly-things restored-whole so that the-first of-these he-did through
veniam, secundum per gratiam et tertium per gloriam:
pardon the-second through grace and the-third through glory
ideo post passionem anima descendit ad inferos
therefore after the-passion the-soul descended to the-lower-regions
ad liberandum in inferno detentos; deinde resurrexit a
for freeing in hell the-detained then he-rose-again from
mortuis ad vivificandum in peccatis mortuos; ascendit
the-dead for quickening in sins the-dead he-ascended
ad caelos reducendo captivitatem ad redintegrandum
to the-heavens by-leading-back captivity for restoring
Ierusalem caelestem; misit Spiritum sanctum ad aedificandum
Jerusalem heavenly he-sent the-Spirit holy for building

Ierusalem terrestrem. Quae omnia necessario consequuntur
Jerusalem earthly which all-things necessarily follow
et exiguntur ad sufficientiam reparationis humanae.
and are-required for the-sufficiency of-repair human
Rursus, quia remedium illud fuit efficacissimum tam in
again because remedy that was most-efficacious as-much toward
eos qui Christi adventum praecesserunt, quam in eos
those who of-Christ the-coming preceded as toward those
qui sequuntur, qui tamen ad ipsum Christum accesserunt
who follow who yet to the-very Christ approached
et accedunt et eius membra fuerunt et sunt; tales
and approach and his members were and are such
autem sunt qui adhaerent ei per fidem, spem et
moreover are who cling to-him through faith hope and
caritatem: ideo remedium illud efficaciam habere debuit
charity therefore remedy that efficacy to-have it-ought
primo in eos qui in Christum crediderunt, credendo
first toward those who in Christ believed by-believing
speraverunt et sperando amaverunt; ac per hoc statim
hoped and by-hoping loved and through this at-once
debuit ad inferos descendere ad ipsorum liberationem.
he-ought to the-underworld to-descend for their freeing
Unde aperta ianua caeli per Christi passionem, qui
whence with-opened the-gate of-heaven through of-Christ the-passion who
satisfaciendo amoverat rhomphaeam mutando sententiam
by-satisfying had-removed the-sword by-changing the-sentence
divinam eripuit de inferno omnia membra sua.
divine he-rescued from hell all members his
Debuit etiam habere efficaciam praecipuam in eos qui
it-ought also to-have efficacy special toward those who
Christi adventum sequuntur, ut attrahendo ad fidem, spem
of-Christ the-coming follow that by-drawing to faith hope

et caritatem tandem ad gloriam perduceret caelestem. Ut
and charity at-last to glory he-might-bring heavenly that
igitur aedificaret ad fidem, qua credimus Christum
therefore he-might-build-up for faith by-which we-believe Christ
verum hominem et verum Deum, qua etiam credimus,
true man and true God by-which also we-believe
eum voluisse nos redimere per mortem et ad vitam nos
him to-have-wished us to-redeem through death and to life us
reducere posse per resurrectionem; ideo voluit resurgere
to-lead-back to-be-able through resurrection therefore he-wished to-rise-again
ad vitam immortalem, interiecto tamen spatio temporis
to life immortal with-interposed yet a-space of-time
debito, scilicet triginta sex horarum; in quo ostenditur, quod
due namely of-thirty six hours in which is-shown that
vere mortuus fuit; nec magis accelerare debuit, ne, si citius
truly dead he-was nor more to-hasten he-ought lest if sooner
resurgeret, crederetur, quod non vere mortuus fuisset, sed
he-rose-again it-be-believed that not truly dead he-had-been but
se mortuum finxisset; nec amplius differre, ne, si semper
himself dead had-feigned nor longer to-defer lest if always
iaceret in morte, crederetur impotens, et quod nullos
he-lay in death he-be-believed powerless and that none
posset ad vitam revocare; ideoque resurrexit tertia die.
he-could to life to-recall and-therefore he-rose-again on-the-third day
Amplius, ut erigeret ad spem, ad caelestem ascendit
further that he-might-raise to hope to the-heavenly he-ascended
gloriam, quam speramus. Sed quia spes non oritur nisi ex
glory which we-hope-for but because hope not arises except from
fide immortalitatis futurae; ideo non statim ascendit, sed
faith of-immortality future therefore not at-once he-ascended but
spatio quadraginta dierum interiecto, in quo per multa
with-a-space of-forty days interposed in which through many

signa et argumenta veram astrueret resurrectionem,
signs and proofs true he-might-establish the-resurrection
per quam animus solidaretur in fide et sublevaretur
through which the-mind might-be-made-solid in faith and be-lifted
ad sperandam gloriam caelestem.
to hoping-for glory heavenly
Postremo, ut inflammaret ad caritatem, misit ignem Spiritus
finally that he-might-inflame to charity he-sent the-fire of-the-Spirit
sancti in die Pentecostes. Et quia nullus hoc igne
holy on the-day of-Pentecost and because no-one with-this fire
impletur, nisi qui petit, quaerit et pulsat cum instanti et
is-filled except who asks seeks and knocks with insistent and
importuno spei desiderio; ideo non statim post ascensionem
importunate of-hope desire therefore not at-once after the-ascension
misit, sed decem dierum spatio interiecto, in quo discipuli
he-sent but of-ten days with-a-space interposed in which the-disciples
ieiunantes, orantes et gementes disposuerunt se ad
fasting praying and groaning disposed themselves for
Spiritus sancti susceptionem. — Ac per hoc, sicut
of-the-Spirit holy the-reception and through this as
debitam servavit horam in patiendo, sic in resurgendo, sic
the-due he-kept hour in suffering so in rising-again so
in ascendendo in caelum, sic in mittendo Spiritum sanctum,
in ascending into heaven so in sending the-Spirit holy
et propter fundationem trium virtutum praedictarum et
both because-of the-founding of-the-three virtues aforesaid and
propter multa mysteria, quae in his temporibus implicantur.
because-of many mysteries which in these times are-enfolded
Et quoniam Spiritus sanctus, qui caritas est et per caritatem
and since the-Spirit holy who charity is and through charity
habetur, est omnium origo charismatum; ideo, cum descendit
is-had is of-all the-origin of-charisms therefore when descended

Spiritus sanctus, effusa est plenitudo charismatum ad corpus
the-Spirit holy poured-out is the-fullness of-charisms for the-body
Christi mysticum consummandum. Et quia diversa membra
of-Christ mystical to-be-consummated and because diverse members
debent esse in corpore perfecto et diversorum membrorum
ought to-be in a-body perfect and of-diverse members
diversa officia et exercitia et diversorum officiorum diversa
diverse offices and exercises and of-diverse offices diverse
charismata; hinc est, quod uni datur per Spiritum sermo
charisms hence it-is that to-one is-given through the-Spirit the-word
sapientiae, alii sermo scientiae, alii fides, alii gratia
of-wisdom to-another the-word of-knowledge to-another faith to-another the-grace
sanitatum, alii operatio virtutum, alii prophetia, alii
of-healings to-another the-working of-powers to-another prophecy to-another
discretio spirituum, alii genera linguarum, alii
the-discernment of-spirits to-another kinds of-tongues to-another
interpretatio sermonum; quae omnia operatur unus atque
the-interpretation of-speeches which all-things works one and
idem Spiritus, dividens singulis, prout vult, secundum suam
the-same Spirit dividing to-each as he-wills according-to his
liberalissimam providentiam et providentissimam largitatem.
most-liberal providence and most-provident largess

Cap. I. De gratia, in quantum est donum divinitus datum

GRACE AS A GIFT DIVINELY GIVEN

Grace is a gift given immediately by God, and with it the Holy Spirit himself, the uncreated gift. It makes the soul the bride of Christ, daughter of the Father, and temple of the Spirit, and purges, illumines, perfects, and joins it to God, and so is rightly called grace that makes pleasing, since it makes the one who has it pleasing to God.

Post tractatum de incarnatione Verbi, quod est origo
after the-treatise about the-incarnation of-the-Word which is the-origin
et fons omnis doni gratuiti, dicenda sunt aliqua de
and fount of-every gift gratuitous to-be-said are some-things about
gratia Spiritus sancti, quae nobis quadrupliciter consideranda
the-grace of-the-Spirit holy which to-us in-four-ways to-be-considered
occurrit. Primo, in quantum est donum divinitus datum.
occurs first in as-much-as it-is a-gift divinely given
— Secundo, in comparatione ad liberum arbitrium.
second in comparison to free choice
— Tertio, in comparatione ad habitus virtutum. — Quarto,
third in comparison to the-habits of-the-virtues fourth
in comparatione ad exercitia meritorum.
in comparison to the-exercises of-merits
De gratia igitur, in quantum est donum divinitus datum,
about grace therefore in as-much-as it-is a-gift divinely given
haec tenenda sunt, quod ipsa est donum, quod a Deo
these-things to-be-held are that it is a-gift which by God
immediate donatur et infunditur. Etenim cum ipsa et
immediately is-given and is-poured-in for with it and
in ipsa datur Spiritus sanctus, qui est donum increatum,
in it is-given the-Spirit holy who is the-gift uncreated

optimum et perfectum, quod descendit a Patre luminum
best and perfect which descends from the-Father of-lights
per Verbum incarnatum, secundum quod Ioannes in
through the-Word incarnate according-to what John in
Apocalypsi fluvium splendidum ad modum vidit crystalli
the-Apocalypse a-river shining in the-manner saw of-crystal
procedere de sede Dei et Agni. — Ipsa nihilominus
to-proceed from the-seat of-God and of-the-Lamb it nonetheless
est donum, per quod anima perficitur et efficitur
is the-gift through which the-soul is-perfected and is-made
sponsa Christi, filia Patris aeterni et templum
the-bride of-Christ the-daughter of-the-Father eternal and the-temple
Spiritus sancti; quod nullo modo fit nisi ex dignativa
of-the-Spirit holy which in-no way happens except from the-deigning
condescensione et condescensiva dignatione Maiestatis
condescension and condescending deigning of-the-Majesty
aeternae per donum gratiae suae. — Ipsa denique est
eternal through the-gift of-grace his it finally is
donum, quod animam purgat, illuminat et perficit; vivificat,
the-gift which the-soul purges illumines and perfects quickens
reformat et stabilit; elevat, assimilat et Deo iungit, ac
re-forms and establishes raises assimilates and to-God joins and
per hoc acceptabilem facit; propter quod donum huiusmodi
through this acceptable makes because-of which gift of-this-kind
gratia gratum faciens recte dicitur et debuit appellari.
grace pleasing making rightly is-called and ought to-be-named
Ratio autem ad intelligentiam praedictorum haec est:
the-reason moreover for the-understanding of-the-aforesaid this is
quia, cum primum principium productivum pro sua summa
because since the-first principle productive for its highest
benevolentia fecerit spiritum rationalem capacem beatitudinis
benevolence made the-spirit rational capable of-beatitude

aeternae; et reparativum principium capacitatem illam
eternal and the-reparative principle capacity that
infirmatam per peccatum reparavit ad salutem; et beatitudo
weakened through sin repaired for salvation and beatitude
aeterna consistit in habendo summum bonum; et hoc est
eternal consists in having the-highest good and this is
Deus et bonum excellens improportionaliter omnem humani
God and a-good exceeding beyond-proportion every of-human
obsequii dignitatem: nullus omnino ad illud summum bonum
service the-dignity no-one at-all to that highest good
dignus est pervenire, cum sit omnino supra omnes limites
worthy is to-attain since it-is wholly above all the-limits
naturae, nisi, Deo condescendente sibi, elevetur ipse supra
of-nature unless with-God condescending to-him be-be-raised himself above
se. Deus autem non condescendit per sui essentiam
himself God moreover not condescends through his essence
incommutabilem, sed per influentiam ab ipso manantem;
unchangeable but through an-inflowing from him flowing
nec spiritus elevatur supra se per situm localem, sed per
nor the-spirit is-raised above itself through position local but through
habitum deiformem. Necesse est igitur spiritui rationali, ut
a-habit deiform necessary it-is therefore for-the-spirit rational that
dignus fiat aeternae beatitudinis, quod particeps fiat
worthy it-become of-eternal beatitude that partaker it-become
influentiae deiformis. Haec autem influentia deiformis, quia
of-an-inflowing deiform this moreover inflowing deiform because
est a Deo et secundum Deum et propter Deum, ideo
it-is from God and according-to God and for-the-sake-of God therefore
reddit imaginem nostrae mentis conformem beatissimae
renders the-image of-our mind conformed to-the-most-blessed
Trinitati non tantum secundum ordinem originis, verum etiam
Trinity not only according-to the-order of-origin but also

secundum rectitudinem electionis et secundum quietudinem
according-to the-rectitude of-choice and according-to the-quiet
fruitionis. Et quoniam qui hoc habet immediate ad Deum
of-fruition and since who this has immediately to God
reducitur, sicut immediate ei conformatur; ideo donum
is-led-back as immediately to-him he-is-conformed therefore gift
illud immediate donatur a Deo tanquam a principio influxivo;
that immediately is-given by God as by a-principle inflowing
ut, sicut immediate emanat a Deo Dei imago, sic immediate
that as immediately flows from God of-God the-image so immediately
manet ab ipso Dei similitudo, quae est divinae imaginis
remains from him of-God the-likeness which is of-the-divine image
perfectio deiformis, et ideo dicitur imago recreationis.
the-perfection deiform and therefore it-is-called the-image of-re-creation
Rursus, quoniam qui fruitur Deo Deum habet; ideo cum
again since who enjoys God God has therefore with
gratia, quae sua deiformitate disponit ad Dei fruitionem,
grace which by-its deiformity disposes to of-God the-fruition
datur donum increatum, quod est Spiritus sanctus, quod
is-given the-gift uncreated which is the-Spirit holy which
qui habet habet et Deum.
who has has also God
Et quoniam nullus Deum habet, quin ab ipso specialius
and since no-one God has but-that by him more-specially
habeatur; nullus habet et habetur a Deo, quin ipsum
he-be-had no-one has and is-had by God but-that him
praecipue et incomparabiliter diligat et diligatur ab ipso sicut
especially and incomparably he-love and be-loved by him as
sponsa a sponso; nullus sic diligitur, quin ad aeternam
a-bride by the-bridegroom no-one so is-loved but-that to the-eternal
hereditatem adoptetur pro filio: hinc est, quod gratia gratum
inheritance he-be-adopted as a-son hence it-is that grace pleasing

faciens facit animam templum Dei, sponsam Christi et
making makes the-soul the-temple of-God the-bride of-Christ and
filiam Patris aeterni. Et quia hoc non potest esse nisi
the-daughter of-the-Father eternal and because this not can to-be except
ex summa dignatione et condescensione Dei; ideo illud non
from the-highest deigning and condescension of-God therefore that not
potest esse per habitum aliquem naturaliter insertum, sed
can to-be through a-habit any naturally implanted but
solum per donum divinitus gratis infusum; quod expresse
only through a-gift divinely freely poured-in which expressly
apparet, si quis ponderet, quantum est esse Dei templum,
appears if anyone weigh how-much it-is to-be of-God the-temple
Dei filium, Deo nihilominus indissolubiliter et quasi
of-God the-son to-God nonetheless indissolubly and as-it-were
matrimonialiter per amoris et gratiae vinculum copulatum.
matrimonially through of-love and of-grace the-bond joined
Postremo, quia mens nostra non efficitur conformis
finally because mind our not is-made conformed
beatissimae Trinitati secundum rectitudinem electionis nisi
to-the-most-blessed Trinity according-to the-rectitude of-choice except
per vigorem virtutis, splendorem veritatis et fervorem
through the-vigor of-virtue the-splendor of-truth and the-fervor
caritatis; et vigor virtutis animam purgat, stabilit et
of-charity and the-vigor of-virtue the-soul purges establishes and
elevat; splendor veritatis animam illuminat, reformat et
raises the-splendor of-truth the-soul illumines re-forms and
Deo assimilat; fervor caritatis animam perficit, vivificat et
to-God assimilates the-fervor of-charity the-soul perfects quickens and
Deo iungit, et ex his omnibus homo Deo placens et
to-God joins and from these all man to-God pleasing and
acceptus existit: hinc est, quod illa influentia deiformis
accepted stands-forth hence it-is that that inflowing deiform

dicitur habere omnes decem actus praedictos, ita tamen,
is-said to-have all the-ten acts aforesaid so yet
quod denominatur ab ultimo sicut a completissimo.
that it-is-named from the-last as from the-most-complete
— Dicitur enim gratia gratum faciens, quia habentem
it-is-called for grace pleasing making because the-one-having
facit Deo gratum, cum non solum gratis detur a Deo,
it-makes to-God pleasing since not only freely it-be-given by God
verum etiam sit secundum Deum et propter Deum;
but also it-be according-to God and for-the-sake-of God
cum ad hoc sit, ut per ipsam opus manans a Deo
since for this it-is that through it the-work flowing from God
revertatur in Deum, in quo ad modum circuli intelligibilis
may-return into God in whom in the-manner of-a-circle intelligible
consistit omnium spirituum rationalium complementum.
consists of-all spirits rational the-completion

Cap. II. De gratia, in quantum iuvat ad bonum meritorium

GRACE AS A HELP TO MERITING

Grace is said generally of God's help to every creature, specially of grace freely given, which prepares one to receive the Spirit, and properly of grace that makes pleasing, without which no one can merit. It cannot be merited condignly, only congruously, but once had it merits its increase and, through seven reasons, eternal glory itself.

Secundo, Spiritus sancti gratia nobis occurrit consideranda
second of-the-Spirit holy the-grace to-us occurs to-be-considered
in comparatione ad liberum arbitrium, et hoc secundum
in comparison to free choice and this according-to
duplicem modum. Primo scilicet, in quantum ipsa est
a-twofold mode first namely in as-much-as it is

adiutorium ad meritum; secundo vero, in quantum est
a-help to merit second but in as-much-as it-is
remedium contra peccatum.
a-remedy against sin
De gratia igitur Dei, in quantum est adiutorium
about the-grace therefore of-God in as-much-as it-is a-help
ad merendum, haec tenenda sunt, quod cum gratia
to meriting these-things to-be-held are that since grace
dicatur generaliter, specialiter et proprie; generaliter dicitur
is-said generally specially and properly generally is-called
adiutorium divinum creaturae liberaliter et gratis impensum
the-help divine to-the-creature liberally and freely bestowed
et indifferenter ad quemcumque actum; et sine huiusmodi
and indifferently for any-whatever act and without such
adiutorio gratiae nec possumus aliquid efficere nec durare in
help of-grace neither can-we anything to-effect nor to-endure in
esse. — Specialiter dicitur gratia adiutorium divinitus datum,
being specially is-called grace the-help divinely given
ut quis praeparet se ad suscipiendum Spiritus sancti
that one prepare himself for receiving of-the-Spirit holy
donum, quo perveniat ad meriti statum; et talis dicitur
the-gift by-which he-may-come to of-merit the-state and such is-called
gratia gratis data, et sine hac nullus sufficienter facit quod
grace freely given and without this no-one sufficiently does what
in se est, ut se praeparet ad salutem. — Proprie vero
in himself is that himself he-prepare for salvation properly but
gratia dicitur adiutorium datum divinitus ad merendum, quod
grace is-called the-help given divinely for meriting which
quidem dicitur donum gratiae gratum facientis, sine quo
indeed is-called the-gift of-grace pleasing making without which
nullus potest mereri nec in bono proficere nec ad aeternam
no-one can to-merit nor in good to-advance nor to eternal

pervenire salutem. Ipsa enim tanquam radix merendi omnia
to-come salvation it for as the-root of-meriting all
merita antecedit; propter quod dictum est, quod «praevenit
merits precedes because-of which said it-is that it-goes-before
voluntatem, ut velit; subsequitur autem, ne frustra
the-will that it-may-will it-follows moreover lest in-vain
velit». Unde nullus ipsam mereri potest merito condigni,
it-will whence no-one it to-merit can by-the-merit of-the-condign
sed «ipsa meretur augeri a Deo in via, ut aucta
but it deserves to-be-increased by God on the-way that increased
mereatur et perfici» in patria et gloria sempiterna ab
it-may-deserve and to-be-perfected in the-fatherland and glory everlasting by
ipso Deo, cuius est gratiam infundere, augere et perficere
him God whose it-is grace to-pour-in to-increase and to-perfect
secundum cooperationem voluntatis nostrae et secundum
according-to the-co-operation of-the-will our and according-to
propositum sive beneplacitum praedestinationis aeternae.
the-purpose or good-pleasure of-predestination eternal
Ratio autem ad intelligentiam praedictorum haec est:
the-reason moreover for the-understanding of-the-aforesaid this is
quia, cum primum principium sua omnipotenti virtute
because since the-first principle by-its omnipotent power
et benignissima largitate creaturam omnem de nihilo
and most-kind largess creature every from nothing
produxerit ad esse; ac per hoc creatura de se habeat
produced to being and through this the-creature from itself has
non-esse, totum autem esse habeat aliunde: sic facta fuit,
not-being whole moreover being has from-elsewhere so made it-was
ut ipsa pro sua defectibilitate semper suo principio indigeret
that it for its defectibility always its principle should-need
et primum principium pro sua benignitate influere non
and the-first principle for its kindness to-inflow not

cessaret. Cum ergo spiritus rationalis, hoc ipso quod de
should-cease since therefore the-spirit rational by-this itself that from
nihilo, sit in se defectivus; hoc ipso quod natura limitata
nothing it-is in itself defective by-this itself that nature limited
et egena, sit in se recurvus, amans proprium bonum; hoc
and needy it-is in itself bent-back loving its-own good by-this
ipso quod totus a Deo, sit totaliter Deo obnoxius; et
itself that wholly from God it-is wholly to-God liable and
quia defectivus est, de se tendit in nonesse; quia recurvus,
because defective it-is of itself it-tends into not-being because bent-back
per se non assurgit ad rectitudinem perfectae iustitiae;
through itself not it-rises to the-rectitude of-perfect justice
quia totaliter Deo obnoxius, et Deus bonis eius non
because wholly to-God liable and God goods its not
indiget, nihil potest facere de se et propria virtute, per
needs nothing it-can to-do from itself and by-its-own power through
quod Deum sibi constituat debitorem, et maxime mercedis
which God to-itself it-may-make debtor and most-of-all of-the-reward
aeternae, quae Deus est, nisi per divinam condescensionem:
eternal which God is except through divine condescension
hinc est, quod ad hoc, quod salvetur in esse, cum
hence it-is that for this that it-be-preserved in being since
sit defectivus, indiget semper adiutorio divinae praesentiae,
it-is defective it-needs always the-help of-divine presence
manutenentiae et influentiae, per quam manuteneatur
of-maintenance and of-inflowing through which it-may-be-maintained
in esse; quae, quamvis sit universalis in creaturas omnes,
in being which although it-be universal into creatures all
nominatur tamen nomine gratiae, quia non ex debito
is-named yet by-the-name of-grace because not from debt
procedit, sed ex liberalitate bonitatis divinae. — Hinc est
it-proceeds but from the-liberality of-goodness divine hence it-is

etiam, quod ad hoc, ut se praeparet ad donum supernae
also that for this that itself it-prepare for the-gift of-supernal
gratiae, cum sit recurvus, indiget dono alterius gratiae gratis
grace since it-is bent-back it-needs the-gift of-another grace freely
datae, maxime post naturam lapsam, per quam habilis
given most-of-all after nature fallen through which able
efficiatur ad bona moralia, quae sunt bona ex circumstantia,
it-be-made for goods moral which are goods from circumstance
quae nullo modo possunt dici bona, nisi procedant ex
which in-no way can to-be-called good unless they-proceed from
intentione recta, videlicet quod non propter nos, sed propter
intention right namely that not for us but for
summum bonum fiant, ad quod non assurgit spiritus
the-highest good they-be-done to which not rises spirit
noster recurvus, nisi praeveniatur a Deo per aliquam
our bent-back unless it-be-gone-before by God through some
gratiam gratis datam. — Hinc nihilominus est, quod ad hoc,
grace freely given hence nonetheless it-is that for this
quod faciat opera meritoria mercedis aeternae; cum totaliter
that it-do works meritorious of-reward eternal since wholly
sit Deo obnoxius et debitor sui totius, indiget dono
it-is to-God liable and debtor of-its whole it-needs the-gift
gratiae gratum facientis, per quam Deus sibi condescendat,
of-grace pleasing making through which God to-it may-condescend
prius acceptans suam imaginem et voluntatem quam
first accepting its image and will than
operationem ex ipsa manantem; quia, cum «causa nobilior
the-operation from it flowing because since the-cause nobler
sit effectu», nullus potest se facere meliorem nec facere
is than-the-effect no-one can himself to-make better nor to-do
opus Deo placens, nisi prius placeat ipse, ut Deus prius
a-work to-God pleasing unless first please he-himself as God first

ipsum respiciat quam ad munera eius. Et ideo omnis radix
him regards than to gifts his and therefore every root
merendi fundatur in gratia gratum faciente, cuius est facere
of-meriting is-founded in grace pleasing making whose it-is to-make
hominem Deo dignum; propter quod nullus potest eam
man of-God worthy because-of which no-one can it
mereri merito condigni, sed solum merito congrui.
to-merit by-the-merit of-the-condign but only by-the-merit of-the-congruous
Ipsa autem habita meretur sui ipsius augmentum in statu
it moreover had merits of-it self the-increase in the-state
viae per bonum eius usum merito digni. Nam
of-the-way through good its use by-the-merit of-the-worthy for
cum solus Deus sit ipsius gratiae fontale principium
since sole God is of-the-very grace the-fontal principle
influendi, ipse solus est principium augmentandi per
of-inflowing he alone is the-principle of-increasing by
modum infundentis, et gratia per modum meriti et
mode of-the-one-pouring-in and grace by mode of-merit and
dignitatis, et liberum arbitrium per modum cooperantis
of-worthiness and free choice by mode of-the-co-operator
et merentis, pro eo quod liberum arbitrium cooperatur
and of-the-one-meriting for this that free choice co-operates
gratiae et quod est gratiae suum facit.
with-grace and what is of-grace its-own makes
Et ideo non tantum liberum arbitrium per gratiam meretur
and therefore not only free choice through grace merits
gratiae augmentum in statu viae merito digni, verum
of-grace the-increase in the-state of-the-way by-the-merit of-the-worthy but
etiam complementum in statu patriae merito condigni,
also the-completion in the-state of-the-fatherland by-the-merit of-the-condign
tum propter sublimitatem doni Spiritus sancti cooperantis
both because-of the-sublimity of-the-gift of-the-Spirit holy co-operating

in merito; tum propter veracitatem Dei promittentis; tum
in merit and because-of the-truthfulness of-God promising and
propter vertibilitatem liberi arbitrii consentientis et finaliter
because-of the-changeableness of-free choice consenting and finally
perseverantis; tum propter difficultatem status merendi;
persevering and because-of the-difficulty of-the-state of-meriting
tum propter dignitatem Christi nostri capitis intervenientis,
and because-of the-dignity of-Christ our head intervening
quod debet glorificari cum suis membris; tum propter
which ought to-be-glorified with his members and because-of
liberalitatem Dei retribuentis, quem non decet parva
the-liberality of-God repaying whom not befits small-things
reddere propter obsequium sibi fideliter obtemperantis; tum
to-render for the-service to-him faithfully complying and
propter nobilitatem operis, quod ex caritate procedit, quod
because-of the-nobility of-the-work which from charity proceeds which
tantum ponderat in conspectu iudicis, quantum amor, ex
so-much weighs in the-sight of-the-judge as-much-as the-love from
quo procedit, qui Deum incomparabiliter praeponit omnibus
which it-proceeds which God incomparably prefers to-all
creaturis, et ideo non sufficienter et competenter potest
creatures and therefore not sufficiently and competently it-can
nisi in Deo et summo bono remunerari. — Ex quibus
except in God and the-highest good to-be-rewarded from which
omnibus tanquam ex septem rationibus gioriam aeternam
all as from seven reasons glory eternal
merito non tantum congrui, sed etiam condigni mereri
by-the-merit not only of-the-congruous but also of-the-condign to-merit
facit gratia septiformis.
makes grace sevenfold

Cap. III. De gratia, in quantum est remedium peccati

GRACE AS A REMEDY FOR SIN

Free choice can fall by itself but cannot rise without grace, which is poured into an adult only with his consent. The justification of the ungodly needs four things: the infusion of grace, the expulsion of fault, contrition, and the motion of free choice. As Augustine says, he who made you without you will not justify you without you; grace is the rider, free choice the horse.

De gratia vero, in quantum est remedium contra peccatum,
about grace but in as-much-as it-is a-remedy against sin
haec tenenda sunt, quod liberum arbitrium, licet sit «sub
these-things to-be-held are that free choice although it-be under
Deo potentissimum», potest tamen per se in peccatum
God most-powerful can yet through itself into sin
corruere, sed nullatenus potest resurgere sine adiutorio divinae
to-fall but in-no-wise can-it to-rise-again without the-help of-divine
gratiae, quae dicitur gratum faciens. — Illa autem gratia,
grace which is-called pleasing making that moreover grace
licet sit sufficiens remedium contra peccatum, non tamen
although it-be a-sufficient remedy against sin not yet
infunditur adulto, nisi adsit liberi arbitrii consensus. Ex
is-poured-in into-an-adult unless be-present of-free choice the-consent from
quo colligitur, quod ad iustificationem impii quatuor
which is-gathered that for the-justification of-the-ungodly four-things
concurrunt, scilicet infusio gratiae, expulsio culpae, contritio
concur namely the-infusion of-grace the-expulsion of-fault contrition
et motus liberi arbitrii. — Expellitur ergo culpa a Dei
and the-motion of-free choice is-expelled therefore fault by of-God
dono, non a libero arbitrio, non tamen sine libero arbitrio.
the-gift not by free choice not yet without free choice

Nam gratiae gratis datae est liberum arbitrium revocare a
for of-grace freely given it-is free choice to-recall from
malo et excitare ad bonum; et liberi arbitrii est consentire,
evil and to-rouse to good and of-free choice it-is to-consent
vel dissentire; et consentientis est gratiam suscipere; et
or to-dissent and of-the-consenting it-is grace to-receive and
suscipientis cooperari eidem, ut tandem perveniat ad salutem.
of-the-receiving to-co-operate with-it that at-last it-may-come to salvation
Ratio autem ad intelligentiam praedictorum haec est:
the-reason moreover for the-understanding of-the-aforesaid this is
quia, cum primum principium, hoc ipso quod primum
because since the-first principle by-this itself that first
et potentissimum, sit causativum omnium, quae fiunt in
and most-powerful it-is causative of-all-things which happen in
universo praeterquam peccatorum, quae sunt «transgressiones
the-universe except of-sins which are transgressions
legis divinae et caelestium inobedientiae mandatorum»,
of-the-law divine and of-the-heavenly disobediences commands
nihil habet sibi rebelle, iniuriosum et offensivum nisi
nothing has to-itself rebellious injurious and offensive except
peccatum, quod, contemnendo Dei praeceptum et avertendo
sin which by-despising of-God the-precept and by-turning
nos a bono incommutabili, offendit Deum, deformat
us from the-good unchangeable offends God deforms
liberum arbitrium, perimit donum gratuitum et obligat ad
free choice destroys the-gift gratuitous and binds to
supplicium aeternum. Cum igitur deformatio imaginis et
punishment eternal since therefore the-deformation of-the-image and
peremptio gratiae sit quasi annihilatio in esse moris et
the-destruction of-grace be as-it-were an-annihilation in the-being of-morals and
vitae gratuitae; cum offensa Dei sit tantum ponderanda,
of-life gratuitous since the-offense of-God is so-much to-be-weighed

quantus est ipse; cum reatus poenae aeternae rationem
as-great-as is he-himself since the-guilt of-punishment eternal the-notion
teneat infiniti: impossibile est, quod homo resurgat a
holds of-the-infinite impossible it-is that man rise-again from
culpa, nisi recreetur in vita gratuita, nisi remittatur
fault unless he-be-re-created in life gratuitous unless be-remitted
offensa, et poena relaxetur aeterna. Solus igitur, qui
the-offense and the-punishment be-relaxed eternal alone therefore who
fuit principium creativum, est et principium recreativum,
was the-principle creative is also the-principle re-creative
Verbum scilicet Patris aeternum, quod est Christus Iesus,
the-Word namely of-the-Father eternal which is Christ Jesus
mediator Dei et hominum, quod quia omnia de nihilo
the-mediator of-God and of-men which because all-things from nothing
creat, ideo creat se ipso solo sine aliquo intermedio.
creates therefore creates by-it self alone without any intermediary
Quia vero recreat, deformatum per vitium culpae
because but it-re-creates the-deformed through the-vice of-fault
reformando per habitum gratiae et iustitiae, obligatum ad
by-re-forming through the-habit of-grace and of-justice the-one-bound to
poenam absolvendo per satisfactionem condignam; hinc est,
punishment by-absolving through satisfaction condign hence it-is
quod nos reparat, sustinendo pro nobis poenam in natura
that us it-repairs by-sustaining for us the-punishment in the-nature
assumta et infundendo gratiam reformativam, quae, quoniam
assumed and by-pouring-in grace re-formative which since
continuat nos suae origini, facit nos membra Christi; ac per
it-joins us to-its origin makes us members of-Christ and through
hoc animam peccatricem, quae fuerat inimica Dei, prostibulum
this the-soul sinful which had-been an-enemy of-God the-brothel
diaboli et serva peccati, facit sponsam Christi, templum
of-the-devil and the-slave of-sin it-makes the-bride of-Christ the-temple

Spiritus sancti et filiam Patris aeterni; quod totum fit
of-the-Spirit holy and the-daughter of-the-Father eternal which whole happens
per gratuitam et condescensivam infusionem doni gratuiti.
through the-gratuitous and condescending infusion of-the-gift gratuitous
Rursus, quoniam Deus sic reformat, quod leges naturae inditas
again since God so re-forms that the-laws of-nature implanted
non infirmat; ideo sic hanc gratiam tribuit libero arbitrio, ut
not he-weakens therefore so this grace he-grants to-free choice that
tamen ipsum non cogat, sed eius consensus liber maneat; et
yet it not he-compel but its consent free remain and
ideo ad hoc, quod culpa expellatur, non solum necesse est,
therefore for this that fault be-expelled not only necessary it-is
quod gratia introducatur, verum etiam, quod liberum arbitrium
that grace be-brought-in but also that free choice
in adultis — in adultis dico, quia in parvulis sufficit fides
in adults in adults I-say because in little-ones suffices the-faith
Ecclesiae et meritum Christi, et excusat impotentia sui
of-the-Church and the-merit of-Christ and excuses the-impotence of-themselves
— necesse est, inquam, quod conformet se expulsioni
necessary it-is I-say that it-conform itself to-the-expulsion
culpae per detestationem omnium peccatorum, quam
of-fault through the-detestation of-all sins which
vocamus contritionem; est etiam necesse, quod conformet se
we-call contrition it-is also necessary that it-conform itself
introductioni gratiae, per complacentiam et acceptationem
to-the-bringing-in of-grace through complacency and acceptance
doni divini, quam vocamus motum liberi arbitrii. Et sic
of-the-gift divine which we-call the-motion of-free choice and so
necesse est, ista quatuor concurrere ad iustificationem impii.
necessary it-is these four-things to-concur for the-justification of-the-ungodly

Postremo, quia praedispositio ad formam completivam debet
finally because the-predisposition to a-form completive ought
esse ei conformis; ad hoc, quod liberum arbitrium se
to-be to-it conformed for this that free choice itself
disponat ad gratiam gratum facientem, indiget adminiculo
dispose to grace pleasing making it-needs the-support
gratiae gratis datae; et quia gratiae est liberum arbitrium
of-grace freely given and because of-grace it-is free choice
non cogere, sed praevenire, et simul utriusque est in actum
not to-compel but to-go-before and at-once of-each it-is into act
prodire: hinc est, quod in nostra iustificatione concurrit actus
to-come-forth hence it-is that in our justification concurs the-act
liberi arbitrii et gratiae, consone quidem et ordinate, ita quod
of-free choice and of-grace harmoniously indeed and in-order so that
gratiae gratis datae est excitare liberum arbitrium; liberi arbitrii
of-grace freely given it-is to-rouse free choice of-free choice
autem est huiusmodi excitationi consentire, vel dissentire; et
moreover it-is to-such rousing to-consent or to-dissent and
consentientis est ad gratiam gratum facientem se praeparare,
of-the-consenting it-is for grace pleasing making itself to-prepare
quia hoc est facere quod in se est; et sic disposito gratia
because this is to-do what in itself is and so to-the-disposed grace
gratum faciens habet infundi, cui liberum arbitrium
pleasing making has to-be-poured-in with-which free choice
potest cooperari, si vult, et tunc meretur; vel contrariari
can to-co-operate if it-wishes and then it-merits or to-go-against
per peccatum, et tunc demeretur. Si ergo cooperetur ei
through sin and then it-demerits if therefore it-co-operate with-it
usque in finem, meretur pervenire ad aeternam salutem.
as-far-as to the-end it-merits to-come to eternal salvation

Verum est igitur quod dicit Augustinus, quod «qui creavit te
true it-is therefore what says Augustine that he-who created you
sine te non iustificabit te sine te». — Verum est etiam,
without you not shall-justify you without you true it-is also
quod non est volentis neque currentis, sed Dei miserentis.
that not it-is of-the-willing nor of-the-running but of-God having-mercy
— Verum est etiam, quod nullus potest superbire de
true it-is also that no-one can to-be-proud about
meritis, quia nihil in nobis Deus praeter sua dona coronat.
merits because nothing in us God except his gifts crowns
Reservavit enim sibi Deus munera gratiae liberaliter
he-reserved for to-himself God the-gifts of-grace liberally
largienda, ut discat homo non esse ingratus nec in se,
to-be-bestowed that may-learn man not to-be ungrateful nor in himself
quasi non acceperit, sed in Domino gloriari. — Verum est
as-if not he-had-received but in the-Lord to-glory true it-is
etiam, quod licet liberum arbitrium per se legem implere
also that although free choice through itself the-law to-fulfill
non possit nec gratiam in se efficere, inexcusabile tamen est,
not can nor grace in itself to-effect inexcusable yet it-is
si non facit quod potest, quia gratia gratis data semper est
if not it-does what it-can because grace freely given always is
praesto ad commonitionem, cuius adminiculo facere potest
at-hand for admonition by-whose support to-do it-can
quod in se est; quo facto, habeat gratiam gratum
what in itself is with-which done it-may-have grace pleasing
facientem; qua obtenta, divinam impleat legem et faciat
making with-which obtained divine it-may-fulfill the-law and do
Dei voluntatem; qua facta, tandem ad beatitudinem
of-God the-will with-which done at-last to beatitude
perveniat sempiternam propter opera meritoria, quae totaliter
it-may-come everlasting because-of works meritorious which wholly

sunt a gratia, totaliter etiam a libero arbitrio, licet
are from grace wholly also from free choice although
principalius a gratia: quia, ut dicit Augustinus, «gratia ad
more-principally from grace because as says Augustine grace to
liberum arbitrium comparatur, sicut sessor ad equum», qui
free choice is-compared as the-rider to the-horse which
quidem sessor liberum arbitrium dirigit, deducit et perducit
indeed rider free choice directs leads and brings-through
ad portum aeternae felicitatis, exercendo nos in operibus
to the-harbor of-eternal happiness by-exercising us in the-works
perfectae virtutis secundum donum ipsius gratiae septiformis.
of-perfect virtue according-to the-gift of-the-very grace sevenfold

Cap. IV. De ramificatione gratiae in habitus virtutum

GRACE BRANCHING INTO THE VIRTUES

One grace branches into seven virtues: the theological, faith, hope, and charity, which rectify the soul's higher face toward the Trinity, and the cardinal, prudence, fortitude, temperance, and justice, which rectify its lower powers. The virtues are connected and equal in one person and, all but charity, their form, can become unformed through fault; grace forms them again, as light makes colors visible.

Tertio restat agere de gratia in comparatione ad habitus
third it-remains to-treat about grace in comparison to the-habits
virtutum, circa quam consideranda sunt tria. Primum
of-the-virtues about which to-be-considered are three-things the-first
est, qualiter gratia una ramificatur in habitus virtutum;
is how grace one branches into the-habits of-the-virtues
secundum est, qualiter ramificatur in habitus donorum;
the-second is how it-branches into the-habits of-the-gifts
tertium est, qualiter ramificatur in habitus beatitudinum.
the-third is how it-branches into the-habits of-the-beatitudes

De ramificatione igitur gratiae in habitus virtutum haec
about the-branching therefore of-grace into the-habits of-the-virtues these-things
tenenda sunt, quod cum una sit gratia gratificans animam,
to-be-held are that since one is the-grace gracing the-soul
septem tamen sunt virtutes gratuitae, quibus regitur vita
seven yet are the-virtues gratuitous by-which is-ruled life
humana: tres quidem theologicae, scilicet fides, spes et
human three indeed theological namely faith hope and
caritas; et quatuor cardinales, scilicet prudentia, temperantia,
charity and four cardinal namely prudence temperance
fortitudo et iustitia, quae uno modo est virtus communis et
fortitude and justice which in-one way is a-virtue common and
generalis, alio modo specialis et propria. — Hae autem
general in-another way special and proper these moreover
septem virtutes, licet sint distinctae et proprias excellentias
seven virtues although they-be distinct and their-own excellences
habentes, sunt tamen connexae et aequales ad invicem in
having are yet connected and equal to each-other in
eodem; et licet sint gratuitae per gratiam informatae,
the-same-man and although they-be gratuitous through grace informed
possunt tamen fieri informes per culpam, sola caritate
they-can yet to-become unformed through fault with-sole charity
excepta, et iterum informari per poenitentiam, adveniente
excepted and again to-be-informed through penance with-arriving
gratia, quae est habituum virtualium origo, finis et forma.
grace which is of-the-habits virtuous the-origin end and form
Ratio autem ad intelligentiam praedictorum haec est:
the-reason moreover for the-understanding of-the-aforesaid this is
quia, sicut principium productivum sua summa perfectione
because as the-principle productive by-its highest perfection
in dando vitam naturae non tantum dat vivere quantum
in giving life of-nature not only gives to-live as-much

ad actum primum, verum etiam quantum ad actum
as-to the-act first but also as-much as-to the-act
secundum, qui est operari; sic necesse est, quod principium
second which is to-operate so necessary it-is that the-principle
reparativum vitam tribuat spiritui in esse gratuito et in
reparative life grant to-the-spirit in being gratuitous both in
quantum ad esse et quantum ad operari. Et quoniam
as-much as-to being and as-much as-to operating and since
unius viventis secundum unam vitam primam multae sunt
of-one living-thing according-to one life first many are
operationes vitales ad illius vitae perfectam manifestationem;
the-operations vital for of-that life the-perfect manifestation
cum actus diversificentur per obiecta, et diversitas actuum
since acts are-diversified through objects and the-diversity of-acts
requirat distinctionem habituum: hinc est, quod licet una
requires distinction of-habits hence it-is that although one
sit gratia vivificans, ramificari tamen necessario habet in
be the-grace quickening to-branch yet necessarily it-has into
varios habitus propter varias operationes. — Et quoniam
various habits because-of various operations and since
quaedam sunt opera moralia primaria, sicut credere; quaedam
some are works moral primary as to-believe some
media, sicut intelligere credita; quaedam vero postrema,
middle as to-understand things-believed some but last
sicut videre intellecta; et in primis anima rectificatur, in
as to-see things-understood and in the-first the-soul is-rectified in
secundis expeditur, in tertiis perficitur: ideo gratia gratum
the-second is-readied in the-third is-perfected therefore grace pleasing
faciens ramificatur in habitus virtutum, quorum est animam
making branches into the-habits of-the-virtues whose it-is the-soul

rectificare; in habitus donorum, quorum est animam expedire;
to-rectify into the-habits of-the-gifts whose it-is the-soul to-make-ready
et in habitus beatitudinum, quorum est animam perficere.
and into the-habits of-the-beatitudes whose it-is the-soul to-perfect
Rursus, quoniam rectitudo animae perfecta requirit, quod ipsa
again since the-rectitude of-the-soul perfect requires that it
rectificetur secundum duplicem faciem, scilicet superiorem et
be-rectified according-to a-twofold face namely higher and
inferiorem, et respectu finis, et respectu eorum quae sunt
lower both with-respect-to the-end and with-respect-to those-things which are
ad finem; ideo necesse est, animam quantum ad superiorem
for the-end therefore necessary it-is the-soul as-much as-to the-higher
faciem, in qua consistit imago Trinitatis aeternae, rectificari
face in which consists the-image of-the-Trinity eternal to-be-rectified
per tres theologicas virtutes, ut, sicut imago creationis
through the-three theological virtues that as the-image of-creation
consistit in trinitate potentiarum cum unitate essentiae, sic
consists in a-trinity of-powers with unity of-essence so
imago recreationis in trinitate habituum cum unitate gratiae,
the-image of-re-creation in a-trinity of-habits with unity of-grace
per quos anima fertur recte in summam Trinitatem
through which the-soul is-borne rightly into the-highest Trinity
secundum tria appropriata tribus personis; ita quod
according-to three-things appropriated to-the-three persons so that
fides dirigit in summe verum credendo et assentiendo,
faith directs into the-supremely true by-believing and by-assenting
spes in summe arduum innitendo et exspectando, caritas
hope into the-supremely arduous by-leaning and by-awaiting charity
in summe bonum desiderando et diligendo.
into the-supremely good by-desiring and by-loving

Necesse est etiam, quantum ad inferiorem faciem animam
necessary it-is also as-much as-to the-lower face the-soul
rectificari per quatuor cardinales virtutes. Nam prudentia
to-be-rectified through the-four cardinal virtues for prudence
rectificat rationalem, fortitudo irascibilem, temperantia
rectifies the-rational fortitude the-irascible temperance
concupiscibilem, iustitia vero rectificat omnes has vires
the-concupiscible justice but rectifies all these powers
in comparatione ad alterum. — Et quia illud alterum
in comparison to another and because that other
determinate potest esse proximus, potest etiam idem homo
determinately can to-be the-neighbor can also the-same man
comparari ad se ipsum ut ad alterum, potest etiam
to-be-compared to him self as to another can also
esse ipse Deus; hinc est, quod iustitia circuire dicitur
to-be the-very God hence it-is that justice to-go-round is-said
omnes vires. Dicitur etiam non tantum virtus cardinalis,
all powers it-is-called also not only a-virtue cardinal
verum etiam generalis, comprehendens totius animae
but also general comprehending of-the-whole soul
rectitudinem, cum ipsa dicatur «rectitudo voluntatis». Unde
the-rectitude since it is-called the-rectitude of-the-will whence
ipsa non tantum comprehendit virtutes ordinantes ad
it not only comprehends the-virtues ordering to
proximum, sicut est aequitas et liberalitas; verum etiam
the-neighbor as is equity and liberality but also
ad se ipsum, sicut est poenitentia et innocentia; nec non
to him self as is penance and innocence and also
ad Deum, sicut est latria, pietas et obedientia.
to God as is latria piety and obedience

Postremo, quoniam omnis rectitudo virtutum secundum
finally since every rectitude of-the-virtues according-to
esse gratuitum manat a gratia tanquam ab origine
being gratuitous flows from grace as from origin
et radice; et secundum esse meritorium comparatur ad
and root and according-to being meritorious is-compared to
caritatem sicut ad originem, formam et finem: hinc
charity as to origin form and end hence
est, quod ceterae virtutes gratuitae quoad habitus sunt
it-is that the-other virtues gratuitous as-to habits are
connexae et quoad actus meritorios sunt aequales. — Hinc
connected and as-to acts meritorious are equal hence
est etiam, quod ceteri habitus virtutum possunt esse
it-is also that the-other habits of-the-virtues can to-be
informes, sola caritate excepta, quae est virtutum forma.
unformed with-sole charity excepted which is of-the-virtues the-form
Cum enim habentur sine gratia et caritate, in quibus
when for they-are-had without grace and charity in which
consistit vita virtutum, tunc sunt informes. Cum autem
consists the-life of-the-virtues then they-are unformed when moreover
superinfunditur gratia, tunc formantur et decorantur et
is-poured-in-over-them grace then they-are-formed and adorned and
Deo acceptabiles fiunt; sicut et colores absque luce sunt
to-God acceptable become as also colors without light are
invisibiles, superveniente autem lumine, fiunt lucidi, pulcri
invisible with-supervening moreover light they-become bright beautiful
et aspectui complacentes. Unde quemadmodum ex luce et
and to-the-sight pleasing whence just-as from light and
coloribus fit unum, in ratione motivi, et una lux sufficit
colors happens one in the-notion of-motive and one light suffices
ad multos colores illuminandos; sic ex gratia et habitibus
for many colors to-be-illumined so from grace and the-habits

informibus, cum formantur, fit unum secundum rationem
unformed when they-are-formed happens one according-to the-notion
meritorii et gratuiti; et una nihilominus gratia sufficit
of-meritorious and of-gratuitous and one nonetheless grace suffices
ad informationem et gratificationem habituum diversorum.
for the-informing and gracing of-habits diverse

Cap. V. De ramificatione gratiae in habitus donorum

GRACE BRANCHING INTO THE GIFTS

Isaiah names seven gifts of the Spirit: wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. They make the soul ready against the seven vices, in its natural powers, in the offices of the virtues, in suffering like Christ, in acting, in contemplating, and in the active and contemplative lives together.

De ramificatione autem gratiae in habitus donorum haec
about the-branching moreover of-grace into the-habits of-the-gifts these-things
tenenda sunt, quod licet plurima sint dona gratiae gratis
to-be-held are that although very-many be the-gifts of-grace freely
datae, et generaliter omnes habitus divinitus dati dona Dei
given and generally all habits divinely given gifts of-God
non absurde dici possint; specialiter tamen et appropriate
not absurdly to-be-called can specially yet and appropriately
septem sunt dona Spiritus sancti, quae enumerat et nominat
seven are the-gifts of-the-Spirit holy which enumerates and names
Isaias, loquens de flore, qui processit de radice Iesse, id
Isaiah speaking about the-flower which proceeded from the-root of-Jesse that
est Christo, de quo dicit, quod requiescet super eum Spiritus
is Christ about whom he-says that shall-rest upon him the-Spirit
Domini, spiritus sapientiae et intellectus, spiritus consilii
of-the-Lord the-spirit of-wisdom and of-understanding the-spirit of-counsel

et fortitudinis, spiritus scientiae et pietatis, et replebit
and of-fortitude the-spirit of-knowledge and of-piety and shall-fill
eum spiritus timoris Domini. In hac autem enumeratione
him the-spirit of-the-fear of-the-Lord in this moreover enumeration
descendendo procedit a summo et combinando, ut simul
by-descending he-proceeds from the-highest and by-combining that at-once
ostendatur donorum distinctio, connexio, origo et ordo.
be-shown of-the-gifts the-distinction connection origin and order
Ratio autem ad intelligentiam praedictorum haec est: quia,
the-reason moreover for the-understanding of-the-aforesaid this is because
cum principium reparativum per summam liberalitatem
since the-principle reparative through highest liberality
non tantum det gratiam ad rectificandum contra obliquitates
not only gives grace for rectifying against the-crookednesses
vitiorum per habitus virtutum, verum etiam ad
of-the-vices through the-habits of-the-virtues but also for
expediendum contra impedimenta symptomatum per
making-ready against the-impediments of-the-symptoms through
habitus donorum; ideo plurificari debent dona gratuita,
the-habits of-the-gifts therefore to-be-multiplied ought the-gifts gratuitous
secundum quod necessarium est ad expeditionis sufficientiam.
according-to what necessary is for of-readiness the-sufficiency
Quoniam igitur anima nostra indiget septiformiter expediri;
since therefore soul our needs in-sevenfold-way to-be-readied
hinc est, quod ex septiformi causa necesse est Spiritus
hence it-is that from a-sevenfold cause necessary it-is of-the-Spirit
sancti dona esse septiformia. Indiget namque expediri
holy the-gifts to-be sevenfold it-needs for to-be-readied
contra vitiorum obliquitates, quantum ad vires naturales
against of-the-vices the-crookednesses as-much as-to the-powers natural

et quoad superadditas virtutes, in patiendo, in agendo,
and as-to the-superadded virtues in suffering in acting
in contemplando et utroque modo.
in contemplating and in-each way
Primo igitur, propter vitiorum obliquitates expeditissime
first therefore because-of of-the-vices the-crookednesses most-readily
repellendas septem sunt dona Spiritus sancti, utpote timor
to-be-repelled seven are the-gifts of-the-Spirit holy namely fear
contra superbiam; pietas contra invidiam; scientia contra
against pride piety against envy knowledge against
iram, quae quasi est quaedam insania; fortitudo contra
anger which as-it-were is a-certain madness fortitude against
accidiam, quae mentem reddit ad bona invalidam; consilium
sloth which the-mind renders for goods weak counsel
contra avaritiam; intellectus contra gulam, et sapientia
against avarice understanding against gluttony and wisdom
contra luxuriam.
against lust
Secundo, propter expediendas vires naturales Spiritus
second because-of to-be-readied the-powers natural of-the-Spirit
sancti dona debent esse septem. Nam irascibilis indiget
holy the-gifts ought to-be seven for the-irascible needs
expediri ad bona tam in prosperis quam in adversis;
to-be-readied for goods as-much in prosperity as in adversity
in prosperis expeditur per timorem, in adversis per
in prosperity it-is-readied through fear in adversity through
fortitudinem. Concupiscibilis indiget expediri quantum ad
fortitude the-concupiscible needs to-be-readied as-much as-to
affectionem respectu proximi, et hoc fit per pietatem;
affection with-respect-to the-neighbor and this happens through piety
et quantum ad affectum respectu Dei, et hoc fit
and as-much as-to affection with-respect-to God and this happens

per gustum sapientiae. Rationalis vero indiget expediri
through the-taste of-wisdom the-rational but needs to-be-readied
in veritatis speculatione, electione et exsecutione; per
in of-truth speculation choice and execution through
donum intellectus expeditur ad verum speculandum, per
the-gift of-understanding it-is-readied for the-true to-be-speculated through
donum consilii ad verum eligendum, per donum scientiae
the-gift of-counsel for the-true to-be-chosen through the-gift of-knowledge
ad electum exsequendum; per donum enim scientiae recte
for the-chosen to-be-executed through the-gift for of-knowledge rightly
conversamur in medio nationis pravae et perversae.
we-conduct-ourselves in the-midst of-a-nation wicked and perverse
Tertio, propter expedienda septem virtutum officia septem
third because-of to-be-readied the-seven of-the-virtues offices seven
debent esse Spiritus sancti dona. Nam timor expedit ad
ought to-be of-the-Spirit holy the-gifts for fear makes-ready for
temperantiam, timor enim carnes configit; pietas ad veram
temperance fear for the-flesh pierces piety for true
iustitiam; scientia ad prudentiam; fortitudo ad fortitudinem
justice knowledge for prudence fortitude for fortitude
seu patientiam; consilium ad spem; intellectus ad fidem;
or patience counsel for hope understanding for faith
sapientia ad caritatem. Unde sicut «caritas est mater et
wisdom for charity whence as charity is the-mother and
consummatio omnium virtutum», sic sapientia donorum, ita
consummation of-all virtues so wisdom of-the-gifts so
ut vere dicat Sapiens: Venerunt mihi omnia bona pariter
that truly says the-Wise-man came to-me all goods together
cum illa et innumerabilis honestas per manus illius.
with her and innumerable honor through the-hands of-her

Quarto, propter expeditionem in patiendo conformiter ad
fourth because-of readiness in suffering conformably to
Christum septem sunt habitus donorum. Christum autem
Christ seven are the-habits of-the-gifts Christ moreover
ad patiendum movit paterna voluntas, humana necessitas et
to suffering moved the-paternal will human need and
virtutis strenuitas. Divina quidem voluntas movit, ut cognita
of-virtue the-vigor the-divine indeed will moved as known
per intellectum, ut amata per sapientiam, ut in reverentia
through understanding as loved through wisdom as in reverence
habita per timorem. Movit etiam nostra necessitas, ad quam
held through fear moved also our need for which
cognoscendam necessaria est scientia, ad quam miserandam
to-be-known necessary is knowledge for which to-be-pitied
superadditur pietas. Movit nihilominus virtutis strenuitas, ut
is-superadded piety moved nonetheless of-virtue the-vigor as
provida in eligendo per consilium, ut vigorosa in perferendo
provident in choosing through counsel as vigorous in enduring
per fortitudinem. Et sic dona debent esse septem.
through fortitude and so the-gifts ought to-be seven
Quinto, propter expeditionem in agendo septem dona dantur
fifth because-of readiness in acting seven gifts are-given
a Spiritu sancto. Nam ad actionem expeditam necesse
by the-Spirit holy for for action ready of-necessity
habemus expediri ad declinandum a malo, quod fit per
we-have to-be-readied for turning-aside from evil which happens through
timorem. Necesse etiam habemus expediri ad proficiendum
fear of-necessity also we-have to-be-readied for advancing
in bono duplici: vel necessitatis, vel supererogationis. Circa
in good twofold either of-necessity or of-supererogation about
primum expedimur per scientiam et pietatem, ita quod
the-first we-are-readied through knowledge and piety so that

unum est dirigens, et aliud exsequens; circa secundum,
one is directing and the-other executing about the-second
per consilium dirigens et per fortitudinem exsequentem.
through counsel directing and through fortitude executing
Necesse etiam habemus quiescere in optimo, et hoc
of-necessity also we-have to-rest in the-best and this
quantum ad intellectum veri et quantum ad affectum
as-much as-to the-understanding of-the-true and as-much as-to the-affection
boni; primum fit per donum intellectus, secundum
of-the-good the-first happens through the-gift of-understanding the-second
per donum sapientiae, in quo est quies.
through the-gift of-wisdom in which is rest
Sexto, ad expeditionem in contemplando dona Spiritus sancti
sixth for readiness in contemplating the-gifts of-the-Spirit holy
sunt in septenario numero. Nam ad vitam hierarchicam et
are in a-sevenfold number for for the-life hierarchical and
contemplativam necessarium est animam purgari, illuminari
contemplative necessary it-is the-soul to-be-purged to-be-illumined
et perfici. Purgari autem oportet a concupiscentia,
and to-be-perfected to-be-purged moreover it-behooves from concupiscence
a malitia, ab ignorantia, ab infirmitate seu impotentia;
from malice from ignorance from weakness or impotence
primum facit timor, secundum pietas, tertium scientia,
the-first does fear the-second piety the-third knowledge
quartum fortitudo. Illuminari autem indigemus in operibus
the-fourth fortitude to-be-illumined moreover we-need in the-works
reparationis et primariae conditionis; primum dat consilium,
of-repair and of-the-primary founding the-first gives counsel
secundum intellectus. Perfici autem habemus per
the-second understanding to-be-perfected moreover we-have through
accessum ad summum, quod consistit in uno, et hoc
approach to the-highest which consists in one and this

per donum sapientiae; et sic arcanum contemplationis
through the-gift of-wisdom and so the-secret of-contemplation
a lato consummatur quasi in cubito.
from the-breadth is-consummated as-it-were in a-cubit
Septimo denique, ad expeditionem in actione et
seventh finally for readiness in action and
contemplatione septem debent esse dona Spiritus sancti. Nam
contemplation seven ought to-be the-gifts of-the-Spirit holy for
contemplativa propter conversionem ad Trinitatem tria debet
the-contemplative because-of the-turning to the-Trinity three ought
habere dona expedientia: quantum ad reverentiam maiestatis,
to-have gifts making-ready as-much as-to the-reverence of-majesty
timorem; quantum ad intelligentiam veritatis, intellectum;
fear as-much as-to the-understanding of-truth understanding
quantum ad saporem seu gustum bonitatis, sapientiam. Activa
as-much as-to the-savor or taste of-goodness wisdom the-active
vero, quae versatur in agendis et sustinendis, debet
but which is-engaged in things-to-be-done and things-to-be-sustained ought
habere quatuor, scilicet pietatem ad agendum et fortitudinem
to-have four namely piety for acting and fortitude
ad sustinendum; et directiva harum duarum, scilicet
for sustaining and the-directives of-these two namely
scientiam et consilium. Unde quia ad expeditionem necessaria
knowledge and counsel whence because for readiness necessary
est directio, ideo fit donorum combinatio; et plura
is direction therefore happens of-the-gifts the-combination and more
sunt dona ad intellectum spectantia, quia lux cognitionis
are the-gifts to understanding pertaining because the-light of-knowledge
vehementer expedit ad dirigendos pedes in viam rectam.
vehemently makes-ready for directing the-feet into the-way right

Cap. VI. De ramificatione gratiae in habitus beatitudinum, et per consequens fructuum et sensuum

GRACE BRANCHING INTO THE BEATITUDES

The seven beatitudes of the Sermon on the Mount, poverty of spirit, meekness, mourning, hunger for justice, mercy, cleanness of heart, and peace, complete the soul's perfection; the gifts dispose to them, as fear to poverty of spirit and wisdom to peace. From peace follow the twelve fruits of the Spirit and the spiritual senses, by which the soul sees, hears, tastes, smells, and embraces the Bridegroom.

De ramificatione autem gratiae in habitus beatitudinum
about the-branching moreover of-grace into the-habits of-the-beatitudes
haec tenenda sunt, quod septem sunt beatitudines, quas
these-things to-be-held are that seven are the-beatitudes which
Salvator enumerat in sermone de monte scilicet paupertas
the-Savior enumerates in the-sermon on the-mount namely poverty
spiritus, mititas, luctus, esuries iustitiae, misericordia, munditia
of-spirit meekness mourning hunger of-justice mercy cleanness
cordis et pax. — Ad has beatitudines propter sui perfectionem
of-heart and peace upon these beatitudes because-of their perfection
et plenitudinem duodecim fructus Spiritus et quinque sensus
and fullness the-twelve fruits of-the-Spirit and the-five senses
spirituales consequuntur; qui non dicunt novos habitus, sed
spiritual follow which not mean new habits but
status delectationum et usus spiritualium speculationum,
states of-delights and uses of-spiritual speculations
quibus replentur et consolantur spiritus virorum iustorum.
by-which are-filled and are-consoled the-spirits of-men just
Ratio autem ad intelligentiam praedictorum haec est:
the-reason moreover for the-understanding of-the-aforesaid this is
quia, cum reparativum principium sit perfectissimum et
because since the-reparative principle is most-perfect and

perfectissime reparativum et reformativum per donum
most-perfectly reparative and re-formative through the-gift
gratuitum; ideo gratiae donum ab ipso manans liberaliter
gratuitous therefore of-grace the-gift from it flowing liberally
et abunde ramificari debet usque ad habitus perfectionum,
and abundantly to-be-branched ought as-far-as to the-habits of-perfections
qui, cum fini approximent, recto vocabulo nuncupantur
which since to-the-end they-approach by-a-right word are-named
ex nomine beatitudinum; quarum sufficientia, numerus
from the-name of-beatitudes of-which the-sufficiency number
et ordo colligitur ex integritate perfectionis, ex modis
and order is-gathered from the-integrity of-perfection from the-modes
perfectionum et ex dispositionibus ad perfectionem.
of-perfections and from the-dispositions to perfection
Primo igitur ad integritatem perfectionis requiritur necessario
first therefore for the-integrity of-perfection is-required necessarily
perfectus recessus a malo, perfectus processus in bono
a-perfect withdrawal from evil a-perfect advance in good
et perfectus status in optimo. Quoniam autem malum aut
and a-perfect standing in the-best since moreover evil either
procedit ex tumore superbiae, aut ex rancore malitiae, aut
proceeds from the-swelling of-pride or from the-rancor of-malice or
ex languore concupiscentiae; ideo ad perfecte elongandum
from the-languor of-concupiscence therefore for perfectly removing-far
ab hoc triplici genere mali tres sunt necessariae beatitudines,
from this threefold kind of-evil three are necessary beatitudes
scilicet paupertas spiritus elongans a malo tumoris, mititas
namely poverty of-spirit removing-far from the-evil of-swelling meekness
elongans a malo rancoris, et luctus elongans a malo
removing-far from the-evil of-rancor and mourning removing-far from the-evil
libidinis et languoris concupiscentialis. — Quia vero perfectus
of-lust and of-languor concupiscent because but perfect

processus in bono attenditur secundum divinam imitationem;
advance in good is-heeded according-to divine imitation
et universae viae Domini misericordia et veritas: hinc
and all the-ways of-the-Lord mercy and truth hence
est, quod duplex est beatitudo secundum has duas vias,
it-is that twofold is the-beatitude according-to these two ways
scilicet esuries sive zelus iustitiae, et affectus misericordiae.
namely hunger or zeal of-justice and the-affection of-mercy
— Quoniam autem status in optimo est vel per limpidam
since moreover standing in the-best is either through clear
cognitionem, vel per tranquillam affectionem; hinc est, quod
knowledge or through tranquil affection hence it-is that
sunt duae ultimae beatitudines, scilicet munditia cordis
there-are two last beatitudes namely cleanness of-heart
ad Deum videndum et pax mentis ad perfecte fruendum.
for God seeing and peace of-mind for perfectly enjoying
Secundo etiam, si modi perfectionum attendantur, debent
second also if the-modes of-perfections be-heeded there-ought
esse septem habitus beatitudinum. Nam est perfectio
to-be seven habits of-beatitudes for there-is the-perfection
religionis, praelationis et internae sanctitudinis. Ad
of-religion of-prelacy and of-inward holiness for
perfectionem autem religionis necessario requiritur abdicatio
the-perfection moreover of-religion necessarily is-required the-renunciation
boni privati, acceptatio boni fraterni et appetitio boni
of-good private the-acceptance of-good brotherly and the-seeking of-good
aeterni; primum fit per paupertatem spiritus, secundum
eternal the-first happens through poverty of-spirit the-second
per mititatem affectus, tertium per amaritudinem luctus.
through meekness of-affection the-third through the-bitterness of-mourning
— Ad perfectionem vero praelationis duo necessario
for the-perfection but of-prelacy two-things necessarily

requiruntur, scilicet zelus iustitiae et affectus misericordiae;
are-required namely zeal of-justice and the-affection of-mercy
misericordia enim et veritas custodiunt regem. Secundum haec
mercy for and truth guard the-king according-to these
duo disponi debet regimen praelationis in Ecclesia militante.
two to-be-disposed ought the-rule of-prelacy in the-Church militant
— Ad perfectionem autem internae sanctitudinis necessario
for the-perfection moreover of-inward holiness necessarily
requiritur puritas conscientiae et tranquillitas totius animae
is-required purity of-conscience and tranquility of-the-whole soul
per pacem Dei omnem humanum sensum exsuperantem.
through the-peace of-God every human sense surpassing
Tertio, si attendantur dispositiones praeambulae; septem
third if be-heeded the-dispositions preliminary seven
debent esse beatitudines. Timor enim facit recedere a malo
ought to-be beatitudes fear for makes to-withdraw from evil
et a mali occasione; et quia radix omnium malorum
and from of-evil the-occasion and because the-root of-all evils
est cupiditas: ideo timor disponit ad spiritus paupertatem,
is cupidity therefore fear disposes to of-spirit poverty
in qua simul iungitur humilitas cum paupertate, ut sic
in which at-once is-joined humility with poverty that so
elongetur vir perfectus a fonte omnis culpae, scilicet a
be-removed-far the-man perfect from the-fount of-every fault namely from
superbia et cupiditate. Et hinc est, quod paupertas spiritus
pride and cupidity and hence it-is that poverty of-spirit
est fundamentum totius perfectionis evangelicae. Unde
is the-foundation of-the-whole perfection evangelical whence
primo oportet hoc fundamentum sternere qui vult ad culmen
first it-behooves this foundation to-lay who wishes to the-summit
perfectionis venire, secundum illud Matthaei decimo nono:
of-perfection to-come according-to that of-Matthew in-the-tenth ninth

Si vis perfectus esse, vade et vende omnia, quae habes;
if you-wish perfect to-be go and sell all-things which you-have
ecce, perfecta paupertas, quae nihil sibi prorsus retinet; et
behold perfect poverty which nothing for-itself utterly retains and
sequere me; ecce, humilitas, quae facit, quod homo abnegando
follow me behold humility which makes that man by-denying
se ipsum tollat crucem suam et sequatur Christum, qui est
him self take-up cross his and follow Christ who is
totius perfectionis principalissimum fundamentum. Disponit
of-the-whole perfection the-most-principal foundation disposes
ergo timor ad spiritus paupertatem. — Pietas autem ad
therefore fear to of-spirit poverty piety moreover to
mititatem; nam qui pie ad aliquem afficitur nec illum
meekness for who piously toward someone is-affected neither him
irritat nec ab illo irritatur. — Scientia disponit ad luctum,
irritates nor by him is-irritated knowledge disposes to mourning
quoniam per scientiam cognoscimus nos a statu
since through knowledge we-know ourselves from the-state
beatitudinis relegatos in hanc vallem miseriae et lacrymarum.
of-beatitude banished into this valley of-misery and of-tears
— Fortitudo autem disponit ad esuriem iustitiae; qui enim
fortitude moreover disposes to hunger of-justice who for
fortis est tam avide se tenet cum iustitia, ut malit
strong is so eagerly himself holds with justice that he-would-rather
a vita corporali quam a iustitia separari. — Consilium
from life bodily than from justice to-be-separated counsel
disponit ad misericordiam; nihil enim Deus magis consulit
disposes to mercy nothing for God more counsels
in Scriptura quam facere misericordiam, quod super omnia
in Scripture than to-do mercy which above all-things
reputat holocausta. — Intellectus disponit ad cordis
he-reckons holocausts understanding disposes to of-heart

munditiam; nam speculatio veritatis mundat cor nostrum
cleanness for the-speculation of-truth cleanses heart our
ab omnibus phantasiis. — Sapientia disponit ad pacem;
from all phantasms wisdom disposes to peace
nam sapientia iungit nos summo vero et bono, in quo
for wisdom joins us to-the-highest true and good in which
est finis et tranquillitas totius nostri rationalis appetitus.
is the-end and tranquility of-the-whole our rational appetite
Qua pace adepta, necessario sequitur superabundans
with-which peace attained necessarily follows superabounding
delectatio spiritualis, quae in duodenario fructuum continetur
delight spiritual which in the-twelvefold of-the-fruits is-contained
ad insinuandam superabundantiam delectationum. Est enim
for intimating the-superabundance of-delights it-is for
duodenarius numerus abundans, in quo insinuatur spiritualium
the-twelve number abundant in which is-intimated of-spiritual
charismatum exuberantia, quibus fruitur et delectatur anima
charisms the-overflow which enjoys and delights-in the-soul
sancta; et tunc est homo ad contemplationem idoneus et ad
holy and then is man for contemplation fit and for
aspectus et amplexus sponsi et sponsae, qui fieri habent
the-gazes and embraces of-the-groom and of-the-bride which to-happen have
secundum sensus spirituales, quibus videtur Christi sponsi
according-to the-senses spiritual by-which is-seen of-Christ the-bridegroom
summa pulcritudo sub ratione Splendoris; auditur summa
the-highest beauty under the-notion of-Splendor is-heard the-highest
harmonia sub ratione Verbi; gustatur summa dulcedo sub
harmony under the-notion of-the-Word is-tasted the-highest sweetness under
ratione Sapientiae comprehendentis utrumque, Verbum scilicet
the-notion of-Wisdom comprehending both the-Word namely
et Splendorem; odoratur summa fragrantia sub ratione
and the-Splendor is-smelled the-highest fragrance under the-notion

Verbi inspirati in corde; astringitur summa suavitas sub
of-the-Word inspired in the-heart is-embraced the-highest delight under
ratione Verbi incarnati, inter nos habitantis corporaliter
the-notion of-the-Word incarnate among us dwelling bodily
et reddentis se nobis palpabile, osculabile, amplexabile
and rendering himself to-us touchable kissable embraceable
per ardentissimam caritatem, quae mentem nostram per
through most-ardent charity which mind our through
ecstasim et raptum transire facit ex hoc mundo ad Patrem.
ecstasy and rapture to-pass makes from this world to the-Father
Ex dictis igitur manifeste colligitur, quod habitus
from the-things-said therefore manifestly is-gathered that the-habits
virtutum ad exercitium principaliter disponunt activae; habitus
of-the-virtues for the-exercise principally dispose of-the-active the-habits
vero donorum ad otium contemplativae; habitus autem
but of-the-gifts for the-leisure of-the-contemplative the-habits moreover
beatitudinum ad perfectionem utriusque. Fructus vero Spiritus,
of-the-beatitudes for the-perfection of-each the-fruits but of-the-Spirit
qui sunt caritas, gaudium, pax, patientia, longanimitas, bonitas,
which are charity joy peace patience long-suffering goodness
benignitas, mansuetudo, fides, modestia, continentia, castitas,
kindness mildness faith modesty continence chastity
dicunt delectationes consequentes opera perfecta. Sensus
mean delights following works perfect the-senses
vero spirituales dicunt perceptiones mentales circa veritatem
but spiritual mean perceptions mental about truth
contemplandam. Quae quidem contemplatio in Prophetis fuit
to-be-contemplated which indeed contemplation in the-Prophets was
per revelationem quantum ad triplicem visionem, scilicet
through revelation as-much as-to the-threefold vision namely
corporalem, imaginativam et intellectualem; in aliis vero
bodily imaginative and intellectual in the-other but

iustis reperitur per speculationem, quae incipit a sensu et
just is-found through speculation which begins from sense and
pervenit ad imaginationem et de imaginatione ad rationem,
comes to imagination and from imagination to reason
de ratione ad intellectum, de intellectu ad intelligentiam; de
from reason to intellect from intellect to understanding from
intelligentia vero ad sapientiam sive notitiam excessivam, quae
understanding but to wisdom or knowledge ecstatic which
hic in via incipit, sed consummatur in gloria sempiterna.
here on the-way begins but is-consummated in glory everlasting
Et in his gradibus consistit scala Iacob, cuius cacumen
and in these steps consists the-ladder of-Jacob whose top
attingit caelum; et thronus Salomonis, in quo residet Rex
reaches heaven and the-throne of-Solomon in which resides the-King
sapientissimus et vere pacificus et amorosus ut sponsus
most-wise and truly peaceful and loving as a-bridegroom
speciosissimus et desiderabilis totus; in quem desiderant
most-beautiful and desirable wholly into whom desire
Angeli prospicere, et ad quem suspirat desiderium sanctarum
the-Angels to-look and to whom sighs the-desire of-holy
animarum, sicut cervus desiderat ad fontes aquarum.
souls as the-hart desires to the-fountains of-waters
Quo quidem desiderio ferventissimo ad modum ignis
by-which indeed desire most-fervent in the-manner of-fire
spiritus noster non solum efficitur agilis ad ascensum, verum
spirit our not only is-made agile for ascent but
etiam quadam ignorantia docta supra se ipsum rapitur in
also by-a-certain ignorance learned above it self is-snatched into
caliginem et excessum, ut non solum cum sponsa dicat:
darkness and ecstasy that not only with the-bride it-may-say
In odorem unguentorum tuorum curremus, verum etiam
in the-odor of-ointments your we-shall-run but also

cum Propheta psallat: Et nox illuminatio mea in deliciis
with the-Prophet it-may-sing and night illumination my in delights
meis. Quam nocturnam et deliciosam illuminationem nemo
my which nocturnal and delightful illumination no-one
novit nisi qui probat, nemo autem probat nisi per gratiam
knows except who tests-it no-one moreover tests-it except through grace
divinitus datam, nemini datur, nisi ei qui se exercet ad
divinely given to-no-one it-is-given except to-him who himself exercises for
illam; ideo deinceps consideranda sunt exercitia meritorum.
it therefore next to-be-considered are the-exercises of-merits

Cap. VII. De exercitio gratiae respectu credendorum

GRACE EXERCISED IN WHAT IS TO BE BELIEVED

Grace is exercised in believing, loving, doing, and asking. The articles of faith are twelve if counted by the apostles who framed the Creed, and fourteen as foundations, seven of the Divinity and seven of the humanity of Christ; faith believes the highest truth more than itself, and rests on Scripture, written through the Holy Spirit.

Quarto igitur restat considerare gratiam quantum ad
fourth therefore it-remains to-consider grace as-much as-to
exercitia meritorum. Et circa haec consideranda sunt quatuor.
the-exercises of-merits and about these to-be-considered are four-things
Primo, de exercitatione gratiae in credendis, cuiusmodi
first about the-exercise of-grace in things-to-be-believed of-which-kind
sunt articuli fidei; secundo, in diligendis, cuiusmodi sunt illa
are the-articles of-faith second in things-to-be-loved of-which-kind are those
quae spectant ad ordinem diligendi; tertio, in exsequendis,
which pertain to the-order of-loving third in things-to-be-executed

cuiusmodi sunt praecepta legis divinae; quarto in
of-which-kind are the-precepts of-the-law divine fourth in
postulandis, cuiusmodi sunt petitiones orationis dominicae.
things-to-be-asked of-which-kind are the-petitions of-the-prayer of-the-Lord
De articulis autem fidei haec tenenda sunt, quod
about the-articles moreover of-faith these-things to-be-held are that
licet per fidem astringamur credere plurima, quae sunt
although through faith we-be-bound to-believe very-many which are
supra rationem, et generaliter omnia, quae continentur et
above reason and generally all-things which are-contained and
afferuntur in canone sacrae Scripturae; specialiter tamen et
are-adduced in the-canon of-sacred Scripture specially yet and
proprie articuli fidei dicuntur illi qui continentur in serie
properly articles of-faith are-called those which are-contained in the-series
Symboli apostolici; qui uno modo sunt duodecim, si
of-the-Creed apostolic which in-one way are twelve if
habeatur respectus ad eos, qui Symbolum ediderunt, alio
be-had regard to those who the-Creed put-forth in-another
modo quatuordecim, si consideremus, quae radicaliter
way fourteen if we-consider what-things radically
credenda sunt tanquam omnium credendorum fundamenta.
to-be-believed are as of-all things-to-be-believed the-foundations
Ratio autem ad intelligentiam praedictorum haec est: quia,
the-reason moreover for the-understanding of-the-aforesaid this is because
cum primum principium in se ipso sit summe verum et
since the-first principle in it self is supremely true and
bonum, in opere vero suo sit summe iustum et misericors;
good in work but its is supremely just and merciful
et summe vero debeatur firma assensio, summe
and to-the-supremely true is-owed firm assent to-the-supremely
bono fervens dilectio, summe iusto universalis subiectio,
good fervent love to-the-supremely just universal subjection

summe misericordi fiducialis invocatio; et gratia sit
to-the-supremely merciful trustful invocation and grace is
ordinativa mentis nostrae ad primi principii culturam
ordering of-mind our to of-the-first principle the-worship
debitam: hinc est, quod ipsa dirigit et regulat ad debita
due hence it-is that it directs and regulates to due
et meritoria exercitia in credendis, amandis, exsequendis
and meritorious exercises in things-to-be-believed to-be-loved to-be-executed
et postulandis, secundum quod requirit summa veritas,
and to-be-asked according-to what requires the-highest truth
bonitas, iustitia et misericordia in Trinitate beata.
goodness justice and mercy in the-Trinity blessed
Quoniam igitur veritati est credendum, et maiori veritati
since therefore truth is to-be-believed and greater truth
magis credendum, et summae veritati per consequens summe
more to-be-believed and highest truth by consequence supremely
credendum; et veritas primi principii in infinitum maior est
to-be-believed and the-truth of-the-first principle into infinity greater is
omni veritate creata et luminosior omni lumine intellectus
than-every truth created and more-luminous than-every light of-intellect
nostri: hinc est, quod ad hoc, quod intellectus noster recte
our hence it-is that for this that intellect our rightly
sit ordinatus in credendis, necesse est, quod plus credat
be ordered in things-to-be-believed necessary it-is that more it-believe
summae veritati quam sibi, et quod se redigat in obsequium
the-highest truth than itself and that itself it-reduce into the-obedience
Christi; ac per hoc, quod non solum credat quae sunt
of-Christ and through this that not only it-believe what are
secundum rationem, verum etiam quae sunt supra rationem
according-to reason but also which are above reason
et contra sensuum experientiam; quod si recusat, non
and against of-the-senses experience which if it-refuses not

exhibet summae veritati debitam reverentiam, dum iudicium
it-shows to-the-highest truth due reverence while the-judgment
industriae propriae praefert dictamini lucis aeternae; quod esse
of-industry its-own it-prefers to-the-dictate of-light eternal which to-be
non potest absque tumore superbiae et elationis improbandae.
not can without the-swelling of-pride and of-elation to-be-condemned
Rursus, quia veritas supra rationem sive praeter rationem
again because truth above reason or beside reason
est veritas non visa nec apparens, sed magis occulta et ad
is truth not seen nor apparent but rather hidden and for
credendum difficillima; ideo ad hoc, quod firmiter credatur,
believing most-difficult therefore for this that firmly it-be-believed
necessaria est illustratio veritatis animam elevans, necessaria
necessary is the-illumination of-truth the-soul raising necessary
est etiam testificatio auctoritatis animam firmans. Primum
is also the-testimony of-authority the-soul strengthening the-first
fit per fidem infusam, secundum per Scripturam
happens through faith infused the-second through Scripture
authenticam, quarum utraque est a veritate summa per
authentic of-which each is from the-truth highest through
Iesum Christum, qui est Splendor et Verbum, et per
Jesus Christ who is the-Splendor and the-Word and through
Spiritum sanctum, qui veritatem ostendit et docet et
the-Spirit holy who truth shows and teaches and
nihilominus credere facit. Hinc est, quod auctoritas praebet
nonetheless to-believe makes hence it-is that authority provides
fulcimentum fidei, et fides assentit auctoritati. Et quia
support for-faith and faith assents to-authority and because
auctoritas principaliter residet in sacra Scriptura, quae per
authority principally resides in sacred Scripture which through
Spiritum sanctum est condita tota ad dirigendam fidem
the-Spirit holy is composed wholly for directing faith

catholicam; hinc est, quod vera fides a Scriptura non
catholic hence it-is that true faith from Scripture not
dissonat, sed ei assentit assensione non ficta.
dissents but to-it assents with-assent not feigned
Postremo, quia veritas, ad quam credendam arctamur
finally because the-truth to which to-be-believed we-are-constrained
per fidem, et de qua sacra Scriptura agit principaliter,
through faith and about which sacred Scripture treats principally
non est veritas quaecumque, sed veritas divina, vel ut est
not is truth any-whatever but truth divine either as it-is
in natura propria, vel ut est in natura assumta — nam in
in nature its-own or as it-is in nature assumed for in
huius veritatis cognitione consistit et praemium patriae
of-this truth the-knowledge consists both the-reward of-the-fatherland
et meritum viae — hinc est, quod articuli fidei, qui
and the-merit of-the-way hence it-is that the-articles of-faith which
sunt fidei fundamenta, aut spectant ad Divinitatem, aut
are of-faith the-foundations either pertain to the-Divinity or
ad humanitatem. Et quoniam Divinitas habet considerari
to the-humanity and since the-Divinity has to-be-considered
in tribus personis, scilicet Patre generante, Filio genito
in three persons namely the-Father begetting the-Son begotten
et Spiritu sancto procedente, et quadriformi operatione,
and the-Spirit holy proceeding and in-a-fourfold operation
scilicet creatione in esse naturae, recreatione in esse
namely creation in the-being of-nature re-creation in the-being
gratiae, resuscitatione in reparatione vitae et glorificatione
of-grace resuscitation in the-repair of-life and glorification
in collatione gloriae; hinc est, quod articuli spectantes
in the-conferring of-glory hence it-is that the-articles pertaining
ad Divinitatem sunt septem. — Similiter, quia Christi
to the-Divinity are seven likewise because of-Christ

humanitas habet considerari ut concepta de Spiritu sancto,
the-humanity has to-be-considered as conceived of the-Spirit holy
ut nata de Virgine, ut patiens in cruce, ut descendens ad
as born of the-Virgin as suffering on the-cross as descending to
infernum, ut resurgens a morte, ut ascendens in caelum,
hell as rising from death as ascending into heaven
ut veniens ad iudicium finale; hinc est, quod septem
as coming to the-judgment final hence it-is that seven
sunt articuli humanitatis, et sic in universo quatuordecim,
are the-articles of-the-humanity and so in all fourteen
ad modum septem stellarum et septem candelabrorum
in the-manner of-the-seven stars and of-the-seven candlesticks
aureorum, in quorum medio Filius hominis ambulabat.
golden in whose midst the-Son of-man walked
Quoniam ergo unus est Christus in divina natura et
since therefore one is Christ in divine nature and
humana; et una tantum est veritas summa, quae est ratio
human and one only is the-truth highest which is the-reason
credendi una, prima, summa et sola, quae non mutatur per
of-believing one first highest and sole which not is-changed through
tempora: hinc est, quod de omnibus praedictis articulis una
times hence it-is that about all the-aforesaid articles one
tantum est fides de eadem, non mutata tam in praesentibus
only is faith about the-same not changed as-much in present
quam in praeteritis quam in futuris, licet magis clara sit
as in past as in future-things although more clear it-be
et explicita in eis qui Christum sequuntur, quam in eis qui
and explicit in those who Christ follow than in those who
praecesserunt eius adventum; sicut novum testamentum est
preceded his coming as the-new testament is
clarius quam vetus, in quibus praedicti articuli continentur.
clearer than the-old in which the-aforesaid articles are-contained

Et quia Spiritus sanctus hos articulos fidei in Scripturarum
and because the-Spirit holy these articles of-faith in of-the-Scriptures
profunditate contentos in unum compegit per duodecim
the-depth contained into one put-together through the-twelve
Apostolos tanquam per testes firmissimos; hinc est,
Apostles as through witnesses most-firm hence it-is
quod praedicti articuli in unum Symbolum Apostolorum
that the-aforesaid articles into one Creed of-the-Apostles
collecti fuerunt. Et ideo secundum Apostolos componentes
collected were and therefore according-to the-Apostles composing
duodecim articuli dici possunt, quia quilibet Apostolus in
twelve articles to-be-called can because each Apostle for
aedificationem fidei posuit unum articulum quasi lapidem
the-building-up of-faith set one article as-it-were a-stone
unum vivum; quod Spiritus sanctus recte praefiguravit in
one living which the-Spirit holy rightly prefigured in
duodecim viris, qui duodecim lapides de Iordanis alveo
the-twelve men who twelve stones from of-the-Jordan the-bed
extraxerunt ad altare dominicum construendum.
drew-out for the-altar of-the-Lord to-be-built

Cap. VIII. De exercitio gratiae respectu diligendorum

GRACE EXERCISED IN WHAT IS TO BE LOVED

Four things are to be loved from charity, God, ourselves, our neighbor, and our body, in that order: God above all and for himself, our spirit under God, our neighbor as ourselves, our body below us. Hence one habit of charity and a twofold command on which the whole Law and the Prophets hang, binding all into one Christ.

De diligendis autem haec tenenda sunt, quod licet
about things-to-be-loved moreover these-things to-be-held are that although
omnia opera divina sint valde bona, quatuor tamen proprie sunt
all works divine be very good four yet properly are
ex caritate diligenda, scilicet Deus aeternus, quod nos sumus,
from charity to-be-loved namely God eternal what we are
proximus noster et corpus nostrum. — In quorum dilectione
neighbor our and body our in whose love
servandus est ordo et modus, ut Deus diligatur primo et
to-be-kept is the-order and mode that God be-loved first and
super omnia et propter se; secundo, quod nos sumus sub
above all-things and for-the-sake-of himself second what we are under
Deo et pro Deo; tertio, proximus noster, sicut et nos; quarto,
God and for God third neighbor our as also we fourth
corpus nostrum infra nos et infra proximum tanquam bonum
body our below us and below the-neighbor as a-good
minus praecipuum. — Ad hoc autem exsequendum datur
less principal for this moreover to-be-executed is-given
unus caritatis habitus et duplex mandatum, in quo pendet
one of-charity habit and a-twofold command on which hangs

universitas Legis et Prophetarum, non solum quantum
the-whole of-the-Law and of-the-Prophets not only as-much
ad vetus testamentum, verum etiam quantum ad novum.
as-to the-old testament but also as-much as-to the-new
Ratio autem ad intelligentiam praedictorum haec est: quia
the-reason moreover for the-understanding of-the-aforesaid this is because
primum principium, hoc ipso quod primum, est summum;
the-first principle by-this itself that first it-is highest
et hoc ipso quod summum, est summe bonum; et hoc
and by-this itself that highest it-is supremely good and by-this
ipso quod summe bonum, est summe beatum et summe
itself that supremely good it-is supremely blessed and supremely
beatificativum; et hoc ipso quod summe beatificativum, est
beatifying and by-this itself that supremely beatifying it-is
ipso summe fruendum; et hoc ipso quod est eo summe
by-it supremely to-be-enjoyed and by-this itself that it-is it supremely
fruendum, summe est ei inhaerendum per amorem et
to-be-enjoyed supremely is to-it to-be-clung-to through love and
in eo quiescendum tanquam in fine. Quoniam ergo amor
in it to-be-rested as in the-end since therefore love
rectus et ordinatus, qui caritas appellatur, principaliter fertur
right and ordered which charity is-called principally is-borne
in illud bonum, quo fruitur et in quo quiescit; et ipsum est
into that good which it-enjoys and in which it-rests and it is
ratio diligendi: hinc est, quod illud praecipue diligit tanquam
the-reason of-loving hence it-is that that especially it-loves as
beatificativum et cetera per consequens, quae per illud idonea
beatifying and the-rest by consequence which through that apt
sunt beatificari. Quoniam igitur nobiscum ad beatitudinem
are to-be-beatified since therefore with-us to beatitude
natus est proximus pervenire; natum est etiam pervenire et
born is the-neighbor to-come born is also to-come also

corpus nostrum tanquam beatificabile cum spiritu: hinc est,
body our as beatifiable with the-spirit hence it-is
quod quatuor tantum ex caritate diligenda esse dicuntur,
that four only from charity to-be-loved to-be are-said
scilicet Deus et proximus, spiritus noster et corpus nostrum.
namely God and the-neighbor spirit our and body our
Rursus, quoniam Deus est supra nos tanquam bonum
again since God is above us as the-good
supremum, spiritus noster intra nos tanquam bonum
supreme spirit our within us as a-good
intrinsecum, et proximus noster iuxta nos tanquam bonum
intrinsic and neighbor our beside us as a-good
cognatum, corpus vero nostrum infra nos tanquam bonum
kindred body but our below us as a-good
subiectum; hinc est, quod hic debet servari ordo in diligendo,
subject hence it-is that here ought to-be-kept order in loving
ut primo Deus diligatur super omnia et propter se ipsum;
that first God be-loved above all-things and for-the-sake-of him self
secundo, spiritus noster sub Deo supra omne bonum caducum;
second spirit our under God above every good perishable
tertio, proximus noster iuxta nos ad consimile bonum; quarto,
third neighbor our beside us for a-like good fourth
corpus nostrum infra nos sicut bonum infimum; et in eodem
body our below us as the-good lowest and in the-same
gradu contineri debet corpus proximi, quia utrumque
degree to-be-contained ought the-body of-the-neighbor because each
tenet rationem inferioris boni respectu spiritus nostri.
holds the-notion of-a-lower good with-respect-to spirit our
Postremo, quia amor est pondus mentis et origo omnis
finally because love is the-weight of-the-mind and the-origin of-every
affectionis mentalis, qui de facili reflectitur in se et
affection mental which with ease is-bent-back into itself and

difficulter tendit in proximum et difficilius elevatur
with-difficulty tends into the-neighbor and with-more-difficulty is-raised
in Deum; hinc est, quod licet quatuor sint diligenda ex
into God hence it-is that although four be to-be-loved from
caritate, duplex tamen datur mandatum: unum, quod dirigit
charity a-twofold yet is-given command one which directs
in Deum, aliud, quod dirigit in proximum. — Et quia
into God the-other which directs into the-neighbor and because
omnia praecepta vel ad Deum referuntur, vel ad proximum,
all precepts either to God are-referred or to the-neighbor
tanquam in finem, et in illud quod est ad finem; hinc est,
as to the-end and to that which is for the-end hence it-is
quod in his duobus mandatis clauditur collectio mandatorum
that in these two commands is-enclosed the-collection of-the-commands
et comprehensio omnium Scripturarum. Et caritas ipsa
and the-comprehension of-all Scriptures and charity itself
est radix, forma et finis virtutum, iungens omnes cum
is the-root form and end of-the-virtues joining all with
ultimo fine et ligans omnia ad invicem simul et ordinate;
the-last end and binding all-things to each-other together and in-order
ideo ipsa est pondus inclinationis ordinatae et vinculum
therefore it is the-weight of-inclination ordered and the-bond
colligationis perfectae, ordinem quidem servans respectu
of-binding-together perfect order indeed keeping with-respect-to
diligendorum diversorum quantum ad affectum pariter et
things-to-be-loved diverse as-much as-to affection equally and
effectum, unitatem autem habens in habitu quantum ad
effect unity moreover having in the-habit as-much as-to
unum finem et unum principale dilectum, quod est ratio
one end and one principal beloved which is the-reason
diligendi respectu omnium aliorum, quae per amoris
of-loving with-respect-to all others which through of-love

vinculum nata sunt colligari in unum Christum
the-bond born are to-be-bound-together into one Christ
quantum ad caput et corpus, quod universitatem in se
as-much as-to head and body which the-whole in itself
continet salvandorum. Quae unitas nunc inchoatur in via,
contains of-those-to-be-saved which unity now is-begun on the-way
sed consummatur in aeterna gloria, iuxta quod Dominus
but is-consummated in eternal glory according-to what the-Lord
orat, ut sint unum, sicut et nos unum sumus; et ego in
prays that they-be one as also we one are and I in
eis, et tu in me, ut sint consummati in unum; qua
them and you in me that they-be consummated in one with-which
unitate consummata per vinculum caritatis, erit Deus
unity consummated through the-bond of-charity shall-be God
omnia in omnibus aeternitate certa et pace perfecta, eruntque
all in all with-eternity certain and peace perfect and-shall-be
omnia per amorem communia communione ordinata et
all-things through love common with-communion ordered and
ordinatione connexa et connexione indissolubiliter alligata.
with-ordering connected and with-connection indissolubly bound

Cap. IX. De exercitio gratiae respectu agendorum, praeceptorum et consiliorum

GRACE EXERCISED IN PRECEPTS AND COUNSELS

The Mosaic law held judicial, figurative, and moral precepts, the decalogue written on two tablets, three for God and seven for the neighbor; the Gospel tempers the judicial, fulfills the figurative, and completes the moral, adding the counsels of poverty, obedience, and chastity, which remove one from the threefold root of evil.

De praeceptis autem legis divinae hoc tenendum est,
about the-precepts moreover of-the-law divine this to-be-held it-is
quod in lege Moysaica sunt praecepta iudicialia, figuralia
that in the-law Mosaic are precepts judicial figurative
et moralia, utpote decem praecepta decalogi in duabus
and moral namely the-ten precepts of-the-decalogue on two
tabulis conscripta digito Dei. — Lex autem evangelica
tablets written by-the-finger of-God the-law moreover evangelical
iudicialia temperat auferendo, figuralia evacuat adimplendo,
the-judicial tempers by-taking-away the-figurative empties by-fulfilling
moralia consummat adiiciendo. Adiicit autem documenta
the-moral consummates by-adding it-adds moreover teachings
instruentia, promissa excitantia et consilia perficientia;
instructing promises rousing and counsels perfecting
cuiusmodi sunt consilium paupertatis, consilium obedientiae
of-which-kind are the-counsel of-poverty the-counsel of-obedience
et consilium castitatis, ad quae implenda invitat Christus
and the-counsel of-chastity to which to-be-fulfilled invites Christ
Dominus noster eum qui vult esse perfectus.
the-Lord our him who wishes to-be perfect

Ratio autem ad intelligentiam praedictorum haec est: quia
the-reason moreover for the-understanding of-the-aforesaid this is because
primum principium, sicut est summe bonum in se ipso, sic
the-first principle as it-is supremely good in it self so
est summe iustum in opere suo et in universi regimine
it-is supremely just in work its and in of-the-universe the-governance
disponendo. Quoniam ergo summe iusti est zelare
to-be-disposed since therefore of-the-supremely just it-is to-be-zealous-for
iustitiam non tantum in se, verum etiam in altero;
justice not only in himself but also in another
iustitia autem consistit in conformando se regulis iuris:
justice moreover consists in conforming oneself to-the-rules of-right
hinc est, quod divinae iustitiae est regulas iustitiae homini
hence it-is that of-divine justice it-is the-rules of-justice on-man
imprimere et exprimere, non tantum dictando per modum
to-impress and to-express not only by-dictating by mode
veritatis erudientis, sed etiam praecipiendo et obligando
of-truth instructing but also by-commanding and by-binding
per modum voluntatis imperantis. Et quoniam gratia facit
by mode of-will commanding and since grace makes
voluntatem nostram divinae voluntati conformem, ipsius
will our to-the-divine will conformed of-it
est disponere nos ad obtemperandum et subiacendum illis
it-is to-dispose us for complying and being-subject to-those
regulis iustitiae secundum dictamen legis divinitus datae.
rules of-justice according-to the-dictate of-the-law divinely given
Rursus, quoniam divinis imperiis dupliciter obtemperare
again since divine commands in-two-ways to-comply-with
contingit, videlicet ex timore poenae, vel ex amore
it-happens namely from fear of-punishment or from love
iustitiae; et primum est imperfectorum, secundum autem
of-justice and the-first is of-the-imperfect the-second moreover

perfectorum; ideo Deus duplicem homini contulit legem:
of-the-perfect therefore God a-twofold on-man conferred law
unam timoris, alteram amoris, unam in servitutem
one of-fear the-other of-love one into slavery
generantem et alteram in adoptionem filiorum Dei
begetting and the-other into the-adoption of-sons of-God
transferentem. Ac per hoc, quia timentibus et imperfectis
transferring and through this because to-the-fearing and imperfect
competit, ut terreantur per iudicia et manuducantur
it-belongs that they-be-terrified through judgments and be-led-by-the-hand
per signa et dirigantur nihilominus per praecepta; hinc
through signs and be-directed nonetheless through precepts hence
est, quod lex Moysaica, quae est lex timoris, continet
it-is that the-law Mosaic which is the-law of-fear contains
iudicialia et figuralia et moralia. — Perfectis autem et
judicial and figurative and moral-things to-the-perfect moreover and
amantibus convenit aperta instructio documentorum, larga
loving befits open instruction of-teachings generous
promissio praemiorum et alta perfectio consiliorum; hinc est,
promise of-rewards and lofty perfection of-counsels hence it-is
quod lex evangelica continet ista tria. Et ideo dicitur
that the-law evangelical contains these three-things and therefore is-said
lex Moysaica differre ab evangelica, quia illa figurae, haec
the-law Mosaic to-differ from the-evangelical because that of-figure this
veritatis; illa lex poenae, haec gratiae; illa litteralis, ista
of-truth that a-law of-punishment this of-grace that literal this
spiritualis; illa occidens, ista vivificans; illa timoris, ista amoris;
spiritual that killing this quickening that of-fear this of-love
illa servitutis, ista libertatis; illa oneris et ista facilitatis.
that of-slavery this of-freedom that of-burden and this of-ease

Postremo, quoniam regulae spectantes ad iustitiae necessitatem
finally since the-rules pertaining to of-justice the-necessity
continentur in divinis praeceptis; et iustitiae est «ius suum
are-contained in divine precepts and of-justice it-is right his
unicuique reddere»: necesse est, quod praecepta moralia
to-each to-render necessary it-is that precepts moral
quaedam sint, quae ordinant nos ad Deum; quaedam ad
some be which order us to God some to
proximum secundum duplex caritatis praeceptum; quod
the-neighbor according-to the-twofold of-charity precept which
Spiritus sanctus voluit insinuare per duarum mysterium
the-Spirit holy wished to-intimate through of-the-two the-mystery
tabularum, et ideo digito Dei scriptae dicuntur.
tablets and therefore by-the-finger of-God written they-are-said
— Et quia Deus est trinus, Pater scilicet et Filius et
and because God is three the-Father namely and the-Son and
Spiritus sanctus, cui competit summa maiestas adoranda,
the-Spirit holy to-whom belongs highest majesty to-be-adored
veritas profitenda et caritas acceptanda, secundum vim
truth to-be-professed and charity to-be-accepted according-to the-power
irascibilem, rationalem et concupiscibilem, per actum
irascible rational and concupiscible through the-act
operis, oris et cordis: ideo triplex est mandatum primae
of-work of-mouth and of-heart therefore threefold is the-command of-the-first
tabulae, correspondens tribus praemissis, scilicet adorationis
tablet corresponding to-the-three premised namely of-adoration
subiectivae, iurationis veridicae et sabbatizationis sacratae.
submissive of-swearing truthful and of-sabbath-keeping hallowed
Quia vero proximus est imago Trinitatis, et ei, in quantum
because but the-neighbor is the-image of-the-Trinity and to-him in as-much-as
praefert imaginem Patris, debetur pietas; in quantum praefert
he-bears the-image of-the-Father is-owed piety in as-much-as he-bears

imaginem Filii, debetur veracitas, in quantum praefert
the-image of-the-Son is-owed truthfulness in as-much-as he-bears
imaginem Spiritus sancti, debetur benignitas: hinc est, quod
the-image of-the-Spirit holy is-owed kindness hence it-is that
septem sunt mandata, quae ad secundam tabulam spectant.
seven are the-commands which to the-second tablet pertain
Nam penes pietatem sunt duo: unum, quod pietatem mandat,
for under piety are two one which piety commands
scilicet de patre honorando; alterum, quod impietatem
namely about father to-be-honored the-other which impiety
vetat, scilicet de non occidendo. Penes veracitatem, quae
forbids namely about not killing under truthfulness which
principaliter consistit in verbo, accipitur unum, scilicet de
principally consists in word is-taken one namely about
falso testimonio non ferendo. Penes benignitatem, cui
false witness not to-be-borne under kindness to-which
opponitur cupiditas et concupiscentia, quarum utraque potest
is-opposed cupidity and concupiscence of-which each can
esse in opere, vel in corde, accipiuntur quatuor, scilicet
to-be in work or in heart are-taken four namely
non moechaberis, non concupisces uxorem, non furtum
not you-shall-commit-adultery not you-shall-covet the-wife not theft
facies, et non concupisces rem alienam. Et habent haec
you-shall-do and not you-shall-covet a-thing of-another and ought these
ordinari secundum maiora vel minora nocumenta, per
to-be-ordered according-to the-greater or lesser harms through
quae infringi potest iustitia. Et sic regulae spectantes ad
which to-be-broken can justice and so the-rules pertaining to
iustitiae necessitatem debent contineri in docem praeceptis.
of-justice the-necessity ought to-be-contained in ten precepts

Quoniam autem iustitia ad perfectionem pervenit, dum perfecte
since moreover justice to perfection comes while perfectly
se elongat a malo et quantum ad culpam et quantum
itself it-removes-far from evil both as-much as-to fault and as-much
ad causam; et omne malum oritur ex triplici radice,
as-to cause and every evil arises from a-threefold root
scilicet concupiscentiae carnis, concupiscentiae oculorum et
namely of-the-concupiscence of-the-flesh of-the-concupiscence of-the-eyes and
superbiae vitae: hinc est, quod tria sunt consilia evangelica,
of-the-pride of-life hence it-is that three are the-counsels evangelical
perfecte nos elongantia a triplici radice praedicta. Quae
perfectly us removing-far from the-threefold root aforesaid which
ideo sunt consilia, quia, ut perfecte faciant recedere
therefore are counsels because that perfectly they-may-make to-withdraw
a malo, non solum separant ab illicitis, verum etiam
from evil not only they-separate from unlawful-things but also
a licitis et concessis, quae possunt esse occasio mali; ac
from lawful and granted-things which can to-be an-occasion of-evil and
per hoc non solum iustitiam continent sufficientem, verum
through this not only justice they-contain sufficient but
etiam abundantem, secundum quod competit perfectioni
also abundant according-to what belongs to-the-perfection
evangelicae legis et exercitationi gratiae perficientis.
of-the-evangelical law and to-the-exercise of-grace perfecting

Cap. X. De exercitio gratiae respectu petendorum et orandorum

GRACE EXERCISED IN PETITION AND PRAYER

God, readier to give than we to receive, wills to be asked, mentally and vocally, by us and through the saints, and gave the Lord's Prayer as its form: three petitions for his honor and the reward of heaven, and four for the way. So seven petitions answer the seven gifts, and Scripture sets seven sevens before us, from the capital vices to the endowments of glory.

De petitionibus autem orationis dominicae hoc tenendum est,
about the-petitions moreover of-the-prayer of-the-Lord this to-be-held it-is
quod licet Deus sit liberalissimus et promptior ad dandum
that although God be most-liberal and readier for giving
quam nos ad accipiendum; vult tamen orari a nobis,
than we for receiving he-wishes yet to-be-prayed-to by us
ut occasionem habeat largiendi dona gratiae Spiritus
that occasion he-may-have of-bestowing the-gifts of-the-grace of-the-Spirit
sancti. — Vult autem orari non solum oratione
holy he-wishes moreover to-be-prayed-to not only with-prayer
mentali, quae est, «ascensus intellectus in Deum», verum
mental which is the-ascent of-the-intellect into God but
etiam vocali, quae est «petitio decentium a Deo», non
also vocal which is the-asking of-fitting-things from God not
solum per nos ipsos, verum etiam per Sanctos tanquam
only through us ourselves but also through the-Saints as
per coadiutores nobis divinitus datos, ut quod minus digni
through helpers to-us divinely given that what less worthy
sumus impetrare per nos impetrare valeamus per
we-are to-obtain through ourselves to-obtain we-may-be-able through
Sanctos. — Et quia, quid oremus, secundum quod oportet,
the-Saints and because what we-should-pray according-to what is-fitting

nescimus, ne vagaremur incerti, formam nobis tradidit
we-know-not lest we-should-wander uncertain a-form to-us he-handed-down
in oratione, quam composuit; in qua sub septenario
in the-prayer which he-composed in which under a-sevenfold
petitionum numero universitas comprehenditur petendorum.
of-petitions number the-whole is-comprehended of-things-to-be-asked
Ratio autem ad intelligentiam praedictorum haec est:
the-reason moreover for the-understanding of-the-aforesaid this is
quia primum principium, sicut est summe verum et
because the-first principle as it-is supremely true and
bonum in se ipso, sic misericors et iustum in opere
good in it self so merciful and just in work
suo. Et quoniam misericordissimum est, ideo libentissime
its and since most-merciful it-is therefore most-gladly
condescendit humanae miseriae per infusionem gratiae
it-condescends to-human misery through the-infusion of-grace
suae. Quia vero simul cum hoc iustum est, ideo donum
its because but together with this just it-is therefore a-gift
perfectum non dat nisi desideranti, non dat gratiam
perfect not it-gives except to-one-desiring not it-gives grace
nisi regratianti, non impendit misericordiam nisi miseriam
except to-one-thanking not it-bestows mercy except misery
cognoscenti, ut salva sit libertas arbitrii, et non vilescat
to-one-knowing that preserved be the-freedom of-choice and not be-cheapened
nobilitas doni, et integer perseveret cultus honoris
the-nobility of-the-gift and whole persevere the-worship of-honor
divini. Quoniam ergo orantis est divinum affectare
divine since therefore of-one-praying it-is divine to-seek
subsidium, proprium allegare defectum et gratias agere
help its-own to-allege defect and thanks to-give
propter beneficium gratis datum; hinc est, quod oratio
for the-benefit freely given hence it-is that prayer

disponit ad susceptionem divinorum charismatum, et Deus
disposes for the-reception of-divine charisms and God
orari vult ad hoc, ut munera largiatur.
to-be-prayed-to wishes for this that gifts he-may-bestow
Rursus, quia ad hoc, ut desiderium efficaciter sursum
again because for this that desire efficaciously upward
tendat ad impetrandum dona divina, necesse est, quod
may-tend for obtaining gifts divine necessary it-is that
affectio nostra sit fervida, et cogitatio in unum collecta, et
affection our be fervent and thought into one gathered and
exspectatio nostra sit certa et firma; et quia cor nostrum
expectation our be certain and firm and because heart our
frequenter est tepidum, frequenter dispersum, frequenter
frequently is lukewarm frequently scattered frequently
etiam pavidum propter peccati remorsum nec audens per
also fearful because-of of-sin remorse nor daring through
se ipsum comparere ante divinum conspectum: hinc est,
it self to-appear before the-divine sight hence it-is
quod Dominus voluit, nos non tantum orare mentaliter,
that the-Lord wished us not only to-pray mentally
verum etiam vocaliter ad nostri affectus excitationem per
but also vocally for of-our affection the-rousing through
verba et ad recollectionem cogitationum per sensum
words and for the-recollection of-thoughts through the-sense
verborum. — Voluit etiam, nos orare per Sanctos, et
of-the-words he-wished also us to-pray through the-Saints and
Sanctos pro nobis, ad dandam fiduciam pavidis, ut qui
the-Saints for us for giving confidence to-the-fearful that who
non audent, vel non possunt impetrare per se per
not dare or not can to-obtain through themselves through
idoneos impetratores obtineant; ac per hoc in orantibus
fit obtainers they-may-obtain and through this in those-praying

humilitas conservetur, in Sanctis intercedentibus dignitas
humility be-preserved in the-Saints interceding dignity
declaretur, in omnibus Christi membris caritas et unitas
be-declared in all of-Christ members charity and unity
ostendatur, qua quae inferiora sunt ad superiora fiducialiter
be-shown by-which what lower are to the-higher trustfully
recurrant, et superiora inferioribus liberaliter condescendant.
may-run-back and the-higher to-the-lower liberally may-condescend
Postremo, quia Deus iustus et misericors exaudire non
finally because God just and merciful to-hear not
debet nisi in his quae spectant ad suum honorem et
ought except in those-things which pertain to his honor and
ad nostram salutem; huiusmodi autem sunt, quae spectant ad
to our salvation of-this-kind moreover are which pertain to
praemium patriae et ad viaticum viae, et prima sunt
the-reward of-the-fatherland and to the-provision of-the-way and the-first are
tria, sequentia quatuor: hinc est, quod petitiones orationis
three the-following four hence it-is that the-petitions of-the-prayer
dominicae, quae docent, quid petere utiliter debeamus, sunt
of-the-Lord which teach what to-ask profitably we-ought are
septem. — Quae enim spectant ad divinum honorem et
seven which for pertain to divine honor and
praemium patriae sunt tria, scilicet intelligentia veritatis,
the-reward of-the-fatherland are three namely the-understanding of-truth
reverentia maiestatis et concordia voluntatis, seu per alia
the-reverence of-majesty and the-concord of-will or in other
verba, vel est visio summi veri, quod non videtur nisi a
words either it-is the-vision of-the-highest true which not is-seen except by
mundis et sanctis, et hoc petitur, cum dicitur: Sanctificetur
the-clean and holy and this is-asked when it-is-said hallowed-be
nomen tuum, id est, tui nominis notitia perfectis,
name your that is of-your name the-knowledge to-the-perfect

sanctis et mundis donetur; vel est tentio summi ardui,
holy and clean be-given or it-is the-holding of-the-highest arduous
quae reges facit, et per quam regnum habetur, et
which kings makes and through which the-kingdom is-had and
hoc petitur, cum dicitur: Adveniat regnum tuum; vel est
this is-asked when it-is-said come kingdom your or it-is
fruitio summi boni, quae non datur nisi his qui
the-fruition of-the-highest good which not is-given except to-those who
voluntates suas habent divinae voluntati conformes, et hoc
wills their have to-the-divine will conformed and this
petitur, cum dicitur: Fiat voluntas tua, sicut in caelo et
is-asked when it-is-said be-done will your as in heaven and
in terra. — Quae autem spectant ad transitum viae
on earth those-which moreover pertain to the-passage of-the-way
aut respiciunt collationem boni conferentis, aut amotionem
either regard the-conferring of-good conferring or the-removal
mali nocentis. Collatio autem boni conferentis petitur
of-evil harming the-conferring moreover of-good conferring is-asked
in pane quotidiano sive supersubstantiali, in quo petitur
in the-bread daily or supersubstantial in which is-asked
quidquid necessarium est ad conservationem vitae praesentis
whatever necessary is for the-preservation of-life present
sive secundum spiritum, sive secundum corpus. Amotio
whether according-to the-spirit or according-to the-body the-removal
autem mali nocentis petitur in tribus petitionibus ultimis:
moreover of-evil harming is-asked in the-three petitions last
quia omne malum aut tenet rationem praeteriti, aut futuri,
because every evil either holds the-notion of-past or of-future
aut praesentis; vel aliter, aut tenet rationem mali culpae,
or of-present or otherwise either it-holds the-notion of-the-evil of-fault
aut pugnae, aut poenae. Primum petitur amoveri in
or of-fight or of-punishment the-first is-asked to-be-removed in

dimissione debitorum; secundum, in victoria tentationum;
the-remission of-debts the-second in the-victory of-temptations
tertium et ultimum, in liberatione ab oppressione malorum.
the-third and last in the-freeing from the-oppression of-evils
— Et sic septem in universo sunt petitiones, in quibus
and so seven in all are the-petitions in which
universaliter petitur quidquid petendum est; et hoc quidem
universally is-asked whatever to-be-asked is and this indeed
satis recte, ut septenarius petitionum respondeat septenario
quite rightly that the-septenary of-petitions answer to-the-septenary
divinorum charismatum et donorum gratiae septiformis.
of-divine charisms and of-the-gifts of-grace sevenfold
Propter quod notandum, quod septiformem septenarium
because-of which to-be-noted that a-sevenfold septenary
proponit nobis sacra Scriptura considerandum, scilicet
sets-before us sacred Scripture to-be-considered namely
vitiorum capitalium, Sacramentorum, virtutum, donorum,
of-the-vices capital of-the-Sacraments of-the-virtues of-the-gifts
beatitudinum, petitionum et dotum gloriosarum, trium
of-the-beatitudes of-the-petitions and of-endowments glorious three
spiritualium et quatuor corporalium, ut apparebit inferius:
spiritual and four bodily as shall-appear below
septenarium vitiorum tanquam primum, a quo debemus
the-septenary of-vices as the-first from which we-ought
recedere; septenarium Sacramentorum secundum, per quem
to-withdraw the-septenary of-Sacraments the-second through which
debemus incedere; septenarium dotum ultimum, quem
we-ought to-advance the-septenary of-endowments the-last which
debemus appetere; septenarium petitionum penultimum,
we-ought to-seek the-septenary of-petitions the-penultimate
quo debemus petere; septenarium autem virtutum,
by-which we-ought to-ask the-septenary moreover of-virtues

donorum et beatitudinum triplicem intermedium, per
of-gifts and of-beatitudes threefold intermediate through
quem debemus transire; ut sic, septies in die laudantes
which we-ought to-pass that so seven-times in a-day praising
nomen Domini et orantes, impetremus gratiam septiformem
the-name of-the-Lord and praying we-may-obtain the-grace sevenfold
virtutum, donorum et beatitudinum, qua vincamus
of-virtues of-gifts and of-beatitudes by-which we-may-conquer
septiformem pugnam vitiorum capitalium et perveniamus
the-sevenfold fight of-the-vices capital and may-come
ad septiformem coronam dotum gloriosarum, adiuvante
to the-sevenfold crown of-endowments glorious with-helping
nihilominus septiformi medicina Sacramentorum divinitus
nonetheless the-sevenfold medicine of-the-Sacraments divinely
ad reparationem humani generis statutorum.
for the-repair of-the-human race established

Cap. I. De Sacramentorum origine

THE ORIGIN OF THE SACRAMENTS

The Sacraments are sensible signs instituted by God as medicines, in which divine power works hidden under sensible things: they represent by likeness, signify by institution, and confer grace by sanctification. Christ the physician cures man sick in flesh and spirit through the senses by which he fell, so that the occasion of falling becomes the occasion of rising.

Postquam actum est de Trinitate Dei, de creatura
after treated it-is about the-Trinity of-God about the-creature
mundi, de corruptela peccati, de incarnatione Verbi
of-the-world about the-corruption of-sin about the-incarnation of-the-Word
et gratia Spiritus sancti; iam nunc sexto agendum est
and the-grace of-the-Spirit holy already now sixth to-be-treated it-is
de medicina sacramentali. Circa quam consideranda sunt
about the-medicine sacramental about which to-be-considered are
septem. Agendum est enim de Sacramentorum origine,
seven-things to-be-treated it-is for about of-the-Sacraments the-origin
variatione, distinctione, institutione, dispensatione, iteratione
variation distinction institution dispensation repetition
et uniuscuiusque integritate.
and of-each-one the-integrity
De origine igitur Sacramentorum hoc tenendum est,
about the-origin therefore of-the-Sacraments this to-be-held it-is
quod Sacramenta sunt signa sensibilia, divinitus instituta
that the-Sacraments are signs sensible divinely instituted
tanquam medicamenta, in quibus «sub tegumento rerum
as medicines in which under the-covering of-things
sensibilium divina virtus secretius operatur»; ita quod ipsa
sensible the-divine power more-secretly operates so that they

«ex similitudine repraesentant, ex institutione significant,
from likeness represent from institution signify
ex sanctificatione conferunt aliquam spiritualem gratiam»,
from sanctification confer some spiritual grace
per quam anima curatur ab infirmitatibus vitiorum,
through which the-soul is-cured from the-infirmities of-the-vices
et ad hoc principaliter ordinantur tanquam ad finem
and to this principally they-are-ordered as to the-end
ultimum; valent tamen ad humiliationem, eruditionem et
last they-avail yet for humbling instruction and
exercitationem sicut ad finem, qui est sub fine.
exercise as for an-end which is under the-end
Ratio autem ad intelligentiam praedictorum haec est: quia
the-reason moreover for the-understanding of-the-aforesaid this is because
principium reparativum, quod est Christus crucifixus, Verbum
the-principle reparative which is Christ crucified the-Word
scilicet incarnatum, quod sapientissime dispensat omnia, quia
namely incarnate which most-wisely dispenses all-things because
divinum, et clementissime curat, quia divinitus incarnatum;
divine and most-clemently heals because divinely incarnate
sic debet reparare et sanare genus humanum aegrotum,
so ought to-repair and to-heal the-race human sick
secundum quod competit ipsi aegrotanti, aegritudini et
according-to what befits the-very sick-one the-sickness and
occasioni aegrotandi et ipsius aegritudinis curationi. Ipse
the-occasion of-falling-sick and of-the-very sickness the-cure he
autem medicus est Verbum incarnatum, Deus scilicet
moreover the-physician is the-Word incarnate God namely
invisibilis in natura visibili. Homo aegrotans est non tantum
invisible in nature visible man sick is not only
spiritus nec tantum caro, sed spiritus in carne mortali. Morbus
spirit nor only flesh but spirit in flesh mortal the-disease

autem est originalis culpa, quae per ignorantiam inficit
moreover is original fault which through ignorance infects
mentem et per concupiscentiam inficit carnem. Origo
the-mind and through concupiscence infects the-flesh the-origin
autem huius culpae, licet principaliter fuerit ex consensu
moreover of-this fault although principally it-was from the-consent
rationis, occasionem tamen sumsit a sensibus carnis. — Ad
of-reason occasion yet took from the-senses of-the-flesh for
hoc ergo, quod medicina correspondens esset omnibus
this therefore that the-medicine corresponding should-be to-all
supradictis, oportuit, quod non tantum esset spiritualis,
the-above-said it-behooved that not only it-should-be spiritual
verum etiam aliquid haberet de sensibilibus signis, ut, sicut
but also something it-should-have of sensible signs that as
haec sensibilia fuerunt animae occasio labendi, ita essent
these sensible-things were for-the-soul the-occasion of-falling so they-should-be
ei occasio resurgendi. Quoniam ergo signa sensibilia,
for-it the-occasion of-rising-again since therefore signs sensible
quantum est de se, non habent efficacem ordinationem
as-much it-is of themselves not have efficacious ordering
ad gratiam, licet habeant longinquam repraesentationem
to grace although they-have distant representation
de sui natura; hinc est, quod oportuit, quod ab auctore
from their nature hence it-is that it-behooved that by the-author
gratiae instituerentur ad significandum et benedicerentur ad
of-grace they-be-instituted for signifying and be-blessed for
sanctificandum; ut sic essent ex naturali similitudine
sanctifying that so they-should-be from natural likeness
repraesentantia, ex adiuncta institutione significantia, ex
representing from joined institution signifying from

superaddita benedictione sanctificantia et ad gratiam
superadded blessing sanctifying and for grace
praeparantia, per quam sanetur et curetur anima nostra.
preparing through which be-healed and be-cured soul our
Rursus, quoniam gratia curativa non datur elatis, incredulis
again since grace curative not is-given to-the-proud the-unbelieving
et fastidiosis; ideo oportuit, haec signa sensibilia divinitus
and the-disdainful therefore it-behooved these signs sensible divinely
dari, quae non solum sanctificarent et gratiam conferrent
to-be-given which not only should-sanctify and grace confer
ac per hoc sanarent, verum etiam significatione erudirent
and through this should-heal but also by-signification should-instruct
et susceptione humiliarent et diversificatione exercitarent; ut
and by-reception should-humble and by-diversification should-exercise that
sic, per exercitationem exclusa accidia a concupiscibili,
so through exercise with-excluded sloth from the-concupiscible
per eruditionem exclusa ignorantia a rationali, per
through instruction with-excluded ignorance from the-rational through
humiliationem exclusa superbia ab irascibili, tota anima
humbling with-excluded pride from the-irascible the-whole soul
curabilis fieret a gratia Spiritus sancti, quae reformat nos
curable should-become by the-grace of-the-Spirit holy which re-forms us
secundum has tres potentias ad imaginem Trinitatis et Christi.
according-to these three powers to the-image of-the-Trinity and of-Christ
Postremo, quoniam per huiusmodi signa sensisibilia,
finally since through such signs sensible
divinitus instituta gratia Spiritus sancti suscipitur et in
divinely instituted the-grace of-the-Spirit holy is-received and in
eis ab accedentibus invenitur; hinc est, quod huiusmodi
them by those-approaching is-found hence it-is that such
Sacramenta dicuntur gratiae vasa et causa, non quia gratia in
Sacraments are-called of-grace vessels and cause not because grace in

eis substantialiter contineatur nec causaliter efficiatur, cum in
them substantially be-contained nor causally be-effected since in
sola anima habeat collocari et a solo Deo habeat infundi;
sole soul it-has to-be-placed and by sole God it-has to-be-poured-in
sed quia in illis et per illa gratiam curationis a
but because in them and through them the-grace of-cure from
summo medico Christo ex divino decreto oporteat hauriri,
the-highest physician Christ by divine decree it-behooves to-be-drawn
«licet Deus non alligaverit suam potentiam Sacramentis».
although God not has-bound his power to-the-Sacraments
Ex praemissis igitur apparet non solum, quis sit
from the-premises therefore it-appears not only what be
Sacramentorum ortus, verum etiam, quis usus, et quis
of-the-Sacraments the-rise but also what the-use and what
fructus. Nam ortus eorum est Christus Dominus; usus autem
the-fruit for the-rise their is Christ the-Lord the-use moreover
est actus exercitativus, eruditivus et humiliativus; fructus
is the-act exercising instructing and humbling the-fruit
vero est hominum cura et salus. — Patet etiam, quae sit
but is of-men the-cure and salvation it-is-plain also what be
causa efficiens, quia divina institutio; quae materialis, quia
the-cause efficient because divine institution what material because
signi sensibilis repraesentatio; quae formalis, quia gratuita
of-a-sign sensible the-representation what formal because gratuitous
sanctificatio; quae finalis, quia hominum medicinalis curatio.
sanctification what final because of-men medicinal cure
Et quia «denominatio fit a forma et a fine»; hinc est,
and because the-denomination happens from the-form and from the-end hence it-is
quod dicuntur Sacramenta, quasi medicamenta sanctificantia.
that they-are-called Sacraments as-it-were medicines sanctifying
Per haec enim anima a foeditate vitiorum reducitur ad
through these for the-soul from the-foulness of-the-vices is-led-back to

sanctificationem perfectam. — Et ideo, licet sint corporalia
sanctification perfect and therefore although they-be bodily
et sensibilia, sunt tamen veneranda tanquam sancta, quia
and sensible they-are yet to-be-venerated as holy because
sacra significant mysteria, ad sacra praeparant charismata, a
sacred they-signify mysteries for sacred they-prepare charisms by
sacratissimo Deo data, sacra institutione et benedictione
the-most-sacred God given by-sacred institution and blessing
divinitus consecrata, ad cultum sacratissimum Dei in sacra
divinely consecrated for the-worship most-sacred of-God in the-sacred
Ecclesia constituta, ita ut merito dici debeant Sacramenta.
Church established so that deservedly to-be-called they-ought Sacraments

Cap. II. De Sacramentorum variatione

THE VARIATION OF THE SACRAMENTS

Sacraments have run beside man's disease from the beginning: offerings, sacrifices, and tithes under the law of nature, circumcision and expiations under the written law, and fewer, stronger ones under grace. The earlier were a shadow, the middle a figure, the last the body itself, containing the grace they promise, since the price paid sanctifies more than the price promised.

De variatione autem Sacramentorum hoc tenendum est, quod
about the-variation moreover of-the-Sacraments this to-be-held it-is that
Sacramenta ab initio ad curationem hominis instituta
the-Sacraments from the-beginning for the-cure of-man instituted
sunt et semper cum morbo hominis cucurrerunt et usque in
are and always with the-disease of-man they-have-run and as-far-as to
finem saeculi perdurabunt; sed alia fuerunt in lege naturae,
the-end of-the-age they-shall-endure but some were in the-law of-nature
alia sub lege scripta, alia sub gratia. Et in his omnibus
others under the-law written others under grace and in these all

illa quae posteriora sunt, significatione sunt evidentiora et
those which later are in-signification are more-evident and
effectu gratiae digniora. — In lege enim naturae fuerunt
in-effect of-grace worthier in the-law for of-nature there-were
oblationes, sacrificia et decimationes. In lege autem scripta
offerings sacrifices and tithings in the-law moreover written
introducta est circumcisio, superaddita est expiatio, et
introduced is circumcision superadded is expiation and
superadiecta est oblationum, decimationum et sacrificiorum
added-over is of-offerings of-tithings and of-sacrifices
multiformis distinctio. — In lege autem nova «statuta
a-manifold distinction in the-law moreover new established
sunt Sacramenta numero pauciora, utilitate potiora, virtute
are Sacraments in-number fewer in-utility more-powerful in-power
efficaciora» et praeeminentia digniora; in quibus est impletio
more-efficacious and in-preeminence worthier in which is the-fulfillment
simul et evacuatio Sacramentorum omnium praedictorum.
together and the-emptying of-the-Sacraments all aforesaid
Ratio autem ad intelligentiam praedictorum haec est: quia
the-reason moreover for the-understanding of-the-aforesaid this is because
Verbum incarnatum, quod est reparationis nostrae principium
the-Word incarnate which is of-repair our the-principle
et fons et origo Sacramentorum, cum sit clementissimum
and fount and origin of-the-Sacraments since it-is most-clement
et sapientissimum; eo quod clementissimum est, non
and most-wise by-this that most-clement it-is not
permisit, quod curreret morbus peccati sine remedio
it-permitted that should-run the-disease of-sin without the-remedy
Sacramenti; eo vero, quod sapientissimum est, ideo
of-a-Sacrament by-this but that most-wise it-is therefore
iuxta dictamen suae immutabilis sapientiae cuncta
according-to the-dictate of-its unchangeable wisdom all-things

ordinatissime gubernantis diversa adhibuit medicamenta et
most-orderly governing diverse it-applied medicines and
varia, secundum mutationem variam temporum diversorum.
various according-to the-change various of-times diverse
Quoniam ergo «ab initio, procurrente tempore, et
since therefore from the-beginning with-running-on time and
adventu Salvatoris magis ac magis appropinquante, semper
the-coming of-the-Savior more and more approaching always
magis ac magis effectus salutis crevit et cognitio veritatis;
more and more the-effect of-salvation grew and the-knowledge of-truth
congruum fuit, et ipsa signa salutis per successionem
fitting it-was also the-very signs of-salvation through the-succession
temporum alia post alia variari, ut effectus gratiae
of-times one after another to-be-varied that the-effect of-grace
divinae in salutem cresceret, simulque et ipsa significatio
divine unto salvation might-grow and-at-once also the-very signification
in ipsis signis visibilibus evidentior appareret». Et ideo
in the-very signs visible more-evident might-appear and therefore
«primum per oblationem et postea per circumcisionem,
first through offering and afterward through circumcision
ad ultimum per baptismalem ablutionem expiationis et
at the-last through baptismal washing of-expiation and
iustificationis Sacramentum formari institutum est; quia
of-justification the-Sacrament to-be-formed instituted it-is because
eiusdem mundationis forma et similitudo in oblatione quidem
of-the-same cleansing the-form and likeness in offering indeed
occulte invenitur, in circumcisione vero evidentius exprimitur,
hiddenly is-found in circumcision but more-evidently is-expressed
per baptismum autem manifestius declaratur». Et hinc est,
through baptism moreover more-manifestly is-declared and hence it-is
quod «illa primi temporis Sacramenta, sicut dicit Hugo,
that those of-the-first time Sacraments as says Hugh

fuerunt sicut veritatis umbra, medii temporis sicut figura
were as of-truth a-shadow of-the-middle time as a-figure
seu imago, postremi, scilicet gratiae, sicut corpus», quia intra
or image of-the-last namely of-grace as the-body because within
se veritatem et gratiam curatricem continent, quam
themselves truth and grace curative they-contain which
praesentant, et praesentialiter conferunt quod promittunt.
they-present and presently they-confer what they-promise
Rursus, quoniam praesentia veritatis et gratiae, quae in lege
again since the-presence of-truth and of-grace which in the-law
gratiae exhibetur, ratione suae excellentiae et multiformitatis in
of-grace is-shown by-reason of-its excellence and multiformity in
opere et virtute per unum signum exprimi non poterat, ut
work and power through one sign to-be-expressed not could as
decebat; hinc est, quod in omni tempore et lege plura fuerunt
befitted hence it-is that in every time and law several were
Sacramenta data ad illam veritatem et gratiam exprimendam;
Sacraments given for that truth and grace to-be-expressed
sed praecipue in tempore legis figurae, cuius est figurare,
but especially in the-time of-the-law of-figure whose it-is to-figure
multa signa et varia praecesserunt, quae sua varietate
many signs and various went-before which by-their variety
Christi gratiam multipliciter exprimerent et excellentius
of-Christ the-grace manifoldly should-express and more-excellently
commendarent, et multipliciter commendando nutrirent
should-commend and manifoldly by-commending should-nourish
parvulos, exercerent imperfectos et duros onerando frangerent
the-little-ones should-exercise the-imperfect and the-hard by-burdening should-break
et ad iugum gratiae domarent et quodam modo emollirent.
and to the-yoke of-grace should-tame and in-a-certain way should-soften

Postremo, quoniam, veritate superveniente, cessat umbra, et
finally since with-truth supervening ceases the-shadow and
figura praenuntians sortitur finem intentum, quo habito,
the-figure foretelling obtains the-end intended with-which had
cessare debet eius usus et actus; hinc est, quod gratia
to-cease ought its use and act hence it-is that with-grace
superveniente, vetera Sacramenta et signa impleta sunt pariter
supervening the-old Sacraments and signs fulfilled are equally
et sublata, quia signa erant prognostica futurorum et quasi
and taken-away because signs they-were prognostic of-future-things and as-it-were
praenuntiantia de longinquo; et nova nihilominus instituta
foretelling from afar and the-new nonetheless instituted
tanquam demonstrativa praesentis gratiae et rememorativa
as demonstrative of-present grace and rememorative
quodam modo passionis dominicae, quae fons est et origo
in-a-certain way of-the-passion of-the-Lord which fount is and origin
gratiae curativae sive in nobis, sive in his qui praecesserunt
of-grace curative whether in us or in those who preceded
Christi adventum; sed in his qui praecesserunt, tanquam
of-Christ the-coming but in those who preceded as
pretium promissum, in his qui sequuntur, tanquam pretium
a-price promised in those who follow as a-price
persolutum. Et quoniam non debetur gratia promissioni
paid-in-full and since not is-owed grace to-the-promise
pretii nisi ratione persolutionis; et abundantior debetur
of-the-price except by-reason of-the-payment and more-abundant is-owed
persoluto pretio quam promisso: hinc est, quod passio
to-the-paid price than to-the-promised hence it-is that the-passion
Christi immediatius sanctificat Sacramenta temporis legis
of-Christ more-immediately sanctifies the-Sacraments of-the-time of-the-law
novae et pleniori gratia in eis redundat. Propter quod
new and with-fuller grace in them overflows because-of which

illa praeparaverunt et perduxerunt ad haec, sicut via ad
those prepared and led-through to these as the-way to
terminum, sicut signum ad signatum, sicut figura ad veritatem,
the-boundary as the-sign to the-signified as the-figure to the-truth
et sicut imperfectum reducit et praeparat ad perfectum.
and as the-imperfect leads-back and prepares to the-perfect

Cap. III. De Sacramentorum numero et distinctione

THE NUMBER AND DISTINCTION OF THE SACRAMENTS

The Sacraments of the new law are seven: baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony. They answer the seven diseases of original, mortal, and venial fault and of ignorance, malice, weakness, and concupiscence, restore the seven virtues, and arm the Church's battle line, entering, fighting, recovering, rising, departing, and renewing.

De distinctione autem et numero Sacramentorum novae
about the-distinction moreover and number of-the-Sacraments of-the-new
legis hoc tenendum est, quod ipsa sunt septem secundum
law this to-be-held it-is that they are seven according-to
correspondentiam ad gratiam septiformem, quae per
correspondence to grace sevenfold which through
septenarium temporis nos reducit ad principium, quietem
the-septenary of-time us leads-back to the-principle the-rest
et circulum aeternitatis, sicut ad octavam resurrectionis
and the-circle of-eternity as to the-octave of-the-resurrection
universalis. — Horum vero Sacramentorum ianua est
universal of-these but Sacraments the-gate is
baptismus, deinde confirmatio, eucharistia, poenitentia, unctio
baptism then confirmation the-eucharist penance unction
extrema, ordo et matrimonium, quod licet ultimo collocetur
extreme orders and matrimony which although last it-be-placed

propter morbum concupiscentiae annexum, ipsum tamen fuit
because-of the-disease of-concupiscence attached it yet was
ante omnia introductum in paradiso etiam ante peccatum.
before all-things introduced in paradise even before sin
Ratio autem ad intelligentiam praedictorum haec est:
the-reason moreover for the-understanding of-the-aforesaid this is
quia principium nostrum reparativum, Christus Dominus,
because the-principle our reparative Christ the-Lord
Verbum incarnatum, cum sit Dei virtus et sapientia et
the-Word incarnate since he-is of-God the-power and wisdom and
misericordia nostra; sic potenter, sic sapienter, sic clementer,
mercy our so powerfully so wisely so clemently
sic decenter sua debet instituere Sacramenta in lege gratiae,
so fittingly his ought to-institute Sacraments in the-law of-grace
ut nihil prorsus desit curationi nostrae, quantum competit
that nothing at-all be-lacking to-cure our as-much-as befits
statui praesentis vitae. Ad perfectam autem curationem
the-state of-present life for perfect moreover cure
aegritudinis concurrunt haec tria, scilicet expulsio
of-sickness concur these three-things namely the-expulsion
aegritudinis, introductio sanitatis et conservatio introductae
of-sickness the-introduction of-health and the-preservation of-the-introduced
salutis. — Primum igitur, quoniam ad perfectam curationem
health first therefore since for perfect cure
perfecta et universalis requiritur morbi expulsio; et
perfect and universal is-required of-the-disease the-expulsion and
morbus est septiformis, triplex culpabilis, scilicet culpa
the-disease is sevenfold threefold culpable namely fault
originalis, mortalis et venialis; et quadruplex poenalis,
original mortal and venial and fourfold penal
scilicet ignorantia, malitia, infirmitas et concupiscentia;
namely ignorance malice weakness and concupiscence

et «non sanat oculum quod sanat calcaneum», sicut dicit
and not heals the-eye what heals the-heel as says
Hieronymus: hinc est, quod oportuit, adhiberi contra haec
Jerome hence it-is that it-behooved to-be-applied against these
septenarium medicamentorum ad hunc septiformem morbum
a-septenary of-medicines for this sevenfold disease
plenius expellendum, scilicet contra originalem baptismum,
more-fully to-be-expelled namely against the-original baptism
contra mortalem poenitentiam, contra venialem unctionem
against the-mortal penance against the-venial unction
extremam, contra ignorantiam ordinem, contra malitiam
extreme against ignorance orders against malice
eucharistiam, contra infirmitatem confirmationem, et contra
the-eucharist against weakness confirmation and against
concupiscentiam matrimonium, quod eam temperat et excusat.
concupiscence matrimony which it tempers and excuses
Rursus, quia perfecta curatio non potest esse sine restitutione
again because perfect cure not can to-be without the-restoration
integrae sanitatis; et sanitas animae integra consistit in
of-whole health and the-health of-the-soul whole consists in
usu septem virtutum, trium scilicet theologicarum et
the-use of-the-seven virtues of-three namely theological and
quatuor cardinalium: hinc est, quod ad harum usum sanum
of-four cardinal hence it-is that for of-these the-use sound
restituendum institui oportuit septiforme Sacramentum.
to-be-restored to-be-instituted it-behooved a-sevenfold Sacrament
Nam baptismus sanando disponit ad fidem, confirmatio ad
for baptism by-healing disposes to faith confirmation to
spem, eucharistia ad caritatem, poenitentia ad iustitiam,
hope the-eucharist to charity penance to justice
unctio extrema ad perseverantiam, quae est fortitudinis
unction extreme to perseverance which is of-fortitude

complementum et summa, ordo ad prudentiam, matrimonium
the-complement and summit orders to prudence matrimony
ad temperantiam conservandam, quam maxime persequitur
to temperance to-be-preserved which most pursues
infirmitas carnis, sed honestas remediat nuptiarum.
the-weakness of-the-flesh but the-honor remedies of-marriage
Postremo, quoniam perfecta curatio esse non potest sine
finally since perfect cure to-be not can without
conservatione salutis introductae; et salus introducta
the-preservation of-the-health introduced and health introduced
conservari non potest in conflictu certaminis nisi in acie
to-be-preserved not can in the-conflict of-the-struggle except in the-battle-line
Ecclesiae, quae est terribilis ut castrorum acies ordinata;
of-the-Church which is terrible as of-camps a-battle-line ordered
et hoc quidem fit per septiformis gratiae armaturam:
and this indeed happens through of-sevenfold grace the-armor
hinc est, quod necesse est, septem esse Sacramenta. Nam ut
hence it-is that necessary it-is seven to-be Sacraments for that
haec acies sit perfecte et continue communita; cum constet
this battle-line be perfectly and continually fortified since it-consists
ex partibus corruptibilibus, indiget Sacramentis munientibus,
of parts corruptible it-needs Sacraments fortifying
relevantibus et renovantibus: munientibus pugnantes,
raising-up and renewing fortifying the-fighting
relevantibus cadentes et renovantibus morientes. Sacramentum
raising-up the-falling and renewing the-dying the-Sacrament
autem muniens aut munit ingredientes, et sic est baptismus;
moreover fortifying either fortifies the-entering and so it-is baptism
aut stantes, et sic est confirmatio; aut exeuntes, et sic est
or the-standing and so it-is confirmation or the-departing and so it-is
extrema unctio. — Sacramentum vero relevans aut relevat a
extreme unction the-Sacrament but raising-up either raises-up from

casu veniali, et sic est eucharistia; aut a mortali, et sic
a-fall venial and so it-is the-eucharist or from a-mortal and so
est poenitentia. — Sacramentum autem renovans aut renovat
it-is penance the-Sacrament moreover renewing either renews
in esse spirituali, et sic est ordo, cuius est administrare
in being spiritual and so it-is orders whose it-is to-administer
Sacramenta; aut in esse naturali, et sic est matrimonium,
the-Sacraments or in being natural and so it-is matrimony
quod quia renovat multitudinem in esse naturae, quod
which because it-renews the-multitude in the-being of-nature which
est omnium fundamentum, ideo primo fuit ante omnia
is of-all-things the-foundation therefore first was before all-things
introductum; licet propter morbum concupiscentiae annexum,
introduced although because-of the-disease of-concupiscence attached
et quia minime est sanctificativum, quamvis significatione sit
and because least it-is sanctifying although in-signification it-be
Sacramentum magnum, inter medicamenta spiritualia ultimo
a-Sacrament great among the-medicines spiritual last
collocetur et locum sortiatur extremum. Unde quia baptismus
it-is-placed and place obtains the-last whence because baptism
est ingredientium, confirmatio pugnantium, eucharistia vires
is of-those-entering confirmation of-those-fighting the-eucharist strength
resumentium, poenitentia resurgentium, extrema unctio
of-those-resuming penance of-those-rising-again extreme unction
exeuntium, ordo novos milites introducentium, matrimonium
of-those-departing orders new soldiers of-those-introducing matrimony
novos milites praeparantium; patet ex his sufficientia et
new soldiers of-those-preparing it-is-plain from these the-sufficiency and
ordo medicamentorum sacramentalium et armorum.
order of-the-medicines sacramental and of-the-arms

Cap. IV. De Sacramentorum institutione

THE INSTITUTION OF THE SACRAMENTS

Christ, mediator of the new testament, instituted the seven Sacraments in words and elements, so that they always signify though they sanctify only the worthy. Matrimony and penance he confirmed, being already known; confirmation and extreme unction he only intimated before the Spirit was sent; baptism, the eucharist, and orders he instituted fully and received first.

De institutione autem Sacramentorum hoc tenendum
about the-institution moreover of-the-Sacraments this to-be-held
est, quod septem Sacramenta legis gratiae Christus
it-is that the-seven Sacraments of-the-law of-grace Christ
instituit tanquam novi testamenti mediator et praecipuus
instituted as of-the-new testament the-mediator and chief
lator legis, in qua vocavit ad promissa aeterna, dedit
giver of-the-law in which he-called to promises eternal gave
praecepta dirigentia et instituit Sacramenta sanctificantia.
precepts directing and instituted Sacraments sanctifying
— Instituit vero ea in verbis et elementis ad evidentiam
he-instituted but them in words and elements for the-evidence
significationis et efficaciam sanctificationis, ita quod
of-signification and the-efficacy of-sanctification so that
semper habent significantiam veritatis, sed non semper
always they-have the-significance of-truth but not always
efficaciam curationis, non propter defectum a parte
the-efficacy of-cure not because-of defect on the-part
sui, sed a parte suscipientis. — Instituit autem
of-themselves but on the-part of-the-receiver he-instituted moreover
praedicta Sacramenta diversimode, quaedam scilicet ex eis
the-aforesaid Sacraments diversely some namely of them

confirmando, approbando et consummando, ut matrimonium
by-confirming by-approving and by-consummating as matrimony
et poenitentiam; quaedam autem insinuando et initiando,
and penance some moreover by-intimating and by-initiating
ut confirmationem et unctionem extremam; quaedam vero
as confirmation and unction extreme some but
initiando et consummando et in semetipso suscipiendo,
by-initiating and by-consummating and in himself by-receiving
ut Sacramentum baptismi, eucharistiae et ordinis. Haec
as the-Sacrament of-baptism of-the-eucharist and of-orders these
enim tria et plene instituit et etiam primus suscepit.
for three both fully he-instituted and also first received
Ratio autem ad intelligentiam praedictorum haec est: quia
the-reason moreover for the-understanding of-the-aforesaid this is because
principium reparativum nostrum est Christus crucifixus,
the-principle reparative our is Christ crucified
Verbum scilicet incarnatum, quod quia Verbum est Patri
the-Word namely incarnate which because the-Word it-is to-the-Father
coaequale et consubstantiale, est Verbum summae virtutis,
co-equal and consubstantial is the-Word of-highest power
summae veritatis et summae bonitatis, ac per hoc et
of-highest truth and of-highest goodness and through this also
summae auctoritatis; et ideo ipsius est proprie novum
of-highest authority and therefore of-him it-is properly the-new
testamentum introducere, ipsius etiam est legem dare integram
testament to-introduce of-him also it-is the-law to-give whole
et sufficientem secundum exigentiam summae virtutis et
and sufficient according-to the-requirement of-highest power and
veritatis ac bonitatis suae. Ratione igitur summae bonitatis
truth and goodness his by-reason therefore of-highest goodness
promissa proposuit beatificantia; ratione summae veritatis
promises he-set-forth beatifying by-reason of-highest truth

praecepta dedit dirigentia; ratione vero summae virtutis
precepts he-gave directing by-reason but of-highest power
Sacramenta statuit adminiculantia; ut sic per Sacramenta
Sacraments he-established supporting that so through the-Sacraments
virtus repararetur ad implenda praecepta dirigentia, et
power might-be-repaired for fulfilling the-precepts directing and
per praecepta directiva perveniretur ad promissa aeterna,
through the-precepts directive one-might-come to the-promises eternal
faciente hoc Verbo aeterno, Christo scilicet Domino, in
with-doing this the-Word eternal Christ namely the-Lord in
lege evangelica, in quantum est via, veritas et vita.
the-law evangelical in as-much-as he-is the-way the-truth and the-life
Rursus, quoniam reparativum principium non solum est
again since the-reparative principle not only is
Verbum in quantum Verbum, sed etiam in quantum
the-Word in as-much-as Word but also in as-much-as
incarnatum, quod, hoc ipso quod incarnatum, omnibus se
incarnate which by-this itself that incarnate to-all itself
offert ad notitiam veritatis et omnibus digne accedentibus
offers for the-knowledge of-truth and to-all worthily approaching
se exhibet ad gratiam curationis; hinc est, quod tanquam
itself shows for the-grace of-cure hence it-is that as
plenum gratiae et veritatis ad maiorem evidentiam significandi
full of-grace and of-truth for greater evidence of-signifying
et efficaciam sanctificandi Sacramenta instituit in elementis
and efficacy of-sanctifying Sacraments it-instituted in elements
simul et verbis, ut, dum elementa oculis, et verba auribus
together and words that while the-elements to-the-eyes and the-words to-the-ears
se offerrent, qui sunt duo sensus maxime cognoscitivi,
themselves should-offer which are the-two senses most cognitive
evidentiam darent significationis expressae; deinde etiam
the-evidence they-should-give of-signification expressed then also

verba sanctificarent elementa, ut plenior fieret efficacia
the-words should-sanctify the-elements that fuller should-become the-efficacy
curationis humanae, quae quoniam nulli datur repugnanti et
of-cure human which since to-no-one is-given resisting and
impugnanti fontem gratiae interius in corde; ideo sic instituta
attacking the-fount of-grace inwardly in the-heart therefore so instituted
sunt, ut significarent semper et universaliter, non autem
they-are that they-should-signify always and universally not moreover
sanctificarent nisi accedentes digne absque omni fictione.
should-sanctify except those-approaching worthily without all feigning
Postremo, quoniam, etsi Verbum incarnatum sit fons
finally since even-if the-Word incarnate be the-fount
gratiae sacramentalis, aliqua tamen gratia sacramentalis fuit
of-grace sacramental some yet grace sacramental was
ante incarnationem, aliqua vero non nisi post Spiritus
before the-incarnation some but not except after of-the-Spirit
sancti missionem, quaedam autem medio modo se habens;
holy the-sending some moreover in-a-middle way itself having
hinc est, quod oportuit, Sacramenta institui diversimode.
hence it-is that it-behooved the-Sacraments to-be-instituted diversely
Nam ante incarnationem necessaria fuit et compunctio
for before the-incarnation necessary was both compunction
poenitentialis et generatio matrimonialis; ideo haec duo
penitential and generation matrimonial therefore these two
Sacramenta non de novo instituit, sed iam a se instituta
Sacraments not from new he-instituted but already by himself instituted
et naturali dictamini quodam modo impressa consummavit
and on-natural dictate in-a-certain way impressed he-consummated
et confirmavit in lege evangelica, dum poenitentiam
and confirmed in the-law evangelical while penance
praedicavit et nuptiis interfuit et legem coniugii
he-preached and at-the-nuptials was-present and the-law of-wedlock

approbavit, secundum quod colligitur ex diversis Evangelii
approved according-to what is-gathered from diverse of-the-Gospel
locis. — Ante vero Spiritus sancti missionem nec fuit
places before but of-the-Spirit holy the-sending neither was
plena Spiritus sancti donatio ad confirmationem et nominis
the-full of-the-Spirit holy giving for confirmation and of-the-name
Christi publicam confessionem, nec unctio mentis
of-Christ public confession nor the-anointing of-the-mind
plenaria ad evolationem; ideo haec duo Sacramenta, scilicet
full for flying-forth therefore these two Sacraments namely
confirmationem et extremam unctionem, Christus solum
confirmation and extreme unction Christ only
initiavit et insinuavit, confirmationem manum parvulis
initiated and intimated confirmation (his)-hand on-the-little-ones
imponendo et praedicendo discipulos baptizandos Spiritu
by-laying and by-foretelling the-disciples to-be-baptized with-the-Spirit
sancto; unctionem vero extremam discipulos ad curandum
holy unction but extreme the-disciples for healing
mittendo, qui infirmos ungebant oleo, sicut dicitur in
by-sending who the-sick anointed with-oil as it-is-said in
Marco. — Medio autem tempore et fuit regeneratio et
Mark in-the-middle moreover time both there-was regeneration and
Ecclesiae ordinatio et spiritualis cibatio; ideo Christus haec
of-the-Church the-ordering and spiritual feeding therefore Christ these
tria Sacramenta, scilicet baptismi, eucharistiae et ordinis, et
three Sacraments namely of-baptism of-the-eucharist and of-orders both
complete et clare instituit: primo baptismum suscipiendo,
completely and clearly instituted first baptism by-receiving
deinde formam dando et ceteris publicando; ordinem
then the-form by-giving and to-the-rest by-publishing orders
vero, dando primo potestatem ligandi et solvendi peccata
but by-giving first the-power of-binding and of-loosing the-sins

humani generis et potestatem conficiendi Sacramentum
of-the-human race and the-power of-confecting the-Sacrament
altaris; eucharistiam vero, comparando se grano frumenti
of-the-altar the-eucharist but by-comparing himself to-a-grain of-wheat
et conficiendo et dando discipulis, imminente passione,
and by-confecting and by-giving to-the-disciples with-imminent the-passion
Sacramentum corporis et sanguinis sui. — Et ideo
the-Sacrament of-the-body and of-the-blood his and therefore
haec tria Sacramenta per Christum distincte et integre
these three Sacraments through Christ distinctly and wholly
debuerunt institui et in lege veteri multipliciter figurari
ought to-be-instituted and in the-law old manifoldly to-be-figured
tanquam Sacramenta substantialia novi testamenti et
as Sacraments substantial of-the-new testament and
propria legislatoris, Verbi scilicet incarnati.
proper of-the-lawgiver of-the-Word namely incarnate

Cap. V. De Sacramentorum dispensatione

THE DISPENSING OF THE SACRAMENTS

The Sacraments are dispensed by men, with the intention of doing what the Church does: confirmation and orders by bishops, the eucharist, penance, and unction by priests, baptism and matrimony in need by anyone. They are true even from bad ministers or heretics, but avail for salvation only within the Church, for, as Augustine says, the waters flow outside paradise, but its happiness is within.

De dispensatione autem Sacramentorum hoc tenendum est,
about the-dispensing moreover of-the-Sacraments this to-be-held it-is
quod potestas dispensationis Sacramentorum regulariter spectat
that the-power of-dispensing of-the-Sacraments regularly pertains
ad solum genus humanum. — In omnibus autem Sacramentis
to only the-race human in all moreover Sacraments

dispensandis necessaria est in dispensante intentio. — In
to-be-dispensed necessary is in the-dispenser intention in
aliquibus etiam necessario cum intentione requiritur ordo
some also necessarily with intention is-required the-order
sacerdotalis, vel pontificalis; pontificalis, inquam, necessarius
priestly or pontifical pontifical I-say necessary
est dispensationi confirmationis et ordinis; sacerdotalis vero
is for-the-dispensing of-confirmation and of-orders priestly but
dispensationi eucharistiae, poenitentiae et unctionis extremae.
for-the-dispensing of-the-eucharist of-penance and of-unction extreme
Baptismus autem et matrimonium, licet ad sacerdotes
baptism moreover and matrimony although to priests
spectent, possunt tamen praeter ordinem sacerdotalem
they-pertain can yet beside the-order priestly
dispensari de facto, maxime in articulo necessitatis. — His
to-be-dispensed in fact most-of-all in the-moment of-necessity with-these
autem existentibus, Sacramenta dispensari possunt a bonis
moreover existing the-Sacraments to-be-dispensed can by good
et malis, a fidelibus et haereticis, intra Ecclesiam et extra,
and bad by faithful and heretics within the-Church and outside
sed intra secundum veritatem et ad utilitatem, extra vero
but within according-to truth and for profit outside but
non ad utilitatem, licet dispensentur secundum veritatem.
not for profit although they-be-dispensed according-to truth
Ratio autem ad intelligentiam praedictorum haec est: quia
the-reason moreover for the-understanding of-the-aforesaid this is because
reparativum principium nostrum, Verbum scilicet incarnatum,
the-reparative principle our the-Word namely incarnate
quia in quantum Deus et homo Sacramenta instituit
because in as-much-as God and man the-Sacraments it-instituted
ad salutem hominum, ordinavit, sicut et congruum fuit,
for the-salvation of-men it-ordained as also fitting it-was

ut hominibus dispensarentur per ministerium hominum
that to-men they-should-be-dispensed through the-ministry of-men
propter servandam conformitatem dispensatoris ad salvatorem
for keeping the-conformity of-the-dispenser to the-savior
Christum et ad ipsum hominem salvandum. Quoniam ergo
Christ and to the-very man to-be-saved since therefore
Christus salvator humanum genus salvavit, secundum quod
Christ the-savior the-human race saved according-to what
exigebat aequitas iuris, dignitas ordinis et securitas salutis
required the-equity of-right the-dignity of-order and the-security of-salvation
— operatus est enim salutem nostram modo recto, ordinato
worked he-has for salvation our in-a-mode right ordered
et certo — hinc est, quod secundum horum trium exigentiam
and certain hence it-is that according-to of-these three the-requirement
Sacramenta commisit hominibus dispensanda. — Primo igitur,
the-Sacraments he-committed to-men to-be-dispensed first therefore
quia rectitudo iuris exigit, ut opera hominis, secundum
because the-rectitude of-right requires that the-works of-man according-to
quod homo, non fiant praecipitanter; et opera hominis
what man not be-done precipitately and the-works of-man
ut ministri Christi aliquo modo referantur ad Christum; et
as minister of-Christ in-some way be-referred to Christ and
opera hominis ut ministri salutis aliquo modo referantur
the-works of-man as minister of-salvation in-some way be-referred
ad salutem vel in generali, vel in speciali; et dispensatio
to salvation either in general or in special and the-dispensing
Sacramentorum est opus hominis ut rationalis, ut ministri
of-the-Sacraments is a-work of-man as rational as minister
Christi et ut ministri salutis: hinc est, quod necesse est, quod
of-Christ and as minister of-salvation hence it-is that necessary it-is that
fiat ex intentione; et ex intentione, qua quis intendat
it-be-done from intention and from an-intention by-which one intend

facere quod Christus instituit ad humanam salutem, vel
to-do what Christ instituted for human salvation or
saltem facere quod facit Ecclesia, in quo clauditur in generali
at-least to-do what does the-Church in which is-enclosed in general
intentio praedicta, quia ipsa Ecclesia, sicut Sacramenta
the-intention aforesaid because the-very Church as the-Sacraments
a Christo accepit, sic ad fidelium salutem dispensat.
from Christ it-received so for of-the-faithful the-salvation dispenses
Rursus, quia ordo dignitatis exigit, ut maiora maioribus,
again because the-order of-dignity requires that greater-things to-the-greater
minora minoribus et media mediocribus committantur;
lesser to-the-lesser and middle to-the-middling be-committed
et quaedam sunt Sacramenta, quae praecipue respiciunt
and some are Sacraments which especially regard
excellentiam virtutis sive dignitatis, ut Sacramentum
the-excellence of-power or of-dignity as the-Sacrament
confirmationis et ordinis; quaedam, quae respiciunt
of-confirmation and of-orders some which regard
indigentiam necessitatis, ut baptismus et matrimonium,
the-want of-necessity as baptism and matrimony
quorum unum generat, alterum regenerat ad existentiam
of-which one generates the-other regenerates to existence
debitam; quaedam autem media, ut eucharistia, poenitentia et
due some moreover middle as the-eucharist penance and
unctio extrema: hinc est, quod prima tanquam suprema non
unction extreme hence it-is that the-first as supreme not
possunt dispensari nisi ab episcopis et pontificibus, quantum
can to-be-dispensed except by bishops and pontiffs as-much
est de iure communi; alia vero tanquam infima dispensari
it-is of law common the-others but as lowest to-be-dispensed
possunt a quibuscumque ordinibus et personis inferioribus,
can by any-whatever orders and persons lower

maxime in articulo necessitatis, quod dico ratione baptismi;
most-of-all in the-moment of-necessity which I-say by-reason of-baptism
media vero a solis sacerdotibus, qui inter episcopos et
the-middle but by sole priests who between bishops and
inferiores personas sunt quasi in medio constituti.
lower persons are as-it-were in the-middle placed
Postremo, quia securitas salutis exigit, ut res sic fiat,
finally because the-security of-salvation requires that the-thing so be-done
ut in dubium non cadat; et nullus est, qui certus sit de
that into doubt not it-fall and no-one is who certain be about
bonitate et credulitate dispensatoris, et idem ipse non
the-goodness and belief of-the-dispenser and the-same he-himself not
est certus de se, utrum amore, an odio dignus sit:
is certain about himself whether of-love or of-hatred worthy he-be
ideo, si Sacramenta dispensari solum possent a bonis, nullus
therefore if the-Sacraments to-be-dispensed only could by the-good no-one
esset certus de susceptione Sacramenti; et sic oporteret
would-be certain about the-reception of-a-Sacrament and so it-would-behoove
semper iterari, et malitia unius praeiudicaret alienae
always to-be-repeated and the-malice of-one would-prejudice to-alien
saluti; nulla etiam esset stabilitas in gradibus hierarchiae
salvation no also would-be stability in the-grades of-the-hierarchy
Ecclesiae militantis, quae maxime consistit in Sacramentis
of-the-Church militant which most consists in the-Sacraments
dispensandis. Et ideo congruum fuit, ut Sacramentorum
to-be-dispensed and therefore fitting it-was that of-the-Sacraments
dispensatio committeretur homini non ratione sanctitatis,
the-dispensing be-committed to-man not by-reason of-holiness
quae variatur secundum voluntatem, sed ratione auctoritatis,
which varies according-to will but by-reason of-authority
quae semper manet, quantum est de se; ac per hoc
which always remains as-much it-is of itself and through this

oportuit, quod se extenderet ad bonos et ad malos, ad
it-behooved that itself it-should-extend to the-good and to the-bad to
eos qui sunt intra, et ad eos qui sunt extra Ecclesiam.
those who are within and to those who are outside the-Church
— Verum, quia extra unitatem fidei et caritatis, quae facit
but because outside the-unity of-faith and of-charity which makes
nos filios Ecclesiae et membra, nullus potest salvari; ideo,
us sons of-the-Church and members no-one can to-be-saved therefore
si Sacramenta extra recipiantur, non ad salutem recipiuntur,
if the-Sacraments outside be-received not for salvation are-they-received
quamvis vera sint Sacramenta; sed utilia possunt fieri,
although true they-be Sacraments but profitable they-can to-become
si quis redeat ad sanctam matrem Ecclesiam, unicam
if anyone return to the-holy mother Church the-only
Christi sponsam, cuius filios tantum Christus sponsus
of-Christ bride whose sons only Christ the-bridegroom
reputat dignos hereditate aeterna. Unde Augustinus contra
reckons worthy of-the-inheritance eternal whence Augustine against
Donatistas: «Ecclesia paradiso comparata indicat nobis, posse
the-Donatists the-Church to-paradise compared shows to-us to-be-able
quidem baptismum eius homines etiam foris accipere, sed
indeed baptism her men even outside to-receive but
salutem beatitudinis extra eam neminem vel percipere vel
the-salvation of-beatitude outside her no-one either to-receive or
tenere. Nam et flumina de fonte paradisi, sicut Scriptura
to-hold for also the-rivers from the-fount of-paradise as Scripture
testatur, etiam foras largiter manaverunt; nominatim quippe
testifies even outside abundantly flowed by-name indeed
commemorantur et per quas terras fluant, et quod extra
they-are-recorded and through what lands they-flow and that outside
paradisum constituta sint, omnibus notum est; nec tamen in
paradise placed they-are to-all known it-is nor yet in

Mesopotamia vel in Aegypto, quo illa flumina pervenerunt,
Mesopotamia or in Egypt whither those rivers came
est felicitas vitae, quae in paradiso commemoratur. Ita
is the-happiness of-life which in paradise is-recorded so
fit, ut, cum paradisi aqua sit extra paradisum,
it-happens that although of-paradise the-water be outside paradise
beatitudo tamen non sit nisi intra paradisum. Sic ergo
beatitude yet not be except within paradise so therefore
baptismus Ecclesiae potest esse extra Ecclesiam, munus
the-baptism of-the-Church can to-be outside the-Church the-gift
autem beatae vitae non nisi intra Ecclesiam reperitur, quae
moreover of-blessed life not except within the-Church is-found which
super petram etiam fundata est, quae ligandi et solvendi
upon the-rock also founded is which of-binding and of-loosing
claves accepit. Haec est una, quae tenet et possidet
the-keys received this is the-one which holds and possesses
omnem sponsi sui et Domini potestatem, per quam
all of-bridegroom her and Lord the-power through which
coniugalem potestatem etiam de ancillis parere filios potest,
conjugal power even from handmaids to-bear sons it-can
qui, si non superbiant, in sortem hereditatis vocabuntur, si
who if not they-be-proud into the-lot of-the-inheritance shall-be-called if
autem superbiant, extra remanebunt. Magis ergo, quia pro
moreover they-be-proud outside they-shall-remain more therefore because for
Ecclesiae honore atque unitate pugnamus, non tribuamus
of-the-Church the-honor and unity we-fight not let-us-attribute
haereticis quidquid apud eos eius agnoscimus, sed eos
to-heretics whatever among them of-hers we-recognize but them
arguentes doceamus, quod ex unitate habent nec valere
by-rebuking let-us-teach that-what from unity they-have nor to-avail
ad salutem, nisi ad eandem venerint unitatem».
for salvation unless to the-same they-come unity

Cap. VI. De Sacramentorum iteratione

THE REPETITION OF THE SACRAMENTS

No Sacrament is repeated on the same person and matter for the same cause, lest it be insulted, and three, baptism, confirmation, and orders, never are, since they impress an indelible character distinguishing the faithful from unbelievers, the strong from the weak, and clerics from lay people. Baptism's character is the foundation of the others.

De iteratione autem Sacramentorum hoc tenendum est, quod
about the-repetition moreover of-the-Sacraments this to-be-held it-is that
licet commune sit omnibus Sacramentis non iterari
although common it-be to-all Sacraments not to-be-repeated
super eandem personam et materiam et ex eadem causa,
upon the-same person and matter and from the-same cause
ne fiat contumelia Sacramento; specialiter tamen tria sunt
lest be-done insult to-the-Sacrament specially yet three are
Sacramenta, quae non sunt aliquatenus iteranda, scilicet
Sacraments which not are in-any-degree to-be-repeated namely
baptismus, confirmatio et ordo. In his namque tribus
baptism confirmation and orders in these for three
imprimitur triplex character interior, qui non deletur; inter
is-impressed a-threefold character inward which not is-deleted among
quos character baptismalis retinet fundamentum, nec alii
which the-character baptismal holds the-foundation nor the-others
possunt imprimi, nisi ille primitus imprimatur. — Unde
can to-be-impressed unless that first be-impressed whence
si quis ordinatur non baptizatus, nihil prorsus efficitur,
if anyone is-ordained not baptized nothing at-all is-effected

sed est totum de novo faciendum, quia «non intelligitur
but it-is wholly from new to-be-done because not is-understood
iteratum, quod constat non fuisse factum».
repeated what is-agreed not to-have-been done
Ratio autem ad intelligentiam praemissorum haec est: quia
the-reason moreover for the-understanding of-the-premises this is because
principium nostrum reparativum, Verbum scilicet incarnatum,
the-principle our reparative the-Word namely incarnate
licet ratione summae virtutis et sapientiae et bonitatis
although by-reason of-highest power and wisdom and goodness
suae nihil agat inefficaciter, nihil inepte, nihil infructuose;
its nothing does inefficaciously nothing unfitly nothing fruitlessly
potissime tamen hoc observare debet in nobilissimis suis
most-of-all yet this to-observe ought in most-noble its
operibus, cuiusmodi sunt illa, per quae reparatur genus
works of-which-kind are those through which is-repaired the-race
humanum. Quoniam ergo Sacramenta sunt de genere
human since therefore the-Sacraments are of the-kind
huiusmodi operum divinorum; hinc est, quod contumelia
of-such works divine hence it-is that insult
quodam modo fit eis, quando super eandem materiam
in-a-certain way is-done to-them when upon the-same matter
et personam et ex eadem causa iterantur; quia ex hoc
and person and from the-same cause they-are-repeated because from this
ostenditur, quod prius dispensata fuerunt inefficacia, inepta
is-shown that before dispensed they-were inefficacious unfit
et infructuosa, contra id quod exigebat ipsius reparativi
and fruitless against that which required of-the-very reparative
principii virtus, sapientia et bonitas summa, quae semper
principle the-power wisdom and goodness highest which always
assistit ad operandum n illis et per illa Sacramenta.
is-present for operating in them and through those Sacraments

Rursus, quoniam inter haec Sacramenta reparantia, in quibus
again since among these Sacraments repairing in which
est generaliter efficacia divinae virtutis ad reparationem
is generally the-efficacy of-divine power for the-repair
humani generis, quaedam sunt, quae tantum introducta
of-the-human race some are which only introduced
sunt propter remedia morborum; quaedam etiam non solum
are because-of the-remedies of-diseases some also not only
ad hoc, sed ad statuendum, discernendum et ordinandum
for this but for establishing distinguishing and ordering
in Ecclesia hierarchicos gradus; et morbi possunt variari,
in the-Church hierarchical grades and diseases can to-vary
expelli et iterum introduci, gradus autem Ecclesiae
to-be-expelled and again to-be-introduced the-grades moreover of-the-Church
debent esse firmi, solidi et inconcussi: hinc est, quod
ought to-be firm solid and unshaken hence it-is that
Sacramenta, quae respiciunt morbos iterabiles, habent effectus
the-Sacraments which regard diseases repeatable have effects
transeuntes, ac per hoc et iterabiles ratione novae causae.
passing and through this also repeatable by-reason of-a-new cause
Sacramenta vero illa, quae respiciunt gradus hierarchicos
the-Sacraments but those which regard the-grades hierarchical
et status fidei determinatos, necesse est, quod praeter
and the-states of-faith determined necessary it-is that beside
effectus remediantes aliquos effectus tribuant permanentes
effects remedying some effects they-grant permanent
ad graduum et statuum Ecclesiae distinctionem fixam et
for of-the-grades and of-the-states of-the-Church distinction fixed and
stabilem. Et quoniam hoc non potest fieri per data
stable and since this not can to-happen through endowments
naturalia, vel per dona gratuita gratum facientia; necesse
natural or through gifts gratuitous pleasing making necessary

est, quod fiat per aliqua signa substantiae incorruptibili,
it-is that it-happen through some signs on-a-substance incorruptible
scilicet animae incorruptibili, a principio incorruptibili
namely the-soul incorruptible by a-principle incorruptible
secundum conformitatem ad incorruptibile indelebiliter et
according-to conformity to the-incorruptible indelibly and
gratis impressa, quae characteres appellantur; qui, quoniam
freely impressed which characters are-called which since
nunquam delentur, ideo nec iterari possunt, nec illa
never are-deleted therefore neither to-be-repeated can nor those
Sacramenta, in quibus huiusmodi characteres imprimuntur.
Sacraments in which such characters are-impressed
Postremo, quoniam triplex est status fidei, secundum quem
finally since threefold is the-state of-faith according-to which
habet fieri distinctio in populo christiano, videlicet in
has to-happen distinction in the-people Christian namely in
acie ecclesiasticae hierarchiae, scilicet status fidei genitae,
the-battle-line of-the-ecclesiastical hierarchy namely the-state of-faith begotten
roboratae et multiplicatae; secundum primum fit distinctio
strengthened and multiplied according-to the-first happens the-distinction
fidelium ab incredulis, per secundum fit distinctio
of-the-faithful from the-unbelieving through the-second happens the-distinction
fortium ab infirmis et debilibus; secundum tertium
of-the-strong from the-weak and feeble according-to the-third
fit distinctio clericorum a laicis: hinc est, quod illa
happens the-distinction of-clerics from laymen hence it-is that those
Sacramenta, quae respiciunt triplicem fidei statum praedictum,
Sacraments which regard the-threefold of-faith state aforesaid
characteres imprimunt, per quos indelebiliter impressos
characters impress through which indelibly impressed
semper distinguunt, ac per hoc nunquam iterari possunt.
always they-distinguish and through this never to-be-repeated can

Quoniam ergo baptismus respicit statum fidei genitae, in
since therefore baptism regards the-state of-faith begotten in
quo populus Dei distinguitur ab incredulis, ut Israelitae
which the-people of-God is-distinguished from the-unbelieving as the-Israelites
ab Aegyptiis; et confirmatio respicit statum fidei roboratae,
from the-Egyptians and confirmation regards the-state of-faith strengthened
in quo distinguitur populus fortis ab infirmis, sicut pugiles
in which is-distinguished the-people strong from the-weak as champions
ab his qui ad pugnandum non sunt idonei; et ordo
from those who for fighting not are fit and orders
respicit statum fidei multiplicatae, in quo distinguitur clerus
regards the-state of-faith multiplied in which is-distinguished the-clergy
a laicis, sicut levitae ab aliis tribubus: hinc est, quod
from laymen as the-Levites from the-other tribes hence it-is that
in his tantum tribus Sacramentis characteres imprimuntur.
in these only three Sacraments characters are-impressed
Quia vero distinctio populi a non-populo est prima et
because but the-distinction of-the-people from the-not-people is first and
radicalis; hinc est, quod character baptismalis est fundamentum
radical hence it-is that the-character baptismal is the-foundation
omnium aliorum characterum; et ideo, illo non substrato,
of-all other characters and therefore with-that not laid-under
nihil poterit superaedificari; ac per hoc oportet de novo
nothing shall-be-able to-be-built-upon and through this it-behooves from new
fieri. Si autem ille substernatur, alii imprimi possunt
to-be-done if moreover that be-laid-under the-others to-be-impressed can
nec unquam ulterius iterandi sunt; nec Sacramenta tria
nor ever further to-be-repeated are-they nor the-Sacraments three
praedicta, quae hos imprimunt, ex causa aliqua iterantur, et
aforesaid which these impress for a-cause any are-repeated and
gravis de facto iterantibus debet poena imponi propter
a-grave in fact on-the-repeaters ought punishment to-be-imposed because-of

divini contumeliam Sacramenti; licet alia quatuor ex
of-the-divine the-insult Sacrament although the-other four for
causis diversis possint sine sui contumelia iterari.
causes diverse can without their insult to-be-repeated

Cap. VII. De constitutione et integritate baptismi

THE CONSTITUTION AND INTEGRITY OF BAPTISM

Baptism requires the form instituted by the Lord, I baptize you in the name of the Father and of the Son and of the Holy Spirit, without omission, addition, or change of order, and immersion or washing in water by one minister at one time. It regenerates, rectifies, and purifies; catechism and exorcism prepare for it; an adult needs his own faith, an infant the Church's.

Iam nunc septimo loco restat videre de integritate
already now in-the-seventh place it-remains to-see about the-integrity
uniuscuiusque Sacramenti; quae cum sint in numero
of-each Sacrament which since they-are in number
septiformi, primo dicendum est de integritate baptismi,
sevenfold first to-be-said it-is about the-integrity of-baptism
qui est ianua aliorum Sacramentorum.
which is the-gate of-the-other Sacraments
De integritate igitur Sacramenti baptismi hoc tenendum
about the-integrity therefore of-the-Sacrament of-baptism this to-be-held
est, quod ad hoc, quod aliquis baptizetur vere et plene,
it-is that for this that someone be-baptized truly and fully
requiritur expressio formae vocalis, a Domino institutae,
is-required the-utterance of-the-form vocal by the-Lord instituted
quae est haec: Ego te baptizo in nomine Patris et Filii
which is this I you baptize in the-name of-the-Father and of-the-Son
et Spiritus sancti, Amen; absque omissione vocabuli et
and of-the-Spirit holy Amen without omission of-a-word and

sine interpositione vocabuli, absque praeposteratione ordinis
without interposition of-a-word without inversion of-the-order
supradicti et sine commutatione nominis praenotati.
above-said and without change of-the-name noted-before
— Requiritur etiam mersio vel ablutio per elementum
is-required also immersion or washing through the-element
aquae in toto corpore, vel saltem in digniori parte,
of-water in the-whole body or at-least in the-worthier part
ita quod expressio et mersio fiat ab uno et eodem
so that the-utterance and the-immersion be-done by one and the-same
et in eodem tempore. — Quibus concurrentibus, si non
and in the-same time with-which concurring if not
sit fictio in baptizando, datur ei gratia regenerans,
there-be feigning in the-one-being-baptized is-given to-him grace regenerating
rectificans et purificans ab omni culpa. — Quod ut
rectifying and purifying from every fault which that
efficacius fiat, catechismus et exorcismus tanquam
more-efficaciously it-be-done catechism and exorcism as
praeparatorii praemittuntur tam in parvulis quam in
preparatory are-sent-before as-much in little-ones as in
adultis; ita tamen, quod in adultis requiritur fides propria,
adults so yet that in adults is-required faith their-own
in parvulis autem sufficit fides aliena.
in little-ones moreover suffices faith of-another
Ratio autem ad intelligentiam praedictorum haec est:
the-reason moreover for the-understanding of-the-aforesaid this is
quia, cum principium nostrum reparativum, Verbum scilicet
because since the-principle our reparative the-Word namely
incarnatum, tanquam perfectissimum et sufficientissimum
incarnate as the-most-perfect and most-sufficient
principium reparare habeat genus humanum per medicamenta
principle to-repair has the-race human through the-medicines

Sacramentorum, ita quod nihil sit in eis superfluum,
of-the-Sacraments so that nothing be in them superfluous
nihil inordinatum, nihil etiam diminutum; ita disponere
nothing disordered nothing also diminished so to-dispose
debuit, quod Sacramentum baptismi et alia integrarentur,
it-ought that the-Sacrament of-baptism and the-others be-made-whole
secundum quod exigebat sua virtus, nostra salus et etiam
according-to what required its power our salvation and also
noster morbus. — Quoniam ergo virtus nos reparans
our disease since therefore the-power us repairing
est virtus totius Trinitatis, quam sancta mater Ecclesia
is the-power of-the-whole Trinity which holy mother Church
credit in animo, confitetur in verbo et profitetur in signo,
believes in mind confesses in word and professes in sign
sub trium personarum distinctione et proprietate, ordine
under of-the-three persons the-distinction and property order
et origine naturali; est etiam virtus passionis Christi, qui
and origin natural it-is also the-power of-the-passion of-Christ who
mortuus et sepultus fuit et die tertia resurrexit: hinc
died and buried was and on-the-day third rose-again hence
est, quod ad horum expressionem in Sacramento, quod
it-is that for of-these the-expression in the-Sacrament which
primum omnium Sacramentorum est, et in quo primo et
first of-all Sacraments is and in which first and
principaliter haec virtus operatur, debuit fieri expressio
principally this power operates ought to-be-made the-expression
Trinitatis in distincta, propria et ordinata nominatione,
of-the-Trinity in distinct proper and ordered naming
quantum est de forma communi, licet in tempore
as-much it-is of the-form common although in the-time
primitivae Ecclesiae potuerit fieri in nomine Christi, in
of-the-primitive Church it-could to-be-done in the-name of-Christ in

quo intellectus clauditur Trinitatis. Debuit etiam fieri
whom the-understanding is-enclosed of-the-Trinity there-ought also to-be-made
propria et ordinata nominatio verbi baptizandi cum trina
the-proper and ordered naming of-the-word of-baptizing with threefold
mersione ad expressionem mortis Christi et sepulturae et
immersion for the-expression of-the-death of-Christ and of-the-burial and
resurrectionis post triduum factae, quantum est de congruitate.
of-the-resurrection after three-days done as-much it-is of fittingness
Et quia simul operatur utraque virtus et in uno Christo
and because together operates each power and in one Christ
Salvatore, utrumque horum debet fieri ab uno et eodem
the-Savior each of-these ought to-be-done by one and the-same
simul et in eodem tempore, propter servandam unitatem in
together and in the-same time for keeping unity in
Sacramento et significandam unitatem in nostro Mediatore.
the-Sacrament and signifying unity in our Mediator
Rursus, quoniam salus nostra requirebat inchoari per
again since salvation our required to-be-begun through
regenerationem seu renovationem in esse gratiae conferentis
regeneration or renewal in the-being of-grace conferring
spirituale esse, abstergendo immunditiam, effugando
spiritual being by-wiping-away uncleanness by-putting-to-flight
tenebras et refrigerando concupiscentiam, quae universaliter
darkness and by-cooling concupiscence which universally
labefactat omnem hominem descendentem seminaliter ab
weakens every man descending seminally from
Adam; hinc est, quod Sacramentum primum, quod est
Adam hence it-is that the-Sacrament first which is
regenerativum, debuit fieri in elemento, quod haberet
regenerative ought to-be-done in an-element which should-have
conformitatem ex naturali repraesentatione ad triplicem
conformity from natural representation to the-threefold

effectum praedictum gratiae inchoantis nostram salutem.
effect aforesaid of-grace beginning our salvation
Quoniam ergo aqua sua puritate mundat, sua pervietate
since therefore water by-its purity cleanses by-its transparency
luminis est delativa, sua frigiditate refrigerat; et maxime
of-light is conveying by-its coldness cools and most
communis est omnibus inter omnia liquida: hinc est, quod
common is to-all among all liquids hence it-is that
Sacramentum regenerationis nostrae perfici debuit in
the-Sacrament of-regeneration our to-be-perfected ought in
elemento aquae indifferenter; quia «omnis aqua omni aquae
the-element of-water indifferently because all water to-all water
est eadem specie», et etiam, ne aliquis propter defectum
is the-same in-species and also lest anyone because-of defect
elementi periculum salutis posset incurrere.
of-the-element danger of-salvation could to-incur
Postremo, quoniam morbus noster, contra quem principaliter
finally since disease our against which principally
est baptismus, est originale peccatum, quod animam
is baptism is original sin which the-soul
privat vita gratiae et omnium virtutum rectitudine
deprives of-the-life of-grace and of-all virtues the-rectitude
habilitante et pronam quodam modo reddit ad omne
enabling and prone in-a-certain way renders to every
genus culpae, et traducitur aliunde et «parvulum
kind of-fault and is-drawn from-elsewhere and the-little-one
facit concupiscibilem et adultum actu concupiscentem»,
makes concupiscible and the-adult in-act concupiscent
redigit etiam in diabolicam servitutem et in potestatem
it-reduces also into diabolical servitude and into the-power
principis tenebrarum: hinc est, quod ad hoc, quod per
of-the-prince of-darkness hence it-is that for this that through

illud Sacramentum per contrarium sufficiens adhibeatur
that Sacrament through the-contrary sufficient be-applied
remedii medicamentum, congruit, in eo dari gratiam
of-remedy the-medicine it-fits in it to-be-given grace
regenerantem contra privationem vitae gratuitae, gratiam
regenerating against the-privation of-life gratuitous grace
rectificantem in septiformi virtute contra privationem virtutis
rectifying in sevenfold power against the-privation of-power
habilitativae, gratiam purificantem ab omni culpa contra
enabling grace purifying from every fault against
pronitatem ad omnem deordinationem vitiosam.
the-proneness to every disordering vicious
Et quoniam originale peccatum trahitur aliunde
and since original sin is-drawn from-elsewhere
et parvulum facit concupiscibilem et adultum actu
and the-little-one makes concupiscible and the-adult in-act
concupiscentem, necessaria est adulto fides propria et
concupiscent necessary is for-the-adult faith his-own and
poenitentia, sed parvulo sufficit aliena, quae scilicet est
penance but for-the-little-one suffices of-another which namely is
in universali Ecclesia. Quia vero baptismus debet eruere
in the-universal Church because but baptism ought to-rescue
de servitute diaboli et de potestate principis tenebrarum
from the-servitude of-the-devil and from the-power of-the-prince of-darkness
tam parvulos quam adultos; hinc est, quod utrique
as-much little-ones as adults hence it-is that both
exorcizari debent ad expulsionem potestatis contrariae,
to-be-exorcized ought for the-expulsion of-the-power contrary
utrique etiam catechizari: adulti, ut, expulsa caligine erroris,
both also to-be-catechized adults that with-expelled the-mist of-error
informentur ad fidem; parvuli vero, ut sciant patrini,
they-be-formed to faith little-ones but that may-know the-godparents

quid eos debeant edocere, ne pro humano defectu impediatur
what them they-ought to-teach lest for human defect be-hindered
baptismatis Sacramentum, quominus habeat finem suum.
of-baptism the-Sacrament from having end its

Cap. VIII. De integritate confirmationis

THE INTEGRITY OF CONFIRMATION

Confirmation requires the form I sign you with the sign of the cross and confirm you with the chrism of salvation, and chrism of olive oil and balsam signed on the forehead by the bishop. It strengthens one to confess Christ's name boldly: the oil for a bright conscience, the balsam for good repute, and the forehead, where shame and fear show, for fearless confession.

De Sacramento confirmationis hoc tenendum est, quod ad
about the-Sacrament of-confirmation this to-be-held it-is that for
ipsius integritatem requiritur forma vocalis, quae secundum
its integrity is-required the-form vocal which according-to
morem magis communem haec est: Signo te signo
the-custom more common this is I-sign you with-the-sign
crucis, confirmo te chrismate salutis, in nomine Patris
of-the-cross I-confirm you with-the-chrism of-salvation in the-name of-the-Father
et Filii et Spiritus sancti. Amen. — Requiritur etiam
and of-the-Son and of-the-Spirit holy Amen is-required also
chrisma, quod conficitur ex oleo olivarum et balsamo, de
chrism which is-made from oil of-olives and balsam with
quo cum per manus episcopi signum crucis fronti
which when by the-hands of-the-bishop the-sign of-the-cross on-the-forehead
imprimitur sub praedicta forma verborum confirmationis,
is-impressed under the-aforesaid form of-words of-confirmation

suscipitur Sacramentum; per quod confirmatur homo ut
is-received the-Sacrament through which is-confirmed man as
pugil ad nomen Christi audacter et publice confitendum.
a-champion for the-name of-Christ boldly and publicly to-be-confessed
Ratio autem ad intelligentiam praedictorum haec est: quia
the-reason moreover for the-understanding of-the-aforesaid this is because
reparativum principium nostrum, Verbum scilicet incarnatum,
the-reparative principle our the-Word namely incarnate
sicut aeternaliter conceptum est in corde Patris et
as eternally conceived it-is in the-heart of-the-Father and
temporaliter in carne sensibiliter apparuit homini, sic
in-time in flesh sensibly appeared to-man so
neminem reparat, nisi ipsum et corde credendo concipiat
no-one it-repairs unless it both with-the-heart by-believing he-conceive
et creditum exterius confitendo depromat confessione debita;
and believed outwardly by-confessing bring-forth with-confession due
huiusmodi est confessio veridica veritate plena, quae non
of-this-kind is confession truthful with-truth full which not
tantum est veritas speculativa, verum etiam practica. Haec
only is truth speculative but also practical this
autem est, in qua non tantum est «adaequatio intellectus,
moreover is in which not only is the-adequation of-intellect
sermonis et rei», verum etiam, in qua totus homo veritati
of-speech and of-thing but also in which the-whole man to-truth
conformatur secundum intelligentiam rationis, secundum
is-conformed according-to the-understanding of-reason according-to
complacentiam voluntatis et secundum adhaerentiam virtutis,
the-complacency of-will and according-to the-adherence of-virtue
ut sit ex toto corde, tota anima et tota mente, sit
that it-be from the-whole heart the-whole soul and the-whole mind it-be
ex corde puro, conscientia bona et fide non ficta; et talis
from a-heart pure conscience good and faith not feigned and such

est confessio integra, placida et intrepida; ut sit integra
is confession whole pleasing and fearless that it-be whole
ratione eius, de quo est; placida ratione eius, coram quo
by-reason of-that about which it-is pleasing by-reason of-him before whom
fit; intrepida ratione eius, a quo fieri habet illa
it-is-made fearless by-reason of-him by whom to-be-made has that
confessio. Quoniam ergo ad hoc homo pusillanimis non
confession since therefore for this man faint-hearted not
est idoneus, nisi per manum supernae gratiae confirmetur;
is fit unless through the-hand of-supernal grace he-be-confirmed
ideo ad hoc Sacramentum confirmationis fuit divinitus
therefore for this the-Sacrament of-confirmation was divinely
institutum tanquam immediate sequens baptismum.
instituted as immediately following baptism
Quia vero «finis imponit necessitatem his quae
because but the-end imposes necessity on-those-things which
sunt ad finem»; ideo integrari debet hoc Sacramentum
are for the-end therefore to-be-completed ought this Sacrament
secundum exigentiam confessionis praedictae et suarum
according-to the-requirement of-the-confession aforesaid and of-its
conditionum, trium videlicet praedictarum. Primo ergo,
conditions three namely aforesaid first therefore
quoniam confessio haec debet esse integra; et integritas
since confession this ought to-be whole and the-wholeness
confessionis non est, nisi quis confiteatur Christum verum
of-confession not is unless one confess Christ true
hominem pro hominibus crucifixum, eundemque verum Dei
man for men crucified and-the-same true of-God
Filium incarnatum, in Trinitate Patri et Spiritui sancto
Son incarnate in the-Trinity to-the-Father and to-the-Spirit holy
per omnia coaequalem: hinc est, quod in forma vocali non
in all-things co-equal hence it-is that in the-form vocal not

tantum fit expressio actus confirmandi, verum etiam
only is-made the-expression of-the-act of-confirming but also
ipsius signi crucis et nominis beatissimae Trinitatis.
of-the-very sign of-the-cross and of-the-name of-the-most-blessed Trinity
Amplius, quoniam confessio debet esse placida ratione eius,
further since confession ought to-be pleasing by-reason of-him
coram quo fit, et fieri habet coram Deo et hominibus;
before whom it-is-made and to-be-made has before God and men
et Deo non potest placere, nisi adsit lumen intelligentiae
and to-God not it-can to-please unless be-present the-light of-understanding
et nitor conscientiae, nec proximo, nisi adsit odor
and the-brightness of-conscience nor to-the-neighbor unless be-present the-odor
bonae famae et vitae honestae: ideo ad horum designationem
of-good repute and of-life honest therefore for of-these the-designation
in elemento exteriori commiscetur oleum olivarum, quod
in the-element outward is-mixed oil of-olives which
est nitidum, et balsamum, quod est odoriferum; ut per
is bright and balsam which is odoriferous that by
hoc significetur, quod confessio, ad quam hoc Sacramentum
this be-signified that the-confession to which this Sacrament
ordinat et disponit, coniunctum debet habere nitorem
orders and disposes joined ought to-have brightness
conscientiae et intelligentiae cum suavi odore tam vitae
of-conscience and of-understanding with sweet odor as-much of-life
quam famae, ne contrarietas aliqua sit inter linguam et
as of-repute lest contrariety any be between tongue and
conscientiam, vel inter linguam et famam, propter quam talis
conscience or between tongue and repute because-of which such
confessio non acceptetur ab homine nec approbetur a Christo.
confession not be-accepted by man nor be-approved by Christ

Postremo, quoniam talis confessio debet esse intrepida, ut
finally since such confession ought to-be fearless that
nec pudore nec timore dimittat quis dicere veritatem,
neither from-shame nor from-fear leave-off one to-tell the-truth
nec tempore persecutionis ignominiosam mortem Christi
nor in-the-time of-persecution the-ignominious death of-Christ
in cruce confiteri publice formidet quis vel erubescat,
on the-cross to-confess publicly fear one or blush
praecipue horrens incidere in consimilem poenam et
especially shuddering to-fall into like punishment and
ignominiam passionis; et huiusmodi timor et pudor
ignominy of-passion and such fear and shame
potissime apparet in facie et maxime in fronte: ideo ad
most-of-all appears in the-face and most in the-forehead therefore for
omnem verecundiam et formidinem propulsandam et manus
every bashfulness and dread to-be-driven-off both a-hand
potestativa imponitur, quae confirmet, et crux fronti
powerful is-laid-on which may-confirm and the-cross on-the-forehead
imprimitur, ut non erubescat eam publice confiteri nec
is-impressed that not he-blush it publicly to-confess nor
formidet pro confessione nominis Christi, si opus fuerit,
dread for the-confession of-the-name of-Christ if need shall-have-been
quantamcumque poenam vel ignominiam sustinere, tanquam
however-great punishment or ignominy to-sustain as
verus pugil unctus ad proelium et tanquam miles strenuus,
a-true champion anointed for battle and as a-soldier vigorous
ferens in fronte regis sui signum et crucis eius triumphale
bearing on the-forehead of-king his the-sign and of-cross his the-triumphal
vexillum, cum quo paratus sit penetrare hostium cuneos
banner with which ready he-be to-pierce of-the-enemies the-wedges
securus. Non enim potest crucis gloria libere praedicari,
secure not for can of-the-cross the-glory freely to-be-preached

si crucis poena et ignominia formidetur, iuxta
if of-the-cross the-punishment and ignominy be-dreaded according-to
quod sanctus dicebat Andreas: «Ego, si crucis ignominiam
what saint said Andrew I if of-the-cross the-ignominy
expavescerem, crucis gloriam non praedicarem».
I-dreaded of-the-cross the-glory not I-would-preach

Cap. IX. De integritate eucharistiae

THE INTEGRITY OF THE EUCHARIST

Under the species of bread and wine Christ's true body and blood are truly contained, the substance changed at the priest's words, the whole Christ under each species and in every part. As sacrifice, communion, and viaticum it suits the time of grace, veiled under signs for the merit of faith, and those who approach unworthily eat judgment to themselves.

De Sacramento eucharistiae hoc tenendum est, quod in
about the-Sacrament of-the-eucharist this to-be-held it-is that in
hoc Sacramento verum Christi corpus et verus sanguis non
this Sacrament the-true of-Christ body and true blood not
tantum significatur, verum etiam veraciter continetur sub
only is-signified but also truly is-contained under
duplici specie, panis scilicet et vini, tanquam sub uno, non
a-twofold species of-bread namely and of-wine as under one not
sub duplici Sacramento; hoc autem est post consecrationem
under a-twofold Sacrament this moreover is after the-consecration
sacerdotalem, quae fit in prolatione vocalis formae a
priestly which is-made in the-utterance of-the-vocal form by
Domino institutae; super panem scilicet: Hoc est corpus
the-Lord instituted over the-bread namely this is body
meum; super vinum vero: Hic est calix sanguinis mei.
my over the-wine but this is the-cup of-blood my

Quibus verbis cum intentione conficiendi a sacerdote prolatis,
with-which words with the-intention of-confecting by the-priest uttered
transsubstantiatur utrumque elementum secundum substantiam
is-transubstantiated each element according-to substance
in corpus et sanguinem Iesu Christi; remanentibus
into the-body and blood of-Jesus Christ with-remaining
speciebus sensibilibus, in quarum utraque continetur totaliter,
the-species sensible in of-which each is-contained wholly
non circumscriptibiliter, sed sacramentaliter totus Christus.
not circumscriptively but sacramentally the-whole Christ
— In quibus etiam proponitur nobis ut cibus, quem qui
in which also is-set-forth to-us as food which who
digne accipit, non solum sacramentaliter, verum etiam per
worthily receives not only sacramentally but also through
fidem et caritatem spiritualiter manducando, corpori Christi
faith and charity spiritually by-eating to-the-body of-Christ
mystico magis incorporatur et in se ipso reficitur et
mystical more is-incorporated and in him self is-refreshed and
purgatur; qui vero indigne accedit iudicium sibi manducat
is-purged who but unworthily approaches judgment to-himself eats
et bibit, non diiudicans sanctissimum corpus Christi.
and drinks not discerning the-most-holy body of-Christ
Ratio autem ad intelligentiam praedictorum haec est: quia
the-reason moreover for the-understanding of-the-aforesaid this is because
principium nostrum reparativum, Verbum scilicet incarnatum,
the-principle our reparative the-Word namely incarnate
et sufficientissimum est in virtute et sapientissimum in sensu;
both most-sufficient is in power and most-wise in sense
ideo sic nobis contulit Sacramenta, secundum quod exigit
therefore so to-us it-conferred the-Sacraments according-to what requires
sapientia et sufficientia sua. — Et quia sufficientissimum
wisdom and sufficiency its and because most-sufficient

est, ideo in largiendo medicamenta morborum et
it-is therefore in bestowing the-medicines of-diseases and
charismata gratiarum non tantum instituit Sacramentum,
the-charisms of-graces not only it-instituted a-Sacrament
quod nos in esse gratiae generaret, ut baptismum, et
which us in the-being of-grace should-beget as baptism and
genitos augmentaret et roboraret, ut confirmationem,
the-begotten should-increase and should-strengthen as confirmation
verum etiam quod genitos et augmentatos enutriret, ut
but also which the-begotten and increased should-nourish as
Sacramentum eucharistiae; propter quod haec tria Sacramenta
the-Sacrament of-the-eucharist because-of which these three Sacraments
omnibus dantur, qui accedunt ad fidem. Quoniam ergo
to-all are-given who approach to faith since therefore
nutrimentum nostrum quantum ad esse gratuitum attenditur
nourishment our as-much as-to being gratuitous is-heeded
in unoquoque fidelium per conservationem devotionis
in each-one of-the-faithful through the-preservation of-devotion
ad Deum, dilectionis ad proximum et delectationis intra
toward God of-love toward the-neighbor and of-delight within
se ipsum; et devotio ad Deum exercetur per sacrificii
him self and devotion toward God is-exercised through of-sacrifice
oblationem, dilectio ad proximum per unius Sacramenti
the-offering love toward the-neighbor through of-one Sacrament
communionem, et delectatio intra se ipsum per viatici
the-communion and delight within him self through of-the-viaticum
refectionem: hinc est, quod principium nostrum reparativum
the-refreshment hence it-is that the-principle our reparative
istud Sacramentum eucharistiae dedit in sacrificium oblationis
this Sacrament of-the-eucharist gave as a-sacrifice of-offering
et Sacramentum communionis et viaticum refectionis.
and a-Sacrament of-communion and a-viaticum of-refreshment

Quia vero principium nostrum reparativum non tantum est
because but the-principle our reparative not only is
sufficientissimum, verum etiam sapientissimum, cuius est
most-sufficient but also most-wise whose it-is
omnia agere ordinate; ideo sic dedit et disposuit nobis
all-things to-do in-order therefore so it-gave and disposed for-us
sacrificium, Sacramentum et viaticum exhibere, secundum
a-sacrifice a-Sacrament and a-viaticum to-show according-to
quod competit tempori gratiae revelatae, statui viae
what befits the-time of-grace revealed the-state of-the-way
et capacitati nostrae. — Primo igitur, quoniam tempus
and capacity our first therefore since the-time
gratiae revelatae requirit, quod iam non offeratur oblatio
of-grace revealed requires that now not be-offered an-offering
qualiscumque, sed pura, placida et plenaria; et nulla alia
of-any-sort but pure pleasing and full and no other
est talis, nisi illa quae fuit in cruce oblata, scilicet Christi
is such except that which was on the-cross offered namely of-Christ
corpus et sanguis: hinc est, quod necessario oportet in hoc
the-body and blood hence it-is that necessarily it-behooves in this
Sacramento non tantum figurative, verum etiam veraciter
Sacrament not only figuratively but also truly
corpus Christi tanquam oblationem huic tempori debitam
the-body of-Christ as the-offering to-this time due
contineri. — Similiter, quia tempori gratiae consonat,
to-be-contained likewise because with-the-time of-grace it-accords
quod Sacramentum communionis et dilectionis non tantum
that the-Sacrament of-communion and of-love not only
sit communionem et dilectionem significans, verum etiam
be communion and love signifying but also
ad illam inflammans, ut «efficiat quod figurat»; et quod
to it inflaming that it-effect what it-figures and what

maxime nos inflammat ad dilectionem mutuam et maxime
most us inflames to love mutual and most
unit membra est unitas capitis, a quo per vim
unites the-members is the-unity of-the-head from which through the-power
amoris diffusivam, unitivam et transformativam manat in
of-love diffusive unitive and transformative flows into
nos dilectio mutua: hinc est, quod in hoc Sacramento
us love mutual hence it-is that in this Sacrament
continetur verum Christi corpus et caro immaculata ut
is-contained the-true of-Christ body and flesh immaculate as
se nobis diffundens et nos invicem uniens et in se
itself to-us diffusing and us to-each-other uniting and into itself
transformans per ardentissimam caritatem, per quam se
transforming through most-ardent charity through which itself
nobis dedit, se pro nobis obtulit et se nobis reddidit
to-us it-gave itself for us offered and itself to-us gave-back
et nobiscum existit usque ad finem mundi. — Per
and with-us exists until to the-end of-the-world through
hunc etiam modum refectio competens statui gratiae est
this also mode the-refreshment befitting the-state of-grace is
refectio spiritualis, communis et salutaris. Refectio autem
refreshment spiritual common and salutary the-refreshment moreover
spiritus est verbum vitae, ac per hoc refectio spiritualis
of-the-spirit is the-word of-life and through this the-refreshment spiritual
spiritus in carne est Verbum incarnatum seu caro Verbi,
of-the-spirit in flesh is the-Word incarnate or the-flesh of-the-Word
quae cibus est communis et salutaris, quia, licet sit una,
which food is common and salutary because although it-be one
omnes tamen salvantur per ipsam. Quia ergo non est
all yet are-saved through it because therefore not it-is-possible
dare alium cibum spiritualem, communem et salutiferum
to-give another food spiritual common and salutary

nisi ipsum verum Christi corpus; hinc est, quod necesse
except the-very true of-Christ body hence it-is that necessary
est, ipsum in hoc Sacramento veraciter esse contentum,
it-is it in this Sacrament truly to-be contained
exigente hoc perfectione sacrificii placativi, Sacramenti
with-requiring this the-perfection of-the-sacrifice appeasing of-the-Sacrament
unitivi et viatici refectivi; quae debent esse in tempore
unitive and of-the-viaticum refreshing which ought to-be in the-time
novi testamenti et gratiae revelatae et veritatis Christi.
of-the-new testament and of-grace revealed and of-the-truth of-Christ
Rursus, quia statui viae non competit Christum aperte
again because to-the-state of-the-way not it-befits Christ openly
videre, propter velamen aenigmatis et propter meritum fidei;
to-see because-of the-veil of-enigma and because-of the-merit of-faith
nec convenit Christi carnem dentibus attrectare et propter
nor it-suits of-Christ the-flesh with-the-teeth to-handle both because-of
horrorem cruditatis et immortalitatem ipsius corporis:
the-horror of-rawness and the-immortality of-the-very body
ideo necesse fuit, corpus et sanguinem Christi tradi
therefore necessary it-was the-body and blood of-Christ to-be-handed-down
velatum sacratissimis symbolis et similitudinibus congruis
veiled by-most-sacred symbols and likenesses fitting
et expressis. Et quoniam nihil magis est idoneum ad
and expressive and since nothing more is apt for
refectionem quam cibus panis et potus vini; nihil est etiam
refreshment than the-food of-bread and the-drink of-wine nothing is also
magis idoneum ad significationem unitatis corporis Christi
more apt for the-signification of-the-unity of-the-body of-Christ
veri et mystici, quam panis factus de mundissimis granis
true and mystical than bread made from the-cleanest grains
et vinum expressum de purissimis acinis in unum collectis:
and wine pressed from the-purest grapes into one gathered

ideo sub his speciebus magis quam sub aliis debuit
therefore under these species more than under others ought
Sacramentum istud exhiberi. Et quia Christus sub illis
Sacrament this to-be-shown and because Christ under those
speciebus esse debebat non secundum mutationem factam in
species to-be ought not according-to a-change made in
ipso, sed potius in eis; ideo ad prolationem duplicis verbi
himself but rather in them therefore at the-utterance of-the-twofold word
praedicti, in quo insinuatur existentia Christi sub speciebus
aforesaid in which is-intimated the-existence of-Christ under species
illis, fit conversio substantiae utriusque in corpus et
those happens the-conversion of-the-substance of-each into the-body and
sanguinem, remanentibus solis accidentibus tanquam signis
blood with-remaining sole accidents as signs
ipsius corporis contentivis et etiam expressivis.
of-the-very body containing and also expressive
Quia vero corpus Christi beatum et gloriosum non potest
because but the-body of-Christ blessed and glorious not can
dividi in partes suas nec separari ab anima neque
to-be-divided into parts its nor to-be-separated from the-soul nor
a Divinitate summa; ideo sub utraque specie est unus
from the-Divinity highest therefore under each species is one
Christus et totus et indivisus, scilicet corpus et anima et
Christ and whole and undivided namely body and soul and
Deus; ac per hoc utrobique est unum et simplicissimum
God and through this in-both-places is one and most-simple
Sacramentum continens totum Christum. Et quoniam
Sacrament containing the-whole Christ and since
quaelibet pars speciei significat corpus Christi; hinc est,
any part of-the-species signifies the-body of-Christ hence it-is
quod totum sic est in tota specie, quod in qualibet eius
that the-whole so is in the-whole species as in any its

parte, sive sit integra, sive divisa; ac per hoc non est ibi
part whether it-be whole or divided and through this not he-is there
ut circumscriptum, ut occupans locum, ut habens situm, ut
as circumscribed as occupying place as having position as
perceptibile per aliquem sensum corporeum et humanum,
perceptible through some sense bodily and human
sed omnem latens sensum, ut fides habeat locum et meritum.
but every escaping sense that faith may-have place and merit
Propter quod etiam, ut non deprehendatur, accidentia illa
because-of which also that not it-be-detected accidents those
habent omnem operationem, quam etiam habebant prius,
have every operation which also they-had before
licet sint praeter subiectum, quamdiu intra se continent
although they-be beside a-subject as-long-as within themselves they-contain
Christi corpus; quod quidem est, quamdiu durant in suis
of-Christ the-body which indeed is as-long-as they-last in their
proprietatibus naturalibus et sunt idonea ad cibandum.
properties natural and are apt for feeding
Postremo, quoniam capacitas nostra ad Christum efficaciter
finally since capacity our for Christ efficaciously
suscipiendum non est in carne, sed in spiritu, non in ventre,
to-be-received not is in the-flesh but in the-spirit not in the-belly
sed in mente; et mens Christum non attingit nisi per
but in the-mind and the-mind Christ not reaches except through
cognitionem et amorem, per fidem et caritatem, ita quod
knowledge and love through faith and charity so that
fides illuminat ad recogitationem, et caritas inflammat ad
faith illumines for recollection and charity inflames for
devotionem: ideo ad hoc, quod aliquis digne accedat, oportet,
devotion therefore for this that someone worthily approach it-behooves
quod spiritualiter comedat, ut sic per recogitationem fidei
that spiritually he-eat that so through the-recollection of-faith

masticet, per devotionem amoris suscipiat; per quae non
he-chew through the-devotion of-love he-receive through which not
in se transformet Christum, sed ipse potius traiiciatur
into himself he-transform Christ but he-himself rather be-carried-over
in eius mysticum corpus. — Propter quod manifeste
into his mystical body because-of which manifestly
colligitur, quod qui tepide, indevote et inconsiderate
is-gathered that who lukewarmly undevoutly and inconsiderately
accedit iudicium sibi manducat et bibit, quia tanto
approaches judgment to-himself eats and drinks because to-so-great
Sacramento contumeliam facit. Et ideo consilium est his
a-Sacrament insult he-does and therefore the-counsel is for-those
qui se sentiunt minus mundos mente, vel carne, vel
who themselves feel less clean in-mind or in-flesh or
etiam indevotos, ut differant, quousque parati ad esum
also undevout that they-defer until prepared for the-eating
veri Agni mundi, devoti et circumspecti accedant.
of-the-true Lamb clean devout and circumspect they-approach
Propter quod etiam hoc Sacramentum praeceptum est
because-of which also this Sacrament commanded it-is
celebrari cum solemnitate praecipua tam quantum ad
to-be-celebrated with solemnity special both as-much as-to
locum quam etiam quantum ad tempus et quantum ad
place as also as-much as-to time and as-much as-to
verba et orationes et quantum ad vestimenta in celebratione
words and prayers and as-much as-to vestments in the-celebration
Missarum; ut tam ipsi sacerdotes conficientes quam etiam
of-Masses that as-much the-very priests confecting as also
suscipientes percipiant gratiae donum, per quam purgentur,
those-receiving may-receive of-grace the-gift through which they-be-purged

illuminentur, perficiantur, reficiantur, vivificentur et in ipsum
be-illumined be-perfected be-refreshed be-quickened and into the-very
Christum per excessivum amorem ardentissime transferantur.
Christ through ecstatic love most-ardently be-carried-over

Cap. X. De integritate poenitentiae

THE INTEGRITY OF PENANCE

Penance is the second plank after shipwreck, open as often as a sinner seeks mercy, its parts contrition in the heart, confession in the mouth, and satisfaction in deed, against sin in heart, mouth, and work. Through the priest's keys of knowledge and power the sinner is absolved and reconciled, the jurisdiction descending from the pope through bishops to priests.

De Sacramento poenitentiae hoc tenendum est, quod ipsa
about the-Sacrament of-penance this to-be-held it-is that it
est «secunda tabula post naufragium», ad quam naufragans
is the-second plank after shipwreck to which the-shipwrecked
per mortale peccatum recurrere potest, quamdiu est in
through mortal sin to-run-back can as-long-as he-is in
statu praesentis vitae, quandocumque et quotiescumque
the-state of-present life whenever and as-often-as
divinam clementiam voluerit implorare. — Ipsius autem
divine clemency he-shall-wish to-implore of-it moreover
partes integrales sunt contritio in animo, confessio in verbo
parts integral are contrition in mind confession in word
et satisfactio in facto. Ex quibus tunc poenitentia integratur,
and satisfaction in deed from which then penance is-made-whole
cum peccator omnem mortalem culpam perpetratam et facto
when the-sinner every mortal fault committed both in-deed
deserit et verbo accusat et animo detestatur, proponens
abandons and in-word accuses and in-mind detests purposing

nunquam iterare peccatum. — His autem debito modo
never to-repeat the-sin with-these moreover in-due manner
concurrentibus cum absolutione facta ab eo, in quo est ordo,
concurring with absolution made by him in whom is the-order
clavis et iurisdictio; absolvitur homo a peccato et reunitur
of-the-key and jurisdiction is-absolved man from sin and is-reunited
Ecclesiae et reconciliatur Christo, mediante clave sacerdotali;
to-the-Church and is-reconciled to-Christ with-mediating the-key priestly
per cuius etiam iudicium non tantum habet fieri absolutio,
through whose also judgment not only has to-be-done absolution
verum etiam excommunicatio et relaxatio, quae proprie
but also excommunication and relaxation which properly
habet fieri ab episcopo tanquam ab Ecclesiae sponso.
has to-be-done by the-bishop as by of-the-Church the-bridegroom
Ratio autem ad intelligentiam praedictorum haec est:
the-reason moreover for the-understanding of-the-aforesaid this is
quia principium nostrum reparativum, Verbum scilicet
because the-principle our reparative the-Word namely
incarnatum, eo ipso quod Verbum, fons est veritatis et
incarnate by-that itself that Word the-fount is of-truth and
sapientiae; eo ipso quod incarnatum, fons est pietatis
of-wisdom by-that itself that incarnate the-fount is of-piety
et indulgentiae: ideo debet reparare genus humanum per
and of-indulgence therefore it-ought to-repair the-race human through
medicamenta Sacramentorum, et praecipue contra praecipuum
the-medicines of-the-Sacraments and especially against the-chief
morbum, qui scilicet est peccatum mortale; iuxta quod
disease which namely is sin mortal according-to what
decet pontificem pium, medicum peritum et iudicem
befits a-pontiff merciful a-physician skilled and a-judge

aequum; ut sic in curatione nostra appareat Verbi incarnati
equitable that so in the-cure our may-appear of-the-Word incarnate
summa clementia, summa prudentia et summa iustitia.
the-highest clemency the-highest prudence and the-highest justice
Primum igitur, quoniam in curatione nostra a mortali
first therefore since in the-cure our from mortal
culpa per poenitentiam apparere debet ipsius Christi
fault through penance to-appear ought of-the-very Christ
pontificis piissimi summa clementia; et summa clementia
pontiff most-merciful the-highest clemency and the-highest clemency
Pontificis superexcedit omnia peccata humana, qualiacumque
of-the-Pontiff surpasses all sins human of-whatever-kind
et quantacumque sint et quotiescumque fuerint
and however-great they-be and as-often-as they-have-been
perpetrata: hinc est, quod peccantes suscipere ad veniam
committed hence it-is that the-sinning to-receive to pardon
est ipsius Pontificis clementissimi, non semel nec bis, sed
is of-the-very Pontiff most-clement not once nor twice but
quotiescumque suppliciter imploraverint clementiam Dei.
as-often-as suppliantly they-shall-have-implored the-clemency of-God
Et quia divina clementia tunc vere et suppliciter imploratur,
and because divine clemency then truly and suppliantly is-implored
quando intervenit poenitentiae lamentum; et ad hoc potest
when intervenes of-penance the-lament and to this can
homo convertere se, quamdiu est in statu praesentis
man to-turn himself as-long-as he-is in the-state of-present
vitae, quia vertibilis est in bonum et in malum: hinc est,
life because changeable he-is into good and into evil hence it-is
quod quantumcumque et quandocumque et quotiescumque
that however-much and whenever and as-often-as

peccator peccaverit, ad poenitentiae Sacramentum potest
the-sinner shall-have-sinned to of-penance the-Sacrament he-can
habere refugium, per quod sibi fiat remissio peccatorum.
to-have refuge through which for-him be-made the-remission of-sins
Rursus, quia in curatione nostra debet manifestari ipsius
again because in the-cure our ought to-be-manifested of-the-very
Christi, peritissimi medici summa prudentia; et prudentia
Christ most-skilled physician the-highest prudence and the-prudence
medici est in adhibendo remedia contraria, per quae
of-a-physician is in applying remedies contrary through which
non tantum morbus auferatur, verum etiam praescindatur
not only the-disease be-taken-away but also be-cut-off
causa; cum peccetur in Deum delectatione, consensu
the-cause since it-is-sinned against God by-delight consent
et perpetratione, scilicet corde, ore et opere: hinc
and perpetration namely in-heart mouth and work hence
est, quod prudentissimus Medicus instituit, ut contra
it-is that the-most-prudent Physician instituted that against
deordinationem peccatoris secundum triplicem vim, scilicet
the-disordering of-the-sinner according-to the-threefold power namely
affectivam, interpretativam et operativam, quae fit per
affective interpretative and operative which happens through
delectationis complacentiam occultam, esset reformatio
of-delight the-complacency hidden there-should-be the-re-forming
poenitentis secundum triplicem vim praedictam per doloris
of-the-penitent according-to the-threefold power aforesaid through of-sorrow
poenitentiam conceptam in corde per compunctionem,
the-penance conceived in the-heart through compunction
expressam in ore per confessionem, consummatam in
expressed in the-mouth through confession consummated in
opere per satisfactionem. Et quia omnia peccata mortalia
work through satisfaction and because all sins mortal

ab uno Deo avertunt et uni gratiae opponuntur et unam
from one God turn-away and to-one grace are-opposed and one
principalem hominis rectitudinem pervertunt; hinc est, quod
principal of-man rectitude pervert hence it-is that
ad hoc, quod poenitentiae medicamentum sit sufficienter
for this that of-penance the-medicine be sufficiently
ex suis partibus integratum, necesse est, quod poenitentia
from its parts made-whole necessary it-is that penance
habeatur de omnibus peccatis et quantum ad praeteritum
be-had about all sins both as-much as-to the-past
per displicentiam de perpetratis, et quantum ad
through displeasure about things-committed and as-much as-to
praesens per cessationem de perpetrandis, et quantum
the-present through cessation from things-to-be-committed and as-much
ad futurum per propositum nunquam recidivandi vel in
as-to the-future through the-purpose of-never relapsing either into
idem, vel in aliud genus peccati; ut sic totaliter recedendo
the-same or into another kind of-sin that so wholly by-withdrawing
a culpa per poenitentiam divina gratia suscipiatur, per
from fault through penance divine grace be-received through
quam obtineatur venia omnium peccatorum.
which be-obtained pardon of-all sins
Postremo, quia in curatione nostra manifestari debet ipsius
finally because in the-cure our to-be-manifested ought of-the-very
Christi iudicis recta iustitia; et ipsius in propria persona
Christ judge right justice and of-him in his-own person
non est iudicare ante iudicium ultimum et finale: ideo
not it-is to-judge before the-judgment last and final therefore
ad particularia iudicia ante finem iudices debuit constituere.
for particular judgments before the-end judges be-ought to-constitute
Et quia iudices isti inter Deum offensum et hominem
and because judges these between God offended and man

offendentem sunt quasi intermedii ut proximi Christo
offending are as-it-were intermediaries as nearest to-Christ
et praepositi populo; Domino autem illi praecipue sunt
and set-over the-people to-the-Lord moreover those especially are
proximi et familiares ratione officii, qui sunt eius praecipue
nearest and intimates by-reason of-office who are to-his especially
ministerio consecrati, scilicet sacerdotes: ideo omnibus in
ministry consecrated namely priests therefore to-all in
sacerdotali ordine constitutis et solis datur potestas
the-priestly order placed and to-them-alone is-given the-power
duplicis clavis, scilicet clavis scientiae ad discernendum,
of-the-twofold key namely the-key of-knowledge for discerning
et clavis, quae est potestas ligandi et solvendi, ad
and the-key which is the-power of-binding and of-loosing for
diiudicandum et absolutionis beneficium impendendum.
judging and of-absolution the-benefit to-be-bestowed
Quia vero propter confusionem vitandam non quilibet
because but for confusion to-be-avoided not anyone
cuilibet est praelatus in Ecclesia militante, cum ipsa
over-anyone is set-over in the-Church militant since the-very
hierarchia ecclesiastica debeat esse secundum potestatem
hierarchy ecclesiastical ought to-be according-to power
iudiciariam ordinata; ideo haec potestas ligandi et solvendi
judicial ordered therefore this power of-binding and of-loosing
concessa est primo uni primo et summo sacerdoti, cui
granted is first to-one first and highest priest to-whom
collata est tanquam summo capiti potestas universalis; et
conferred is as to-the-highest head the-power universal and
deinde secundum particulares Ecclesias dividitur in partes,
then according-to particular Churches it-is-divided into parts
ita quod primo in episcopos et deinde in presbyteros
so that first into bishops and then into presbyters

descendit a capite uno. Ideo, licet unusquisque sacerdos
it-descends from the-head one therefore although each priest
habeat ordinem et clavem, ad eos tamen usus clavis tantum
have the-order and the-key to those yet the-use of-the-key only
se extendit, qui sibi ordinarie sunt subiecti, nisi sibi ab
itself extends who to-him ordinarily are subject unless to-him by
eo qui habet iurisdictionem ordinariam, committatur. Cum
him who has jurisdiction ordinary it-be-committed since
vero illa iurisdictio principaliter sit in capite summo et
but that jurisdiction principally be in the-head highest and
deinde in episcopo et postremo in sacerdote curato; potest
then in the-bishop and lastly in the-priest having-cure it-can
quidem a quolibet horum committi alteri, sufficienter
indeed by any of-these to-be-committed to-another sufficiently
quidem ab infimo, magis a medio et maxime a supremo.
indeed by the-lowest more by the-middle and most by the-supreme
Et quia in Pontifice summo et etiam in episcopis est
and because in the-Pontiff highest and also in the-bishops is
huiusmodi iurisdictio non tantum ad iudicandum inter
such jurisdiction not only for judging between
Deum et hominem in occulto, verum etiam ad iudicandum
God and man in secret but also for judging
inter hominem et hominem in aperto, tanquam in illis
between man and man in the-open as in those
quibus commissum est Ecclesiae regimen et custodia,
to-whom committed is of-the-Church the-rule and custody
sicut sponso committitur sponsa; hinc est, quod
as to-the-bridegroom is-committed the-bride hence it-is that
gladium habent praelati, quo possunt percutere ad iuris
the-sword have the-prelates with-which they-can to-strike for of-right
defensionem in excommunicatione, et potestatem largiendi
the-defense in excommunication and the-power of-bestowing

de thesauris meritorum Ecclesiae, quos habent repositos
from the-treasuries of-the-merits of-the-Church which they-have laid-up
et commendatos tam a capite quam a membris, et
and entrusted as-much by the-head as by the-members and
hoc in relaxatione; ut sic tanquam veri Dei iudices
this in relaxation that so as true of-God judges
ligandi et solvendi integram possideant potestatem, per
of-binding and of-loosing whole they-may-possess the-power through
quam impoenitentes feriant et compescant rebelles,
which the-impenitent they-may-strike and may-restrain the-rebellious
et nihilominus absolvant et reconcilient Deo et sanctae
and nonetheless may-absolve and may-reconcile to-God and to-holy
matri Ecclesiae veraciter poenitentes.
mother Church the-truly penitent

Cap. XI. De integritate unctionis extremae

THE INTEGRITY OF EXTREME UNCTION

Extreme unction is the Sacrament of those departing, preparing for perfect health, deleting venial sins, and sometimes restoring bodily health. It requires consecrated oil, a deprecative form, and anointing of the eyes, ears, nostrils, lips, hands, feet, and loins, and is given by a priest only to adults who ask in danger of death; Bonaventure sets out seven differences from confirmation.

De Sacramento unctionis extremae hoc in summa tenendum
about the-Sacrament of-unction extreme this in sum to-be-held
est, quod ipsa est Sacramentum exeuntium ex hac vita,
it-is that it is the-Sacrament of-those-departing from this life
praeparans et disponens ad sanitatem perfectam; valet etiam
preparing and disposing for health perfect it-avails also
ad delenda venialia et ad recuperandam sanitatem praesentem,
for to-be-deleted venial-sins and for recovering health present

si infirmo expediat. — Ad huius autem Sacramenti
if for-the-sick-man it-be-expedient for of-this moreover Sacrament
integritatem requiritur oleum simplex, sed consecratum,
the-integrity is-required oil simple but consecrated
vocalis expressio orationum, inunctio infirmi in septem
the-vocal utterance of-prayers the-anointing of-the-sick-man in seven
partibus determinatis, scilicet in oculis, auribus, naribus, labiis,
parts determined namely on the-eyes ears nostrils lips
manibus, pedibus et lumbis. — Nec debet istud Sacramentum
hands feet and loins nor ought this Sacrament
dari nisi adultis et postulantibus, imminente periculo
to-be-given except to-adults and to-those-asking with-imminent the-danger
mortis, et hoc per manum et ministerium sacerdotis.
of-death and this through the-hand and ministry of-the-priest
— Ex quo colligitur, quod inter hoc Sacramentum et
from which is-gathered that between this Sacrament and
confirmationem est differentia septiformis, scilicet in efficacia,
confirmation is a-difference sevenfold namely in efficacy
materia, forma, suscipiente, dante, loco et tempore.
matter form receiver giver place and time
Ratio autem ad intelligentiam praedictorum haec est: quia
the-reason moreover for the-understanding of-the-aforesaid this is because
principium nostrum reparativum, Verbum scilicet incarnatum,
the-principle our reparative the-Word namely incarnate
nos reparat in quantum mediator Dei et hominum, homo
us repairs in as-much-as mediator of-God and of-men the-man
Christus Iesus; et in quantum Iesus habet salvare, in
Christ Jesus and in as-much-as Jesus has to-save in
quantum autem Christus, unctus, habet unctionis gratiam
as-much-as moreover Christ anointed has of-anointing the-grace
in alios derivare: hinc est, quod ipsius est in Sacramentis
into others to-derive hence it-is that of-him it-is in Sacraments

suis unctionem membris suis tribuere salutarem. Quoniam
his anointing to-members his to-grant salutary since
autem anima ad hoc, quod perfecte sanetur, indiget
moreover the-soul for this that perfectly it-be-healed needs
triplici genere sanitatis, scilicet ad strenuitatem actionis, ad
a-threefold kind of-health namely for vigor of-action for
suavitatem contemplationis et ad felicitatem comprehensionis;
the-sweetness of-contemplation and for the-happiness of-comprehension
et prima est intrantium in aciem Ecclesiae, secunda
and the-first is of-those-entering into the-battle-line of-the-Church the-second
est praesidentium in eadem, quorum est alios erudire,
is of-those-presiding in the-same whose it-is others to-instruct
et tertia est exeuntium de eadem per mortem: hinc
and the-third is of-those-departing from the-same through death hence
est, quod non solum unctionem sacramentalem instituit
it-is that not only unction sacramental instituted
Dominus in confirmatione, verum etiam mediam in ordine
the-Lord in confirmation but also a-middle-one in the-order
pontificali et extremam, imminente periculo mortis.
pontifical and an-extreme with-imminent the-danger of-death
Quoniam igitur «finis imponit necessitatem his quae
since therefore the-end imposes necessity on-those-things which
sunt ad finem»; hinc est, quod secundum exigentiam
are for the-end hence it-is that according-to the-requirement
huius finis debet hoc Sacramentum operari, debet etiam
of-this end ought this Sacrament to-operate it-ought also
integrari, suscipi et dispensari. — Primum igitur, quia
to-be-made-whole to-be-received and to-be-dispensed first therefore because
huius Sacramenti operatio debet regulari a fine; et finis
of-this Sacrament the-operation ought to-be-regulated by the-end and the-end
est, quia introductum est ad salutem felicitatis perpetuae
is because introduced it-is for the-salvation of-happiness perpetual

facilius et expeditius consequendam; et hoc fit per
more-easily and more-readily to-be-attained and this happens through
devotionem sursum levantem et per exonerationem a
devotion upward lifting and through unburdening from
culpis venialibus et aliis sequelis, quae deorsum deprimunt:
faults venial and other consequences which downward press
hinc est, quod Sacramentum istud efficaciam habet et ad
hence it-is that Sacrament this efficacy has both for
devotionem excitandam et ad venialia dimittenda et ad
devotion to-be-roused and for venial-sins to-be-remitted and for
peccatorum scoriam facilius abolendam. Et quia pluribus
of-sins the-dross more-easily to-be-abolished and because for-many
infirmis expedit adhuc vivere ad suorum cumulum
sick-men it-is-expedient still to-live for of-their the-heap
meritorum; hinc est, quod Sacramentum istud et animam
merits hence it-is that Sacrament this both the-soul
vigorando in bono et exonerando a malo frequenter
by-invigorating in good and by-unburdening from evil frequently
etiam alleviat a morbo. Et hoc est quod dicit beatus
also relieves from disease and this is what says blessed
Iacobus, quod oratio fidei salvabit infirmum, et si in
James that the-prayer of-faith shall-save the-sick-man and if in
peccatis fuerit, dimittentur ei.
sins he-shall-have-been they-shall-be-remitted to-him
Rursus, quia huius Sacramenti institutio debet esse secundum
again because of-this Sacrament the-institution ought to-be according-to
exigentiam finis; et hic est acquisitio spiritualis salutis
the-requirement of-the-end and this is the-acquisition of-spiritual health
per remissionem culparum; et haec salus respicit sanitatem
through the-remission of-faults and this health regards the-soundness
et munditiam conscientiae interioris, secundum quam iudicat
and cleanness of-conscience inward according-to which judges

ille iudex caelestis: hinc est, quod in hoc Sacramento debet
that judge heavenly hence it-is that in this Sacrament ought
esse oleum simplex et consecratum, quia sanctitatem et
to-be oil simple and consecrated because holiness and
nitorem designat in habitaculo conscientiae. — Quia vero
brightness it-designates in the-dwelling of-conscience because but
super illam salutem mortalis homo non habet potestatem;
over that health mortal man not has power
hinc est, quod oratio et forma vocalis exprimitur per
hence it-is that the-prayer and form vocal is-expressed through
verbum deprecativum ad impetrandum gratiae donum. — Et
a-word deprecative for obtaining of-grace the-gift and
quoniam anima infirmitates spirituales contrahit in corpore
since the-soul infirmities spiritual contracts in the-body
secundum quatuor virtutes ipsius corporis regitivas, scilicet
according-to the-four powers of-the-very body governing namely
sensitivam, interpretativam, generativam et progressivam;
sensitive interpretative generative and progressive
hinc est, quod membra his virtutibus deservientia sunt
hence it-is that the-members to-these powers serving are
inungenda. Quia igitur quinque sunt membra deservientia
to-be-anointed because therefore five are the-members serving
quinque sensibus, scilicet oculi visui, aures auditui, nares
the-five senses namely the-eyes sight the-ears hearing the-nostrils
olfactui, manus tactui et os gustui et etiam alii
smell the-hands touch and the-mouth taste and also the-other
virtuti, scilicet interpretativae, et pedes deserviunt progressui,
power namely the-interpretative and the-feet serve progress
et lumbi generationi — quia genitalia indignum et
and the-loins generation because the-genitals unworthy and
pudendum est contrectari et etiam nominari — hinc est,
shameful it-is to-be-handled and even to-be-named hence it-is

quod inunctio debet fieri in septem locis praedictis, ut
that the-anointing ought to-be-done in seven places aforesaid that
sic disponatur homo per hoc Sacramentum ad plenitudinem
so be-disposed man through this Sacrament for the-fullness
sanitatis per deletionem omnis venialis peccati.
of-health through the-deletion of-every venial sin
Postremo, quia istius Sacramenti susceptio a fine dependet;
finally because of-this Sacrament the-reception on the-end depends
et finis est velocior transitus ad caelum per depositionem
and the-end is a-swifter passage to heaven through the-laying-down
oneris venialium et conversionem mentis ad Deum: ideo
of-the-burden of-venial-sins and the-conversion of-the-mind to God therefore
non debet dari nisi adultis, qui venialiter peccant; nec
not it-ought to-be-given except to-adults who venially sin nor
aliquibus nisi petentibus, qui devotione sursum eriguntur; nec
to-any except those-asking who by-devotion upward are-raised nor
aliquibus nisi in periculo constitutis et quasi in transitu ad
to-any except in danger placed and as-it-were in passage to
alium statum. — Et quia hoc Sacramentum est periclitantium;
another state and because this Sacrament is of-those-in-peril
et tamen habet materiam sacram, scilicet oleum consecratum:
and yet has matter sacred namely oil consecrated
hinc est, quod propter periculum evitandum communiter
hence it-is that for danger to-be-avoided commonly
committi debet sacerdotibus, et propter consecrationem
to-be-committed it-ought to-priests and because-of the-consecration
olei non est nisi a consecratis manibus contrectandum.
of-the-oil not it-is except by consecrated hands to-be-handled
Ex variatione igitur finis in confirmatione et unctione
from the-variation therefore of-the-end in confirmation and unction
extrema oritur diversitas in efficacia, in materia et in forma,
extreme arises diversity in efficacy in matter and in form

in loco et in tempore, in suscipiente et in dispensante:
in place and in time in the-receiver and in the-dispenser
in efficacia, quia illud Sacramentum disponit ad melius
in efficacy because that Sacrament disposes for better
agonizandum, hoc ad celerius evolandum; in materia, quia
struggling this for more-swiftly flying-away in matter because
illud in oleo permixto balsamo, hoc vero in oleo puro; in
that in oil mixed with-balsam this but in oil pure in
forma, quia illud in indicativa, hoc vero in deprecativa; in
form because that in the-indicative this but in the-deprecative in
loco, quia illud in fronte, hoc vero in multiplici parte; in
place because that on the-forehead this but in manifold part in
tempore, quia illud in sanitate, hoc autem in aegritudine;
time because that in health this moreover in sickness
in suscipiente, quia illud non solum adultis, verum etiam
in the-receiver because that not only to-adults but also
parvulis, hoc vero tantum adultis; in dante, quia illud
to-little-ones this but only to-adults in the-giver because that
ab episcopis, hoc autem a sacerdotibus quibuscumque. Et
by bishops this moreover by priests any-whatever and
haec omnis diversitas a fine procedit, quia, sicut claruit,
this whole diversity from the-end proceeds because as was-clear
diversitas in finibus proximis diversitatem introducit in
diversity in ends proximate diversity brings-in in
his quae ad fines illos habent finaliter ordinari.
those-things which to ends those have finally to-be-ordered

Cap. XII. De integritate ordinis

THE INTEGRITY OF ORDERS

Orders is a seal giving spiritual power, in seven grades, porter, lector, exorcist, acolyte, subdeacon, deacon, and priest, prepared by the tonsure and the psalmistate and crowned by the episcopate, the patriarchate, and the papacy, from which all ordered power descends. It is conferred by bishops, with solemnity, on persons lettered and honest.

De Sacramento ordinis haec in summa tenenda sunt,
about the-Sacrament of-orders these-things in sum to-be-held are
quod «ordo est signaculum quoddam, quo spiritualis
that orders is a-seal certain by-which spiritual
potestas traditur ordinato». — Licet autem ordo sit
power is-handed-over to-the-ordained although moreover orders be
unum de septem Sacramentis, septiformis tamen est ordinis
one of the-seven Sacraments sevenfold yet is of-orders
gradus. Primus est in ostiariis, secundus in lectoribus, tertius
the-grade the-first is in the-porters the-second in the-lectors the-third
in exorcistis, quartus in acolythis, quintus in subdiaconis,
in the-exorcists the-fourth in the-acolytes the-fifth in the-subdeacons
sextus in diaconis, septimus in presbyteris. His autem
the-sixth in the-deacons the-seventh in the-presbyters under-these moreover
quasi per modum cuiusdam praeparatorii supponitur
as-it-were by way of-a-certain preparatory is-placed
clericalis tonsura et etiam psalmistatus; per modum autem
the-clerical tonsure and also the-psalmistate by way moreover
complementi superponitur episcopatus, patriarchatus et
of-complement is-placed-over the-episcopate the-patriarchate and
etiam papatus; a quibus manant ordines et dispensari
also the-papacy from which flow the-orders and to-be-dispensed

debent sub debitis signis, tam ex parte visus quam
they-ought under due signs as-much from the-part of-sight as
ex parte auditus, solemnitate debita nihilominus observata
from the-part of-hearing with-solemnity due nonetheless observed
quantum ad tempus, locum, officium et personam.
as-much as-to time place office and person
Ratio autem ad intelligentiam praedictorum haec est: quia
the-reason moreover for the-understanding of-the-aforesaid this is because
principium nostrum reparativum, Verbum scilicet incarnatum,
the-principle our reparative the-Word namely incarnate
quia ut Deus et homo Sacramentorum medicamenta ad
because as God and man of-the-Sacraments the-medicines for
salutem hominum instituit ordinate, discrete et potestative
the-salvation of-men instituted in-order discreetly and powerfully
secundum exigentiam suae bonitatis, sapientiae et virtutis;
according-to the-requirement of-his goodness wisdom and power
hinc est, quod ipsa medicamenta Sacramentorum commisit
hence it-is that the-very medicines of-the-Sacraments it-committed
hominibus dispensanda non qualitercumque, sed eo
to-men to-be-dispensed not in-any-way-whatever but in-that
modo, quo exigebat ordo, discretio et potestas. Oportuit
way in-which required order discretion and power it-behooved
ergo, aliquas personas ad huiusmodi officium exsequendum
therefore some persons for such office to-be-executed
distingui et segregari, quibus ordinario iure potestas
to-be-distinguished and to-be-set-apart to-whom by-ordinary right power
huiusmodi committeretur. — Et quia huiusmodi discretio
such should-be-committed and because such discretion
non debuit fieri nisi per signa sacra, cuiusmodi sunt
not ought to-happen except through signs sacred of-which-kind are
Sacramenta; hinc est, quod debuit esse aliquod Sacramentum,
the-Sacraments hence it-is that there-ought to-be some Sacrament

quod esset sacrum signaculum ordinativum, distinctivum
which should-be a-sacred seal ordering distinguishing
et potestativum ad Sacramenta cetera dispensanda modo
and empowering for the-Sacraments other to-be-dispensed in-a-mode
distinctivo, potestativo et ordinativo. Et ideo ordo
distinguishing empowering and ordering and therefore orders
definitur «signaculum quoddam, in quo spiritualis potestas
is-defined a-seal certain in which spiritual power
traditur ordinato»; ita quod simul in eius notificatione
is-handed-over to-the-ordained so that together in its notification
clauduntur tria praedicta, ex quibus colligi possunt
are-enclosed the-three aforesaid from which to-be-gathered can
in summa, quae ad integritatem ordinis exiguntur.
in sum what-things for the-integrity of-orders are-required
Primum igitur, quoniam ordo est signaculum distinctivum et
first therefore since orders is a-seal distinguishing and
sequestrativum ab omni populo, ut quis divino cultui sit
sequestering from all the-people that one to-divine worship be
totaliter mancipatus; ideo ordines praecedit distinctio quaedam
wholly made-over therefore the-orders precedes a-distinction certain
in tonsura et corona, per quam intelligitur resecatio
in the-tonsure and crown through which is-understood the-cutting-back
temporalium appetituum et mentis elevatio ad aeterna, ut
of-temporal appetites and of-the-mind the-raising to eternal-things that
totus ostendatur clericus deputatus esse ad divinum cultum;
wholly be-shown the-cleric deputed to-be for divine worship
et ideo dicit in susceptione coronae: Dominus pars
and therefore he-says in the-reception of-the-crown the-Lord the-portion
hereditatis meae etc. — Et quia talis debet esse instructus
of-inheritance my etc and because such ought to-be instructed
in divinis laudibus, quae maxime consistunt in Psalmis; ideo
in the-divine praises which most consist in the-Psalms therefore

psalmistatus tanquam praeambulus ceteros ordines antecedit,
the-psalmistate as preliminary the-other orders precedes
quem tamen largo modo Isidorus inter ordines numeravit.
which yet in-a-broad way Isidore among the-orders numbered
Secundo vero, quia ordo est signaculum ordinativum et
second but because orders is a-seal ordering and
in se ipso etiam ordinatum; et ordo consistit in graduum
in it self also ordered and order consists in of-grades
disparitate et distinctione completa, secundum quod exigit
the-disparity and distinction complete according-to what requires
septiformis gratia, ad cuius dispensationem Sacramentum
sevenfold grace for whose dispensing the-Sacrament
ordinis principaliter ordinatur: hinc est, quod septem sunt
of-orders principally is-ordered hence it-is that seven are
ordines gradatim ordinati usque ad sacerdotium, in quo status
the-orders by-grades ordered up to the-priesthood in which the-state
est ordinum; quia ipsius est consecrare Sacramentum corporis
is of-the-orders because of-it it-is to-consecrate the-Sacrament of-the-body
Christi, in quo est plenitudo omnium gratiarum; unde alii
of-Christ in which is the-fullness of-all graces whence the-other
sex sunt tanquam subministrativi et quasi gradus quidam,
six are as sub-ministering and as-it-were steps certain
per quos ascenditur ad thronum Salomonis; qui et sex
through which one-ascends to the-throne of-Solomon which also six
sunt propter numeri perfectionem, quia senarius est primus
are because-of of-the-number the-perfection because the-senary is the-first
numerus perfectus, et propter hoc, quod sic exigit perfectio
number perfect and because-of this that so requires the-perfection
et sufficientia officii ministrandi. Nam oportet, aliquos
and sufficiency of-the-office of-ministering for it-behooves some
ministrare quasi a remotiori, aliquos a propinquiori et
to-minister as-it-were from the-more-remote some from the-nearer and

aliquos a proximo, ut nihil desit in ministerio ordinato.
some from the-nearest that nothing be-lacking in the-ministry ordered
Et quia quodlibet horum ministeriorum geminatur secundum
and because any of-these ministries is-doubled according-to
actum purgandi et illuminandi; hinc est, quod sex sunt
the-act of-purging and of-illumining hence it-is that six are
ordines ministeriales et septimus omnium perfectissimus,
the-orders ministerial and the-seventh of-all most-perfect
in quo altaris conficitur Sacramentum, qui consummatur
in which of-the-altar is-confected the-Sacrament which is-consummated
in ordine uno tanquam in termino ultimo et completo.
in order one as in the-boundary last and complete
Postremo, quia ordo est signaculum potestativum non
finally because orders is a-seal empowering not
tantum respectu aliorum Sacramentorum dispensandorum,
only with-respect-to the-other Sacraments to-be-dispensed
verum etiam respectu sui; et potestas super potestatem
but also with-respect-to itself and power over power
est potestas excellens: ideo sibi non tantum competit
is power excelling therefore to-it not only belongs
potestas simplex, cuiusmodi est in ordine simplici, verum
power simple of-which-kind it-is in order simple but
etiam eminentia potestatis, cuiusmodi est in his quorum est
also eminence of-power of-which-kind it-is in those whose it-is
ordines ordinarie dispensare. Et quia excellentia, quanto
the-orders ordinarily to-dispense and because excellence by-how-much
magis descendit, tanto magis dilatatur et quanto magis
more it-descends by-so-much more is-widened and by-how-much more
ascendit, tanto magis unitur: hinc est, quod plures sunt
it-ascends by-so-much more is-united hence it-is that more are
episcopi, pauciores archiepiscopi, paucissimi patriarchae et
bishops fewer archbishops very-few patriarchs and

unus pater patrum, qui Papa merito appellatur, tanquam unus,
one father of-fathers who Pope deservedly is-called as one
primus et summus pater spiritualis omnium patrum, immo
first and highest father spiritual of-all fathers nay
omnium fidelium et hierarcha praecipuus, sponsus unicus,
of-all faithful and hierarch chief bridegroom only
caput indivisum, Pontifex summus, Christi vicarius, fons,
head undivided Pontiff highest of-Christ vicar fount
origo et regula cunctorum principatuum ecclesiasticorum;
origin and rule of-all principalities ecclesiastical
a quo tanquam a summo derivatur ordinata potestas
from whom as from the-highest is-derived ordered power
usque ad infima Ecclesiae membra, secundum quod exigit
down to the-lowest of-the-Church members according-to what requires
praecellens dignitas in ecclesiastica hierarchia.
the-preeminent dignity in the-ecclesiastical hierarchy
Et quia haec dignitas praecipue manet in ordine, ideo hoc
and because this dignity especially remains in orders therefore this
Sacramentum non debet dispensari nisi cum magna discretione
Sacrament not ought to-be-dispensed except with great discretion
et solemnitate, ac per hoc non a quolibet nec cuilibet nec
and solemnity and through this not by anyone nor to-anyone nor
in quolibet loco nec quolibet tempore; sed personis litteratis,
in any place nor at-any time but to-persons lettered
honestis et a cunctis irregularitatibus alienis, ieiuno
honest and from all irregularities free with-fasting
stomacho, loco sacro, tempore Missae et temporibus ab
stomach in-a-place sacred at-the-time of-Mass and at-the-times by
ecclesiastico iure statutis debent huiusmodi ordines dispensari,
ecclesiastical law established ought such orders to-be-dispensed
et hoc ab episcopis, quibus propter sui eminentiam reservatur
and this by bishops to-whom because-of their eminence is-reserved

dispensatio ordinum, confirmatio per impositionem manuum,
the-dispensing of-orders confirmation through the-imposition of-hands
consecratio monialium et abbatum et dedicatio ecclesiarum;
the-consecration of-nuns and of-abbots and the-dedication of-churches
quae propter sui celebritatem non debent dispensari nisi
which because-of their solemnity not ought to-be-dispensed except
ab his qui habent praeeminentiam potestatis.
by those who have preeminence of-power

Cap. XIII. De integritate matrimonii

THE INTEGRITY OF MATRIMONY

Matrimony is the lawful joining of man and woman in an undivided life, instituted before sin as a duty and after it also as a remedy; it signifies the union of God and the soul, of Christ and the Church. Begun by words of the future, ratified by words of the present, and consummated in the flesh, it has three goods, fidelity, offspring, and the Sacrament, and twelve impediments.

De Sacramento matrimonii hoc in summa tenendum
about the-Sacrament of-matrimony this in sum to-be-held
est, quod «matrimonium est coniunctio legitima maris et
it-is that matrimony is the-joining lawful of-male and
feminae, individuam vitae consuetudinem retinens». Haec
female an-individual of-life custom retaining this
autem coniunctio non solum fuit post peccatum, verum
moreover joining not only was after sin but
etiam ante peccatum; sed prius fuit institutum Sacramentum
also before sin but before was instituted the-Sacrament
coniugii in officium, nunc autem non solum in officium,
of-wedlock for duty now moreover not only for duty
verum etiam in remedium contra libidinis morbum; prius
but also for remedy against of-lust the-disease before

significabat coniunctionem Dei et animae, nunc autem
it-signified the-joining of-God and of-the-soul now moreover
praeter hoc significat coniunctionem Christi et Ecclesiae
beside this it-signifies the-joining of-Christ and of-the-Church
et duarum naturarum in unitate personae. — Introducitur
and of-the-two natures in the-unity of-person is-brought
autem haec coniunctio in esse per liberum consensum
moreover this joining into being through the-free consent
animorum ex parte utriusque personae, exterius expressum
of-minds on the-part of-each person outwardly expressed
in aliquo signo sensibili, consummari autem habet in copula
in some sign sensible to-be-consummated moreover it-has in copulation
carnali. Nam per verba de futuro dicitur matrimonium
carnal for through words of the-future is-said matrimony
initiari, per verba de praesenti ratificari, sed per carnalem
to-be-begun through words of the-present to-be-ratified but through carnal
copulam habet consummari. — Huius autem Sacramenti
copulation it-has to-be-consummated of-this moreover Sacrament
tria sunt bona, «scilicet fides, proles et Sacramentum»: et
three are the-goods namely fidelity offspring and Sacrament and
duodecim impedimenta, quae impediunt contrahendum et
twelve impediments which hinder the-contracting and
dirimunt iam contractum, quae in his versibus continentur:
dissolve already the-contracted which in these verses are-contained

Error, conditio, votum, cognatio, crimen,
Error condition vow kinship crime
Cultus disparitas, vis, ordo, ligamen, honestas;
Of-worship disparity force orders bond honesty

Si sis affinis, si forte coire nequibis:
If you-be related-by-marriage if perhaps to-come-together you-shall-be-unable
Haec socianda vetant coniugia, iuncta retractant.
These to-be-joined forbid marriages joined undo

Ratio autem ad intelligentiam praedictorum haec est: quia
the-reason moreover for the-understanding of-the-aforesaid this is because
principium nostrum reparativum, Verbum scilicet incarnatum,
the-principle our reparative the-Word namely incarnate
eo ipso quod Verbum Dei, est fons sapientiae in excelsis;
by-that itself that the-Word of-God is the-fount of-wisdom in the-heights
eo ipso quod incarnatum, est clementiae fons in terris;
by-that itself that incarnate it-is of-clemency the-fount on earth
et ideo, eo ipso quod Verbum increatum, est humani
and therefore by-that itself that the-Word uncreated it-is of-the-human
generis formativum ex summa sapientia; eo ipso quod
race formative from highest wisdom by-that itself that
incarnatum, est ipsius reformativum ex summa clementia.
incarnate it-is of-it re-formative from highest clemency
Ideo enim humanum genus reparat per clementiam,
therefore for the-human race it-repairs through clemency
quia prius reparabile fecit ex sapientia, quae pro suo
because before repairable it-made from wisdom which for its
summo ordine exigebat, quod genus humanum faceret
highest order required that the-race human it-should-make
potens stare, potens labi, potens etiam reparari, sicut
able to-stand able to-fall able also to-be-repaired as
in praecedentibus ostensum fuit. Quoniam ergo Verbum
in the-preceding shown it-was since therefore the-Word
Dei in sua sapientia hominem fecit, sicut et congruum
of-God in its wisdom man made as also fitting

fuit, potentem stare, cadere et surgere; hinc est, quod
it-was able to-stand to-fall and to-rise hence it-is that
genus humanum eo modo propagandum ordinavit, quod
the-race human in-that way to-be-propagated it-ordained that
ex ipso modo propagandi haberet quod manuduceret
from the-very mode of-propagating it-should-have what should-lead
ipsum ad standum; haberet etiam quod manuduceret ad
it to standing it-should-have also what should-lead to
remedium, sicut etiam in propagatione illa est aliquid per
remedy as also in propagation that there-is something through
peccatum, scilicet libido, quod traducit morbum. Et quia
sin namely lust which transmits the-disease and because
status hominis erat ex coniunctione ipsius animae ad
the-standing of-man was from the-joining of-the-very soul to
Deum per amorem unitivum modo castissimo, singulari
God through love unitive in-a-mode most-chaste singular
et individuo; remedium veniebat ex coniunctione divinae
and individual the-remedy came from the-joining of-divine
naturae et humanae in unitatem hypostasis et personae,
nature and human into the-unity of-hypostasis and of-person
unitatem, inquam, divina gratia introductam ut singularem
unity I-say by-divine grace introduced as singular
et individuam: hinc est, quod Deus ab initio instituit,
and individual hence it-is that God from the-beginning instituted
ut propagatio fieret per coniunctionem maris et
that propagation should-happen through the-joining of-male and
feminae individuam et singularem, quae significaret ante
female individual and singular which should-signify before
peccatum coniunctionem Dei et animae, seu Dei et
sin the-joining of-God and of-the-soul or of-God and
subcaelestis hierarchiae, post peccatum vero coniunctionem
of-the-under-heavenly hierarchy after sin but the-joining

Dei et humanae naturae, seu Christi et Ecclesiae; et
of-God and of-human nature or of-Christ and of-the-Church and
ideo utrobique est Sacramentum, scilicet ante et post,
therefore in-both-cases it-is a-Sacrament namely before and after
licet alio et alio modo, quantum ad significationem et
although in-one and another way as-much as-to signification and
usum. Cum enim esset Sacramentum, antequam superveniret
use since for it-was a-Sacrament before supervened
morbus; libido, quae supervenit per peccatum, potius habet
the-disease lust which supervened through sin rather has
per matrimonium excusari; quam ipsum valeat vitiare; quia
through matrimony to-be-excused than it can to-vitiate because
non morbus medicamentum corrumpit, sed medicamentum
not the-disease the-medicine corrupts but the-medicine
habet curare morbum. — Ex quo manifeste apparet, quid sit
has to-cure the-disease from which manifestly it-appears what be
matrimonium, et qualiter divinitus sit introductum in esse.
matrimony and how divinely it-be introduced into being
Rursus, quia quaelibet praedictarum spiritualium unionum
again because any of-the-aforesaid spiritual unions
in Sacramento matrimonii significatarum est unio unius
in the-Sacrament of-matrimony signified is the-union of-one
sicut agentis et influentis, alterius sicut patientis et
as acting and inflowing of-the-other as undergoing and
suscipientis; et hoc, faciente amoris vinculo, qui ex mera
receiving and this with-making of-love the-bond which from mere
voluntate procedit: hinc est, quod matrimonium debet esse
will proceeds hence it-is that matrimony ought to-be
coniunctio duplicis personae, differentis secundum rationem
the-joining of-a-twofold person differing according-to the-notion
agentis et patientis, scilicet virilis sexus et muliebris,
of-agent and patient namely of-the-male sex and of-the-female

et hoc ex mero consensu voluntatis. — Et quia voluntas
and this from mere consent of-will and because will
exterius non apparet nisi per signa ipsam exprimentia;
outwardly not appears except through signs it expressing
hinc est, quod necesse est, ut consensus mutuus exterius
hence it-is that necessary it-is that consent mutual outwardly
exprimatur. — Quia vero consensus ut de futuro non est
be-expressed because but consent as of the-future not is
proprie consensus, sed ipsius promissio; consensus vero ante
properly consent but of-it the-promise consent but before
commixtionem non facit plenariam unionem, quia nondum
intercourse not makes full union because not-yet
sunt una caro: hinc est, quod per verba de futuro dicitur
they-are one flesh hence it-is that through words of the-future is-said
matrimonium esse initiatum, de praesenti confirmatum, sed
matrimony to-be begun of the-present confirmed but
in carnali copula consummatum, quia tunc sunt una caro
in carnal copulation consummated because then they-are one flesh
et unum corpus fiunt; ac per hoc plene significat
and one body they-become and through this fully it-signifies
unionem illam, quae est inter nos et Christum. Tunc
union that which is between us and Christ then
enim plene traducitur corpus unius in corpus alterius
for fully is-transmitted the-body of-one into the-body of-the-other
secundum sui comparis potestatem ad procreandam prolem.
according-to of-its partner the-power for procreating offspring
Et ideo ipsius matrimonii sunt tria bona, scilicet
and therefore of-the-very matrimony are three goods namely
Sacramentum propter vinculum insolubile, fides propter
Sacrament because-of the-bond indissoluble fidelity because-of

debiti solutionem, proles vero sicut effectus consequens
of-the-debt the-payment offspring but as the-effect following
ad utrumque.
upon both
Postremo, quia dicta coniunctio matrimonialis debet
finally because the-said joining matrimonial ought
esse ex libero consensu procedens ad copulationem
to-be from free consent proceeding to the-coupling
personarum distantium in unam matrimonii legem; et
of-persons distant into one of-matrimony law and
hoc potest duodecim modis impediri: hinc est, quod
this can in-twelve ways to-be-hindered hence it-is that
duodecim sunt impedimenta matrimonii; quod patet sic.
twelve are the-impediments of-matrimony which is-plain thus
— Ad matrimonialem namque consensum requiritur libertas
for matrimonial for consent is-required freedom
in consensu, libertas in consentiente et idoneitas ad
in the-consent freedom in the-consenter and fitness for
coniunctionem. Sed libertas in consensu tollitur per
joining but freedom in the-consent is-taken-away through
duo secundum duas partes involuntarii, scilicet per
two-things according-to the-two parts of-the-involuntary namely through
ignorantiam et per violentiam. Et sic sunt duo
ignorance and through violence and so there-are two
impedimenta, scilicet error et violentia. — Libertas autem
impediments namely error and violence freedom moreover
in consentiente tollitur per hoc, quod quis est alligatus
in the-consenter is-taken-away through this that one is bound
alteri, et hoc vel Deo, vel homini. Si Deo, hoc est vel
to-another and this either to-God or to-man if to-God this is either
per votum expressum, vel per aliquid, quod habet votum
through a-vow expressed or through something which has a-vow

annexum. Primum est in voto, secundum in ordine. Si autem
attached the-first is in vow the-second in orders if moreover
homini, hoc dupliciter: aut per ligamen existens, aut per
to-man this in-two-ways either through a-bond existing or through
praecedens. Primum est in ligamine, quo quis ligatus
a-preceding-one the-first is in the-bond by-which one bound
est uxori; secundum est in crimine, quando moechus, vel
is to-a-wife the-second is in crime when the-adulterer or
moecha machinatus est in mortem coniugis, vel, ipso
the-adulteress plotted has toward the-death of-the-spouse or with-him
vivente, fidem de contrahendo dedit. Et sic sunt quatuor
living faith about contracting gave and so there-are four
impedimenta, scilicet votum, ordo, ligamen et crimen.
impediments namely vow orders bond and crime
— Idoneitas autem ad unionem est distantia personarum
fitness moreover for union is the-distance of-persons
conveniens, quae tollitur per nimiam proximitatem, vel
suitable which is-taken-away through too-great nearness or
per nimiam elongationem. Nimia autem proximitas venit
through too-great removal too-great moreover nearness comes
per generationem, sive per aliquid simile generationi,
through generation or through something like to-generation
ut est cognatio legalis et spiritualis; aut venit per
as is kinship legal and spiritual or it-comes through
commixtionem sexuum, aut per contractionem sponsalium.
the-mingling of-the-sexes or through the-contracting of-betrothals
Et sic sunt tria impedimenta, scilicet cognatio, affinitas
and so there-are three impediments namely kinship affinity
et publicae iustitiae honestas. — Nimia autem distantia
and of-public justice honesty too-great moreover distance
aut attenditur quantum ad ea quae sunt naturae,
either is-heeded as-much as-to those-things which are of-nature

ut cum non possunt commisceri carnaliter; aut quantum
as when not they-can to-be-mingled carnally or as-much
ad ea quae sunt fortunae, quae non sunt in nostra
as-to those-things which are of-fortune which not are in our
potestate, ut patet, cum est unus servus, et alter liber;
power as is-plain when is one a-slave and the-other free
aut quantum ad ea quae sunt religionis christianae, ut
or as-much as-to those-things which are of-religion Christian as
cum quis est baptizatus, alter vero minime. Et sic sunt
when one is baptized the-other but not-at-all and so there-are
tria impedimenta, scilicet impotentia coeundi, error
three impediments namely impotence of-coming-together error
conditionis et disparitas religionis. — Ac per hoc sunt
of-condition and disparity of-religion and through this there-are
in universo duodecim impedimenta, quae, Spiritu sancto
in all twelve impediments which with-the-Spirit holy
dictante, introducta sunt in Ecclesia, cui, etsi omnia
dictating introduced are in the-Church to-which although all
Sacramenta sint commissa, potissime coniugii Sacramentum
Sacraments be committed most-of-all of-wedlock the-Sacrament
commissum est regulandum propter varietates, quae circa hoc
committed is to-be-regulated because-of the-varieties which about this
Sacramentum incidere possunt, et propter morbum annexum,
Sacrament to-befall can and because-of the-disease attached
qui est maxime infectivus et minime tenens modum; et
which is most infectious and least keeping measure and
ideo ipsius Ecclesiae est gradus cognationum limitare,
therefore of-the-very Church it-is the-degrees of-kinships to-limit
sicut pro tempore expedire videt, et personas legitimas
as for the-time to-be-expedient it-sees and persons lawful
vel illegitimas iudicare et divortia facere. Sed nunquam
or unlawful to-judge and divorces to-make but never

debet nec potest matrimonium, quod legitime introductum
ought-it nor can-it matrimony which lawfully introduced
est, annullare, quia quos Deus coniunxit non potest
is to-annul because whom God joined not can
homo, quantumcumque sit magnae potentiae, separare,
man however-much he-be of-great of-power to-separate
cum ipsius Dei iudicio iudicandi remaneant universi.
since by-the-very of-God judgment to-be-judged remain all

PART SEVEN: THE STATE OF THE FINAL JUDGMENT

Cap. I. De iudicio in communi

THE JUDGMENT IN GENERAL

There will be a judgment of all, in which God the Father through Christ will judge the living and the dead, and the books of consciences will be opened by the power of the book of life, the Word incarnate, seen in his divine form only by the good, in his human form by all, terrible to the reprobate and gentle to the just; so highest power, truth, and goodness will be manifest.

Postquam aliqua breviter dicta sunt de Trinitate Dei, de
after some-things briefly said are about the-Trinity of-God about
creatura mundi, de corruptela peccati, de incarnatione
the-creature of-the-world about the-corruption of-sin about the-incarnation
Verbi, de gratia Spiritus sancti et de medicina
of-the-Word about the-grace of-the-Spirit holy and about the-medicine
Sacramenti; restat nunc septimo et ultimo aliqua breviter
of-the-Sacrament it-remains now seventh and last some-things briefly
tangere de statu finalis iudicii. De quo in summa
to-touch about the-state of-the-final judgment about which in sum
tenendum est, quod sine dubio iudicium universorum
to-be-held it-is that without doubt the-judgment of-all

futurum est, in quo Deus Pater per Dominum nostrum
to-come is in which God the-Father through the-Lord our
Iesum Christum iudicabit vivos et mortuos, bonos et
Jesus Christ shall-judge the-living and the-dead the-good and
malos, reddendo unicuique secundum exigentiam meritorum.
the-bad by-rendering to-each according-to the-requirement of-merits
— In hoc autem iudicio fiet apertio librorum, scilicet
in this moreover judgment shall-happen the-opening of-the-books namely
conscientiarum, quibus merita et demerita universorum
of-consciences by-which the-merits and demerits of-all
sibi ipsis et ceteris innotescent, faciente hoc virtute
to-them selves and to-the-others shall-become-known with-doing this the-power
illius libri vitae, Verbi scilicet incarnati; qui in forma
of-that book of-life of-the-Word namely incarnate who in the-form
Divinitatis non videbitur nisi a bonis, in forma vero
of-the-Divinity not shall-be-seen except by the-good in the-form but
humanitatis, in qua et sententiam promulgabit, videbitur
of-the-humanity in which also the-sentence he-shall-promulgate he-shall-be-seen
tam a bonis quam a malis, licet terribilis in eadem
as-much by the-good as by the-bad although terrible in the-same
forma appareat reprobis et blandus iustis.
form he-appear to-the-reprobate and gentle to-the-just
Ratio autem ad intelligentiam praedictorum haec est: quia,
the-reason moreover for the-understanding of-the-aforesaid this is because
cum primum principium, hoc ipso quod primum, sit a se
since the-first principle by-this itself that first it-is from it
ipso, secundum se ipsum et propter se ipsum, hoc ipso
self according-to it self and for-the-sake-of it self by-this itself
ipsum est efficiens, forma et finis, universa producens, regens
it is efficient form and end all-things producing ruling
et perficiens; ita quod, sicut producit secundum altitudinem
and perfecting so that as it-produces according-to the-height

suae virtutis, sic etiam regit secundum rectitudinem veritatis
of-its power so also it-rules according-to the-rectitude of-truth
et consummat secundum plenitudinem bonitatis. Quoniam
and consummates according-to the-fullness of-goodness since
ergo altitudo summae virtutis requirebat, ut non tantum
therefore the-height of-highest power required that not only
esset productio creaturae ad vestigium, verum etiam ad
there-be production of-creature to the-vestige but also to
imaginem; non solum creaturae irrationalis, verum etiam
the-image not only of-creature irrational but also
rationalis; non solum creaturae, quae movetur secundum
rational not only of-creature which is-moved according-to
impetum naturalem, verum etiam secundum libertatem
impulse natural but also according-to freedom
voluntatis; et creatura, quae est ad imaginem, quia Dei
of-will and the-creature which is to the-image because of-God
capax, est beatificabilis, creatura rationalis est disciplinabilis,
capable it-is beatifiable the-creature rational is teachable
creatura habens libertatem voluntatis est secundum legem
the-creature having freedom of-will is according-to the-law
iustitiae ordinabilis et deordinabilis: hinc est, quod rectitudo
of-justice orderable and disorderable hence it-is that the-rectitude
veritatis legem homini imponere debuit, in qua ad
of-truth a-law on-man to-impose ought in which to
beatitudinem invitaret et ad veritatem erudiret et ad
beatitude it-should-invite and to truth should-instruct and to
iustitiam obligaret; ita tamen, quod libertatem voluntatis
justice should-bind so yet that the-freedom of-the-will
non cogeret, quin pro suae libitu voluntatis iustitiam
not it-should-compel but-that for of-its the-pleasure will justice
relinquere posset et sequi, cum «sic res, quas condidit,
to-abandon it-could and to-follow since so the-things which it-founded

administrat, ut eas agere proprios motus sinat». Et quia
it-administers that them to-act their-own motions it-allows and because
plenitudo bonitatis in consummando operatur, secundum
the-fullness of-goodness in consummating operates according-to
quod exigit altitudo virtutis et rectitudo veritatis; hinc est,
what requires the-height of-power and the-rectitude of-truth hence it-is
quod consummatio beatitudinis non datur a bonitate summa
that the-consummation of-beatitude not is-given by goodness highest
nisi his qui servaverunt iustitiam a rectitudine veritatis
except to-those who have-kept justice by the-rectitude of-truth
impositam, qui susceperunt disciplinam et amaverunt illam
imposed who have-received discipline and have-loved that
summam et perpetuam felicitatem plus quam bona transitoria.
highest and perpetual happiness more than goods transitory
— Et quoniam quidam hoc agunt, quidam autem oppositum,
and since some this do some moreover the-opposite
pro suarum varietate voluntatum, quae interius occultantur
for of-their the-variety wills which inwardly are-hidden
et in statu viae secundum suum arbitrium currunt; hinc
and in the-state of-the-way according-to their choice run hence
est, quod ad manifestationem altitudinis virtutis rectitudinis
it-is that for the-manifestation of-the-height of-power of-the-rectitude
veritatis et plenitudinis bonitatis, necesse est, universale
of-truth and of-the-fullness of-goodness necessary it-is a-universal
iudicium sequi; in quo fiant iustae retributiones praemiorum,
judgment to-follow in which be-made just retributions of-rewards
apertae declarationes meritorum et irrevocabiles lationes
open declarations of-merits and irrevocable pronouncements
sententiarum, ut in iustis retributionibus stipendiorum
of-sentences that in the-just retributions of-wages
summae bonitatis appareat plenitudo, in apertis declarationibus
of-highest goodness may-appear the-fullness in the-open declarations

meritorum veritatis appareat rectitudo, et in irrevocabilibus
of-merits of-truth may-appear the-rectitude and in the-irrevocable
lationibus sententiarum summae virtutis et potestatis
pronouncements of-sentences of-highest power and authority
appareat altitudo. — Primum igitur, quoniam iusta retributio
may-appear the-height first therefore since just retribution
respicit culpam, cui debetur poena, vel iustitiam, cui
regards fault to-which is-owed punishment or justice to-which
debetur gloria; et universi filii Adae habent hanc, vel illam:
is-owed glory and all the-sons of-Adam have this or that
hinc est, quod necesse est, iudicio retributionis omnes
hence it-is that necessary it-is by-the-judgment of-retribution all
iudicari, ut iusti glorificentur, et impii condemnentur.
to-be-judged that the-just be-glorified and the-ungodly be-condemned
Rursus, quia aperta declaratio meritorum requirit, quod
again because open declaration of-merits requires that
simul appareat, quid agendum est, et quid actum est vel
together appear what to-be-done is and what done is or
omissum a libertate voluntatis humanae secundum varietatem
omitted by the-freedom of-will human according-to the-variety
circumstantiarum; hinc est, quod et libri conscientiarum
of-circumstances hence it-is that both the-books of-consciences
aperientur, ut appareant merita, et liber vitae, ut appareat
shall-be-opened that may-appear the-merits and the-book of-life that may-appear
ipsa iustitia, secundum quam approbanda, vel reprobanda
the-very justice according-to which to-be-approved or to-be-rejected
sunt merita illa. Et quoniam ille liber vitae est liber, in quo
are merits those and since that book of-life is the-book in which
scripta sunt omnia, simul et lucidissime, et in conscientiis
written are all-things together and most-clearly and in consciences
scribuntur veraciter; ideo ex concursu apertionis horum
are-written truly therefore from the-concurrence of-the-opening of-these

librorum fiet aperta declaratio omnium meritorum,
books shall-happen the-open declaration of-all merits
ita quod occulta cordis cuiuslibet et sibi et
so that the-hidden-things of-the-heart of-each both to-himself and
ceteris innotescant. Unde, ut vult Augustinus, liber ille
to-the-others become-known whence as wishes Augustine book that
est «vis, qua fiet, ut ad memoriam cuiuslibet
is the-power by-which it-shall-happen that to the-memory of-each
cuncta mirabiliter revocentur», ut lucide appareat aequitas
all-things wondrously be-recalled that clearly may-appear the-equity
divinorum iudiciorum in apertissimo lumine veritatis.
of-divine judgments in the-most-open light of-truth
Postremo, quia irrevocabilis latio sententiarum debet
finally because the-irrevocable pronouncement of-sentences ought
fieri ab eo qui possit audiri et videri, et a quo non
to-be-made by him who can to-be-heard and to-be-seen and from whom not
possit appellari; et videri ab universis non potest summa
it-can to-be-appealed and to-be-seen by all not can the-highest
lux, quam tenebrosi oculi videre non possunt, pro eo quod
light which darkened eyes to-see not can for this that
facie ad faciem videri non potest sine deiformitate mentis
face to face to-be-seen not it-can without deiformity of-mind
et iucunditate cordis: necesse est, quod iudex appareat
and gladness of-heart necessary it-is that the-judge appear
in effigie creaturae. Quia vero pura creatura auctoritatem
in the-likeness of-a-creature because but a-pure creature authority
non habet summam, a qua appellari non possit; hinc
not has highest from which to-be-appealed not it-can hence
est, quod necesse est, quod iudex noster et Deus sit,
it-is that necessary it-is that judge our both God be
ut iudicet per auctoritatem summam; et homo sit,
that he-may-judge through authority highest and man be

ut videatur et disceptet cum peccatoribus in effigie
that he-may-be-seen and dispute with sinners in likeness
humana. Et quia una vox disceptationis terret culpabiles
human and because one voice of-disputation terrifies the-guilty
et assecurat innocentes; hinc est, quod una eius effigies
and assures the-innocent hence it-is that one his likeness
iustos laetificabit et e contrario impios deterrebit.
the-just shall-gladden and on-the contrary the-ungodly shall-deter

Cap. II. De antecedentibus ad iudicium, cuiusmodi est poena purgatoria

PURGATORY, BEFORE THE JUDGMENT

The fire of purgatory is a bodily fire in which the souls of the just who did not complete their penance are afflicted, more or less as they carried more or less to burn, less heavily than in hell, yet always in hope. The punishment is justly punitive, worthily satisfactory, and sufficiently purging, and once purged the soul flies at once to glory.

Deinde in speciali circa statum finalis iudicii consideranda
then in special about the-state of-the-final judgment to-be-considered
sunt quaedam sicut praeambula, quaedam sicut concomitantia,
are some-things as preliminary some as concomitant
quaedam sicut consequentia. Praeambula autem sunt duo,
some as consequent the-preliminary moreover are two
scilicet poena purgatoria et suffragia ecclesiastica.
namely the-punishment purgatorial and the-suffrages ecclesiastical
Primo igitur de poenis purgatoriis hoc tenendum est,
first therefore about the-punishments purgatorial this to-be-held it-is
quod ignis purgatorius est ignis corporalis, quo tamen
that the-fire purgatorial is a-fire bodily by-which yet

spiritus iustorum, qui in hac vita non impleverunt poenitentiam
the-spirits of-the-just who in this life not fulfilled penance
et satisfactionem condignam, affliguntur secundum plus et
and satisfaction condign are-afflicted according-to more and
minus, secundum quod plus vel minus de cremabili secum
less according-to what more or less of the-burnable with-them
ex hac vita traxerunt. — Affliguntur autem minus graviter
from this life they-drew they-are-afflicted moreover less heavily
quam in inferno, et gravius quam in hoc mundo; non tamen
than in hell and more-heavily than in this world not yet
ita graviter, quin semper sperent et sciant, se in inferno
so heavily but-that always they-hope and know themselves in hell
non esse, licet forte pro poenarum magnitudine hoc
not to-be although perhaps for of-the-punishments the-greatness this
aliquoties non advertant. — Hac autem afflictione ab igne
sometimes not they-notice by-this moreover affliction by the-fire
corporali inflicta purgantur spiritus a reatibus et scoriis et
bodily inflicted are-purged the-spirits from guilts and dross and
etiam reliquiis peccatorum; quibus sufficienter expurgatis,
also the-remnants of-sins with-which sufficiently purged-out
immediate evolant et introducuntur in gloriam paradisi.
immediately they-fly-forth and are-brought into the-glory of-paradise
Ratio autem ad intelligentiam praedictorum haec est: quia,
the-reason moreover for the-understanding of-the-aforesaid this is because
cum primum principium, eo ipso quod primum, sit
since the-first principle by-that itself that first it-is
optimum et perfectissimum, et eo ipso quod optimum,
best and most-perfect and by-that itself that best
sit summe amativum boni et summe detestativum mali;
it-is supremely loving of-good and supremely detesting of-evil
sicut summa bonitas non patitur, quod bonum remaneat
as highest goodness not suffers that good remain

irremuneratum, sic etiam pati non debet, quod malum
unrewarded so also to-suffer not it-ought that evil
remaneat impunitum. Quoniam igitur viri iusti aliquando
remain unpunished since therefore men just sometimes
decedunt, qui poenitentiam in hac vita non totaliter
depart who penance in this life not wholly
impleverunt; cum meritum vitae aeternae in eis non possit
fulfilled since the-merit of-life eternal in them not can
remanere irremuneratum, et vitium culpae non possit
to-remain unrewarded and the-vice of-fault not can
remanere impunitum, ne perturbetur pulcritudo ordinis
to-remain unpunished lest be-disturbed the-beauty of-the-order
universi: necesse est, quod ipsi finaliter praemientur; necesse
of-the-universe necessary it-is that they finally be-rewarded necessary
est etiam, quod iidem temporaliter puniantur secundum
it-is also that the-same temporally be-punished according-to
suarum culparum exigentiam et reatum. — Et quia culpa
of-their faults the-requirement and guilt and because fault
commissa et offensiva fuit maiestatis divinae et damnificativa
committed both offensive was of-the-majesty divine and damaging
Ecclesiae et deformativa imaginis divinae, menti nostrae
to-the-Church and deforming of-the-image divine on-mind our
impressae, maxime si fuit culpa mortalis, et venialis etiam
impressed most if it-was fault mortal and venial also
disponit ad hoc; et de offensa requiritur punitio, de damno
disposes to this and for offense is-required punishment for damage
vero agenda est satisfactio, et de deformatione requirenda est
but to-be-made is satisfaction and for deformation to-be-required is
expurgatio: hinc est, quod necesse est, quod poena illa sit
purging-out hence it-is that necessary it-is that punishment that be
iuste punitiva, digne satisfactoria et sufficienter expurgativa.
justly punitive worthily satisfactory and sufficiently purgative

Primum igitur, quoniam poena illa debet esse iuste punitiva;
first therefore since punishment that ought to-be justly punitive
et spiritus, qui, contempto bono aeterno et summo,
and the-spirit which with-despised the-good eternal and highest
se subiecit infimo, iuste debet inferioribus subiici, ut
itself subjected to-the-lowest justly ought to-lower-things to-be-subjected that
ab eis suscipiat poenam, ex quorum occasione perpetravit
from them it-receive punishment by whose occasion it-committed
culpam, et ratione quorum et Deum contempsit et se
fault and by-reason of-which both God it-despised and it
ipsum vilem fecit: hinc est, quod ordo divinae iustitiae
self vile made hence it-is that the-order of-divine justice
exigit, ut spiritus ab igne materiali habeat puniri; ut,
requires that the-spirit by fire material have to-be-punished that
sicut secundum ordinem naturae anima unitur corpori, ut
as according-to the-order of-nature the-soul is-united to-the-body that
influat vitam, sic uniatur igni materiali secundum ordinem
it-may-inflow life so it-be-united to-fire material according-to the-order
iustitiae ut punibile punienti, a quo suscipiat poenam.
of-justice as the-punishable to-the-punisher from which it-receive punishment
— Et quia viri iusti, qui sunt in gratia, non sunt digni nisi
and because men just who are in grace not are worthy except
poena transitoria; et tanto maiori digni sunt poena,
of-punishment transitory and of-so-much greater worthy they-are punishment
quanto maiora commiserunt peccata et minorem egerunt
by-how-much greater they-committed sins and lesser did
poenitentiam: hinc est, quod ab igne materiali puniuntur
penance hence it-is that by fire material they-are-punished
temporaliter, quidam tamen diutius, quidam vero brevius,
temporally some yet longer some but more-briefly
quidam acerbius, quidam levius, secundum quod reatus
some more-bitterly some more-lightly according-to what the-guilt

exigit offensarum. «Necesse enim est, ut dicit egregius doctor
requires of-offenses necessary for it-is as says the-eminent doctor
Augustinus, quod tantum urat dolor, quantum haeserat
Augustine that so-much burn sorrow as-much-as had-clung
amor». Tanto enim difficilius quis purgatur, quanto
love by-so-much for with-more-difficulty one is-purged by-how-much
medullis cordis eius intimius amor inhaeserat mundanorum.
to-the-marrows of-heart his more-inwardly love had-clung of-worldly-things
Amplius, quoniam poena illa debet esse satisfactoria; et
further since punishment that ought to-be satisfactory and
satisfactio respicit libertatem voluntatis et statum viae;
satisfaction regards freedom of-will and the-state of-the-way
potissime cum ibi iam non sit status merendi, et
most-of-all since there already not is the-state of-meriting and
poenae illae minime teneant rationem voluntarii: necesse
punishments those least hold the-notion of-the-voluntary necessary
est, quod illud quod deficit ex parte libertatis in voluntate
it-is that that which is-lacking on the-part of-freedom in the-will
sustinente, suppleatur in acerbitate ex parte poenae.
sustaining be-supplied in bitterness on the-part of-punishment
— Quia vero gratiam habent qui purgantur, quam quidem
because but grace they-have who are-purged which indeed
ultra perdere non possunt; hinc est, quod nec a tristitia
further to-lose not they-can hence it-is that neither by sadness
penitus absorberi nec in desperationem incidere nec in
utterly to-be-swallowed nor into despair to-fall nor into
blasphemiam possunt nec volunt aliquatenus prosilire; ac
blasphemy can-they nor wish-they in-any-degree to-leap-forth and
per hoc, licet graviter puniantur, longe tamen aliter
through this although heavily they-be-punished far yet otherwise
et mitius quam in inferno; et statum etiam illum
and more-mildly than in hell and the-state also that

indubitanter sciunt alium esse quam istum, in quo sunt
undoubtingly they-know other to-be than this in which are
illi qui in inferno irremediabiliter cruciantur.
those who in hell irremediably are-tormented
Postremo, quia poena illa debet esse expurgatoria; et
finally because punishment that ought to-be purgative and
purgatio illa est spiritualis: necesse est, vel quod ignis
purging that is spiritual necessary it-is either that fire
ille spiritualem habeat virtutem divinitus sibi datam, vel,
that spiritual have power divinely to-it given or
ut magis credo, ipsa virtus gratiae interius habitantis,
as more I-believe the-very power of-grace inwardly dwelling
adiuta a poena extrinseca, ipsam animam iam pro
helped by punishment extrinsic the-very soul already for
offensis punitam et a reatuum onere alleviatam purget
offenses punished and from of-guilts the-burden lightened purge
purgatione sufficienti, ut iam nulla remaneat dissimilitudo
with-purging sufficient that now no remain unlikeness
ad gloriam. — Et quoniam tales spiritus dispositi sunt
to glory and since such spirits disposed are
in summo ad deiformitatem gloriae suscipiendam in se;
in the-highest for deiformity of-glory to-be-received in themselves
cum ianua sit aperta et purgatio consummata, necesse est,
since the-gate is opened and the-purging consummated necessary it-is
illos spiritus evolare, in quibus est caritatis ignis sursum
those spirits to-fly-forth in which is of-charity the-fire upward
levans, et nihil retardans ex parte impuritatis animae vel
lifting and nothing holding-back on the-part of-impurity of-the-soul or
reatus. Nec enim decet divinam misericordiam seu iustitiam,
of-guilt nor for befits-it divine mercy or justice
ut amplius differat gloriam, cum inveniat receptaculum
that longer it-defer glory when it-finds a-receptacle

idoneum, et magna sit poena in dilatione praemiorum,
fit and great be the-punishment in the-delay of-rewards
nec amplius puniri debeat spiritus iam purgatus.
nor longer to-be-punished ought the-spirit already purged

Cap. III. De antecedentibus ad iudicium, cuiusmodi sunt suffragia ecclesiastica

THE CHURCH'S SUFFRAGES FOR THE DEAD

The Church's sacrifices, fasts, alms, and prayers profit the moderately good in purgatory, not the very bad in hell nor the very good in heaven, whose prayers rather help us. The Mass is chief among them; the pomp of funerals comforts the living more than it helps the dead, and suffrages made for one person avail most for that person.

De suffragiis autem ecclesiasticis hoc tenendum est, quod
about the-suffrages moreover ecclesiastical this to-be-held it-is that
suffragia Ecclesiae prosunt mortuis, suffragia, dico, quae
the-suffrages of-the-Church profit the-dead the-suffrages I-say which
Ecclesia pro mortuis facit, sicut sunt sacrificia, ieiunia,
the-Church for the-dead makes as are sacrifices fasts
eleemosynae et aliae orationes et poenae voluntarie assumtae
alms and other prayers and punishments voluntarily assumed
pro eorum culpis celerius et facilius expiandis. — Prosunt
for their faults more-swiftly and more-easily to-be-expiated they-profit
autem mortuis, non quibuscumque, sed «mediocriter bonis»,
moreover the-dead not any-whatever but the-moderately good
utpote illis qui sunt in purgatorio; «non valde malis», scilicet
namely those who are in purgatory not the-very bad namely
illis qui sunt in inferno; «nec valde bonis», scilicet his qui
those who are in hell nor the-very good namely those who

sunt in caelo, quin potius e converso eorum merita et
are in heaven but rather on-the contrary their merits and
orationes suffragantur Ecclesiae militanti, cuius membris
prayers support the-Church militant for-whose members
multa beneficia impetrant Beati. — Prosunt autem secundum
many benefits obtain the-Blessed they-profit moreover according-to
magis et minus vel pro diversitate meritorum in mortuis,
more and less either for the-diversity of-merits in the-dead
vel pro caritate vivorum, quae magis sollicitatur pro aliquibus
or for the-charity of-the-living which more is-solicitous for some
quam pro aliis; et hoc vel ad poenarum mitigationem,
than for others and this either for of-punishments the-mitigation
vel celeriorem liberationem, secundum quod supernae
or swifter freeing according-to what of-supernal
providentiae dispensatio melius eis viderit expedire.
providence the-dispensation better for-them shall-see to-be-expedient
Ratio autem ad intelligentiam praedictorum haec est:
the-reason moreover for the-understanding of-the-aforesaid this is
quoniam primum principium, cum sit optimum, ac per
since the-first principle since it-is best and through
hoc summae severitatis contra malum, debet pariter summae
this of-highest severity against evil it-ought equally of-highest
suavitatis esse ad bonum; et ideo, cum ratione severitatis
sweetness to-be toward good and therefore since by-reason of-the-severity
iustitiae iusti, in quibus est reatus culpae, debeant post hanc
of-justice the-just in whom is the-guilt of-fault ought after this
vitam in purgatorio tormentari, debent etiam ratione suavitatis
life in purgatory to-be-tormented they-ought also by-reason of-the-sweetness
misericordiae relevari et habere auxilium et munimen,
of-mercy to-be-relieved and to-have help and protection
maxime quia in miseria sunt constituti et suis
most-of-all because in misery they-are placed and by-their-own

operibus et meritis non possunt amplius se iuvare.
works and merits not can further themselves to-help
Disponere igitur debuit regimen divinae providentiae, suffragia
to-dispose therefore ought the-rule of-divine providence suffrages
eis conferri ab his qui possunt, salva tamen rectitudine
to-them to-be-conferred by those who can with-safe yet the-rectitude
iustitiae, a qua nec debet nec potest dulcedo divinae
of-justice from which neither ought nor can the-sweetness of-divine
misericordiae dissentire nec aliquatenus separari. Quoniam
mercy to-dissent nor in-any-degree to-be-separated since
igitur rectitudo iustitiae exigit conservationem honoris divini,
therefore the-rectitude of-justice requires the-preservation of-the-honor divine
regiminis universi et qualitatis meriti humani; ideo
of-the-rule of-the-universe and of-the-quality of-merit human therefore
superni et primi principii providentia summa disposuit,
of-the-supernal and first principle the-providence highest disposed
haec suffragia valere defunctis secundum dulcedinem
these suffrages to-avail for-the-departed according-to the-sweetness
misericordiae et rectitudinem iustitiae, servantis honoris divini
of-mercy and the-rectitude of-justice preserving of-the-honor divine
dignitatem, universi regimen et humani meriti qualitatem.
the-dignity of-the-universe the-rule and of-human merit the-quality
Primo igitur, quoniam in huiusmodi suffragiis servari debet
first therefore since in such suffrages to-be-kept ought
iustitia, quae divini praecipue est conservativa honoris; et
justice which of-the-divine especially is preservative honor and
honor divinus nihilominus exigit opera satisfactoria et poenalia
honor divine nonetheless requires works satisfactory and penal
sibi persolvi pro culpis: hinc est, quod per illa opera habent
to-it to-be-paid for faults hence it-is that through those works have
suffragia fieri, per quae potissime fit satisfactio, et
suffrages to-be-made through which most-of-all happens satisfaction and

honor recompensatur Deo. Quoniam igitur huiusmodi sunt
honor is-repaid to-God since therefore of-such-kind are
tres partes satisfactionis: ieiunium, oratio et eleemosyna, et
the-three parts of-satisfaction fasting prayer and almsgiving and
altaris sacrificium, in quo maxime redditur honor debitus
of-the-altar the-sacrifice in which most is-rendered honor due
Deo propter praesentiam illius qui in sacrificio illo offertur:
to-God because-of the-presence of-him who in sacrifice that is-offered
hinc est, quod suffragia Ecclesiae consistunt in huiusmodi
hence it-is that the-suffrages of-the-Church consist in such
operibus satisfactoriis et maxime in Missis celebrandis;
works satisfactory and most in Masses to-be-celebrated
secundum quod Gregorius in quarto Dialogorum insinuat,
according-to what Gregory in the-fourth of-the-Dialogues intimates
aliquos propter Missarum beneficia de poenis magnis
some because-of of-Masses the-benefits from punishments great
celerrime liberatos. Ac per hoc pompa exsequiarum et
most-swiftly freed and through this the-pomp of-obsequies and
accuratio funeris et huiusmodi non debent inter suffragia
the-care of-the-funeral and such-things not ought among the-suffrages
Ecclesiae computari. Propter quod et sanctus Augustinus
of-the-Church to-be-counted because-of which also saint Augustine
dicit in libro de Cura pro mortuis agenda, quod «curatio
says in the-book on Care for the-dead to-be-taken that the-care
funeris, conditio sepulturae et pompa exsequiarum
of-the-funeral the-arrangement of-the-burial and the-pomp of-the-obsequies
magis sunt solatia vivorum quam subsidia mortuorum».
more are comforts of-the-living than supports of-the-dead
Amplius, quoniam debet ibi servari iustitia conservativa
further since ought there to-be-kept justice preservative
ordinis et regiminis universi; et haec exigit, ut in
of-the-order and of-the-rule of-the-universe and this requires that in

communicatione influentiarum salvetur ordo et symbolum
the-communication of-inflowings be-preserved order and correspondence
inter ea, a quibus et in quae influentiae illae
between those-things from which and into which inflowings those
manant; ac per hoc inferius non debeat influere in id
flow and through this the-lower not ought to-inflow into that
quod est supra, neque in id quod est per omnimodam
which is above nor into that which is through every-kind-of
distantiam elongatum: hinc est, quod suffragia Ecclesiae
distance removed hence it-is that the-suffrages of-the-Church
non possunt valere his qui sunt in inferno, quia sunt
not can to-avail for-those who are in hell because they-are
a corpore Christi mystico penitus separati; unde nulla
from the-body of-Christ mystical utterly separated whence no
spiritualis influentia ad eos pervenit nec eis prodest, sicut
spiritual inflowing to them comes nor to-them profits as
nec influentia capitis prodest membris a corpore amputatis.
nor the-inflowing of-the-head profits members from the-body amputated
— Hinc est etiam, quod non prosunt Beatis, quia sunt
hence it-is also that not they-profit the-Blessed because they-are
omnino superiores secundum statum, et iam in termino
wholly higher according-to state and already in the-boundary
existentes non possunt ad altiora conscendere; sed magis
existing not can to higher-things to-ascend but rather
e converso ipsi prosunt nobis et eorum orationes — nam
on-the contrary they profit us and their prayers for
et hoc meruerunt in carne — ideo disposuit ordo
also this they-merited in the-flesh therefore disposed the-order
divinus, ut etiam ipsis Sanctis Dei orationes offerantur,
divine that also to-the-very Saints of-God prayers be-offered
ut et ipsi suffragentur nobis ad divina beneficia impetranda.
that also they support us for divine benefits to-be-obtained

Non prosunt ergo eis ecclesiastica suffragia, sed magis
not profit therefore them the-ecclesiastical suffrages but rather
nobis prosunt sua. — Restat igitur, quod prosunt solis
us profit theirs it-remains therefore that they-profit to-sole
iustis, qui sunt in poenis purgatoriis. Nam ipsi ratione
the-just who are in the-punishments purgatorial for they by-reason
poenae et impotentiae se iuvandi sunt vivis
of-punishment and of-impotence themselves of-helping are than-the-living
inferiores, ratione vero iustitiae ceteris membris Ecclesiae
lower by-reason but of-justice to-the-other members of-the-Church
sunt coniuncti; ita ut merito eis Ecclesiae sanctae merita
they-are joined so that deservedly them of-the-Church holy the-merits
possint propter symbolum et ordinem suffragari.
can because-of correspondence and order to-support
Postremo, quoniam debet in his servari iustitia, quae pensat
finally since ought in these to-be-kept justice which weighs
exigentiam meritorum; hinc est, quod suffragia illa, quae
the-requirement of-merits hence it-is that suffrages those which
communiter fiunt pro defunctis, licet omnibus bonis
commonly are-made for the-departed although to-all good
valeant pro modulo suo, his tamen amplius valent, qui
they-avail for measure their to-those yet more they-avail who
magis meruerunt, ut sibi prodessent et valerent, dum
more merited that to-them they-should-profit and avail while
erant in statu viae. Illa vero, quae specialiter fiunt pro
they-were in the-state of-the-way those but which specially are-made for
aliquibus; quia intentio facientis est recta et secundum
some because the-intention of-the-doer is right and according-to
Deum procedit, et ecclesiastica institutio absque dubio non
God proceeds and ecclesiastical institution without doubt not
est cassa: ideo plus valent illis, pro quibus determinate
is void therefore more they-avail to-those for whom determinately

fiunt, licet etiam aliis aliquo modo communicentur.
they-are-made although also to-others in-some way they-be-communicated
Nec tamen possunt ita aliis subvenire, sicut illi principali
nor yet can-they so to-others to-succor as that principal
personae, pro eo quod, licet sint spiritualia, tamen divina
person for this that although they-be spiritual yet divine
iustitia pro maiori culpa maiorem exigit emendam et pro
justice for greater fault greater requires amends and for
pluribus culpis plures emendas. Unde exemplum de lumine,
more faults more amends whence the-example of light
quod aequaliter illuminat ad unam mensam sedentes,
which equally illumines at one table those-sitting
non placet, quia huiusmodi suffragia potius assimilari
not pleases because such suffrages rather to-be-likened
habent pretiis redemptivis quam huiusmodi influentiis
have to-prices redemptive than to-such inflowings
diffusivis. — Quantum autem cuilibet determinate valeant, ille
diffusive how-much moreover to-each determinately they-avail he
certitudinaliter definire habet, cuius est in reatibus et poenis
with-certainty to-define has whose it-is in guilts and punishments
et suffragiis pondus attendere et numerum et mensuram.
and suffrages the-weight to-heed and the-number and the-measure

Cap. IV. De concomitantibus iudicium, sicut est conflagratio ignium

THE CONFLAGRATION OF THE WORLD

Before the Judge a fire will burn the face of the earth, as the flood once washed it, purging the elements and the just, burning the reprobate, and renewing the world, after which the heavens' motion ceases. As the world stood and fell with man, it will be disturbed, purged, renewed, and brought to rest with him.

Deinde aliquid adiiciendum est de concomitantibus iudicium,
then something to-be-added is about the-things-accompanying the-judgment
quae sunt duo, scilicet conflagratio ignium mundanorum
which are two namely the-conflagration of-the-fires worldly
et resurrectio corporum.
and the-resurrection of-bodies
De conflagratione igitur hoc tenendum est, quod ignis
about the-conflagration therefore this to-be-held it-is that fire
praecedet faciem iudicis, quo terrae facies exuretur, ita
shall-precede the-face of-the-judge by-which of-the-earth the-face shall-be-burned-up so
quod figura huius mundi mundanorum ignium conflagratione
that the-figure of-this world of-worldly fires by-the-conflagration
peribit, sicut factum est aquarum inundatione diluvium.
shall-perish as made is of-waters by-the-inundation the-deluge
— Dicitur autem transire figura huius mundi non quantum
it-is-said moreover to-pass the-figure of-this world not as-much
ad destructionem totalem huius mundi sensibilis, sed quia
as-to the-destruction total of-this world sensible but because
per actionem illius ignis omnia elementaria inflammantis
through the-action of-that fire all elementary-things inflaming
consummentur vegetabilia et animalia, purgabuntur et
shall-be-consumed plants and animals shall-be-purged and

innovabuntur elementa, maxime aër et terra, purgabuntur
shall-be-renewed the-elements most-of-all the-air and the-earth shall-be-purged
iusti et adurentur reprobi; quibus factis, cessabit etiam
the-just and shall-be-burned the-reprobate with-which done shall-cease also
motus caeli, ut sic, completo numero electorum, fiat
the-motion of-heaven that so with-completed the-number of-the-elect happen
quodam modo innovatio et praemiatio corporum mundanorum.
in-a-certain way the-renewal and rewarding of-bodies worldly
Ratio autem ad intelligentiam praedictorum haec est:
the-reason moreover for the-understanding of-the-aforesaid this is
quia principium rerum universale, cum sit sapientissimum;
because the-principle of-things universal since it-is most-wise
etsi in omnibus, quae agit, attendat ordinem sapientiae,
although in all-things which it-does it-heed the-order of-wisdom
potissime autem in his debet attendere, quae spectant ad
most-of-all moreover in those-things it-ought to-heed which pertain to
consummationem; ut sic non discordet primum a medio,
the-consummation that so not disagree the-first with the-middle
nec medium a postremo, sed in cunctis congruentissime
nor the-middle with the-last but in all-things most-fittingly
ordinatis appareat illius primi principii sapientia ordinans
ordered may-appear of-that first principle the-wisdom ordering
et bonitas et altitudo. Quoniam ergo Deus secundum
and the-goodness and the-height since therefore God according-to
sapientiam suam ordinatissimam cunctum mundum istum
wisdom his most-ordered the-whole world this
sensibilem et maiorem fecit propter mundum minorem,
sensible and greater made for-the-sake-of the-world lesser
videlicet hominem, qui inter Deum et res istas inferiores
namely man who between God and things these lower
in medio collocatus est; hinc est, quod ut omnia sibi
in the-middle placed is hence it-is that that all-things with-one

invicem congruant, et habitatio cum habitatore habeat
another may-agree and the-dwelling with the-dweller may-have
harmoniam, homine bene instituto, debuit mundus iste in
harmony with-man well instituted ought world this in
bono et quieto statu institui; homine labente, debuit etiam
a-good and quiet state to-be-instituted with-man falling ought also
mundus iste deteriorari; homine perturbato, debuit perturbari;
world this to-be-made-worse with-man disturbed it-ought to-be-disturbed
homine expurgato, debuit expurgari; homine innovato,
with-man purged-out it-ought to-be-purged-out with-man renewed
debuit innovari; et homine consummato, debuit quietari.
it-ought to-be-renewed and with-man consummated it-ought to-be-quieted
Primo ergo, quoniam mundus iste perturbari debet,
first therefore since world this to-be-disturbed ought
homine perturbato, sicut stetit cum stante et quodam
with-man disturbed as it-stood with-him standing and in-a-certain
modo cecidit cum labente; et in futuro iudicio propter
way fell with-him falling and in the-future judgment for
severitatem iudicis ostendendam necesse est omnium
the-severity of-the-judge to-be-shown necessary it-is of-all
corda terreri, et peccatorum maxime, qui universorum
the-hearts to-be-terrified and of-sinners most who of-all-things
Dominum contempserunt, ut sic omnis creatura divinum
the-Lord despised that so every creature divine
accipiat zelum et conformetur auctori, conformetur etiam
receive zeal and be-conformed to-the-author be-conformed also
habitatori: necesse est, totius orbis cardines horribilissime
to-the-dweller necessary it-is of-the-whole world the-hinges most-horribly
commoveri. Et quia nihil intensius et velocius et
to-be-moved and because nothing more-intensely and more-swiftly and
horribilius in agendo commovet alia elementa quam ignis
more-horribly in acting moves the-other elements than fire

hinc inde ex omni parte concurrens; hinc est, quod
from-here from-there from every part running-together hence it-is that
necesse est, quod ipsius iudicis faciem ignis praecedat, non
necessary it-is that of-the-very judge the-face fire precede not
ex una parte tantum, sed ex omni parte mundi, ut sit
from one part only but from every part of-the-world that there-be
ibi concursus ignis elementaris et terrestris, ignis purgatorii
there a-concurrence of-fire elementary and earthly of-fire purgatorial
et etiam infernalis, ut per infernalem reprobi adurantur,
and also infernal that through the-infernal the-reprobate be-burned
per purgatorium iusti purgentur, per terrestrem haec
through the-purgatorial the-just be-purged through the-earthly these
terrae nascentia consumantur, per elementarem elementa
of-the-earth things-born be-consumed through the-elementary the-elements
subtilientur et ad innovationis faciem disponantur, et simul
be-made-subtle and for of-renewal the-face be-disposed and together
cum hoc cetera conturbentur, ut non solum homines
with this the-rest be-thrown-into-confusion that not only men
et daemones, verum etiam Angeli videntes terreantur.
and demons but also the-Angels seeing be-terrified
Rursus, quoniam mundus iste purgari debet cum homine
again since world this to-be-purged ought with man
expurgando; et homo in statu finalis temporis indiget
to-be-purged-out and man in the-state of-the-final time needs
purgari a scoria avaritiae et malitiae, sicut in primo
to-be-purged from the-dross of-avarice and of-malice as in the-first
tempore a faece luxuriae; indiget etiam purgari et
time from the-dregs of-lust it-needs also to-be-purged both
velociter et intime et perfecte: hinc est, quod sicut mundus
swiftly and inwardly and perfectly hence it-is that as the-world
prius deletus est et quodam modo purgatus per elementum
before destroyed is and in-a-certain way purged through the-element

aquae, quod est frigidum, contra ardorem et faecem
of-water which is cold against the-heat and dregs
luxuriae; sic finalis mundus per ignem propter refrigerium
of-lust so the-final world through fire because-of the-cooling
caritatis et frigus malitiae et avaritiae, quae regnabunt
of-charity and the-cold of-malice and of-avarice which shall-reign
in fine quasi in ipsius mundi senectute. Quae quia
at the-end as-it-were in of-the-very world the-old-age which because
maximae sunt adhaerentiae, necesse est, quod purgans
very-great are adherences necessary it-is that the-purging-thing
sit actionis intimae, violentae et acceleratae; quod non
be of-action inward violent and accelerated which not
contingit reperiri in elemento alio quam in igne. Et ideo
happens to-be-found in an-element other than in fire and therefore
sicut factum est aquarum inundatione diluvium, sic per
as made is of-waters by-the-inundation the-deluge so through
actionem ignis huius mundi sensibilis facies exuretur.
the-action of-fire of-this world sensible the-face shall-be-burned-up
Amplius, quoniam mundus iste innovari debet cum
further since world this to-be-renewed ought with
homine innovato; nec innovari potest aliquid in novam
man renewed nor to-be-renewed can anything into a-new
formam, nisi perdat vetustam et quodam modo disponatur
form unless it-lose the-old and in-a-certain way be-disposed
dispositione nova superinducta: hinc est, quod cum ignis
by-a-disposition new brought-on hence it-is that since fire
maxime habeat virtutem expulsivam formae extraneae, habeat
most has power expulsive of-form foreign it-has
etiam vim subtiliativam et caelesti naturae cognatam:
also force subtilizing and to-the-heavenly nature akin
ideo per ipsum debet fieri purgatio simul et innovatio,
therefore through it ought to-happen purging together and renewal

ita quod, cum geminam habeat efficaciam, quantum ad
so that since twofold it-has efficacy as-much as-to
aliquam iudicis adventum praecedit, quantum autem ad
one of-the-judge the-coming it-precedes as-much moreover as-to
reliquam habet sequi. Et cum innovatio sit ad novitatem,
the-other it-has to-follow and since renewal is to newness
quae amplius non redit ad vetustatem; ac per hoc ad
which further not returns to oldness and through this to
novitatem incorruptibilem, quam dare non est in potentia
newness incorruptible which to-give not is in the-power
alicuius creaturae: hinc est, quod licet in illa purgatione et
of-any creature hence it-is that although in that purging and
innovatione ignis aliquid agat per naturalem virtutem, ut
renewal fire something do through natural power as
inflammare, purgare, rarefacere et subtiliare, tamen necesse
to-inflame to-purge to-rarefy and to-make-subtle yet necessary
est, quod cum illa virtute naturali sit virtus operans supra
it-is that with that power natural there-be a-power operating above
naturam, cuius imperio fiet conflagrationis initium,
nature at-whose command shall-happen of-the-conflagration the-beginning
et cuius etiam virtute fiet nihilominus complementum.
and by-whose also power shall-happen nonetheless the-completion
Postremo, quoniam mundus iste debet consummari, homine
finally since world this ought to-be-consummated with-man
consummato; et tunc est homo consummatus, quando
consummated and then is man consummated when
in gloria completus erit numerus electorum, ad quem
in glory complete shall-be the-number of-the-elect to which
quidem statum omnia tendunt sicut ad finem ultimum et
indeed state all-things tend as to the-end last and
completum: necesse est, facta completione illius numeri,
complete necessary it-is with-made the-completion of-that number

terminari et quietari motus naturae caelestis; necesse
to-be-ended and to-be-quieted the-motion of-nature heavenly necessary
est etiam, terminari transmutationes elementares; necesse
it-is also to-be-ended the-transmutations elementary necessary
est etiam per consequens, terminari generationem, quae
it-is also by consequence to-be-ended generation which
est in animalibus et in plantis. Cum enim omnia ista
is in animals and in plants since for all these
ordinentur ad formam nobilissimam, quae quidem est anima
be-ordered to the-form most-noble which indeed is the-soul
rationalis; posito statu in animabus, necesse est, statum
rational with-placed the-state in souls necessary it-is the-state
et complementum poni in ceteris praecedentibus. — Et
and completion to-be-placed in the-other preceding-things and
ideo corpora caelestia, habita quiete et luminis plenitudine,
therefore the-bodies heavenly with-had rest and of-light fullness
dicuntur remunerari. Elementa vero, quae amplius non habent
are-said to-be-rewarded the-elements but which further not have
vim multiplicandi per transmutationem mutuam, dicuntur
force of-multiplying through transmutation mutual are-said
interire, non quantum ad substantiam, sed quantum ad
to-perish not as-much as-to substance but as-much as-to
actionem et passionem mutuam, et hoc maxime quantum
action and passion mutual and this most as-much
ad qualitates activas. Vegetabilia vero et sensibilia, quia
as-to the-qualities active plants but and sensible-things because
non habent potestatem ad vitam perpetuam et durationem
not they-have power for life perpetual and duration
sempiternam, qualis competit statui illius nobilitatis; necesse
everlasting such-as befits the-state of-that nobility necessary
est in propria natura consumi, ita tamen, quod salvantur
it-is in their-own nature to-be-consumed so yet that they-are-saved

in principiis et quodam modo in simili, videlicet in
in principles and in-a-certain way in a-likeness namely in
homine, qui similitudinem habet cum omni genere creaturae;
man who likeness has with every kind of-creature
et ideo in ipsius innovatione et glorificatione possunt
and therefore in his renewal and glorification can
dici omnia innovari et quodam modo praemiari.
to-be-said all-things to-be-renewed and in-a-certain way to-be-rewarded

Cap. V. De concomitantibus iudicium, sicut est resurrectio corporum

THE RESURRECTION OF THE BODY

All will rise at once, the same bodies in number. The wicked rise with their deformities; the good rise whole, in full age and due measure, to the measure of the fullness of Christ, with nothing lacking or superfluous, since justice, grace, and nature all require it, and only divine power, not nature, can raise the dead.

De resurrectione autem corporum hoc tenendum est, quod
about the-resurrection moreover of-bodies this to-be-held it-is that
omnium corpora hominum in generali resurrectione resurgent,
of-all the-bodies of-men in the-general resurrection shall-rise-again
nulla in eis existente distantia quantum ad ordinem
no in them existing distance as-much as-to the-order
temporis, sed magna quantum ad ordinem dignitatis. — Nam
of-time but great as-much as-to the-order of-dignity for
mali surgent cum suis deformitatibus et poenalitatibus,
the-bad shall-rise with their deformities and penalties
miseriis et defectibus, quos habuerunt in statu viae. In
miseries and defects which they-had in the-state of-the-way in
bonis autem «natura servabitur, et vitia detrahentur», et
the-good moreover nature shall-be-kept and the-vices shall-be-taken-away and

omnes resurgent integro corpore et plena aetate et debita
all shall-rise-again with-whole body and full age and due
mensura membrorum; ut sic omnes Sancti occurrant in
measure of-members that so all the-Saints may-meet in
virum perfectum, in mensuram aetatis plenitudinis Christi.
the-man perfect into the-measure of-the-age of-the-fullness of-Christ
— Surgent autem tam in bonis quam in malis corpora
shall-rise moreover as-much in the-good as in the-bad the-bodies
eadem numero, quae prius et ex eisdem partibus constituta,
the-same in-number which before and from the-same parts constituted
salva totius veritate naturae non solum quantum ad
with-safe of-the-whole the-truth of-nature not only as-much as-to
membra principalia et humiditatem radicalem, verum etiam
the-members principal and the-moisture radical but also
salvis capillis et ceteris membris, quae faciunt ad decentiam
with-safe the-hairs and the-other members which make for the-comeliness
corporis; ita quod «in quascumque auras vel sinus naturae
of-the-body so that into whatever airs or recesses of-nature
pulvis humani corporis cedat, ad eam animam redibit,
the-dust of-the-human body may-go to that soul it-shall-return
quae ipsum primitus, ut viveret et cresceret, animavit».
which it first that it-might-live and grow animated
Ratio autem ad intelligentiam praedictorum haec est: quia
the-reason moreover for the-understanding of-the-aforesaid this is because
primum principium, eo ipso quod primum et summum,
the-first principle by-that itself that first and highest
est universalissimum et sufficientissimum, ac per hoc
it-is most-universal and most-sufficient and through this
principium est naturarum, gratiarum et praemiorum,
the-principle it-is of-natures of-graces and of-rewards
principium etiam potentissimum, clementissimum et
the-principle also most-powerful most-clement and

iustissimum; et licet secundum quandam appropriationem
most-just and although according-to a-certain appropriation
sit potentissimum in constitutione naturarum et
it-be most-powerful in the-constitution of-natures and
clementissimum in collatione gratiarum et iustissimum in
most-clement in the-conferring of-graces and most-just in
retributione stipendiorum; tamen singula sunt in singulis,
the-retribution of-wages yet each are in each
quia summa potentia, clementia et iustitia nullatenus
because highest power clemency and justice in-no-wise
possunt ab invicem separari. Et ideo in opere
can from each-other to-be-separated and therefore in the-work
retributionis necesse est quod ipsa fiat, secundum quod
of-retribution necessary it-is that it be-done according-to what
exigit rectitudo iustitiae et reformatio gratiae et completio
requires the-rectitude of-justice and the-re-forming of-grace and the-completion
naturae. Quoniam ergo iustitia necessario requirit, ut
of-nature since therefore justice necessarily requires that
homo, qui meruit vel demeruit non in anima solum nec
man who merited or demerited not in soul alone nor
in corpore solum, sed in anima simul et corpore, puniatur
in body alone but in soul together and body be-punished
vel praemietur in utroque; reformatio etiam gratiae requirit,
or be-rewarded in both the-re-forming also of-grace requires
ut totum corpus assimiletur Christo capiti, cuius corpus
that the-whole body be-likened to-Christ the-head whose body
mortuum necessarium fuit resurgere, cum unitum esset
dead necessary it-was to-rise-again since united it-was
inseparabiliter Divinitati; completio vero naturae requirit, ut
inseparably to-the-Divinity the-completion but of-nature requires that
homo constet simul ex corpore et anima tanquam ex materia
man consist together of body and soul as of matter

et forma, quae mutuum habent appetitum et inclinationem
and form which mutual have appetite and inclination
mutuam: necesse est, resurrectionem esse futuram, exigente
mutual necessary it-is the-resurrection to-be about-to-be with-requiring
hoc constitutione naturae, infusione gratiae et retributione
this the-constitution of-nature the-infusion of-grace and the-retribution
iustitiae, secundum quas tota universitas habet regi. Et
of-justice according-to which the-whole universe has to-be-ruled and
ideo ex his tribus omnia clamant hominem resuscitandum,
therefore from these three all-things cry-out man to-be-raised
ut omnis tollatur excusatio illis qui contra hanc
that every be-taken-away excuse from-those who against this
veritatem fidei obsurdescunt, et merito contra tales
truth of-faith grow-deaf and deservedly against such
universus pugnet orbis terrarum.
the-whole may-fight world of-lands
Primo igitur, quoniam resurrectio debet esse secundum
first therefore since the-resurrection ought to-be according-to
exigentiam ordinis divinae iustitiae; et divina iustitia reddit
the-requirement of-the-order of-divine justice and divine justice renders
unicuique quod suum est pro loco et tempore; et omnis
to-each what his is for place and time and every
anima corpori semel et ad punctum temporis unita vel habet
soul to-the-body once and for an-instant of-time united either has
in eo culpam, vel gratiam: necesse est, quod omnes resurgant.
in it fault or grace necessary it-is that all rise-again
— Et quia distinctus debet esse status retributionis a
and because distinct ought to-be the-state of-retribution from
statu viae, et resurrectio spectat ad statum retributionis;
the-state of-the-way and the-resurrection pertains to the-state of-retribution
ut non confundatur ordo universi, et ut fides habeat
that not be-confused the-order of-the-universe and that faith may-have

meritum, quae credit quod non videt, et ut certius et
merit which believes what not it-sees and that more-certainly and
clarius appareat aequitas divinae iustitiae, et ut simul fiat
more-clearly may-appear the-equity of-divine justice and that together happen
consummatio et retributio finalis in Angelis et hominibus:
the-consummation and retribution final in Angels and men
requirit hoc divina iustitia, ut omnes resurgant simul,
requires this divine justice that all rise-again together
quantum est de lege communi. Quod dico propter Christum
as-much it-is of the-law common which I-say because-of Christ
et eius beatissimam matrem, gloriosam Virginem Mariam.
and his most-blessed mother the-glorious Virgin Mary
— Quia vero malis debetur poena et miseria et bonis
because but to-the-bad is-owed punishment and misery and to-the-good
gloria; ideo, etsi simul resurgant in tempore, valde tamen
glory therefore although together they-rise-again in time very yet
dissimiles erunt in conditione. Nam quia malis resurrectio
unlike they-shall-be in condition for because for-the-bad the-resurrection
non est ad vitam, sed ad supplicium; necesse est, quod ipsi
not is to life but to punishment necessary it-is that they
cum infirmitatibus, deformitatibus et defectibus suscitentur.
with infirmities deformities and defects be-raised
Rursus, quia resurrectio debet esse secundum exigentiam
again because the-resurrection ought to-be according-to the-requirement
consummationis gratiae; et perfecta gratia facit nos
of-the-consummation of-grace and perfect grace makes us
conformes Christo, capiti nostro, in quo nullus fuit defectus
conformed to-Christ head our in whom no was defect
membrorum, sed perfecta aetas et statura debita et effigies
of-members but perfect age and stature due and appearance
formosa: opportunum est, quod boni suscitentur in optimis
beautiful fitting it-is that the-good be-raised in the-best

conditionibus; ac per hoc necesse est, quod in eis vitia
conditions and through this necessary it-is that in them the-vices
detrahantur, et natura servetur. — Opportunum etiam est,
be-taken-away and nature be-kept fitting also it-is
ut, si aliquod membrum deerat, suppleatur; si aliqua erat
that if any member was-lacking it-be-supplied if any was
superfluitas, auferatur; si aliqua membrorum deordinatio,
superfluity it-be-taken-away if any of-the-members disordering
corrigatur; si parvulus erat, ad quantitatem aetatis Christi,
it-be-corrected if a-little-one he-was to the-quantity of-the-age of-Christ
quam habebat in resurrectione, licet «non in mole»,
which he-had in the-resurrection although not in bulk
divina virtute deducatur; si decrepitus, ad eandem aetatem
by-divine power he-be-brought if decrepit to the-same age
reducatur; si gigas, si nanus, ad mensuram congruam
he-be-brought-back if a-giant if a-dwarf to measure fitting
limitetur; ut sic omnes integri et perfecti occurrant in
he-be-limited that so all whole and perfect may-meet in
virum perfectum, in mensuram aetatis plenitudinis Christi.
the-man perfect into the-measure of-the-age of-the-fullness of-Christ
Postremo, quia resurrectio debet esse secundum exigentiam
finally because the-resurrection ought to-be according-to the-requirement
perfectionis naturae; et natura spiritus rationalis exigit, quod
of-the-perfection of-nature and the-nature of-the-spirit rational requires that
vivificet corpus proprium, quia «proprius actus in propria
it-quicken the-body own because the-proper act in proper
materia habet fieri»: necesse est, quod idem corpus numero
matter has to-happen necessary it-is that the-same body in-number
resurgat, alioquin non esset resurrectio vera. Requirit etiam
rise-again otherwise not it-would-be resurrection true requires also
natura animae rationalis et immortalis, quod sicut habet
the-nature of-the-soul rational and immortal that as it-has

esse perpetuum, sic corpus habeat, cui perpetuo influat
being perpetual so a-body it-have to-which perpetually it-may-inflow
vitam; ac per hoc corpus, quod animae unitur, ex ipsa
life and through this the-body which to-the-soul is-united from the-very
unione ordinationem habet ad incorruptionem perpetuam,
union ordering has to incorruption perpetual
ita tamen, quod illud, in quo consistit substantia totius
so yet that that in which consists the-substance of-the-whole
corporis, sicut sunt membra principalia et etiam humiditas
body as are the-members principal and also the-moisture
radicalis et caro secundum speciem, habeat ordinationem
radical and the-flesh according-to species have ordering
necessariam; alia vero, scilicet caro secundum materiam
necessary the-others but namely the-flesh according-to matter
et partes, quae sunt de bene esse corporis, habeant
and the-parts which are of the-well being of-the-body have
ordinationem de congruo: et ideo primae partes sunt
ordering of the-fitting and therefore the-first parts are
ordinatae ad resurrectionem secundum ordinem necessitatis,
ordered to resurrection according-to the-order of-necessity
aliae vero omnes secundum ordinem congruitatis. Quem
the-others but all according-to the-order of-fittingness which
quidem ordinem quia Deus impressit naturae; et natura
indeed order because God impressed on-nature and nature
non potest perficere, quia non potest mortuum suscitare; et
not can to-perfect because not it-can the-dead to-raise and
ipsa divina providentia nihil debuit facere frustra: necesse
the-very divine providence nothing ought to-do in-vain necessary
est, quod ipsius virtute reparetur corpus idem numero et
it-is that by-its power be-repaired the-body the-same in-number and
immortale et ex omnibus partibus constitutum, et salva
immortal and from all parts constituted and with-safe

tota veritate naturae. — Cum autem haec natura non
the-whole truth of-nature since moreover this nature not
habeat in potestate, sed solum in appetitu, quia nec idem
have in power but only in appetite because neither the-same
corpus numero destructum reparare potest, cum non possit
body in-number destroyed to-repair can-it since not it-can
in totam rei substantiam, nec corpus immortale possit
into the-whole of-the-thing substance nor a-body immortal can-it
efficere, cum omne per naturam generabile sit corruptibile,
to-effect since all through nature generable is corruptible
nec dispersa colligere: necesse est, quod resurrectio non
nor the-dispersed to-collect necessary it-is that the-resurrection not
seminalibus nec naturalibus causis, sed primordialibus
to-seminal nor to-natural causes but to-primordial
attribuatur, ut fiat secundum cursum mirabilem et
be-attributed that it-happen according-to a-course wondrous and
supernaturalem et divinae imperium voluntatis.
supernatural and of-the-divine the-command will

Cap. VI. De consequentibus ad iudicium, sicut est poena infernalis

THE PUNISHMENT OF HELL

Hell is a bodily place below where all the reprobate, men and demons, are afflicted forever by the same bodily fire, by the worm, and by the loss of the vision of God, with variety, bitterness, and endlessness. A disorder perpetual, lustful, and manifold is punished with a punishment perpetual, afflictive, and manifold.

Consequenter de consequentibus ad iudicium est dicendum;
consequently about the-things-consequent upon the-judgment it-is to-be-said
quae sunt duo, scilicet poena infernalis et gloria caelestis.
which are two namely punishment infernal and glory heavenly
De poena igitur infernali hoc tenendum est, quod
about punishment therefore infernal this to-be-held it-is that
poena infernalis est in loco corporali deorsum, in quo
punishment infernal is in a-place bodily below in which
aeternaliter affligentur omnes reprobi, tam homines
eternally shall-be-afflicted all the-reprobate as-much men
quam spiritus mali. — Affligentur autem eodem igne
as spirits evil they-shall-be-afflicted moreover by-the-same fire
corporali, qui concremabit et affliget spiritus et etiam
bodily which shall-burn and shall-afflict the-spirits and also
corpora — nec tamen corpora illa consumet, sed semper
the-bodies nor yet bodies those shall-it-consume but always
affliget — alios plus, alios minus secundum exigentiam
shall-afflict some more others less according-to the-requirement
meritorum. — Huiusmodi autem afflictioni ignis coniuncta
of-merits to-such moreover affliction of-fire joined
erit afflictio secundum omnes sensus, coniuncta erit
shall-be affliction according-to all senses joined shall-be

poena vermis et carentia visionis Dei, ita quod in
the-punishment of-the-worm and the-lack of-the-vision of-God so that in
his poenis erit varietas et cum varietate acerbitas et
these punishments shall-be variety and with variety bitterness and
cum acerbitate interminabilitas, ut ad reproborum supplicium
with bitterness endlessness that for of-the-reprobate punishment
tormentorum fumus ascendat in saecula saeculorum.
of-torments the-smoke may-ascend unto the-ages of-ages
Ratio autem ad intelligentiam praedictorum haec est: quia,
the-reason moreover for the-understanding of-the-aforesaid this is because
cum primum principium, eo ipso quod primum, sit
since the-first principle by-that itself that first it-is
summum, quidquid habet habet in summo; ideo necesse
highest whatever it-has it-has in the-highest therefore necessary
est, ipsum esse rectissimum. Cum ergo in retribuendo agat
it-is it to-be most-right since therefore in retributing it-act
secundum rectitudinem; sicut contra se facere non potest
according-to rectitude as against itself to-do not it-can
nec se negare nec suam iustitiam impugnare: sic necessario,
nor itself to-deny nor its justice to-attack so necessarily
sua rectitudine exigente, oportet, quod peccatum puniatur
with-its rectitude requiring it-behooves that sin be-punished
secundum quantitatem culpae, in his maxime, qui, legem
according-to the-quantity of-fault in those most who the-law
misericordiae contemnentes, per impoenitentiam impegerunt
of-mercy despising through impenitence have-struck
in severitatem iustitiae. Quoniam ergo severitatis iustitiae
against the-severity of-justice since therefore of-the-severity of-justice
est considerare culpam non solum quantum ad radicem,
it-is to-consider fault not only as-much as-to the-root
verum etiam quantum ad circumstantias aggravantes;
but also as-much as-to the-circumstances aggravating

congruentissimum est, ut iudex iustus poenas debitas
most-fitting it-is that the-judge just the-punishments due
ab impiis exigat usque ad ultimum quadrantem, ut sic non
from the-ungodly exact as-far-as to the-last farthing that so not
remaneat «dedecus peccati sine decore iustitiae»; et sicut
remain the-disgrace of-sin without the-grace of-justice and as
manifesta est potestas in creando et sapientia in gubernando
manifest is power in creating and wisdom in governing
et clementia in reparando, sic manifestetur summa iustitia
and clemency in repairing so be-manifested highest justice
in puniendo. Quoniam ergo divina iustitia peccatorem
in punishing since therefore divine justice the-sinner
impium debet punire secundum exigentiam culpae; et culpa
ungodly ought to-punish according-to the-requirement of-fault and fault
mortalis, ad quam succedit finalis impoenitentia, ipsa habet
mortal to which succeeds final impenitence it has
rationem deordinationis perpetuae, deordinationis libidinosae,
the-notion of-disordering perpetual of-disordering lustful
deordinationis multimodae: necesse est, quod ipsa puniatur
of-disordering manifold necessary it-is that it be-punished
poenarum aeternitate, acerbitate et multiformitate.
of-punishments by-the-eternity bitterness and multiformity
Primo igitur deordinationis perpetuae poena debet esse
first therefore of-disordering perpetual the-punishment ought to-be
perpetua, quia peccatum, quod quis committit et de quo
perpetual because the-sin which one commits and of which
nunquam poenitet, perpetuo in anima durat et a vita
never be-repents perpetually in the-soul lasts and from life
perpetua, scilicet Deo, separat et a voluntate procedit, quae
perpetual namely God separates and from a-will proceeds which
in peccato vellet perpetuo delectari. Et licet delectatio
in sin would-wish perpetually to-be-delighted and although delight

illa transiens sit momentanea, quia tamen deordinatio tenet
that passing be momentary because yet the-disordering holds
rationem perpetuitatis; poena deordinationi respondens
the-notion of-perpetuity the-punishment to-the-disordering answering
debet habere carentiam finis; ut, sicut homo in suo perpetuo
ought to-have lack of-end that as man in his perpetuity
finem non apposuit a peccato recedendo, sic Deus in
an-end not set from sin by-withdrawing so God in
suo perpetuo non desistat a puniendo; et sicut contra
his perpetuity not desist from punishing and as against
infinitum peccavit, sic poenam habeat infinitam; et quia
the-infinite he-sinned so punishment he-may-have infinite and because
non potest habere poenam infinitam intensione, habeat
not he-can to-have punishment infinite in-intensity he-may-have
saltem duratione; et sicut voluntas eius post mortem semper
at-least in-duration and as will his after death always
malo adhaeret sine susceptione poenitentiae, sic Deus
to-evil clings without the-reception of-penance so God
semper affligat sine immutatione sententiae, requirente hoc
always may-afflict without change of-sentence with-requiring this
perpetuitate deordinationis in impiis damnatis.
the-perpetuity of-disordering in the-ungodly damned
Rursus, quoniam deordinationis libidinosae poena debet
again since of-disordering lustful the-punishment ought
esse afflictiva, quia delectatio punitur per tristitiam
to-be afflictive because delight is-punished through sadness
contrariam; et spiritus rationalis in peccando convertit se ad
contrary and the-spirit rational in sinning turns itself to
bonum proprium et ut nunc et partiale libidinose amandum,
the-good own and as now and partial lustfully to-be-loved
et ex hoc contemnit divinum imperium et dominium:
and from this despises the-divine command and dominion

hinc est, quod ad hoc, quod illa delectatio improba perfecte
hence it-is that for this that that delight wicked perfectly
puniatur, in qua simul est delectatio cum contemptu, necesse
be-punished in which together is delight with contempt necessary
est, quod ad punitionem illius contemptus et delectationis
it-is that for the-punishment of-that contempt and delight
peccator, sive homo sit, sive spiritus, praecipitetur in
the-sinner whether man he-be or spirit be-hurled into
locum infimum et maxime a statu gloriae longinquum,
the-place lowest and most from the-state of-glory distant
hoc est in profundissimum infernum. — Necesse est etiam,
that is into the-deepest hell necessary it-is also
quod ibi exponatur affligendus infimae naturae, ac per
that there he-be-exposed to-be-afflicted to-the-lowest nature and through
hoc non a substantia spirituali patiatur, sed a corporali
this not from substance spiritual he-suffer but from bodily
et infima, hoc est a faecibus corporum mundanorum,
and lowest that is from the-dregs of-bodies worldly
ut in faecibus defigatur et igne et sulphure concremetur.
that in the-dregs he-be-fixed and by-fire and sulfur be-burned
Et quoniam spiritus, qui per naturam praeponitur corpori
and since the-spirit which by nature is-set-over the-body
et in corpus habet influere et ipsum movere, dignitatem
and into the-body has to-inflow and it to-move the-dignity
naturae per culpam pervertit et se subiicit quodam modo
of-nature through fault perverted and itself subjects in-a-certain way
vilitati et nihilitati peccati; hinc est, quod secundum
to-the-vileness and nothingness of-sin hence it-is that according-to
ordinem iustitiae debet ordinari, ut tam peccator spiritus
the-order of-justice it-ought to-be-ordered that as-much the-sinner spirit
quam homo igni corporeo alligetur, non ut in illum
as man to-fire bodily be-bound not that into it

influat vitam, sed ut divino decreto suscipiat poenam.
it-may-inflow life but that by-divine decree it-may-receive punishment
Cum enim rei, quam horret per timorem divinitus
since for to-a-thing which it-dreads through fear divinely
immissum et quam sentit per vim naturalis sensus, sit
sent-in and which it-feels through the-force of-natural sense it-be
inseparabiliter alligatus; necesse est, quod acriter tormentetur.
inseparably bound necessary it-is that sharply it-be-tormented
— Et quia ille ignis non agit nisi per dispositionem
and because that fire not acts except through the-disposition
peccati et reatus et maculae ex improbitate libidinis
of-sin and of-guilt and of-stain from the-wickedness of-lust
procedentis; et haec non est aequaliter in omnibus: hinc
proceeding and this not is equally in all hence
est, quod ab eodem igne alii cremantur plus, alii vero
it-is that by the-same fire some are-burned more others but
minus, sicut ab eodem igne aliter uritur palea, et aliter
less as by the-same fire otherwise is-burned chaff and otherwise
comburitur lignum. — Quoniam autem illa peccati distinctio
is-burned-up wood since moreover that of-sin distinction
et reatus, secundum quam actio ignis moderatur, in eodem
and guilt according-to which the-action of-fire is-moderated in the-same
est uniformis et nunquam crescit nec decrescit nec mutatur;
is uniform and never grows nor decreases nor is-changed
hinc est, quod divino imperio ordinante, ille sic agit, quod
hence it-is that with-divine command ordering it so acts that
semper urit et non consumit, semper affligit et non
always it-burns and not consumes always it-afflicts and not
interimit, quia non agit ad suae formae multiplicationem,
kills because not it-acts toward of-its form the-multiplication
sed ad pacis animae in corpore perturbationem, sive
but toward of-the-peace of-the-soul in the-body the-disturbance or

ipsius spiritus in se ipso. Unde non fit nova ademptio,
of-the-very spirit in it self whence not happens a-new taking-away
sed ademptae pacis continuatio; ut sic in eadem poena
but of-taken-away peace the-continuation that so in the-same punishment
nec acerbitas aeternitatem, nec aeternitas tollat acerbitatem.
neither bitterness eternity nor eternity take-away bitterness
Postremo, quoniam deordinationis multimodae poena
finally since of-disordering manifold the-punishment
debet esse multimoda; et in omni peccato actuali mortali
ought to-be manifold and in every sin actual mortal
est deordinata aversio a summa luce et bonitate et
is disordered aversion from the-highest light and goodness and
inordinata conversio ad bonum commutabile et deordinatio
inordinate conversion to the-good changeable and disordering
voluntatis contra dictamen rationis rectae: hinc est, quod
of-the-will against the-dictate of-reason right hence it-is that
omnes actualiter peccantes, qui erunt damnati, punientur
all actually sinning who shall-be damned shall-be-punished
poena triplici: propter aversionem, carentia visionis
with-punishment threefold for aversion with-the-lack of-the-vision
Dei; propter conversionem, poena incendii materialis;
of-God for conversion with-the-punishment of-burning material
propter pugnam voluntatis et rationis, poena
for the-fight of-will and reason with-the-punishment
vermis; ut sic ex hac multiplicitate poenarum afflicti et
of-the-worm that so from this multiplicity of-punishments afflicted both
varie et acerbe et aeternaliter crucientur, et tormentorum
variously and bitterly and eternally they-be-tortured and of-torments
fumus ascendat in saecula saeculorum. Amen.
the-smoke ascend unto the-ages of-ages Amen

Cap. VII. De gloria paradisi

THE GLORY OF PARADISE

The substantial reward is to see, enjoy, and hold God; the consubstantial is the body's glory, with its four endowments of clarity, subtlety, agility, and impassibility; the accidental is the aureole of martyrs, preachers, and virgins. Bonaventure closes with Anselm's Proslogion on the joy that the heart cannot contain, until we enter into the joy of the Lord.

De gloria autem caelesti hoc in summa tenendum est,
about glory moreover heavenly this in sum to-be-held it-is
quod in ipsa est praemium substantiale, consubstantiale
that in it is a-reward substantial consubstantial
et accidentale. Praemium, inquam, substantiale consistit
and accidental the-reward I-say substantial consists
in visione, fruitione et tentione unius summi boni,
in the-vision fruition and holding of-the-one highest good
scilicet Dei, quem Beati videbunt facie ad faciem,
namely God whom the-Blessed shall-see face to face
hoc est nude et sine velamine; quo fruentur avide
that is nakedly and without veil whom they-shall-enjoy eagerly
et delectabiliter, quem etiam tenebunt sempiternaliter,
and delightfully whom also they-shall-hold everlastingly
ut sic verificetur illud Bernardi, quod «Deus futurus
that so be-verified that of-Bernard that God about-to-be
est rationi plenitudo lucis, voluntati multitudo pacis et
is to-reason the-fullness of-light to-the-will the-multitude of-peace and
memoriae continuatio aeternitatis». — Praemium vero
to-memory the-continuation of-eternity the-reward but
consubstantiale consistit in gloria corporis, quae secunda
consubstantial consists in the-glory of-the-body which the-second

stola dicitur; qua resumta, perfectius anima beata
robe is-called with-which resumed more-perfectly the-soul blessed
tendit «in summum caelum». Et haec stola consistit
tends into the-highest heaven and this robe consists
in quadruplici dote corporis, scilicet in dote
in the-fourfold endowment of-the-body namely in the-endowment
claritatis, subtilitatis, agilitatis et impassibilitatis; quae
of-clarity of-subtlety of-agility and of-impassibility which
erunt secundum plus et minus, secundum maioritatem
shall-be according-to more and less according-to the-greaterness
et minoritatem prius habitae caritatis. — Praemium
and lesserness of-the-before had charity the-reward
autem accidentale consistit in quodam decore speciali
moreover accidental consists in a-certain comeliness special
superadiecto, qui quidem aureola nuncupatur; et secundum
superadded which indeed the-aureole is-named and according-to
doctorum sententiam debetur triplici generi operum,
of-the-doctors the-opinion is-owed to-a-threefold kind of-works
scilicet martyrio, praedicationi et continentiae virginali.
namely martyrdom preaching and continence virginal
Et in omnibus praedictis servabitur gradus et distinctio
and in all the-aforesaid shall-be-kept degree and distinction
secundum exigentiam meritorum.
according-to the-requirement of-merits
Ratio autem ad intelligentiam praedictorum haec est:
the-reason moreover for the-understanding of-the-aforesaid this is
quia primum principium, hoc ipso quod primum,
because the-first principle by-this itself that first
habet summam unitatem, veritatem et bonitatem; hoc
it-has highest unity truth and goodness by-this
ipso est ponere in eo summam potentiam, sapientiam,
itself it-is to-place in it highest power wisdom

clementiam et iustitiam. Quoniam autem haec invisibilia
clemency and justice since moreover these invisible-things
Dei manifestari decet per opera; ideo Deus mundum
of-God to-be-manifested befits through works therefore God world
istum sensibilem principians sic produxit, sic gubernat,
this sensible beginning so produced so governs
sic reparat, sic remunerat et consummat, quod in
so repairs so rewards and consummates that in
productione manifestatur summa potentia, in gubernatione
production is-manifested highest power in governance
sapientia, in reparatione clementia et in retributione
wisdom in repair clemency and in retribution
iustitia consummata. Ut ergo manifestaretur potentia, ad
justice consummated that therefore be-manifested power for
sui ipsius laudem, gloriam et honorem omnia produxit
of-his own praise glory and honor all-things he-produced
de nihilo, faciens aliquid prope nihil, scilicet materiam
from nothing making something near nothing namely matter
corporalem, et aliquid prope se, scilicet substantiam
bodily and something near himself namely substance
spiritualem, et simul haec iungens in uno homine in
spiritual and together these joining in one man in
unitate naturae et personae, scilicet rationalem animam et
the-unity of-nature and of-person namely the-rational soul and
materiam corporalem. — Ut manifestaretur sapientia, ipse
matter bodily that be-manifested wisdom he
quidem providentissime omnia gubernat et ordinate. Nam
indeed most-providently all-things governs and in-order for
ipse supremum hominis regit per se ipsum, mentem
he the-highest-part of-man rules through him self the-mind
scilicet, quam illustrat, et infimum, scilicet corpus, per
namely which he-illumines and the-lowest namely the-body through

liberum arbitrium voluntatis, ut sic corpus et corporalia
the-free choice of-the-will that so the-body and bodily-things
quoad regimen subiaceat spiritui, spiritus vero Deo.
as-to rule be-subject to-the-spirit the-spirit but to-God
— Ut manifestaretur clementia, lapsum hominem reparavit
that be-manifested clemency the-fallen man he-repaired
assumendo hominis naturam, suscipiendo poenalitates et
by-assuming of-man the-nature by-taking-up penalties and
tandem perferendo poenam, ut sic summa misericordia
at-last by-bearing punishment that so highest mercy
misero misericordem faceret esse conformem ad
to-the-wretched the-merciful might-make to-be conformed for
relevationem miseriae non solum in dignitate naturae
the-relief of-misery not only in the-dignity of-nature
conditae, verum etiam in defectibus naturae in miseria
founded but also in the-defects of-nature in misery
constitutae. — Ut tandem manifestetur iustitia, retribuet
placed that at-last be-manifested justice he-shall-repay
unicuique secundum exigentiam meritorum, non solum
to-each according-to the-requirement of-merits not only
malis poenam, verum etiam iustis gloriam sempiternam.
to-the-bad punishment but also to-the-just glory everlasting
Sic enim exigit retributio aequa et reparatio gratuita et
so for requires retribution equitable and repair gratuitous and
gubernatio ordinata et productio virtuosa. Nam omnium
governance ordered and production virtuous for of-all
horum consummatio est in fine.
these the-consummation is in the-end
Primum igitur, quoniam omnium iustorum praemiatio
first therefore since of-all the-just the-rewarding
fieri debet, secundum quod exigit retributio iusta et
to-be-done ought according-to what requires retribution just and

etiam productio virtuosa; et productio Dei fecit rationalem
also production virtuous and the-production of-God made the-rational
spiritum prope Deum, capacem Dei, capacem scilicet
spirit near God capable of-God capable namely
secundum vim inditae imaginis ipsius beatissimae
according-to the-power of-the-implanted image of-the-very most-blessed
Trinitatis, cui in iustis totus hominis spiritus secundum
Trinity which in the-just the-whole of-man spirit according-to
integritatem imaginis deservivit: hinc est, quod nullo
the-integrity of-the-image served hence it-is that by-nothing
minus Deo potest rationalis spiritus praemiari nec
less than-God can the-rational spirit to-be-rewarded nor
impleri, nec eius capacitas terminari; ideo in praemium
to-be-filled nor its capacity to-be-bounded therefore as reward
datur ei deiformitas gloriae, per quam Deo effectus
is-given to-it the-deiformity of-glory through which to-God made
conformis, et ratione ipsum videat clare et voluntate
conformed both by-reason him it-may-see clearly and by-will
diligat plene et memoria retineat in aeternum; ut
may-love fully and by-memory may-retain into eternity that
sic anima tota vivat, tota dotetur in tribus animae
so the-soul whole may-live whole be-endowed in the-three of-the-soul
viribus, tota Deo configuretur, tota illi uniatur, tota
powers whole to-God be-configured whole to-him be-united whole
in illo requiescat, in ipso sicut in omni bono inveniens
in him rest in him as in every good finding
pacem, lucem et sufficientiam sempiternam, per quam
peace light and sufficiency everlasting through which
«in statu omnium bonorum congregatione perfecto»
in the-state of-all goods by-gathering perfect

constituta et aeterna vivens vita, dicatur beata et etiam
placed and eternal living life it-be-called blessed and also
gloriosa.
glorious
Rursus, quoniam retributio illa debet fieri, secundum
again since retribution that ought to-be-done according-to
quod exigit non solum retributio iusta et productio
what requires not only retribution just and production
virtuosa, verum etiam gubernatio ordinata; et Deus in
virtuous but also governance ordered and God in
productione corpus animae alligavit et naturali et mutuo
production the-body to-the-soul bound and by-natural and mutual
appetitu invicem copulavit, ad gubernationem vero subiecit
appetite to-each-other joined for governance but subjected
et in statu meriti fecit, ut spiritus condescenderet
and in the-state of-merit made that the-spirit should-condescend
et intenderet corpori gubernando propter exercitium in
and should-attend to-the-body by-governing for exercise in
merendo: nec naturalis appetitus patitur, quod anima
meriting nor natural appetite suffers that the-soul
sit plene beata, nisi restituatur ei corpus, ad quod
be fully blessed unless be-restored to-it the-body to which
resumendum habet inclinationem naturaliter insertam; nec
to-be-resumed it-has an-inclination naturally implanted nor
regiminis ordo sustinet, quod restituatur corpus spiritui
of-rule the-order allows that be-restored the-body to-the-spirit
beato nisi per omnia illi conforme et subiectum, quantum
blessed unless in all-things to-it conformed and subject as-much-as
potest corpus spiritui conformari. Quoniam ergo spiritus
can the-body to-the-spirit to-be-conformed since therefore the-spirit
est visione lucis aeternae clarificatus; ideo debet in
is by-the-vision of-light eternal clarified therefore ought in

eius corpore claritas lucis permaxima resultare. Quia vero
its body the-clarity of-light very-greatest to-result because but
dilectione illius summi Spiritus est summe spiritualis
by-the-love of-that highest Spirit it-is supremely spiritual
effectus; ideo in corpore habere debet correspondentem
made therefore in the-body to-have it-ought corresponding
subtilitatem et spiritualitatem. Quia tentione aeternitatis
subtlety and spirituality because by-the-holding of-eternity
factus est omnino impassibilis; ideo in corpore eius
made it-is wholly impassible therefore in the-body its
debet esse impassibilitas omnimoda tam intra quam
ought to-be impassibility of-every-kind as-much within as
extra. Quia vero ex his omnibus spiritus promptissimus
without because but from these all the-spirit most-ready
est ad tendendum in Deum; ideo in corpore glorioso
is for tending into God therefore in the-body glorious
debet summa agilitas reperiri. Quoniam igitur per has
ought highest agility to-be-found since therefore through these
quatuor proprietates fit corpus spiritui conforme et
four properties is-made the-body to-the-spirit conformed and
etiam subiectum; hinc est, quod in his quatuor praecipue
also subject hence it-is that in these four especially
dotari dicitur, ratione quorum idoneitatem habeat
to-be-endowed it-is-said by-reason of-which fitness it-may-have
sequi spiritum et locari in regione caelesti, quae est
to-follow the-spirit and to-be-placed in the-region heavenly which is
regio Beatorum. In istis enim proprietatibus caelestibus
the-region of-the-Blessed in these for properties to-heavenly
corporibus assimilatur, per quas quasi gradatim distat
bodies it-is-likened through which as-it-were by-degrees is-distant
corpus caeleste a quatuor elementis; et sic dos
the-body heavenly from the-four elements and so the-endowment

corporum quadruplicata et corpus in se perfectum
of-bodies fourfold both the-body in itself perfect
reddit et conforme habitationi caelesti et Spiritui
renders and conformed to-the-dwelling heavenly and to-the-Spirit
beato, per quem a summo capite Deo usque in
blessed through whom from the-highest head God as-far-as to
oram vestimenti, scilicet corporis, plenitudo dulcedinis et
the-hem of-the-garment namely of-the-body the-fullness of-sweetness and
beatitudinis ebrietas redundat, et quantum est possibile,
of-beatitude the-drunkenness overflows and as-much-as is possible
derivatur.
is-derived
Postremo, quoniam illa praemiatio debet fieri, secundum
finally since that rewarding ought to-be-done according-to
quod exigit retributio iusta et productio virtuosa et
what requires retribution just and production virtuous and
gubernatio ordinata et etiam reparatio gloriosa; et in
governance ordered and also repair glorious and in
diversis Christi membris diversa sunt charismata gratiarum
diverse of-Christ members diverse are the-charisms of-graces
non solum quantum ad interiora dona, verum etiam
not only as-much as-to inward gifts but also
quantum ad exercitia exteriora; non solum quoad habitus,
as-much as-to exercises outward not only as-to habits
verum etiam quoad status; non solum quoad perfectionem
but also as-to states not only as-to the-perfection
caritatis in mente, verum etiam quoad perfectionis decorem
of-charity in the-mind but also as-to of-perfection the-comeliness
et pulcritudinem in opere corporali: hinc est, quod
and beauty in work bodily hence it-is that
aliquibus membris non solum stola animae cum tribus
to-some members not only the-robe of-the-soul with three

eius dotibus et stola corporis cum quatuor, verum
its endowments and the-robe of-the-body with four but
etiam excellentia quaedam decoris et gaudii debetur
also an-excellence certain of-comeliness and of-joy is-owed
propter praecellentiam perfectionis et decoris habiti
because-of the-preeminence of-perfection and of-comeliness had
in opere virtuoso. Quoniam igitur triplex est genus
in work virtuous since therefore threefold is the-kind
operis praecellenter perfectum et pulcrum et speciali
of-work preeminently perfect and beautiful and with-special
formositate formosum secundum triplicem vim animae:
shapeliness shapely according-to the-threefold power of-the-soul
secundum rationalem, praedicatio veritatis perducens alios
according-to the-rational the-preaching of-truth bringing others
ad salutem; secundum concupiscibilem, perfecta declinatio
to salvation according-to the-concupiscible perfect turning-aside
concupiscentiarum per integritatem perpetuam continentiae
of-concupiscences through the-integrity perpetual of-continence
virginalis; secundum irascibilem, perpessio mortis ad honorem
virginal according-to the-irascible the-enduring of-death for the-honor
Christi: hinc est, quod his tribus generibus iustorum,
of-Christ hence it-is that to-these three kinds of-the-just
scilicet praedicatoribus, virginibus et martyribus, debetur
namely to-preachers virgins and martyrs is-owed
illa excellentia praemii accidentalis, quod aureola nuncupatur;
that excellence of-reward accidental which aureole is-named
quod ad decorem facit non solum animae, verum etiam
which to comeliness makes not only of-the-soul but also
corporis, quia non redditur voluntati tantum, sed operi
of-the-body because not it-is-rendered to-the-will only but to-work
extrinseco, substernens sibi meritum et praemium caritatis,
outward laying-under itself the-merit and reward of-charity

quod consistit in septiformi dote, triplici animae et
which consists in the-sevenfold endowment threefold of-the-soul and
quadruplici corporis, in quibus clauditur consummatio,
fourfold of-the-body in which is-enclosed the-consummation
integritas et plenitudo omnium bonorum spectantium ad
integrity and fullness of-all goods pertaining to
gloriae complementum.
of-glory the-completion
Qualia autem et quanta sint illa, non verba mea,
of-what-kind moreover and how-great be those not the-words my
sed beati Anselmi ponantur. Ait enim in fine
but of-blessed Anselm let-be-set-down he-says for in the-end
Proslogii: «Excita te nunc, anima mea, et erige totum
of-the-Proslogion arouse yourself now O-soul my and raise whole
intellectum tuum et cogita, quantum potes, quale
understanding your and think as-much-as you-can of-what-kind
et quantum sit illud bonum. Si enim singula bona
and how-great be that good if for single goods
delectabilia sunt, cogita intente, quam delectabile sit illud
delightful are think intently how delightful be that
bonum, quod continet iucunditatem omnium bonorum,
good which contains the-delight of-all goods
non qualem in creatis rebus sumus experti, sed tanto
not such-as in created things we-have experienced but by-so-much
differentem, quanto differt Creator a creatura. Si
differing by-as-much-as differs the-Creator from the-creature if
enim bona est vita creata, quam bona est vita creatrix?
for good is life created how good is life creating
Si iucunda est salus facta, quam iucunda est salus,
if pleasant is salvation made how pleasant is the-salvation
quae facit omnem salutem? Si amabilis est sapientia in
which makes all salvation if lovable is wisdom in

cognitione rerum conditarum, quam amabilis est sapientia,
the-knowledge of-things founded how lovable is the-wisdom
quae omnia condidit ex nihilo? Denique, si multae
which all-things founded from nothing finally if many
et magnae delectationes sunt in rebus delectabilibus,
and great delights are in things delightful
qualis et quanta est delectatio in illo qui fecit ipsa
of-what-kind and how-great is the-delight in him who made the-very
delectabilia»?
delightful-things
«Qui hoc bono fruetur, quid illi erit, et quid illi non
who this good shall-enjoy what to-him shall-be and what to-him not
erit? Certe quidquid volet erit, et quod nolet
shall-be surely whatever he-shall-wish shall-be and what he-shall-not-wish
non erit. Ibi quippe erunt bona corporis et animae, qualia
not shall-be there indeed shall-be goods of-body and of-soul such-as
nec oculus vidit, nec auris audivit, nec cor hominis
neither eye has-seen neither ear has-heard nor the-heart of-man
cogitavit. Cur ergo per multa vagaris, homuncio,
has-thought why therefore through many-things do-you-wander little-man
quaerendo bona animae tuae et corporis tui? Ama unum
by-seeking the-goods of-soul your and of-body your love the-one
bonum, in quo sunt omnia bona, et sufficit. Desidera
good in which are all goods and it-suffices desire
simplex bonum, quod est omne bonum, et satis est.
the-simple good which is all good and enough it-is
Quid enim amas, caro mea, quid desideras, anima mea?
what for do-you-love O-flesh my what do-you-desire O-soul my
Ibi est quidquid amatis, quidquid desideratis. Si delectat
there is whatever you-love whatever you-desire if delights
pulcritudo; fulgebunt iusti sicut sol. Si velocitas, aut
beauty shall-shine the-just as the-sun if swiftness or

fortitudo, aut libertas corporis, cui nihil obsistere possit;
strength or freedom of-body which nothing to-withstand can
erunt similes Angelis Dei, quia seminatur corpus
they-shall-be like to-the-Angels of-God because is-sown a-body
animale, et surget corpus spirituale, potestate utique, non
animal and shall-rise a-body spiritual in-power indeed not
natura. Si longa et salubris vita; ibi est sana aeternitas
in-nature if long and healthy life there is sound eternity
et aeterna sanitas, quia iusti in perpetuum vivent, et:
and eternal soundness because the-just for ever shall-live and
Salus iustorum a Domino. Si satietas; satiabuntur,
the-salvation of-the-just from the-Lord if satiety they-shall-be-satisfied
cum apparuerit gloria Dei. Si ebrietas; inebriabuntur
when shall-have-appeared the-glory of-God if drunkenness they-shall-be-made-drunk
ab ubertate domus Dei. Si melodia; ibi Angelorum
with the-plenty of-the-house of-God if melody there of-the-Angels
chori concinunt sine fine Deum laudantes. Si quaelibet
the-choirs sing-together without end God praising if any
non immunda, sed munda voluptas; torrente voluptatis
not unclean but clean pleasure with-the-torrent of-pleasure
tuae potabis eos Deus. Si sapientia; ipsa Dei
your you-shall-give-to-drink them O-God if wisdom the-very of-God
sapientia ostendet eis se ipsam. Si amicitia; diligent
wisdom shall-show to-them it self if friendship they-shall-love
Deum plus quam se ipsos et invicem tanquam se ipsos,
God more than them selves and each-other as them selves
et Deus illos plus, quam illi se ipsos, quia illi illum
and God them more than they them selves because they him
et se et invicem per illum, et ille se et illos
and themselves and each-other through him and he himself and them
per se ipsum. Si concordia; omnibus illis erit una
through him self if concord to-all them shall-be one

voluntas, quia nulla illis erit nisi Dei voluntas. Si
will because none to-them shall-be except of-God the-will if
potestas; omnipotentes erunt suae voluntatis, ut Deus
power almighty they-shall-be of-their will as God
suae. Nam sicut poterit Deus quod volet per se
of-his for as shall-be-able God what he-shall-wish through him
ipsum, ita poterunt illi per illum quod volent; quia
self so shall-be-able they through him what they-shall-wish because
sicut illi non aliud volent, quam quod ille, ita ille volet
as they not other-thing shall-wish than what he so he shall-wish
quidquid illi volent; et quod ille volet non poterit non
whatever they shall-wish and what he shall-wish not shall-be-able not
esse. Si honor et divitiae; Deus servos suos bonos et
to-be if honor and riches God servants his good and
fideles supra multa constituet, immo filii Dei et dii
faithful over many-things shall-set nay sons of-God and gods
vocabuntur et erunt, et ubi erit Filius eius, ibi erunt
they-shall-be-called and shall-be and where shall-be the-Son his there shall-be
et illi, heredes quidem Dei, coheredes autem Christi.
also they heirs indeed of-God co-heirs moreover of-Christ
Si vera securitas; certe ita certi erunt, nunquam et
if true security surely so certain they-shall-be never and
nullatenus ista, vel potius istud bonum sibi defuturum,
in-no-wise these or rather this good to-them about-to-be-lacking
sicut certi erunt, se non sua sponte illud
as certain they-shall-be themselves not of-their-own accord it
amissuros, nec dilectorem Deum illud dilectoribus suis
about-to-lose nor the-lover God it from-lovers his
invitis ablaturum, nec aliquid Deo potentius invitos
unwilling about-to-take-away nor anything than-God mightier unwilling
Deum et illos separaturum».
God and them about-to-separate

«Gaudium vero, quale aut quantum est, ubi tale ac
joy but of-what-kind or how-great is-it where such and
tantum bonum est? Cor humanum, cor indigens, cor
so-great good is O-heart human heart needy heart
expertum aerumnas, immo obrutum aerumnis, quantum
having-experienced hardships nay overwhelmed by-hardships how-much
gauderes, si his omnibus abundares? Interroga intima
would-you-rejoice if in-these all you-abounded ask inmost-parts
tua, si capere possunt gaudium suum de tanta beatitudine
your if to-contain they-can joy their from so-great blessedness
sua. Sed certe, si quis alius, quem omnino sicut te
their but surely if any other whom wholly as you
ipsum diligeres, eandem beatitudinem haberet; duplicaretur
yourself you-loved the-same blessedness had would-be-doubled
gaudium tuum, quia non minus gauderes pro eo quam
joy your because not less would-you-rejoice for him than
pro te ipso. Si vero duo, vel tres, vel multo plures
for you yourself if but two or three or many more
idipsum haberent; tantumdem pro singulis, quantum pro
the-same-thing had as-much for each as-much-as for
te ipso gauderes, si singulos sicut te ipsum amares.
you yourself you-would-rejoice if each as you yourself you-loved
Ergo in illa perfecta caritate innumerabilium Angelorum
therefore in that perfect charity of-innumerable Angels
et hominum beatorum, ubi nullus minus alium quam
and men blessed where no-one less another than
se ipsum diligit, non aliter gaudebit quisque pro singulis
him self loves not otherwise shall-rejoice each for every
aliis quam pro se ipso. Si ergo cor hominis de
other than for him self if therefore the-heart of-man from
tanto suo bono vix capiet suum gaudium, quomodo
so-great its good scarcely shall-contain its joy how

capax erit tot et tantorum gaudiorum? Et utique,
capable shall-it-be of-so-many and so-great joys and surely
quia, quantum quisque diligit aliquem, tantum de bono
because as-much-as each loves someone so-much over the-good
eius gaudet; sicut in illa perfecta felicitate unusquisque
his he-rejoices as in that perfect happiness each
plus amabit sine comparatione Deum quam se et
more shall-love without comparison God than himself and
omnes alios secum, ita gaudebit plus absque aestimatione
all others with-him so he-shall-rejoice more beyond reckoning
de felicitate Dei quam de sua et omnium aliorum
over the-happiness of-God than over his-own and of-all others
secum. Sed si Deum sic diligent toto corde, tota
with-him but if God so they-shall-love with-whole heart whole
mente, tota anima, ut tamen totum cor, tota mens,
mind whole soul that yet the-whole heart the-whole mind
tota anima non sufficiat dignitati dilectionis; profecto
the-whole soul not suffice for-the-dignity of-the-love surely
sic gaudebunt toto corde, tota mente, tota anima,
so they-shall-rejoice with-whole heart whole mind whole soul
ut totum cor, tota mens, tota anima non sufficiat
that the-whole heart the-whole mind the-whole soul not suffice
plenitudini gaudii».
for-the-fullness of-joy
«Nondum ergo, Domine, dixi aut cogitavi, quantum
not-yet therefore O-Lord have-I-said or have-I-thought how-much
gaudebunt illi Beati tui. Utique tantum gaudebunt, quantum
shall-rejoice those Blessed your surely so-much they-shall-rejoice as-much-as
amabunt; tantum amabunt, quantum cognoscent. Quantum
they-shall-love so-much they-shall-love as-much-as they-shall-know how-much
cognoscent te et quantum amabunt te? Certe nec oculus
shall-they-know you and how-much shall-they-love you surely neither eye

vidit, nec auris audivit, nec in cor hominis ascendit
has-seen nor ear has-heard nor into the-heart of-man has-it-ascended
in hac vita; quantum te cognoscent et amabunt in illa
in this life how-much you they-shall-know and shall-love in that
vita. — Oro, Deus, cognoscam te, amem te, ut gaudeam
life I-pray O-God may-I-know you may-I-love you that I-may-rejoice
de te; et si non possum ad plenum in hac vita, vel
in you and if not I-can to the-full in this life at-least
proficiam in dies, usque dum veniat illud ad plenum;
may-I-advance into days as-far-as until come that to the-full
proficiat hic in me notitia tui et ibi fiat plena,
may-advance here in me the-knowledge of-you and there be-made full
crescat hic amor tuus et ibi sit plenus; ut hic gaudium
may-grow here love your and there be full that here joy
meum sit in spe magnum et ibi sit in re plenum.
my be in hope great and there be in reality full
Domine, per Filium tuum iubes, immo consulis petere,
O-Lord through Son your you-command nay you-counsel to-ask
et promittis accipere, ut gaudium nostrum plenum sit.
and you-promise to-receive that joy our full be
Deus verax, peto, accipiam, ut gaudium meum plenum
O-God truthful I-ask may-I-receive that joy my full
sit. Peto, Domine, quod per admirabilem Consiliarium
be I-ask O-Lord what through wonderful Counselor
nostrum consulis; accipiam, quod promittis per Veritatem
our you-counsel may-I-receive what you-promise through Truth
tuam, ut gaudium meum plenum sit. Meditetur interim
your that joy my full be let-meditate meanwhile
inde mens mea, loquatur inde lingua mea, amet illud
thereon mind my let-speak thereon tongue my let-love it
cor meum, sermocinetur os meum, esuriat illud
heart my let-converse mouth my let-hunger-for it

anima mea, sitiat caro mea, desideret tota substantia
soul my let-thirst-for flesh my let-desire whole substance
mea, donec intrem in gaudium Domini mei, qui est
my until I-enter into the-joy of-Lord my who is
trinus et unus Deus benedictus in saecula saeculorum.
three and one God blessed unto the-ages of-ages
Amen».
Amen

BONAVENTURE

Itinerarium mentis in Deum

The Journey of the Mind into God

Incipit prologus in Itinerarium mentis in Deum

THE PROLOGUE TO THE JOURNEY

Bonaventure invokes the Father of lights for the peace Francis preached. Seeking that peace on Mount Alverna thirty-three years after Francis's death, he recalled Francis's vision of the six-winged Seraph and saw in it six steps of illumination leading to ecstasy through the love of the Crucified, and he warns the reader that no reading suffices without unction, prayer, and devotion.

1. In principio primum principium, a quo cunctae
1 in the-beginning the-first principle from whom all
illuminationes descendunt tanquam a Patre luminum, a
illuminations descend as from the-Father of-lights from
quo est omne datum optimum et omne donum perfectum,
whom is every gift best and every gift perfect
Patrem scilicet aeternum, invoco per Filium eius, dominum
the-Father namely eternal I-invoke through Son his lord
nostrum Iesum Christum, ut intercessione sanctissimae
our Jesus Christ that by-the-intercession of-the-most-holy
Virginis Mariae, genitricis eiusdem Dei et domini nostri
Virgin Mary mother of-the-same God and lord our
Iesu Christi, et beati Francisci, ducis et patris nostri,
Jesus Christ and of-blessed Francis leader and father our
det illuminatos oculos mentis nostrae ad dirigendos
he-may-give illumined eyes of-mind our for directing
pedes nostros in viam pacis illius, quae exsuperat omnem
feet our into the-way of-peace that which surpasses every
sensum; quam pacem evangelizavit et dedit dominus noster
sense which peace evangelized and gave lord our
Iesus Christus; cuius praedicationis repetitor fuit pater noster
Jesus Christ of-whose preaching the-repeater was father our

Franciscus, in omni sua praedicatione pacem in principio
Francis in every his preaching peace at the-beginning
et in fine annuntians, in omni salutatione pacem optans,
and at the-end announcing in every greeting peace wishing
in omni contemplatione ad ecstaticam pacem suspirans,
in every contemplation for ecstatic peace sighing
tanquam civis illius Ierusalem, de qua dicit vir ille pacis,
as a-citizen of-that Jerusalem about which says man that of-peace
qui cum his qui oderunt pacem, erat pacificus: Rogate
who with those who hated peace was peaceable ask
quae ad pacem sunt Ierusalem. Sciebat enim, quod
what-things for peace are of-Jerusalem he-knew for that
thronus Salomonis non erat nisi in pace, cum scriptum sit:
the-throne of-Solomon not was except in peace since written it-is
In pace factus est locus eius, et habitatio eius in Sion.
in peace made is place his and dwelling his in Sion
2. Cum igitur exemplo beatissimi patris Francisci hanc
2 when therefore by-the-example of-the-most-blessed father Francis this
pacem anhelo spiritu quaererem, ego peccator, qui loco
peace with-panting spirit I-sought I a-sinner who in-the-place
ipsius patris beatissimi post eius transitum septimus
of-the-very father most-blessed after his passing seventh
in generali fratrum ministerio per omnia indignus
in the-general of-the-brothers ministry in all-things unworthy
succedo; contigit, ut nutu divino circa Beati ipsius
succeed it-happened that by-the-nod divine about of-the-Blessed himself
transitum, anno trigesimo tertio ad montem Alvernae
the-passing in-the-year thirty third to the-mount of-Alverna
tanquam ad locum quietum amore quaerendi pacem spiritus
as to a-place quiet for-love of-seeking the-peace of-spirit
declinarem, ibique existens, dum mente tractarem aliquas
I-turned-aside and-there being while in-mind I-considered certain

mentales ascensiones in Deum, inter alia occurrit illud
mental ascents into God among other-things occurred that
miraculum, quod in praedicto loco contigit ipsi beato
miracle which in the-aforesaid place happened to-the-very blessed
Francisco, de visione scilicet Seraph alati ad instar
Francis about the-vision namely of-a-Seraph winged in the-likeness
Crucifixi. In cuius consideratione statim visum est mihi,
of-the-Crucified in whose consideration at-once seemed it-is to-me
quod visio illa praetenderet ipsius patris suspensionem in
that vision that showed of-the-very father the-suspension in
contemplando et viam, per quam pervenitur ad eam.
contemplating and the-way through which one-comes to it
3. Nam per senas alas illas recte intelligi possunt
3 for through six wings those rightly to-be-understood can
sex illuminationum suspensiones, quibus anima quasi
six of-illuminations suspensions by-which the-soul as-it-were
quibusdam gradibus vel itineribus disponitur, ut transeat ad
by-certain steps or journeys is-disposed that it-may-pass to
pacem per ecstaticos excessus sapientiae christianae. Via
peace through ecstatic ecstasies of-wisdom Christian the-way
autem non est nisi per ardentissimum amorem Crucifixi,
moreover not is except through most-ardent love of-the-Crucified
qui adeo Paulum ad tertium caelum raptum transformavit
who so Paul to the-third heaven snatched transformed
in Christum, ut diceret: Christo confixus sum cruci, vivo
into Christ that he-said with-Christ fixed I-am to-the-cross I-live
autem, iam non ego; vivit vero in me Christus; qui etiam
moreover now not I lives but in me Christ who also
adeo mentem Francisci absorbuit, quod mens in carne
so the-mind of-Francis absorbed that the-mind in the-flesh
patuit, dum sacratissima passionis stigmata in corpore suo
was-plain while the-most-sacred of-the-passion stigmata in body his

ante mortem per biennium deportavit. Effigies igitur sex
before death for two-years he-carried the-likeness therefore of-the-six
alarum seraphicarum insinuat sex illuminationes scalares,
wings seraphic intimates six illuminations ladder-like
quae a creaturis incipiunt et perducunt usque ad Deum,
which from creatures begin and lead as-far-as to God
ad quem nemo intrat recte nisi per Crucifixum. Nam qui
to whom no-one enters rightly except through the-Crucified for who
non intrat per ostium, sed ascendit aliunde, ille fur
not enters through the-door but climbs-up from-elsewhere he a-thief
est et latro. Si quis vero per hoc ostium introierit,
is and a-robber if anyone but through this door shall-have-entered
ingredietur et egredietur et pascua inveniet. Propter quod
he-shall-go-in and shall-go-out and pastures shall-find because-of which
dicit Ioannes in Apocalypsi: Beati qui lavant vestimenta sua
says John in the-Apocalypse blessed who wash garments their
in sanguine Agni, ut sit potestas eorum in ligno vitae, et
in the-blood of-the-Lamb that be power their in the-tree of-life and
per portas ingrediantur civitatem; quasi dicat, quod per
through the-gates they-may-enter the-city as-if he-said that through
contemplationem ingredi non potest Ierusalem supernam, nisi
contemplation to-enter not can-one Jerusalem supernal unless
per sanguinem Agni intret tanquam per portam. Non
through the-blood of-the-Lamb he-enter as through the-gate not
enim dispositus est aliquo modo ad contemplationes divinas,
for disposed is-one in-any way for contemplations divine
quae ad mentales ducunt excessus, nisi cum Daniele sit
which to mental lead ecstasies unless with Daniel he-be
vir desideriorum. Desideria autem in nobis inflammantur
a-man of-desires desires moreover in us are-inflamed
dupliciter, scilicet per clamorem orationis, quae rugire facit
in-two-ways namely through the-cry of-prayer which to-roar makes

a gemitu cordis, et per fulgorem speculationis, qua
from the-groaning of-the-heart and through the-lightning of-speculation by-which
mens ad radios lucis directissime et intensissime se convertit.
the-mind to the-rays of-light most-directly and most-intensely itself turns
4. Igitur ad gemitum orationis per Christum crucifixum,
4 therefore to the-groaning of-prayer through Christ crucified
per cuius sanguinem purgamur a sordibus vitiorum,
through whose blood we-are-purged from the-filth of-vices
primum quidem lectorem invito, ne forte credat, quod
first indeed the-reader I-invite lest perhaps he-believe that
sibi sufficiat lectio sine unctione, speculatio sine
to-him suffices reading without unction speculation without
devotione, investigatio sine admiratione, circumspectio sine
devotion investigation without wonder circumspection without
exsultatione, industria sine pietate, scientia sine caritate,
exultation industry without piety knowledge without charity
intelligentia sine humilitate, studium absque divina gratia,
understanding without humility study without divine grace
speculum absque sapientia divinitus inspirata. — Praeventis
a-mirror without wisdom divinely inspired to-the-forestalled
igitur divina gratia, humilibus et piis, compunctis et
therefore by-divine grace to-the-humble and pious the-compunct and
devotis, unctis oleo laetitiae et amatoribus divinae
devout anointed with-the-oil of-gladness and to-lovers of-divine
sapientiae et eius desiderio inflammatis, vacare volentibus ad
wisdom and with-its desire inflamed to-be-free wishing for
Deum magnificandum, admirandum et etiam degustandum,
God to-be-magnified to-be-wondered-at and also to-be-tasted
speculationes subiectas propono, insinuans, quod parum
the-speculations subjoined I-propose intimating that little
aut nihil est speculum exterius propositum, nisi speculum
or nothing is the-mirror outwardly set-forth unless the-mirror

mentis nostrae tersum fuerit et politum. Exerce
of-mind our cleaned shall-have-been and polished exercise
igitur te, homo Dei, prius ad stimulum conscientiae
therefore yourself O-man of-God first at the-goad of-conscience
remordentem, antequam oculos eleves ad radios sapientiae
biting before (your)-eyes you-raise to the-rays of-wisdom
in eius speculis relucentes, ne forte ex ipsa radiorum
in its mirrors shining-back lest perhaps from the-very of-the-rays
speculatione in graviorem incidas foveam tenebrarum.
speculation into a-heavier you-fall pit of-darkness
5. Placuit autem distinguere tractatum in septem capitula,
5 it-pleased moreover to-divide the-treatise into seven chapters
praemittendo titulos ad faciliorem intelligentiam dicendorum.
by-setting-before the-titles for easier understanding of-things-to-be-said
Rogo igitur, quod magis pensetur intentio scribentis quam
I-ask therefore that more be-weighed the-intention of-the-writer than
opus, magis dictorum sensus quam sermo incultus,
the-work more of-the-things-said the-sense than the-speech uncultivated
magis veritas quam venustas, magis exercitatio affectus
more truth than charm more exercise of-affection
quam eruditio intellectus. Quod ut fiat, non est
than instruction of-intellect which that it-may-be-done not is
harum speculationum progressus perfunctorie transcurrendus,
of-these speculations the-progress perfunctorily to-be-run-through
sed morosissime ruminandus.
but most-slowly to-be-ruminated

Cap. I. De gradibus ascensionis in Deum et de speculatione ipsius per vestigia eius in universo

THE STEPS OF ASCENT AND THE VESTIGES IN THE UNIVERSE

Since we cannot rise above ourselves without help, the ascent begins with prayer. The mind passes through the vestiges outside us, the image within us, and the light above us, six steps answering six powers of the soul, from sense to the apex of the mind, and the first step mirrors God's power, wisdom, and goodness in the whole of creation.

1. Beatus vir, cuius est auxilium abs te, ascensiones in corde
1 blessed the-man whose is help from you ascents in heart
suo disposuit in valle lacrymarum, in loco, quem posuit.
his he-has-disposed in the-valley of-tears in the-place which he-has-set
Cum beatitudo nihil aliud sit, quam summi boni fruitio;
since beatitude nothing other be than of-the-highest good the-fruition
et summum bonum sit supra nos: nullus potest effici
and the-highest good be above us no-one can to-be-made
beatus, nisi supra semetipsum ascendat, non ascensu corporali,
blessed unless above himself he-ascend not by-ascent bodily
sed cordiali. Sed supra nos levari non possumus nisi
but of-the-heart but above us to-be-raised not we-can except
per virtutem superiorem nos elevantem. Quantumcumque
through a-power higher us raising however-much
enim gradus interiores disponantur, nihil fit, nisi divinum
for the-steps inward be-disposed nothing happens unless divine
auxilium comitetur. Divinum autem auxilium comitatur eos
help accompany divine moreover help accompanies those
qui petunt ex corde humiliter et devote; et hoc est
who ask from the-heart humbly and devoutly and this is
ad ipsum suspirare in hac lacrymarum valle, quod fit
to him to-sigh in this of-tears valley which happens

per ferventem orationem. Oratio igitur est mater et
through fervent prayer prayer therefore is the-mother and
origo sursum-actionis. Ideo Dionysius in libro de Mystica
origin of-upward-action therefore Dionysius in the-book on Mystical
Theologia, volens nos instruere ad excessus mentales, primo
Theology wishing us to-instruct for ecstasies mental first
praemittit orationem. Oremus igitur et dicamus ad Dominum
sets-before prayer let-us-pray therefore and let-us-say to the-Lord
Deum nostrum: Deduc me, Domine, in via tua, et ingrediar
God our lead me O-Lord in way your and I-shall-walk
in veritate tua; laetetur cor meum, ut timeat nomen tuum.
in truth your let-rejoice heart my that it-may-fear name your
2. In hac oratione orando illuminamur ad cognoscendum
2 in this prayer by-praying we-are-illumined for knowing
divinae ascensionis gradus. Cum enim secundum statum
of-the-divine ascent the-steps since for according-to the-state
conditionis nostrae ipsa rerum universitas sit scala
of-condition our the-very of-things universe be a-ladder
ad ascendendum in Deum; et in rebus quaedam sint
for ascending into God and in things some be
vestigium, quaedam imago, quaedam corporalia, quaedam
a-vestige some an-image some bodily some
spiritualia, quaedam temporalia, quaedam aeviterna, ac per
spiritual some temporal some aeviternal and through
hoc quaedam extra nos, quaedam intra nos: ad hoc, quod
this some outside us some within us for this that
perveniamus ad primum principium considerandum, quod
we-may-come to the-first principle to-be-considered which
est spiritualissimum et aeternum et supra nos, oportet nos
is most-spiritual and eternal and above us it-behooves us
transire per vestigium, quod est corporale et temporale
to-pass through the-vestige which is bodily and temporal

et extra nos, et hoc est deduci in via Dei; oportet, nos
and outside us and this is to-be-led in the-way of-God it-behooves us
intrare ad mentem nostram, quae est imago Dei aeviterna,
to-enter to mind our which is the-image of-God aeviternal
spiritualis et intra nos, et hoc est ingredi in veritate Dei;
spiritual and within us and this is to-walk in the-truth of-God
oportet, nos transcendere ad aeternum, spiritualissimum, et
it-behooves us to-transcend to the-eternal most-spiritual and
supra nos, aspiciendo ad primum principium, et hoc est
above us by-looking to the-first principle and this is
laetari in Dei notitia et reverentia maiestatis.
to-rejoice in of-God the-knowledge and the-reverence of-majesty
3. Haec est igitur via trium dierum in solitudine; haec
3 this is therefore the-way of-three days in the-wilderness this
est triplex illuminatio unius diei, et prima est sicut
is the-threefold illumination of-one day and the-first is as
vespera, secunda sicut mane, tertia sicut meridies; haec
evening the-second as morning the-third as midday this
respicit triplicem rerum existentiam, scilicet in materia, in
regards the-threefold of-things existence namely in matter in
intelligentia et in arte aeterna, secundum quam dictum
understanding and in the-art eternal according-to which said
est: fiat, fecit, et factum est; haec etiam respicit
it-is let-it-be he-made and made it-is this also regards
triplicem substantiam in Christo, qui est scala nostra,
the-threefold substance in Christ who is ladder our
scilicet corporalem, spiritualem et divinam.
namely bodily spiritual and divine
4. Secundum hunc triplicem progressum mens nostra tres
4 according-to this threefold progress mind our three
habet aspectus principales. Unus est ad corporalia exteriora,
has aspects principal one is to bodily-things outward

secundum quem vocatur animalitas seu sensualitas; alius
according-to which it-is-called animality or sensuality another
intra se et in se, secundum quem dicitur spiritus;
within itself and into itself according-to which it-is-called spirit
tertius supra se, secundum quem dicitur mens. — Ex
the-third above itself according-to which it-is-called mind from
quibus omnibus disponere se debet ad conscendendum
which all to-dispose itself it-ought for ascending
in Deum, ut ipsum diligat ex tota mente, ex toto
into God that him it-may-love from whole mind from whole
corde et ex tota anima, in quo consistit perfecta Legis
heart and from whole soul in which consists the-perfect of-the-Law
observatio et simul cum hoc sapientia christiana.
observance and together with this wisdom Christian
5. Quoniam autem quilibet praedictorum modorum geminatur,
5 since moreover any of-the-aforesaid modes is-doubled
secundum quod contingit considerare Deum ut alpha et
according-to what it-happens to-consider God as alpha and
omega, seu in quantum contingit videre Deum in unoquoque
omega or in as-much-as it-happens to-see God in each
praedictorum modorum ut per speculum et ut in speculo,
of-the-aforesaid modes as through a-mirror and as in a-mirror
seu quia una istarum considerationum habet commisceri
or because one of-these considerations has to-be-mingled
alteri sibi coniunctae et habet considerari in sua puritate:
with-the-other to-it joined and has to-be-considered in its purity
hinc est, quod necesse est, hos tres gradus principales
hence it-is that necessary it-is these three steps principal
ascendere ad senarium, ut, sicut Deus sex diebus perfecit
to-ascend to the-senary that as God in-six days perfected
universum mundum et in septimo requievit; sic minor
the-whole world and on the-seventh rested so the-lesser

mundus sex gradibus illuminationum sibi succedentium
world by-six steps of-illuminations to-itself succeeding
ad quietem contemplationis ordinatissime perducatur. — In
to the-rest of-contemplation most-orderly be-led-through in
cuius rei figura sex gradibus ascendebatur ad thronum
of-which thing the-figure by-six steps one-ascended to the-throne
Salomonis; Seraphim, quae vidit Isaias, senas alas habebant;
of-Solomon the-Seraphim which saw Isaiah six wings had
post sex dies vocavit Dominus Moysen de medio caliginis,
after six days called the-Lord Moses from the-midst of-the-cloud
et Christus post sex dies, ut dicitur in Matthaeo, duxit
and Christ after six days as it-is-said in Matthew led
discipulos in montem et transfiguratus est ante eos.
the-disciples onto a-mountain and transfigured is before them
6. Iuxta igitur sex gradus ascensionis in Deum sex
6 according-to therefore the-six steps of-ascent into God six
sunt gradus potentiarum animae, per quos ascendimus
are the-steps of-the-powers of-the-soul through which we-ascend
ab imis ad summa, ab exterioribus ad intima, a
from the-lowest to the-highest from the-outward to the-inmost from
temporalibus conscendimus ad aeterna, scilicet sensus,
the-temporal we-ascend to the-eternal namely sense
imaginatio, ratio, intellectus, intelligentia et apex mentis
imagination reason intellect understanding and the-apex of-the-mind
seu synderesis scintilla. Hos gradus in nobis habemus
or synderesis the-spark these steps in us we-have
plantatos per naturam, deformatos per culpam, reformatos
planted through nature deformed through fault re-formed
per gratiam; purgandos per iustitiam, exercendos per
through grace to-be-purged through justice to-be-exercised through
scientiam, perficiendos per sapientiam.
knowledge to-be-perfected through wisdom

7. Secundum enim primam naturae institutionem creatus
7 according-to for the-first of-nature institution created
fuit homo habilis ad contemplationis quietem, et ideo
was man able for of-contemplation the-rest and therefore
posuit eum Deus in paradiso deliciarum. Sed avertens se
set him God in the-paradise of-delights but turning himself
a vero lumine ad commutabile bonum, incurvatus est
from the-true light to the-changeable good bent-down is
ipse per culpam propriam, et totum genus suum per
he through fault his-own and the-whole race his through
originale peccatum, quod dupliciter infecit humanam naturam,
original sin which in-two-ways infected human nature
scilicet ignorantia mentem et concupiscentia carnem; ita
namely by-ignorance the-mind and by-concupiscence the-flesh so
quod excaecatus homo et incurvatus in tenebris sedet et
that blinded man and bent-down in darkness sits and
caeli lumen non videt, nisi succurrat gratia cum iustitia
of-heaven the-light not sees unless succor grace with justice
contra concupiscentiam, et scientia cum sapientia contra
against concupiscence and knowledge with wisdom against
ignorantiam. Quod totum fit per Iesum Christum, qui
ignorance which whole happens through Jesus Christ who
factus est nobis a Deo sapientia et iustitia et sanctificatio
made is for-us by God wisdom and justice and sanctification
et redemptio. Qui cum sit Dei virtus et Dei sapientia,
and redemption who since he-is of-God the-power and of-God the-wisdom
sit Verbum incarnatum plenum gratiae et veritatis, gratiam
he-is the-Word incarnate full of-grace and of-truth grace
et veritatem fecit, gratiam scilicet caritatis infudit, quae,
and truth he-made grace namely of-charity he-poured-in which
cum sit de corde puro et conscientia bona et fide non
since it-is from a-heart pure and conscience good and faith not

ficta, totam animam rectificat secundum triplicem ipsius
feigned the-whole soul rectifies according-to the-threefold its
aspectum supradictum; scientiam veritatis edocuit secundum
aspect above-said the-knowledge of-truth he-taught according-to
triplicem modum theologiae, scilicet symbolicae, propriae et
the-threefold mode of-theology namely symbolic proper and
mysticae, ut per symbolicam recte utamur sensibilibus,
mystical that through the-symbolic rightly we-may-use sensible-things
per propriam recte utamur intelligibilibus, per mysticam
through the-proper rightly we-may-use intelligible-things through the-mystical
rapiamur ad supermentales excessus.
we-may-be-snatched to supermental ecstasies

8. Qui igitur vult in Deum ascendere necesse est, ut
8 who therefore wishes into God to-ascend necessary it-is that
vitata culpa deformante naturam, naturales potentias
with-avoided fault deforming nature the-natural powers
supradictas exerceat ad gratiam reformantem, et hoc per
above-said he-exercise for grace re-forming and this through
orationem; ad iustitiam purificantem, et hoc in conversatione;
prayer for justice purifying and this in conduct
ad scientiam illuminantem, et hoc in meditatione; ad
for knowledge illumining and this in meditation for
sapientiam perficientem, et hoc in contemplatione. Sicut
wisdom perfecting and this in contemplation as
igitur ad sapientiam nemo venit nisi per gratiam,
therefore to wisdom no-one comes except through grace
iustitiam et scientiam; sic ad contemplationem non venitur
justice and knowledge so to contemplation not one-comes
nisi per meditationem perspicuam, conversationem sanctam
except through meditation clear conduct holy
et orationem devotam. Sicut igitur gratia fundamentum est
and prayer devout as therefore grace the-foundation is

rectitudinis voluntatis et illustrationis perspicuae rationis;
of-the-rectitude of-the-will and of-the-enlightening of-clear reason
sic primo orandum est nobis, deinde sancte vivendum,
so first to-be-prayed it-is by-us then holily to-be-lived
tertio veritatis spectaculis intendendum et intendendo
third of-truth on-the-spectacles to-be-attended and by-attending
gradatim ascendendum, quousque veniatur ad montem
by-steps to-be-ascended until one-come to the-mountain
excelsum, ubi videatur Deus deorum in Sion.
lofty where be-seen the-God of-gods in Sion
9. Quoniam igitur prius est ascendere quam descendere
9 since therefore first it-is to-ascend than to-descend
in scala Iacob, primum gradum ascensionis collocemus
on the-ladder of-Jacob the-first step of-ascent let-us-place
in imo, ponendo totum istum mundum sensibilem nobis
in the-lowest by-setting whole this world sensible before-us
tanquam speculum, per quod transeamus ad Deum, opificem
as a-mirror through which we-may-pass to God the-maker
summum, ut simus veri Hebraei transeuntes de Aegypto
highest that we-may-be true Hebrews passing from Egypt
ad terram Patribus repromissam, simus etiam Christiani
to the-land to-the-Fathers promised let-us-be also Christians
cum Christo transeuntes ex hoc mundo ad Patrem, simus
with Christ passing from this world to the-Father let-us-be
et sapientiae amatores, quae vocat et dicit: Transite ad
also of-wisdom lovers which calls and says pass to
me omnes, qui concupiscitis me, et a generationibus
me all who desire me and with generations
meis adimplemini. A magnitudine namque speciei et
my be-filled from the-greatness for of-the-beauty and
creaturae cognoscibiliter poterit Creator horum videri.
of-the-creature knowably shall-be-able the-Creator of-these to-be-seen

10. Relucet autem Creatoris summa potentia et sapientia et
10 shines-back moreover of-the-Creator the-highest power and wisdom and
benevolentia in rebus creatis, secundum quod hoc tripliciter
benevolence in things created according-to what this in-three-ways
nuntiat sensus carnis sensui interiori. Sensus enim
reports the-sense of-the-flesh to-the-sense inward the-sense for
carnis aut deservit intellectui rationabiliter investiganti,
of-the-flesh either serves the-intellect rationally investigating
aut fideliter credenti, aut intellectualiter contemplanti.
or faithfully believing or intellectually contemplating
Contemplans considerat rerum existentiam actualem, credens
the-contemplating considers of-things the-existence actual the-believing
rerum decursum habitualem, ratiocinans rerum praecellentiam
of-things the-course habitual the-reasoning of-things the-preeminence
potentialem.
potential

11. Primo modo aspectus contemplantis, res in se ipsis
11 in-the-first way the-gaze of-the-contemplating things in them selves
considerans, videt in eis pondus, numerum et mensuram:
considering sees in them weight number and measure
pondus quoad situm, ubi inclinantur, numerum, quo
weight as-to position where they-incline number by-which
distinguuntur, et mensuram, qua limitantur. Ac per
they-are-distinguished and measure by-which they-are-limited and through
hoc videt in eis modum, speciem et ordinem, nec non
this it-sees in them mode species and order and also
substantiam, virtutem et operationem. Ex quibus consurgere
substance power and operation from which to-rise
potest sicut ex vestigio ad intelligendum potentiam,
it-can as from a-vestige for understanding the-power
sapientiam et bonitatem Creatoris immensam.
wisdom and goodness of-the-Creator immense

12. Secundo modo aspectus fidelis, considerans hunc
12 in-the-second way the-gaze of-the-faithful considering this
mundum, attendit originem, decursum et terminum. Nam
world heeds the-origin course and end for
fide credimus, aptata esse saecula Verbo vitae; fide
by-faith we-believe fitted to-be the-ages by-the-Word of-life by-faith
credimus, trium legum tempora, scilicet naturae, Scripturae
we-believe of-the-three laws the-times namely of-nature of-Scripture
et gratiae sibi succedere et ordinatissime decurrisse;
and of-grace one-another to-succeed and most-orderly to-have-run-down
fide credimus, mundum per finale iudicium terminandum
by-faith we-believe the-world through the-final judgment to-be-ended
esse: in primo potentiam, in secundo providentiam, in
to-be in the-first the-power in the-second the-providence in
tertio iustitiam summi principii advertentes.
the-third the-justice of-the-highest principle heeding
13. Tertio modo aspectus ratiocinabiliter investigantis videt,
13 in-the-third way the-gaze of-the-reasonably investigating sees
quaedam tantum esse, quaedam autem esse et vivere,
some-things only to-be some moreover to-be and to-live
quaedam vero esse, vivere et discernere; et prima quidem
some but to-be to-live and to-discern and the-first indeed
esse minora, secunda media, tertia meliora. — Videt iterum,
to-be lesser the-second middle the-third better it-sees again
quaedam esse tantum corporalia, quaedam partim corporalia,
some-things to-be only bodily some partly bodily
partim spiritualia; ex quo advertit, aliqua esse mere spiritualia
partly spiritual from which it-heeds some to-be merely spiritual
tanquam utrisque meliora et digniora. — Videt nihilominus,
as than-both better and worthier it-sees nonetheless
quaedam esse mutabilia et corruptibilia, ut terrestria, quaedam
some-things to-be changeable and corruptible as the-earthly some

mutabilia et incorruptibilia, ut caelestia; ex quo advertit,
changeable and incorruptible as the-heavenly from which it-heeds
quaedam esse immutabilia et incorruptibilia, ut supercaelestia.
some-things to-be unchangeable and incorruptible as the-superheavenly
Ex his ergo visibilibus consurgit ad considerandum Dei
from these therefore visible-things it-rises to considering of-God
potentiam, sapientiam et bonitatem ut entem, viventem
the-power wisdom and goodness as being living
et intelligentem, mere spiritualem et incorruptibilem et
and understanding merely spiritual and incorruptible and
intransmutabilem.
untransmutable

14 Haec autem consideratio dilatatur secundum septiformem
14 This moreover consideration is-widened according-to the-sevenfold
conditionem creaturarum, quae est divinae potentiae, sapientiae
condition of-creatures which is of-divine power wisdom
et bonitatis testimonium septiforme, si consideretur cunctarum
and goodness a-testimony sevenfold if be-considered of-all
rerum origo, magnitudo, multitudo, pulcritudo, plenitudo,
things the-origin greatness multitude beauty fullness
operatio et ordo. — Origo namque rerum secundum
operation and order the-origin for of-things according-to
creationem, distinctionem et ornatum quantum ad opera
creation distinction and adornment as-much as-to the-works
sex dierum divinam praedicat potentiam cuncta de
of-the-six days divine proclaims power all-things from
nihilo producentem, sapientiam cuncta lucide distinguentem
nothing producing wisdom all-things clearly distinguishing
et bonitatem cuncta largiter adornantem. — Magnitudo
and goodness all-things generously adorning the-greatness
autem rerum secundum molem longitudinis, latitudinis et
moreover of-things according-to the-bulk of-length of-breadth and

profunditatis; secundum excellentiam virtutis longe, late
of-depth according-to the-excellence of-power far wide
et profunde se extendentis, sicut patet in diffusione
and deep itself extending as is-plain in the-diffusion
lucis; secundum efficaciam operationis intimae, continuae et
of-light according-to the-efficacy of-operation inward continuous and
diffusae, sicut patet in operatione ignis, manifeste indicat
diffused as is-plain in the-operation of-fire manifestly indicates
immensitatem potentiae, sapientiae et bonitatis trini
the-immensity of-the-power wisdom and goodness of-the-three
Dei, qui in cunctis rebus per potentiam, praesentiam et
God who in all things through power presence and
essentiam incircumscriptus existit. — Multitudo vero rerum
essence uncircumscribed exists the-multitude but of-things
secundum diversitatem generalem, specialem et individualem
according-to diversity general special and individual
in substantia, in forma seu figura et efficacia ultra omnem
in substance in form or figure and efficacy beyond all
humanam aestimationem, manifeste trium praedictarum
human estimation manifestly of-the-three aforesaid
conditionum in Deo immensitatem insinuat et ostendit.
conditions in God the-immensity intimates and shows
— Pulcritudo autem rerum secundum varietatem luminum,
the-beauty moreover of-things according-to the-variety of-lights
figurarum et colorum in corporibus simplicibus, mixtis
of-figures and of-colors in bodies simple mixed
et etiam complexionatis, sicut in corporibus caelestibus et
and also compounded as in bodies heavenly and
mineralibus, sicut lapidibus et metallis, plantis et animalibus,
mineral as stones and metals plants and animals
tria praedicta evidenter proclamat. — Plenitudo autem
the-three aforesaid evidently proclaims the-fullness moreover

rerum, secundum quod materia est plena formis secundum
of-things according-to what matter is full of-forms according-to
rationes seminales; forma est plena virtute secundum activam
reasons seminal form is full of-power according-to active
potentiam; virtus est plena effectibus secundum efficientiam,
potency power is full of-effects according-to efficiency
idipsum manifeste declarat. — Operatio multiplex,
that-very-thing manifestly declares operation manifold
secundum quod est naturalis, secundum quod est artificialis,
according-to what is natural according-to what is artificial
secundum quod est moralis, sua multiplicissima varietate
according-to what is moral by-its most-manifold variety
ostendit immensitatem illius virtutis, artis et bonitatis, quae
shows the-immensity of-that power art and goodness which
quidem est omnibus «causa essendi, ratio intelligendi et
indeed is for-all the-cause of-being the-reason of-understanding and
ordo vivendi. — Ordo autem secundum rationem durationis,
the-order of-living order moreover according-to the-notion of-duration
situationis et influentiae, scilicet per prius et posterius,
of-position and of-influence namely through prior and posterior
superius et inferius, nobilius et ignobilius, in libro creaturae
higher and lower nobler and less-noble in the-book of-the-creature
insinuat manifeste primi principii primitatem, sublimitatem
intimates manifestly of-the-first principle the-primacy sublimity
et dignitatem quantum ad infinitatem potentiae; ordo
and dignity as-much as-to the-infinity of-power the-order
vero divinarum legum, praeceptorum et iudiciorum in libro
but of-divine laws precepts and judgments in the-book
Scripturae immensitatem sapientiae; ordo autem divinorum
of-Scripture the-immensity of-wisdom the-order moreover of-divine
Sacramentorum, beneficiorum et retributionum in corpore
Sacraments benefits and retributions in the-body

Ecclesiae immensitatem bonitatis, ita quod ipse ordo nos
of-the-Church the-immensity of-goodness so that the-very order us
in primum et summum, potentissimum, sapientissimum
into the-first and highest most-powerful most-wise
et optimum evidentissime manuducit.
and best most-evidently leads-by-the-hand
15. Qui igitur tantis rerum creaturarum splendoribus non
15 who therefore by-such-great of-things created splendors not
illustratur caecus est; qui tantis clamoribus non evigilat
is-illumined blind is who by-such-great outcries not awakes
surdus est; qui ex omnibus his effectibus Deum non laudat
deaf is who from all these effects God not praises
mutus est; qui ex tantis indiciis primum principium non
dumb is who from such-great indications the-first principle not
advertit stultus est. — Aperi igitur oculos, aures spirituales
heeds foolish is open therefore (your)-eyes the-ears spiritual
admove, labia tua solve et cor tuum appone, ut in omnibus
apply lips your loose and heart your set that in all
creaturis Deum tuum videas, audias, laudes, diligas et
creatures God your you-may-see hear praise love and
colas, magnifices et honores, ne forte totus contra te orbis
worship magnify and honor lest perhaps the-whole against you world
terrarum consurgat. Nam ob hoc pugnabit orbis
of-lands rise-up for on-account-of this shall-fight the-world
terrarum contra insensatos, et econtra sensatis erit materia
of-lands against the-senseless and conversely to-the-sensible it-shall-be matter
gloriae, qui secundum Prophetam possunt dicere: Delectasti
of-glory who according-to the-Prophet can to-say you-have-delighted
me, Domine, in factura tua, et in operibus manuum tuarum
me O-Lord in making your and in the-works of-hands your

exsultabo. Quam magnificata sunt opera tua, Domine! omnia
I-shall-exult how magnified are works your O-Lord all-things
in sapientia fecisti, impleta est terra possessione tua.
in wisdom you-have-made filled is the-earth with-possession your

Cap. II. De speculatione Dei in vestigiis suis in hoc sensibili mundo

GOD IN HIS VESTIGES IN THE SENSIBLE WORLD

The great world enters the lesser world, man, through the five senses by apprehension, delight, and judgment. In these the mind sees the eternal generation of the Word, the source of all delight, and the unchanging laws by which it judges; numbers lead it up, and all creatures are signs of God, so that those who will not heed them are without excuse.

1. Sed quoniam circa speculum sensibilium non solum
1 but since about the-mirror of-sensible-things not only
contingit contemplari Deum per ipsa tanquam per
it-happens to-contemplate God through them as through
vestigia, verum etiam in ipsis, in quantum est in eis per
vestiges but also in them in as-much-as he-is in them through
essentiam, potentiam et praesentiam; et hoc considerare
essence power and presence and this to-consider
est altius quam praecedens: ideo huiusmodi consideratio
is higher than the-preceding therefore such consideration
secundum tenet locum tanquam secundus contemplationis
the-second holds place as the-second of-contemplation
gradus, quo debemus manuduci ad contemplandum
step by-which we-ought to-be-led-by-the-hand to contemplating

Deum in cunctis creaturis, quae ad mentem nostram
God in all creatures which to mind our
intrant per corporales sensus.
enter through the-bodily senses
2. Notandum igitur, quod iste mundus, qui dicitur
2 to-be-noted therefore that this world which is-called
macrocosmus, intrat ad animam nostram, quae dicitur minor
the-macrocosm enters to soul our which is-called the-lesser
mundus, per portas quinque sensuum, secundum ipsorum
world through the-gates of-the-five senses according-to of-the-very
sensibilium apprehensionem, oblectationem et diiudicationem.
sensible-things apprehension delight and judgment
— Quod patet sic: quia in eo quaedam sunt generantia,
which is-plain thus because in it some are begetting
quaedam generata, quaedam gubernantia haec et illa.
some begotten some governing these and those
Generantia sunt corpora simplicia, scilicet corpora caelestia
the-begetting are bodies simple namely the-bodies heavenly
et quatuor elementa. Nam ex elementis per virtutem
and the-four elements for from the-elements through the-power
lucis conciliantis contrarietatem elementorum in mixtis
of-light reconciling the-contrariety of-the-elements in mixtures
habent generari et produci, quaecumque generantur et
have to-be-begotten and to-be-produced whatever-things are-begotten and
producuntur per operationem virtutis naturalis. — Generata
are-produced through the-operation of-power natural the-begotten
vero sunt corpora ex elementis composita, sicut mineralia,
but are bodies from elements composed as minerals
vegetabilia, sensibilia et corpora humana. — Regentia haec
plants sensible-things and bodies human the-ruling these
et illa sunt substantiae spirituales, sive omnino coniunctae,
and those are substances spiritual whether wholly joined

ut sunt animae brutales, sive coniunctae separabiliter,
as are souls brute or joined separably
ut sunt spiritus rationales, sive omnino separatae, ut
as are spirits rational or wholly separated as
sunt spiritus caelestes, quos philosophi Intelligentias, nos
are spirits heavenly whom the-philosophers Intelligences we
Angelos appellamus. Quibus secundum philosophos competit
Angels call to-whom according-to the-philosophers it-belongs
movere corpora caelestia, ac per hoc eis attribuitur
to-move the-bodies heavenly and through this to-them is-attributed
administratio universi, suscipiendo a prima causa, scilicet
the-administration of-the-universe by-receiving from the-first cause namely
Deo, virtutis influentiam, quam refundunt secundum opus
God of-power the-inflowing which they-pour-back according-to the-work
gubernationis, quod respicit rerum consistentiam naturalem.
of-governance which regards of-things the-standing natural
Secundum autem theologos attribuitur eisdem regimen
according-to moreover the-theologians is-attributed to-the-same the-rule
universi secundum imperium summi Dei quantum ad
of-the-universe according-to the-command of-the-highest God as-much as-to
opera reparationis, secundum quae dicuntur administratorii
the-works of-repair according-to which they-are-called ministering
spiritus, missi propter eos qui hereditatem capiunt salutis.
spirits sent for those who the-inheritance take of-salvation
3. Homo igitur, qui dicitur minor mundus, habet quinque
3 man therefore who is-called the-lesser world has five
sensus quasi quinque portas, per quas intrat cognitio
senses as-it-were five gates through which enters the-knowledge
omnium, quae sunt in mundo sensibili, in animam ipsius.
of-all-things which are in the-world sensible into the-soul of-him
Nam per visum intrant corpora sublimia et luminosa
for through sight enter bodies lofty and luminous

et cetera colorata, per tactum vero corpora solida et
and the-other colored-things through touch but bodies solid and
terrestria, per tres vero sensus intermedios intrant
earthly through the-three but senses intermediate enter
intermedia, ut per gustum aquea, per auditum
the-intermediate-things as through taste the-watery through hearing
aërea, per odoratum vaporabilia, quae aliquid habent de
the-airy through smell the-vaporous which something have of
natura humida, aliquid de aërea, aliquid de ignea seu
the-nature moist something of the-airy something of the-fiery or
calida, sicut patet in fumo ex aromatibus resoluto.
hot as is-plain in smoke from spices released
Intrant igitur per has portas tam corpora simplicia
enter therefore through these gates as-much bodies simple
quam etiam composita, ex his mixta. Quia vero sensu
as also composite from these mixed because but by-sense
percipimus non solum haec sensibilia particularia, quae sunt
we-perceive not only these sensibles particular which are
lux, sonus, odor, sapor et quatuor primariae qualitates,
light sound odor savor and the-four primary qualities
quas apprehendit tactus; verum etiam sensibilia communia,
which apprehends touch but also the-sensibles common
quae sunt numerus, magnitudo, figura, quies et motus;
which are number magnitude figure rest and motion
et «omne, quod movetur, ab alio movetur», et quaedam
and all which is-moved by another is-moved and some
a se ipsis moventur et quiescunt, ut sunt animalia: dum
by them selves are-moved and rest as are animals while
per hos quinque sensus motus corporum apprehendimus,
through these five senses the-motions of-bodies we-apprehend

manuducimur ad cognitionem motorum spiritualium
we-are-led-by-the-hand to the-knowledge of-movers spiritual
tanquam per effectum in cognitionem causarum.
as through the-effect into the-knowledge of-causes
4. Intrat igitur quantum ad tria rerum genera in
4 enters therefore as-much as-to the-three of-things kinds into
animam humanam per apprehensionem totus iste sensibilis
the-soul human through apprehension whole this sensible
mundus. Haec autem sensibilia exteriora sunt quae
world these moreover sensibles outward are which
primo ingrediuntur in animam per portas quinque
first go into the-soul through the-gates of-the-five
sensuum; intrant, inquam, non per substantias, sed per
senses they-enter I-say not through substances but through
similitudines suas, primo generatas in medio et de
likenesses their first begotten in the-medium and from
medio in organo et de organo exteriori in interiori
the-medium in the-organ and from the-organ outward in the-inward
et de hoc in potentiam apprehensivam; et sic generatio
and from this into the-power apprehensive and so the-generation
speciei in medio et de medio in organo et conversio
of-the-species in the-medium and from the-medium in the-organ and the-turning
potentiae apprehensivae super illam facit apprehensionem
of-the-power apprehensive upon it makes the-apprehension
omnium eorum quae exterius anima apprehendit.
of-all those-things which outwardly the-soul apprehends
5. Ad hanc apprehensionem, si sit rei convenientis,
5 upon this apprehension if it-be of-a-thing suitable
sequitur oblectatio. Delectatur autem sensus in obiecto per
follows delight is-delighted moreover the-sense in the-object through
similitudinem abstractam percepto vel ratione speciositatis,
the-likeness abstracted perceived either by-reason of-beauty

sicut in visu, vel ratione suavitatis, sicut in odoratu et auditu,
as in sight or by-reason of-sweetness as in smell and hearing
vel ratione salubritatis, sicut in gustu et tactu, appropriate
or by-reason of-wholesomeness as in taste and touch appropriately
loquendo. Omnis autem delectatio est ratione proportionalitatis.
speaking all moreover delight is by-reason of-proportionality
Sed quoniam species tenet rationem formae, virtutis et
but since the-species holds the-notion of-form of-power and
operationis, secundum quod habet respectum ad principium,
of-operation according-to what it-has regard to the-principle
a quo manat, ad medium, per quod transit, et ad
from which it-flows to the-medium through which it-passes and to
terminum, in quem agit; ideo proportionalitas aut attenditur
the-term into which it-acts therefore proportionality either is-heeded
in similitudine, secundum quod tenet rationem speciei seu
in the-likeness according-to what it-holds the-notion of-species or
formae, et sic dicitur speciositas, quia «pulcritudo nihil aliud
form and so it-is-called beauty because beauty nothing other
est quam aequalitas numerosa», seu «quidam partium situs
is than equality numbered or a-certain of-parts position
cum coloris suavitate». Aut attenditur proportionalitas, in
with of-color sweetness or is-heeded proportionality in
quantum tenet rationem potentiae seu virtutis, et sic dicitur
as-much-as it-holds the-notion of-potency or power and so it-is-called
suavitas, cum virtus agens non improportionaliter excedit
sweetness when the-power acting not disproportionately exceeds
recipientem; quia sensus tristatur in extremis et in mediis
the-receiver because the-sense is-saddened in extremes and in means
delectatur. Aut attenditur, in quantum tenet rationem efficaciae
is-delighted or it-is-heeded in as-much-as it-holds the-notion of-efficacy
et impressionis, quae tunc est proportionalis, quando agens
and impression which then is proportional when the-agent

imprimendo replet indigentiam patientis, et hoc est salvare et
by-impressing fills the-want of-the-patient and this is to-preserve and
nutrire ipsum, quod maxime apparet in gustu et tactu. Et sic
to-nourish it which most appears in taste and touch and so
per oblectationem delectabilia exteriora secundum triplicem
through delight the-delightful-things outward according-to the-threefold
rationem delectandi per similitudinem intrant in animam.
reason of-delighting through likeness enter into the-soul
6. Post hanc apprehensionem et oblectationem fit
6 after this apprehension and delight happens
diiudicatio, qua non solum diiudicatur, utrum hoc
judgment by-which not only is-judged whether this
sit album, vel nigrum, quia hoc pertinet ad sensum
be white or black because this pertains to the-sense
particularem; non solum, utrum sit salubre, vel nocivum,
particular not only whether it-be wholesome or harmful
quia hoc pertinet ad sensum interiorem; verum etiam,
because this pertains to the-sense inward but also
qua diiudicatur et ratio redditur, quare hoc delectat; et
by-which is-judged and reason is-rendered why this delights and
in hoc actu inquiritur de ratione delectationis, quae in
in this act is-inquired about the-reason of-the-delight which in
sensu percipitur ab obiecto. Hoc est autem, cum quaeritur
the-sense is-perceived from the-object this is moreover when is-sought
ratio pulcri, suavis et salubris; et invenitur, quod
the-reason of-the-beautiful the-sweet and the-wholesome and it-is-found that
haec est proportio aequalitatis. Ratio autem aequalitatis est
this is the-proportion of-equality the-reason moreover of-equality is
eadem in magnis et parvis nec extenditur dimensionibus nec
the-same in great and small nor is-it-extended by-dimensions nor
succedit seu transit cum transeuntibus nec motibus alteratur.
does-it-succeed or pass with things-passing nor by-motions is-it-altered

Abstrahit igitur a loco, tempore et motu, ac per hoc
it-abstracts therefore from place time and motion and through this
est incommutabilis, incircumscriptibilis, interminabilis et
is unchangeable uncircumscribable endless and
omnino spiritualis. Diiudicatio igitur est actio, quae speciem
wholly spiritual judgment therefore is the-action which the-species
sensibilem, sensibiliter per sensus acceptam introire facit
sensible sensibly through the-senses received to-enter makes
depurando et abstrahendo in potentiam intellectivam. Et
by-purifying and by-abstracting into the-power intellective and
sic totus iste mundus introire habet in animam humanam
so whole this world to-enter has into the-soul human
per portas sensuum secundum tres operationes praedictas.
through the-gates of-the-senses according-to the-three operations aforesaid
7. Haec autem omnia sunt vestigia, in quibus speculari
7 these moreover all-things are vestiges in which to-mirror
possumus Deum nostrum. — Nam cum species apprehensa
we-can God our for since the-species apprehended
sit similitudo in medio genita et deinde ipsi organo
be a-likeness in the-medium begotten and then on-the-very organ
impressa et per illam impressionem in suum principium,
impressed and through that impression into its principle
scilicet in obiectum cognoscendum, ducat; manifeste insinuat,
namely into the-object to-be-known it-lead manifestly it-intimates
quod illa lux aeterna generat ex se similitudinem seu
that that light eternal begets from itself a-likeness or
splendorem coaequalem, consubstantialem et coaeternalem; et
splendor co-equal consubstantial and co-eternal and
quod ille qui est imago invisibilis Dei et splendor gloriae
that he who is the-image invisible of-God and the-splendor of-glory
et figura substantiae eius, qui ubique est per primam sui
and the-figure of-substance his who everywhere is through the-first his

generationem, sicut obiectum in toto medio suam generat
generation as an-object in the-whole medium its begets
similitudinem, per gratiam unionis unitur, sicut species
likeness through the-grace of-union is-united as the-species
corporali organo, individuo rationalis naturae, ut per
to-the-bodily organ to-an-individual of-rational nature that through
illam unionem nos reduceret ad Patrem sicut ad fontale
that union us he-might-lead-back to the-Father as to the-fontal
principium et obiectum. Si ergo omnia cognoscibilia habent
principle and object if therefore all knowable-things have
sui speciem generare, manifeste proclamant, quod in illis
their species to-beget manifestly they-proclaim that in them
tanquam in speculis videri potest aeterna generatio Verbi,
as in mirrors to-be-seen can the-eternal generation of-the-Word
Imaginis et Filii a Deo Patre aeternaliter emanantis.
of-the-Image and of-the-Son from God the-Father eternally emanating
8. Secundum hunc modum species delectans ut speciosa,
8 according-to this mode the-species delighting as beautiful
suavis et salubris insinuat, quod in illa prima specie
sweet and wholesome intimates that in that first species
est prima speciositas, suavitas et salubritas, in qua est
is the-first beauty sweetness and wholesomeness in which is
summa proportionalitas et aequalitas ad generantem; in
highest proportionality and equality to the-begetter in
qua est virtus, non per phantasma, sed per veritatem
which is power not through phantasm but through the-truth
apprehensionis illabens; in qua est impressio salvans et
of-apprehension gliding-in in which is impression preserving and
sufficiens et omnem apprehendentis indigentiam expellens. Si
sufficient and every of-the-apprehender want expelling if
ergo «delectatio est coniunctio convenientis cum conveniente»;
therefore delight is the-joining of-the-suitable with the-suitable

et solius Dei similitudo tenet rationem summe speciosi,
and of-sole God the-likeness holds the-notion of-the-supremely beautiful
suavis et salubris; et unitur secundum veritatem et
sweet and wholesome and is-united according-to truth and
secundum intimitatem et secundum plenitudinem replentem
according-to intimacy and according-to fullness filling
omnem capacitatem: manifeste videri potest, quod in solo
every capacity manifestly to-be-seen it-can that in sole
Deo est fontalis et vera delectatio, et quod ad ipsam
God is fontal and true delight and that to it
ex omnibus delectationibus manuducimur requirendam.
from all delights we-are-led-by-the-hand to-be-sought
9. Excellentiori autem modo et immediatiori diiudicatio ducit
9 in-a-more-excellent moreover way and more-immediate judgment leads
nos in aeternam veritatem certius speculandam. Si enim
us into eternal truth more-certainly to-be-mirrored if for
diiudicatio habet fieri per rationem abstrahentem a
judgment has to-happen through a-reason abstracting from
loco, tempore et mutabilitate, ac per hoc a dimensione,
place time and changeability and through this from dimension
successione et transmutatione, per rationem immutabilem
succession and transmutation through a-reason unchangeable
et incircumscriptibilem et interminabilem; nihil autem est
and uncircumscribable and endless nothing moreover is
omnino immutabile, incircumscriptibile et interminabile, nisi
wholly unchangeable uncircumscribable and endless except
quod est aeternum; omne autem quod est aeternum, est
what is eternal all moreover which is eternal is
Deus, vel in Deo: si ergo omnia, quaecumque certius
God or in God if therefore all-things whatever more-certainly
diiudicamus, per huiusmodi rationem diiudicamus; patet,
we-judge through such a-reason we-judge it-is-plain

quod ipse est ratio omnium rerum et regula infallibilis
that he is the-reason of-all things and the-rule infallible
et lux veritatis, in qua cuncta relucent infallibiliter,
and the-light of-truth in which all-things shine-back infallibly
indelebiliter, indubitanter, irrefragabiliter, indiiudicabiliter,
indelibly undoubtably irrefutably unjudgeably
incommutabiliter, incoarctabiliter, interminabiliter, indivisibiliter
unchangeably unconfinably endlessly indivisibly
et intellectualiter. Et ideo leges illae, per quas iudicamus
and intellectually and therefore laws those through which we-judge
certitudinaliter de omnibus sensibilibus, in nostram
with-certainty about all sensible-things into our
considerationem venientibus; cum sint infallibiles et
consideration coming since they-be infallible and
indubitabiles intellectui apprehendentis, sint indelebiles
indubitable to-the-intellect of-the-apprehender be indelible
a memoria recolentis tanquam semper praesentes, sint
from the-memory of-the-recollector as always present be
irrefragabiles et indiiudicabiles intellectui iudicantis, quia, ut
irrefutable and unjudgeable to-the-intellect of-the-judger because as
dicit Augustinus, «nullus de eis iudicat, sed per illas»:
says Augustine no-one about them judges but through them
necesse est, eas esse incommutabiles et incorruptibiles
necessary it-is them to-be unchangeable and incorruptible
tanquam necessarias, incoarctabiles tanquam incircumscriptas,
as necessary unconfinable as uncircumscribed
interminabiles tanquam aeternas, ac per hoc indivisibiles
endless as eternal and through this indivisible
tanquam intellectuales et incorporeas, non factas, sed
as intellectual and incorporeal not made but
increatas, aeternaliter existentes in arte aeterna, a qua,
uncreated eternally existing in the-art eternal from which

per quam et secundum quam formantur formosa omnia; et
through which and according-to which are-formed beautiful all-things and
ideo nec certitudinaliter iudicari possunt nisi per illam
therefore nor with-certainty to-be-judged can-they except through that
quae non tantum fuit forma cuncta producens, verum etiam
which not only was the-form all-things producing but also
cuncta conservans et distinguens, tanquam ens in omnibus
all-things preserving and distinguishing as the-being in all-things
formam tenens et regula dirigens, et per quam diiudicat
the-form holding and the-rule directing and through which judges
mens nostra cuncta, quae per sensus intrant in ipsam.
mind our all-things which through the-senses enter into it
10. Haec autem speculatio dilatatur secundum considerationem
10 this moreover speculation is-widened according-to the-consideration
septem differentiarum numerorum, quibus quasi septem
of-the-seven differences of-numbers by-which as-it-were by-seven
gradibus conscenditur in Deum, secundum quod ostendit
steps one-ascends into God according-to what shows
Augustinus in libro de Vera Religione et in sexto
Augustine in the-book on True Religion and in the-sixth
Musicae, ubi assignat differentias numerorum gradatim
of-the-Music where he-assigns the-differences of-numbers by-steps
conscendentium ab his sensibilibus usque ad Opificem
ascending from these sensible-things as-far-as to the-Maker
omnium, ut in omnibus videatur Deus.
of-all that in all-things be-seen God
Dicit enim, numeros esse in corporibus et maxime in sonis
he-says for numbers to-be in bodies and most in sounds
et vocibus, et hos vocat sonantes; numeros ab his abstractos
and voices and these he-calls sounding numbers from these abstracted
et in sensibus nostris receptos, et hos vocat occursores;
and in senses our received and these he-calls meeting

numeros ab anima procedentes in corpus, sicut patet in
numbers from the-soul proceeding into the-body as is-plain in
gesticulationibus et saltationibus, et hos vocat progressores;
gestures and dances and these he-calls advancing
numeros in delectationibus sensuum ex conversione
numbers in the-delights of-the-senses from the-turning
intentionis super speciem receptam, et hos vocat sensuales;
of-attention upon the-species received and these he-calls sensual
numeros in memoria retentos, et hos vocat memoriales;
numbers in memory retained and these he-calls memorial
numeros etiam, per quos de his omnibus iudicamus, et
numbers also through which about these all we-judge and
hos vocat iudiciales, qui, ut dictum est, necessario sunt supra
these he-calls judicial which as said it-is necessarily are above
mentem tanquam infallibiles et indiiudicabiles. Ab his autem
the-mind as infallible and unjudgeable by these moreover
imprimuntur mentibus nostris numeri artificiales, quos tamen
are-impressed on-minds our numbers artificial which yet
inter illos gradus non enumerat Augustinus, quia connexi
among those steps not enumerates Augustine because connected
sunt iudicialibus; et ab his manant numeri progressores,
they-are with-the-judicial and from these flow numbers advancing
ex quibus creantur numerosae formae artificiatorum, ut a
from which are-created the-numbered forms of-artifacts that from
summis per media ordinatus fiat descensus ad infima.
the-highest through the-middle ordered be-made the-descent to the-lowest
Ad hos etiam gradatim ascendimus a numeris sonantibus,
to these also by-steps we-ascend from numbers sounding
mediantibus occursoribus, sensualibus et memorialibus.
with-mediating the-meeting the-sensual and the-memorial

Cum igitur omnia sint pulcra et quodam modo delectabilia;
since therefore all-things be beautiful and in-a-certain way delightful
et pulcritudo et delectatio non sint absque proportione;
and beauty and delight not be without proportion
et proportio primo sit in numeris: necesse est, omnia esse
and proportion first be in numbers necessary it-is all-things to-be
numerosa; ac per hoc «numerus est praecipuum in animo
numbered and through this number is the-chief in the-mind
Conditoris exemplar» et in rebus praecipuum vestigium ducens
of-the-Founder exemplar and in things the-chief vestige leading
in Sapientiam. Quod cum sit omnibus evidentissimum et
into Wisdom which since it-be to-all most-evident and
Deo propinquissimum, propinquissime quasi per septem
to-God nearest most-nearly as-it-were through seven
differentias ducit in Deum et facit, eum cognosci in cunctis
differences it-leads into God and makes him to-be-known in all
corporalibus et sensibilibus, dum numerosa apprehendimus,
bodily and sensible-things while numbered-things we-apprehend
in numerosis proportionibus delectamur et per numerosarum
in numbered proportions we-are-delighted and through of-numbered
proportionum leges irrefragabiliter iudicamus.
proportions the-laws irrefutably we-judge
11. Ex his duobus gradibus primis, quibus manuducimur ad
11 from these two steps first by-which we-are-led-by-the-hand for
speculandum Deum in vestigiis quasi ad modum duarum
mirroring God in vestiges as-it-were in the-manner of-two
alarum descendentium circa pedes, colligere possumus, quod
wings descending about the-feet to-gather we-can that
omnes creaturae istius sensibilis mundi animum contemplantis
all creatures of-this sensible world the-mind of-the-contemplating
et sapientis ducunt in Deum aeternum, pro eo quod
and of-the-wise lead into God eternal for this that

illius primi principii potentissimi, sapientissimi et optimi,
of-that first principle most-powerful most-wise and best
illius aeternae originis, lucis et plenitudinis, illius, inquam,
of-that eternal origin light and fullness of-that I-say
artis efficientis, exemplantis et ordinantis, sunt umbrae,
art efficient exemplifying and ordering they-are shadows
resonantiae et picturae, sunt vestigia, simulacra et spectacula
echoes and pictures they-are vestiges images and spectacles
nobis ad contuendum Deum proposita et signa divinitus
to-us for beholding God set-before and signs divinely
data; quae, inquam, sunt exemplaria vel potius exemplata,
given which I-say are exemplars or rather exemplified-things
proposita mentibus adhuc rudibus et sensibilibus, ut per
set-before minds still rude and sensible that through
sensibilia, quae vident, transferantur ad intelligibilia,
the-sensible-things which they-see they-be-carried-over to the-intelligible-things
quae non vident, tanquam per signa ad signata.
which not they-see as through signs to the-signified
12. Significant autem huiusmodi creaturae huius mundi
12 signify moreover such creatures of-this world
sensibilis invisibilia Dei, partim quia Deus est omnis
sensible the-invisible-things of-God partly because God is of-every
creaturae origo, exemplar et finis, et omnis effectus
creature the-origin exemplar and end and every effect
est signum causae, et exemplatum exemplaris, et via
is the-sign of-the-cause and the-exemplified of-the-exemplar and the-way
finis, ad quem ducit; partim ex propria repraesentatione;
of-the-end to which it-leads partly from proper representation
partim ex prophetica praefiguratione; partim ex angelica
partly from prophetic prefiguration partly from angelic
operatione; partim ex superaddita institutione. Omnis
operation partly from superadded institution every

enim creatura ex natura est illius aeternae sapientiae
for creature from nature is of-that eternal wisdom
quaedam effigies et similitudo, sed specialiter illa quae
a-certain likeness and resemblance but specially that which
in libro Scripturae per spiritum prophetiae assumta
in the-book of-Scripture through the-spirit of-prophecy assumed
est ad spiritualium praefigurationem; specialius autem illae
is for of-spiritual-things the-prefiguration more-specially moreover those
creaturae, in quarum effigie Deus angelico ministerio
creatures in whose likeness God by-angelic ministry
voluit apparere; specialissime vero ea quam voluit ad
wished to-appear most-specially but that which he-wished for
significandum instituere, quae tenet non solum rationem
signifying to-institute which holds not only the-notion
signi secundum nomen commune, verum etiam Sacramenti.
of-sign according-to the-name common but also of-Sacrament
13. Ex quibus omnibus colligitur, quod invisibilia
13 from which all is-gathered that the-invisible-things
Dei a creatura mundi, per ea quae facta
of-God from the-creation of-the-world through those-things which made
sunt intellecta, conspiciuntur; ita ut qui nolunt ista
are understood are-clearly-seen so that who do-not-wish these-things
advertere et Deum in his omnibus cognoscere, benedicere
to-heed and God in these all to-know to-bless
et amare inexcusabiles sint, dum nolunt transferri
and to-love inexcusable be while they-do-not-wish to-be-carried-over
de tenebris in admirabile lumen Dei. Deo autem gratias
from darkness into the-wonderful light of-God to-God moreover thanks
per Iesum Christum, Dominum nostrum, qui nos de
through Jesus Christ Lord our who us from
tenebris transtulit in admirabile lumen suum, dum per
darkness carried-over into wonderful light his while through

haec lumina exterius data ad speculum mentis nostrae, in
these lights outwardly given to the-mirror of-mind our in
quo relucent divina, disponimur ad reintrandum.
which shine-back divine-things we-are-disposed for re-entering

Cap. III. De speculatione Dei per suam imaginem naturalibus potentiis insignitam

GOD THROUGH HIS IMAGE IN THE NATURAL POWERS

Entering into itself, the mind finds the image of the Trinity in memory, understanding, and will: memory holding the eternal, understanding knowing truth only in an unchanging light, and choice seeking the highest good. The sciences too, natural, rational, and moral philosophy, mirror the Trinity, and those who will not see are troubled.

1. Quoniam autem duo gradus praedicti, ducendo nos
1 since moreover the-two steps aforesaid by-leading us
in Deum per vestigia sua, per quae in cunctis
into God through vestiges his through which in all
creaturis relucet, manuduxerunt nos usque ad hoc, ut
creatures he-shines-back have-led-by-the-hand us as-far-as to this that
ad nos reintraremus, in mentem scilicet nostram, in
to ourselves we-might-re-enter into mind namely our in
qua divina relucet imago; hinc est, quod iam tertio
which the-divine shines-back image hence it-is that now in-the-third
loco, ad nosmetipsos intrantes et quasi atrium forinsecus
place to ourselves entering and as-it-were the-court outside
relinquentes, in sanctis, scilicet anteriori parte tabernaculi,
leaving in the-holy-place namely the-front part of-the-tabernacle
conari debemus per speculum videre Deum; ubi ad modum
to-try we-ought through a-mirror to-see God where in the-manner

candelabri relucet lux veritatis in facie nostrae mentis,
of-a-candlestick shines-back the-light of-truth on the-face of-our mind
in qua scilicet resplendet imago beatissimae Trinitatis.
in which namely shines-forth the-image of-the-most-blessed Trinity
Intra igitur ad te et vide, quoniam mens tua amat
enter therefore to yourself and see since mind your loves
ferventissime semetipsam; nec se posset amare, nisi se nosset;
most-fervently itself nor itself could-it to-love unless itself it-knew
nec se nosset, nisi sui meminisset, quia nihil capimus
nor itself would-it-know unless of-itself it-remembered because nothing we-grasp
per intelligentiam, quod non sit praesens apud nostram
through understanding which not be present with our
memoriam; et ex hoc advertis, animam tuam triplicem
memory and from this you-heed soul your threefold
habere potentiam, non oculo carnis, sed oculo rationis.
to-have power not by-the-eye of-the-flesh but by-the-eye of-reason
Considera igitur harum trium potentiarum operationes et
consider therefore of-these three powers the-operations and
habitudines, et videre poteris Deum per te tanquam
relations and to-see you-shall-be-able God through yourself as
per imaginem, quod est videre per speculum in aenigmate.
through an-image which is to-see through a-mirror in an-enigma
2. Operatio autem memoriae est retentio et repraesentatio
2 the-operation moreover of-memory is the-retention and representation
non solum praesentium, corporalium et temporalium,
not only of-present bodily and temporal-things
verum etiam succedentium, simplicium et sempiternalium.
but also of-successive simple and everlasting-things
— Retinet namque memoria praeterita per recordationem,
retains for memory the-past through recollection
praesentia per susceptionem, futura per praevisionem.
the-present through reception the-future through foresight

— Retinet etiam simplicia, sicut principia quantitatum
it-retains also simple-things as the-principles of-quantities
continuarum et discretarum, ut punctum, instans et
continuous and discrete as the-point the-instant and
unitatem, sine quibus impossibile est meminisse aut cogitare
unity without which impossible it-is to-remember or to-think
ea quae principiantur per haec. — Retinet nihilominus
those-things which are-begun through these it-retains nonetheless
scientiarum principia et dignitates ut sempiternalia et
of-the-sciences the-principles and axioms as everlasting and
sempiternaliter, quia nunquam potest sic oblivisci eorum,
everlastingly because never can-it so forget them
dum ratione utatur, quin ea audita approbet et eis
while reason it-use but-that them heard it-approve and to-them
assentiat, non tanquam de novo percipiat, sed tanquam sibi
assent not as from new it-perceive but as to-itself
innata et familiaria recognoscat; sicut patet, si proponatur
innate and familiar it-recognize as is-plain if be-proposed
alicui: «De quolibet affirmatio, vel negatio»; vel: «Omne
to-anyone about anything affirmation or negation or every
totum est maius sua parte», vel quaecumque alia dignitas,
whole is greater than-its part or any other axiom
cui non est contradicere «ad interius rationem».
to-which not it-is-possible to-contradict to inward reason
Ex prima igitur retentione actuali omnium temporalium,
from the-first therefore retention actual of-all temporal-things
praeteritorum scilicet, praesentium et futurorum, habet
past namely present and future it-has
effigiem aeternitatis, cuius praesens indivisibile ad omnia
the-likeness of-eternity whose present indivisible to all
tempora se extendit. — Ex secunda apparet, quod ipsa
times itself extends from the-second it-appears that it

non solum habet ab exteriori formari per phantasmata,
not only has from without to-be-formed through phantasms
verum etiam a superiori suscipiendo et in se habendo
but also from above by-receiving and in itself by-having
simplices formas, quae non possunt introire per portas
simple forms which not can to-enter through the-gates
sensuum et sensibilium phantasias. — Ex tertia habetur,
of-the-senses and of-sensible images from the-third it-is-had
quod ipsa habet lucem incommutabilem sibi praesentem,
that it has a-light unchangeable to-itself present
in qua meminit invariabilium veritatum. — Et sic per
in which it-remembers unvarying truths and so through
operationes memoriae apparet, quod ipsa anima est imago
the-operations of-memory it-appears that the-very soul is the-image
Dei et similitudo adeo sibi praesens et eum habens
of-God and likeness so to-itself present and him having
praesentem, quod eum actu capit et per potentiam
present that him in-act it-grasps and through potency
«capax eius est et particeps esse potest».
capable of-him it-is and partaker to-be it-can

3. Operatio autem virtutis intellectivae est in perceptione
3 the-operation moreover of-the-power intellective is in the-perception
intellectus terminorum, propositionum et illationum. — Capit
of-the-intellect of-terms of-propositions and of-inferences grasps
autem intellectus terminorum significata, cum comprehendit,
moreover the-intellect of-terms the-significations when it-comprehends
quid est unumquodque per definitionem. Sed definitio
what is each-thing through definition but definition
habet fieri per superiora, et illa per superiora definiri
has to-happen through higher-things and those through higher to-be-defined
habent, usquequo veniatur ad suprema et generalissima,
have until one-come to the-highest and most-general

quibus ignoratis, non possunt intelligi definitive inferiora.
which unknown not can to-be-understood definitively the-lower
Nisi igitur cognoscatur, quid est ens per se, non potest
unless therefore be-known what is being through itself not can
plene sciri definitio alicuius specialis substantiae. Nec
fully to-be-known the-definition of-any special substance nor
ens per se cognosci potest, nisi cognoscatur cum suis
being through itself to-be-known can unless it-be-known with its
conditionibus, quae sunt: unum, verum, bonum. Ens autem,
conditions which are one true good being moreover
cum possit cogitari ut diminutum et ut completum, ut
since it-can to-be-thought as diminished and as complete as
imperfectum et ut perfectum, ut ens in potentia et ut
imperfect and as perfect as being in potency and as
ens in actu, ut ens secundum quid et ut ens simpliciter,
being in act as being according-to something and as being simply
ut ens in parte et ut ens totaliter, ut ens transiens
as being in part and as being wholly as being passing
et ut ens manens, ut ens per aliud et ut ens per
and as being abiding as being through another and as being through
se, ut ens permixtum non-enti et ut ens purum, ut
itself as being mixed with-not-being and as being pure as
ens dependens et ut ens absolutum, ut ens posterius et
being dependent and as being absolute as being posterior and
ut ens prius, ut ens mutabile et ut ens immutabile, ut
as being prior as being changeable and as being unchangeable as
ens simplex et ut ens compositum: cum «privationes et
being simple and as being composite since privations and
defectus nullatenus possint cognosci nisi per positiones»,
defects in-no-wise can to-be-known except through positions
non venit intellectus noster ut plene resolvens intellectum
not comes intellect our as fully resolving the-understanding

alicuius entium creatorum, nisi iuvetur ab intellectu
of-any of-beings created unless it-be-helped by the-understanding
entis purissimi, actualissimi, completissimi et absoluti;
of-being most-pure most-actual most-complete and absolute
quod est ens simpliciter et aeternum, in quo sunt
which is being simply and eternal in which are
rationes omnium in sua puritate. Quomodo autem sciret
the-reasons of-all-things in their purity how moreover would-know
intellectus, hoc esse ens defectivum et incompletum, si
the-intellect this to-be being defective and incomplete if
nullam haberet cognitionem entis absque omni defectu?
no it-had knowledge of-being without all defect
Et sic de aliis conditionibus praelibatis.
and so about the-other conditions touched-on-before
Intellectum autem propositionum tunc intellectus dicitur
the-understanding moreover of-propositions then the-intellect is-said
veraciter comprehendere, cum certitudinaliter scit, illas
truly to-comprehend when with-certainty it-knows them
veras esse; et hoc scire est scire, quoniam non potest
true to-be and this to-know is to-know since not it-can
falli in illa comprehensione. Scit enim, quod
to-be-deceived in that comprehension it-knows for that
veritas illa non potest aliter se habere; scit igitur,
truth that not can otherwise itself to-have it-knows therefore
illam veritatem esse incommutabilem. Sed cum ipsa
that truth to-be unchangeable but since the-very
mens nostra sit commutabilis, illam sic incommutabiliter
mind our is changeable that so unchangeably
relucentem non potest videre nisi per aliquam lucem
shining-back not it-can to-see except through some light
omnino incommutabiliter radiantem, quam impossibile est
wholly unchangeably radiating which impossible it-is

esse creaturam mutabilem. Scit igitur in illa luce, quae
to-be a-creature changeable it-knows therefore in that light which
illuminat omnem hominem venientem in hunc mundum,
illumines every man coming into this world
quae est lux vera et Verbum in principio apud Deum.
which is the-light true and the-Word in the-beginning with God
Intellectum vero illationis tunc veraciter percipit noster
the-understanding but of-inference then truly perceives our
intellectus, quando videt, quod conclusio necessario sequitur
intellect when it-sees that the-conclusion necessarily follows
ex praemissis; quod non solum videt in terminis necessariis,
from the-premises which not only it-sees in terms necessary
verum etiam in contingentibus, ut: si homo currit, homo
but also in contingent as if man runs man
movetur. Hanc autem necessariam habitudinem percipit non
is-moved this moreover necessary relation it-perceives not
solum in rebus entibus, verum etiam in non-entibus. Sicut
only in things being but also in non-beings as
enim, homine existente, sequitur: si homo currit, homo
for with-man existing it-follows if man runs man
movetur; sic etiam, non existente. Huiusmodi igitur illationis
is-moved so also not existing of-such therefore inference
necessitas non venit ab existentia rei in materia, quia
the-necessity not comes from the-existence of-the-thing in matter because
est contingens, nec ab existentia rei in anima, quia
it-is contingent nor from the-existence of-the-thing in the-soul because
tunc esset fictio, si non esset in re: venit igitur
then it-would-be a-fiction if not it-were in the-thing it-comes therefore
ab exemplaritate in arte aeterna, secundum quam res
from exemplarity in the-art eternal according-to which things
habent aptitudinem et habitudinem ad invicem secundum
have aptitude and relation to each-other according-to

illius aeternae artis repraesentationem. Omnis igitur, ut
of-that eternal art the-representation of-every therefore as
dicit Augustinus de Vera Religione, vere ratiocinantis lumen
says Augustine on True Religion truly reasoning-man the-light
accenditur ab illa veritate et ad ipsam nititur pervenire.
is-kindled from that truth and to it strives to-come
— Ex quo manifeste apparet, quod coniunctus sit intellectus
from which manifestly it-appears that joined be intellect
noster ipsi aeternae veritati, dum non nisi per illam
our to-the-very eternal truth while not except through it
docentem nihil verum potest certitudinaliter capere. Videre
teaching nothing true can-it with-certainty to-grasp to-see
igitur per te potes veritatem, quae te docet, si te
therefore through yourself you-can the-truth which you teaches if you
concupiscentiae et phantasmata non impediant et se
concupiscences and phantasms not hinder and themselves
tanquam nubes inter te et veritatis radium non interponant.
as clouds between you and of-truth the-ray not interpose
4. Operatio autem virtutis electivae attenditur in consilio,
4 the-operation moreover of-the-power elective is-heeded in counsel
iudicio et desiderio. — Consilium autem est in inquirendo,
judgment and desire counsel moreover is in inquiring
quid sit melius, hoc an illud. Sed melius non dicitur nisi
what be better this or that but better not is-said except
per accessum ad optimum; accessus autem est secundum
through approach to the-best the-approach moreover is according-to
maiorem assimilationem: nullus ergo scit, utrum hoc sit
greater likening no-one therefore knows whether this be
illo melius, nisi sciat, illud optimo magis assimilari.
than-that better unless he-know that to-the-best more to-be-likened
Nullus autem scit, aliquid alii magis assimilari, nisi
no-one moreover knows something to-another more to-be-likened unless

illud cognoscat; non enim scio, hunc esse similem Petro,
that he-know not for I-know this-man to-be like to-Peter
nisi sciam vel cognoscam Petrum: omni igitur consilianti
unless I-know or recognize Peter in-every therefore one-taking-counsel
necessario est impressa notio summi boni.
necessarily is impressed the-notion of-the-highest good
Iudicium autem certum de consiliabilibus est per aliquam
judgment moreover certain about things-to-be-counseled is through some
legem. Nullus autem certitudinaliter iudicat per legem, nisi
law no-one moreover with-certainty judges through a-law unless
certus sit, quod illa lex recta est, et quod ipsam iudicare non
certain he-be that that law right is and that it to-judge not
debet; sed mens nostra iudicat de se ipsa: cum igitur non
he-ought but mind our judges about it self since therefore not
possit iudicare de lege, per quam iudicat; lex illa superior
it-can to-judge about the-law through which it-judges law that higher
est mente nostra, et per hanc iudicat, secundum quod
is than-mind our and through this it-judges according-to what
sibi impressa est. Nihil autem est superius mente humana,
in-it impressed it-is nothing moreover is higher than-mind human
nisi solus ille qui fecit eam: igitur in iudicando deliberativa
except alone he who made it therefore in judging deliberative
nostra pertingit ad divinas leges, si plena resolutione dissolvat.
our reaches to the-divine laws if by-full resolution it-dissolve
Desiderium autem principaliter est illius quod maxime
desire moreover principally is of-that which most
ipsum movet. Maxime autem movet quod maxime amatur;
it moves most moreover moves what most is-loved
maxime autem amatur esse beatum; beatum autem esse non
most moreover is-loved to-be blessed blessed moreover to-be not
habetur nisi per optimum et finem ultimum: nihil igitur
is-had except through the-best and the-end last nothing therefore

appetit humanum desiderium nisi quia summum bonum,
seeks human desire except because the-highest good
vel quia est ad illud, vel quia habet aliquam effigiem
or because it-is toward it or because it-has some likeness
illius. Tanta est vis summi boni, ut nihil nisi per
of-it so-great is the-force of-the-highest good that nothing except through
illius desiderium a creatura possit amari, quae tunc fallitur
of-it the-desire by a-creature can to-be-loved which then is-deceived
et errat, cum effigiem et simulacrum pro veritate acceptat.
and errs when the-likeness and image for the-truth it-accepts
Vide igitur, quomodo anima Deo est propinqua, et
see therefore how the-soul to-God is near and
quomodo memoria in aeternitatem, intelligentia in veritatem,
how memory into eternity understanding into truth
electiva potentia ducit in bonitatem summam secundum
the-elective power leads into goodness highest according-to
operationes suas.
operations its

5. Secundum autem harum potentiarum ordinem et originem
5 according-to moreover of-these powers the-order and origin
et habitudinem ducit in ipsam beatissimam Trinitatem.
and relation it-leads into the-very most-blessed Trinity
— Nam ex memoria oritur intelligentia ut ipsius proles,
for from memory arises understanding as its offspring
quia tunc intelligimus, cum similitudo, quae est in memoria,
because then we-understand when the-likeness which is in memory
resultat in acie intellectus, quae nihil aliud est quam
results in the-edge of-the-intellect which nothing other is than
verbum; ex memoria et intelligentia spiratur amor tanquam
a-word from memory and understanding is-breathed love as
nexus amborum. Haec tria, scilicet mens generans, verbum
the-bond of-both these three namely the-mind begetting the-word

et amor, sunt in anima quoad memoriam, intelligentiam et
and love are in the-soul as-to memory understanding and
voluntatem, quae sunt consubstantiales, coaequales et coaevae,
will which are consubstantial co-equal and coeval
se invicem circumincedentes. Si igitur Deus perfectus
themselves mutually circumincessing if therefore God perfect
est spiritus, habet memoriam, intelligentiam et voluntatem,
is spirit he-has memory understanding and will
habet et Verbum genitum et Amorem spiratum, qui
he-has also the-Word begotten and the-Love breathed which
necessario distinguuntur, cum unus ab altero producatur,
necessarily are-distinguished since one from the-other is-produced
non essentialiter, non accidentaliter, ergo personaliter.
not essentially not accidentally therefore personally
Dum igitur mens se ipsam considerat, per se tanquam
while therefore the-mind it self considers through itself as
per speculum consurgit ad speculandam Trinitatem
through a-mirror it-rises to mirroring the-Trinity
beatam, Patris, Verbi et Amoris, trium personarum
blessed of-the-Father of-the-Word and of-Love of-three persons
coaeternarum, coaequalium et consubstantialium, ita quod
co-eternal co-equal and consubstantial so that
quilibet in quolibet est aliorum, unus tamen non est
each in each is of-the-others one yet not is
alius, sed ipsi tres sunt unus Deus.
the-other but they three are one God
6. Ad hanc speculationem, quam habet anima de suo principio
6 for this speculation which has the-soul of its principle
trino et uno per trinitatem suarum potentiarum, per quas
three and one through the-trinity of-its powers through which
est imago Dei, iuvatur per lumina scientiarum, quae ipsam
it-is the-image of-God it-is-helped through the-lights of-the-sciences which it

perficiunt et informant et Trinitatem beatissimam tripliciter
perfect and inform and the-Trinity most-blessed in-three-ways
repraesentant. — Nam omnis philosophia aut est naturalis,
represent for all philosophy either is natural
aut rationalis, aut moralis. Prima agit de causa essendi,
or rational or moral the-first treats of the-cause of-being
et ideo ducit in potentiam Patris; secunda de ratione
and therefore leads into the-power of-the-Father the-second of the-reason
intelligendi, et ideo ducit in sapientiam Verbi; tertia de
of-understanding and therefore leads into the-wisdom of-the-Word the-third of
ordine vivendi, et ideo ducit in bonitatem Spiritus sancti.
the-order of-living and therefore leads into the-goodness of-the-Spirit holy
Rursus, prima dividitur in metaphysicam, mathematicam
again the-first is-divided into metaphysics mathematics
et physicam. Et prima est de rerum essentiis, secunda
and physics and the-first is about of-things the-essences the-second
de numeris et figuris, tertia de naturis, virtutibus
about numbers and figures the-third about natures powers
et operationibus diffusivis. Et ideo prima in primum
and operations diffusive and therefore the-first into the-first
principium, Patrem, secunda in eius imaginem, Filium,
principle the-Father the-second into his image the-Son
tertia ducit in Spiritus sancti donum.
the-third leads into of-the-Spirit holy the-gift
Secunda dividitur in grammaticam, quae facit potentes
the-second is-divided into grammar which makes able
ad exprimendum; in logicam, quae facit perspicaces
for expressing into logic which makes keen
ad arguendum; in rhetoricam, quae facit habiles ad
for arguing into rhetoric which makes skilled for

persuadendum sive movendum. Et hoc similiter insinuat
persuading or moving and this likewise intimates
mysterium ipsius beatissimae Trinitatis.
the-mystery of-the-very most-blessed Trinity
Tertia dividitur in monasticam, oeconomicam et politicam.
the-third is-divided into monastic economic and political
Et ideo prima insinuat primi principii innascibilitatem,
and therefore the-first intimates of-the-first principle the-unbegottenness
secunda Filii familiaritatem, tertia Spiritus sancti
the-second of-the-Son the-familiarity the-third of-the-Spirit holy
liberalitatem.
the-liberality
7. Omnes autem hae scientiae habent regulas certas et
7 all moreover these sciences have rules certain and
infallibiles tanquam lumina et radios descendentes a
infallible as lights and rays descending from
lege aeterna in mentem nostram. Et ideo mens nostra
the-law eternal into mind our and therefore mind our
tantis splendoribus irradiata et superfusa, nisi sit caeca,
by-so-great splendors irradiated and overflowed unless it-be blind
manuduci potest per semetipsam ad contemplandam
to-be-led-by-the-hand can through itself to contemplating
illam lucem aeternam. Huius autem lucis irradiatio et
that light eternal of-this moreover light the-irradiation and
consideratio sapientes suspendit in admirationem et econtra
consideration the-wise suspends into wonder and conversely
insipientes, qui non credunt, ut intelligant; ducit in
the-foolish who not believe that they-may-understand leads into
perturbationem, ut impleatur illud propheticum: Illuminans
disturbance that be-fulfilled that prophetic-word illumining

tu mirabiliter a montibus aeternis, turbati sunt omnes
you wonderfully from the-mountains eternal troubled are all
insipientes corde.
the-foolish in-heart

Cap. IV. De speculatione Dei in sua imagine donis gratuitis reformata

GOD IN HIS IMAGE REFORMED BY GRACE

The fallen soul cannot re-enter itself except through Christ, the door. Clothed in faith, hope, and charity, it recovers its spiritual senses and with the Bride of the Song is drawn to ecstasy, ordered like the nine choirs of angels, and Scripture, above all on charity, aids this step.

1. Sed quoniam non solum per nos transeundo, verum etiam
1 but since not only through us by-passing but also
in nobis contingit contemplari primum principium; et hoc
in us it-happens to-contemplate the-first principle and this
maius est quam praecedens: ideo hic modus considerandi
greater is than the-preceding therefore this mode of-considering
quartum obtinet contemplationis gradum. Mirum autem
the-fourth obtains of-contemplation step wonderful moreover
videtur, cum ostensum sit, quod Deus sit ita propinquus
it-seems since shown it-is that God is so near
mentibus nostris, quod tam paucorum est in se ipsis
to-minds our that of-so few it-is in them selves
primum principium speculari. Sed ratio est in promptu,
the-first principle to-mirror but the-reason is at hand
quia mens humana, sollicitudinibus distracta, non intrat ad
because the-mind human by-cares distracted not enters to
se per memoriam; phantasmatibus obnubilata, non redit ad
itself through memory by-phantasms clouded not returns to

se per intelligentiam; concupiscentiis illecta, ad se ipsam
itself through understanding by-concupiscences enticed to it self
nequaquam revertitur per desiderium suavitatis internae et
by-no-means turns-back through the-desire of-sweetness inward and
laetitiae spiritualis. Ideo totaliter in his sensibilibus iacens,
of-gladness spiritual therefore wholly in these sensible-things lying
non potest ad se tanquam ad Dei imaginem reintrare.
not it-can to itself as to of-God the-image to-re-enter
2. Et quoniam, ubi quis ceciderit, necesse habet ibidem
2 and since where one shall-have-fallen necessary he-has there
recumbere, nisi apponat quis et adiiciat, ut resurgat; non
to-lie unless set-to-it someone and add that he-rise-again not
potuit anima nostra perfecte ab his sensibilibus relevari
could soul our perfectly from these sensible-things to-be-raised
ad contuitum sui et aeternae Veritatis in se ipsa, nisi
to the-beholding of-itself and of-the-eternal Truth in it self unless
Veritas, assumta forma humana in Christo, fieret sibi
the-Truth with-assumed form human in Christ should-become for-it
scala reparans priorem scalam, quae fracta fuerat in Adam.
a-ladder repairing the-former ladder which broken had-been in Adam
Ideo, quantumcumque sit illuminatus quis lumine naturae
therefore however-much be illumined one by-the-light of-nature
et scientiae acquisitae, non potest intrare in se, ut in se
and of-knowledge acquired not he-can to-enter into himself that in him
ipso delectetur in Domino, nisi mediante Christo, qui dicit:
self he-may-delight in the-Lord except with-mediating Christ who says
Ego sum ostium. Per me si quis introierit, salvabitur et
I am the-door through me if anyone shall-have-entered he-shall-be-saved and
ingredietur et egredietur et pascua inveniet. Ad hoc autem
shall-go-in and shall-go-out and pastures shall-find to this moreover
ostium non appropinquamus, nisi in ipsum credamus, speremus
door not do-we-draw-near unless in him we-believe hope

et amemus. Necesse est igitur, si reintrare volumus ad
and love necessary it-is therefore if to-re-enter we-wish to
fruitionem Veritatis tanquam ad paradisum, quod ingrediamur
the-fruition of-Truth as to paradise that we-go-in
per fidem, spem et caritatem mediatoris Dei et hominum
through faith hope and charity of-the-mediator of-God and of-men
Iesu Christi, qui est tanquam lignum vitae in medio paradisi.
Jesus Christ who is as the-tree of-life in the-midst of-paradise
3. Supervestienda est igitur imago mentis nostrae tribus
3 to-be-clothed-over is therefore the-image of-mind our with-the-three
virtutibus theologicis, quibus anima purificatur, illuminatur
virtues theological by-which the-soul is-purified is-illumined
et perficitur, et sic imago reformatur et conformis
and is-perfected and so the-image is-re-formed and conformed
supernae Ierusalem efficitur et pars Ecclesiae militantis,
to-the-supernal Jerusalem is-made and a-part of-the-Church militant
quae est proles, secundum Apostolum, Ierusalem caelestis.
which is the-offspring according-to the-Apostle of-Jerusalem heavenly
Ait enim: Illa quae sursum est Ierusalem libera est, quae
he-says for that which above is Jerusalem free is which
est mater nostra. — Anima igitur credens, sperans et amans
is mother our the-soul therefore believing hoping and loving
Iesum Christum, qui est Verbum incarnatum, increatum et
Jesus Christ who is the-Word incarnate uncreated and
inspiratum, scilicet via, veritas et vita; dum per fidem
inspired namely the-way the-truth and the-life while through faith
credit in Christum tanquam in Verbum increatum, quod est
it-believes in Christ as in the-Word uncreated which is
Verbum et splendor Patris, recuperat spiritualem auditum
the-Word and splendor of-the-Father recovers spiritual hearing
et visum, auditum ad suscipiendum Christi sermones,
and sight hearing for receiving of-Christ the-sermons

visum ad considerandum illius lucis splendores. Dum autem
sight for considering of-that light the-splendors while moreover
spe suspirat ad suscipiendum Verbum inspiratum, per
with-hope it-sighs for receiving the-Word inspired through
desiderium et affectum recuperat spiritualem olfactum. Dum
desire and affection it-recovers spiritual smell while
caritate complectitur Verbum incarnatum, ut suscipiens ab
with-charity it-embraces the-Word incarnate as receiving from
ipso delectationem et ut transiens in illud per ecstaticum
him delight and as passing into it through ecstatic
amorem, recuperat gustum et tactum. Quibus sensibus
love it-recovers taste and touch with-which senses
recuperatis, dum sponsum suum videt et audit, odoratur,
recovered while bridegroom its it-sees and hears smells
gustat et amplexatur, decantare potest tanquam sponsa
tastes and embraces to-sing it-can as the-bride
Canticum canticorum, quod factum fuit ad exercitium
the-Song of-songs which made was for the-exercise
contemplationis secundum hunc quartum gradum, quem
of-contemplation according-to this fourth step which
nemo capit, nisi qui accipit, quia magis est in experientia
no-one grasps except who receives because more it-is in experience
affectuali quam in consideratione rationali. In hoc namque
affective than in consideration rational in this for
gradu, reparatis sensibus interioribus ad sentiendum
step with-repaired the-senses inward for sensing
summe pulcrum, audiendum summe harmonicum,
the-supremely beautiful hearing the-supremely harmonious
odorandum summe odoriferum, degustandum summe
smelling the-supremely fragrant tasting the-supremely
suave, apprehendendum summe delectabile, disponitur anima
sweet apprehending the-supremely delightful is-disposed the-soul

ad mentales excessus, scilicet per devotionem, admirationem
for mental ecstasies namely through devotion wonder
et exsultationem, secundum illas tres exclamationes, quae
and exultation according-to those three exclamations which
fiunt in Canticis canticorum. Quarum prima fit
are-made in the-Song of-songs of-which the-first happens
per abundantiam devotionis, per quam fit anima
through abundance of-devotion through which becomes the-soul
sicut virgula fumi ex aromatibus myrrhae et thuris;
as a-wisp of-smoke from spices of-myrrh and of-frankincense
secunda per excellentiam admirationis, per quam fit
the-second through the-excellence of-wonder through which becomes
anima sicut aurora, luna et sol, secundum processum
the-soul as the-dawn the-moon and the-sun according-to the-progress
illuminationum suspendentium animam ad admirandum
of-illuminations suspending the-soul for wondering-at
sponsum consideratum; tertia per superabundantiam
the-bridegroom considered the-third through the-superabundance
exsultationis, per quam fit anima suavissimae delectationis
of-exultation through which becomes the-soul of-most-sweet delight
deliciis affluens, innixa totaliter super dilectum suum.
with-delights overflowing leaning wholly upon beloved its
4. Quibus adeptis, efficitur spiritus noster hierarchicus ad
4 with-which attained is-made spirit our hierarchical for
conscendendum sursum secundum conformitatem ad illam
ascending upward according-to conformity to that
Ierusalem supernam, in quam nemo intrat, nisi prius per
Jerusalem supernal into which no-one enters unless first through
gratiam ipsa in cor descendat, sicut vidit Ioannes in
grace it into the-heart descend as saw John in
Apocalypsi sua. Tunc autem in cor descendit, quando
Apocalypse his then moreover into the-heart it-descends when

per reformationem imaginis, per virtutes theologicas et
through the-re-forming of-the-image through the-virtues theological and
per oblectationes spiritualium sensuum et suspensiones
through the-delights of-the-spiritual senses and the-suspensions
excessuum efficitur spiritus noster hierarchicus, scilicet
of-ecstasies is-made spirit our hierarchical namely
purgatus, illuminatus et perfectus. — Sic etiam gradibus
purged illumined and perfected so also with-the-steps
novem ordinum insignitur, dum ordinate in eo interius
of-the-nine orders it-is-marked while in-order in it inwardly
disponitur nuntiatio, dictatio, ductio, ordinatio, roboratio,
is-disposed announcement dictation leading ordering strengthening
imperatio, susceptio, revelatio, unctio, quae gradatim
command reception revelation anointing which by-steps
correspondent novem ordinibus Angelorum, ita quod primi
correspond to-the-nine orders of-Angels so that the-first
trium praedictorum gradus respiciunt in mente humana
of-the-three aforesaid steps regard in the-mind human
naturam, tres sequentes industriam, et tres postremi
nature the-three following industry and the-three last
gratiam. Quibus habitis, anima intrando in se ipsam, intrat
grace with-which had the-soul by-entering into it self enters
in supernam Ierusalem, ubi ordines Angelorum considerans,
into the-supernal Jerusalem where the-orders of-the-Angels considering
videt in eis Deum, qui habitans in eis omnes eorum
it-sees in them God who dwelling in them all their
operatur operationes. Unde dicit Bernardus ad Eugenium,
works operations whence says Bernard to Eugene
quod «Deus in Seraphim amat ut caritas, in Cherubim novit
that God in the-Seraphim loves as charity in the-Cherubim knows
ut veritas, in Thronis sedet ut aequitas, in Dominationibus
as truth in the-Thrones sits as equity in the-Dominations

dominatur ut maiestas, in Principatibus regit ut principium,
rules as majesty in the-Principalities governs as principle
in Potestatibus tuetur ut salus, in Virtutibus operatur ut
in the-Powers guards as salvation in the-Virtues works as
virtus, in Archangelis revelat ut lux, in Angelis assistit
power in the-Archangels reveals as light in the-Angels assists
ut pietas». Ex quibus omnibus videtur Deus omnia in
as piety from which all is-seen God all in
omnibus per contemplationem ipsius in mentibus, in
all through the-contemplation of-him in minds in
quibus habitat per dona affluentissimae caritatis.
which he-dwells through the-gifts of-most-abundant charity
5. Ad huius autem speculationis gradum specialiter et
5 to of-this moreover speculation the-step specially and
praecipue adminiculatur consideratio sacrae Scripturae
chiefly helps the-consideration of-sacred Scripture
divinitus immissae, sicut philosophia ad praecedentem. Sacra
divinely sent-in as philosophy to the-preceding sacred
enim Scriptura principaliter est de operibus reparationis.
for Scripture principally is about the-works of-repair
Unde et ipsa praecipue agit de fide, spe et caritate, per
whence also it especially treats of faith hope and charity through
quas virtutes habet anima reformari, et specialissime de
which virtues has the-soul to-be-re-formed and most-specially of
caritate. De qua dicit Apostolus, quod est finis praecepti,
charity of which says the-Apostle that it-is the-end of-the-precept
secundum quod est de corde puro et conscientia bona et
according-to what it-is from a-heart pure and conscience good and
fide non ficta. Ipsa est plenitudo Legis, ut dicit idem.
faith not feigned it is the-fullness of-the-Law as says the-same
Et Salvator noster asserit, totam Legem Prophetasque
and Savior our asserts the-whole Law and-the-Prophets

pendere in duobus praeceptis eiusdem, scilicet dilectione
to-hang on two precepts of-the-same namely the-love
Dei et proximi; quae duo innuuntur in uno sponso
of-God and of-the-neighbor which two are-intimated in the-one bridegroom
Ecclesiae Iesu Christo, qui simul est proximus et Deus,
of-the-Church Jesus Christ who at-once is neighbor and God
simul frater et dominus, simul etiam rex et amicus,
at-once brother and lord at-once also king and friend
simul Verbum increatum et incarnatum, formator noster
at-once the-Word uncreated and incarnate former our
et reformator, ut alpha et omega; qui etiam summus
and re-former as alpha and omega who also the-highest
hierarcha est, purgans et illuminans et perficiens sponsam,
hierarch is purging and illumining and perfecting the-bride
scilicet totam Ecclesiam et quamlibet animam sanctam.
namely the-whole Church and every soul holy
6. De hoc igitur hierarcha et ecclesiastica hierarchia
6 about this therefore hierarch and ecclesiastical hierarchy
est tota sacra Scriptura, per quam docemur purgari,
is the-whole sacred Scripture through which we-are-taught to-be-purged
illuminari et perfici, et hoc secundum triplicem legem
to-be-illumined and to-be-perfected and this according-to the-threefold law
in ea traditam, scilicet naturae, Scripturae et gratiae; vel
in it handed-down namely of-nature of-Scripture and of-grace or
potius secundum triplicem partem eius principalem, legem
rather according-to the-threefold part its principal the-law
scilicet Moysaicam purgantem, revelationem propheticam
namely Mosaic purging the-revelation prophetic
illustrantem et eruditionem evangelicam perficientem; vel
enlightening and the-instruction evangelical perfecting or
potissimum secundum triplicem eius intelligentiam spiritualem:
most-of-all according-to the-threefold its understanding spiritual

tropologicam, quae purgat ad honestatem vitae; allegoricam,
the-tropological which purges for honesty of-life the-allegorical
quae illuminat ad claritatem intelligentiae; anagogicam, quae
which illumines for clarity of-understanding the-anagogical which
perficit per excessus mentales et sapientiae perceptiones
perfects through ecstasies mental and of-wisdom perceptions
suavissimas, secundum virtutes praedictas tres theologicas et
most-sweet according-to the-virtues aforesaid three theological and
sensus spirituales reformatos et excessus tres supradictos et
the-senses spiritual re-formed and the-ecstasies three above-said and
actus mentis hierarchicos, quibus ad interiora regreditur
the-acts of-the-mind hierarchical by-which to inward-things goes-back
mens nostra, ut ibidem speculetur Deum in splendoribus
mind our that there it-may-mirror God in the-splendors
Sanctorum et in eisdem tanquam in cubilibus dormiat
of-the-Saints and in the-same as in couches it-may-sleep
in pace et requiescat, sponso adiurante, quod non
in peace and rest with-the-bridegroom adjuring that not
excitetur, donec de eius voluntate procedat.
it-be-roused until from his will it-come-forth

7. Ex his autem duobus gradibus mediis, per quos
7 from these moreover two steps middle through which
ingredimur ad contemplandum Deum intra nos tanquam
we-go-in for contemplating God within us as
in speculis imaginum creatarum, et hoc quasi ad
in the-mirrors of-images created and this as-it-were in
modum alarum expansarum ad volandum, quae tenebant
the-manner of-wings spread for flying which held
medium locum, intelligere possumus, quod in divina
the-middle place to-understand we-can that into divine-things
manuducimur per ipsius animae rationalis potentias
we-are-led-by-the-hand through of-the-very soul rational the-powers

naturaliter insitas quantum ad earum operationes,
naturally implanted as-much as-to their operations
habitudines et habitus scientiales; secundum quod apparet
relations and habits scientific according-to what appears
ex tertio gradu. — Manuducimur etiam per ipsius
from the-third step we-are-led-by-the-hand also through of-the-very
animae potentias reformatas, et hoc gratuitis virtutibus,
soul the-powers re-formed and this by-gratuitous virtues
sensibus spiritualibus et mentalibus excessibus; sicut patet
senses spiritual and mental ecstasies as is-plain
ex quarto. Manuducimur nihilominus per hierarchicas
from the-fourth we-are-led-by-the-hand nonetheless through hierarchical
operationes, scilicet purgationis, illuminationis et perfectionis
operations namely of-purgation of-illumination and of-perfection
mentium humanarum, per hierarchicas revelationes sacrarum
of-minds human through the-hierarchical revelations of-the-sacred
Scripturarum nobis per Angelos datarum, secundum illud
Scriptures to-us through Angels given according-to that
Apostoli, quod Lex data est per Angelos in manu
of-the-Apostle that the-Law given is through Angels in the-hand
Mediatoris. Et tandem manuducimur per hierarchias et
of-a-Mediator and at-last we-are-led-by-the-hand through hierarchies and
hierarchicos ordines, qui in mente nostra disponi habent
hierarchical orders which in mind our to-be-disposed have
ad instar supernae Ierusalem.
after the-likeness of-the-supernal Jerusalem

8. Quibus omnibus luminibus intellectualibus mens nostra
8 with-which all lights intellectual mind our
repleta, a divina Sapientia tanquam domus Dei inhabitatur,
filled by divine Wisdom as the-house of-God is-inhabited
effecta Dei filia, sponsa et amica; effecta Christi capitis
made of-God the-daughter bride and friend made of-Christ the-head

membrum, soror et coheres; effecta nihilominus Spiritus
member sister and co-heir made nonetheless of-the-Spirit
sancti templum, fundatum per fidem, elevatum per spem
holy the-temple founded through faith raised through hope
et Deo dedicatum per mentis et corporis sanctitatem. Quod
and to-God dedicated through of-mind and of-body holiness which
totum facit sincerissima caritas Christi, quae diffunditur in
whole does the-most-sincere charity of-Christ which is-poured-out in
cordibus nostris per Spiritum sanctum, qui datus est nobis,
hearts our through the-Spirit holy who given is to-us
sine quo Spiritu non possumus scire secreta Dei. Sicut
without which Spirit not we-can to-know the-secrets of-God as
enim quae sunt hominis nemo potest scire nisi spiritus
for the-things-which are of-man no-one can to-know except the-spirit
hominis, qui est in illo; ita et quae sunt Dei nemo
of-man which is in him so also the-things-which are of-God no-one
scit nisi spiritus Dei. — In caritate igitur radicemur et
knows except the-Spirit of-God in charity therefore let-us-be-rooted and
fundemur, ut possimus comprehendere cum omnibus Sanctis,
be-founded that we-may-be-able to-comprehend with all the-Saints
quae sit longitudo aeternitatis, quae latitudo liberalitatis, quae
what be the-length of-eternity what the-breadth of-liberality what
sublimitas maiestatis et quod profundum sapientiae iudicantis.
the-height of-majesty and what the-depth of-wisdom judging

Cap. V. De speculatione divinae unitatis per eius nomen primarium, quod est esse

THE DIVINE UNITY THROUGH ITS FIRST NAME, BEING

Above the mind, the first mode of contemplating God fixes on being itself, the name revealed to Moses. Being itself is so certain that it cannot be thought not to be, the first thing the intellect knows though it fails to notice it; it is first and last, eternal and most present, most simple and greatest, an intelligible sphere whose center is everywhere and circumference nowhere.

1. Quoniam autem contingit contemplari Deum non solum
1 since moreover it-happens to-contemplate God not only
extra nos et intra nos, verum etiam supra nos: extra per
outside us and within us but also above us outside through
vestigium, intra per imaginem et supra per lumen,
the-vestige within through the-image and above through the-light
quod est signatum supra mentem nostram, quod est lumen
which is signed upon mind our which is the-light
Veritatis aeternae, cum «ipsa mens nostra immediate ab ipsa
of-Truth eternal since the-very mind our immediately by the-very
Veritate formetur»; qui exercitati sunt in primo modo
Truth be-formed those-who exercised are in the-first mode
intraverunt iam in atrium ante tabernaculum; qui vero
have-entered already into the-court before the-tabernacle those-who but
in secundo, intraverunt in sancta; qui autem in tertio,
in the-second have-entered into the-holy-place those-who moreover in the-third
intrant cum summo Pontifice in sancta sanctorum; ubi supra
enter with the-highest Pontiff into the-holy of-holies where above
arcam sunt Cherubim gloriae obumbrantia propitiatorium;
the-ark are the-Cherubim of-glory overshadowing the-mercy-seat
per quae intelligimus duos modos seu gradus contemplandi
through which we-understand two modes or steps of-contemplating

Dei invisibilia et aeterna, quorum unus versatur circa
of-God the-invisible and eternal-things of-which one is-engaged about
essentialia Dei, alius vero circa propria personarum.
the-essentials of-God the-other but about the-propers of-the-persons
2. Primus modus primo et principaliter defigit aspectum
2 the-first mode first and principally fixes the-gaze
in ipsum esse, dicens, quod qui est est primum nomen
on the-very to-be saying that Who is is the-first name
Dei. Secundus modus defigit aspectum in ipsum bonum,
of-God the-second mode fixes the-gaze on the-very good
dicens, hoc esse primum nomen Dei. Primum spectat
saying this to-be the-first name of-God the-first looks
potissime ad vetus testamentum, quod maxime praedicat
most-of-all to the-old testament which most proclaims
divinae essentiae unitatem; unde dictum est Moysi: Ego
of-the-divine essence the-unity whence said it-is to-Moses I
sum qui sum; secundum ad novum, quod determinat
am who am the-second to the-new which determines
personarum pluralitatem, baptizando in nomine Patris et
of-the-persons the-plurality by-baptizing in the-name of-the-Father and
Filii et Spiritus sancti. Ideo magister noster Christus,
of-the-Son and of-the-Spirit holy therefore master our Christ
volens adolescentem, qui servaverat Legem, ad evangelicam
wishing the-young-man who had-kept the-Law to evangelical
levare perfectionem, nomen bonitatis Deo principaliter et
to-raise perfection the-name of-goodness to-God principally and
praecise attribuit. Nemo, inquit, bonus nisi solus Deus.
precisely attributed no-one he-says good except sole God
Damascenus igitur sequens Moysen dicit, quod qui est
Damascene therefore following Moses says that Who is

est primum nomen Dei; Dionysius sequens Christum dicit,
is the-first name of-God Dionysius following Christ says
quod bonum est primum nomen Dei.
that the-Good is the-first name of-God
3. Volens igitur contemplari Dei invisibilia quoad
3 wishing therefore to-contemplate of-God the-invisible-things as-to
essentiae unitatem primo defigat aspectum in ipsum esse
of-essence the-unity first let-him-fix the-gaze on the-very to-be
et videat, ipsum esse adeo in se certissimum, quod non
and let-him-see the-very to-be so in itself most-certain that not
potest cogitari non esse, quia ipsum esse purissimum non
it-can to-be-thought not to-be because the-very to-be most-pure not
occurrit nisi in plena fuga non-esse, sicut et nihil in plena
occurs except in full flight of-not-being as also nothing in full
fuga esse. Sicut igitur omnino nihil nihil habet de esse nec
flight of-being as therefore wholly nothing nothing has of being nor
de eius conditionibus; sic econtra ipsum esse nihil habet de
of its conditions so conversely the-very to-be nothing has of
non-esse, nec actu nec potentia, nec secundum veritatem
not-being neither in-act nor in-potency nor according-to the-truth
rei nec secundum aestimationem nostram. Cum autem
of-the-thing nor according-to estimation our since moreover
nonesse privatio sit essendi, non cadit in intellectum nisi
not-being the-privation be of-being not it-falls into the-intellect except
per esse; esse autem non cadit per aliud, quia omne,
through being being moreover not falls through another because all
quod intelligitur, aut intelligitur ut non ens, aut ut ens in
which is-understood either is-understood as not being or as being in
potentia, aut ut ens in actu. Si igitur non ens non potest
potency or as being in act if therefore not being not can
intelligi nisi per ens, et ens in potentia non nisi per
to-be-understood except through being and being in potency not except through

ens in actu; et esse nominat ipsum purum actum entis:
being in act and being names the-very pure act of-being
esse igitur est quod primo cadit in intellectu, et illud esse
being therefore is what first falls into the-intellect and that being
est quod est purus actus. Sed hoc non est esse particulare,
is which is pure act but this not is being particular
quod est esse arctatum, quia permixtum est cum potentia,
which is being confined because mixed it-is with potency
nec esse analogum, quia minime habet de actu, eo quod
nor being analogous because least it-has of act by-this that
minime est. Restat igitur, quod illud esse est esse divinum.
least it-is it-remains therefore that that being is being divine
4. Mira igitur est caecitas intellectus, qui non considerat
4 wonderful therefore is the-blindness of-the-intellect which not considers
illud quod prius videt et sine quo nihil potest cognoscere.
that which first it-sees and without which nothing it-can to-know
Sed sicut oculus intentus in varias colorum differentias
but as the-eye intent on the-various of-colors differences
lucem, per quam videt cetera, non videt, et si videt, non
the-light through which it-sees the-other-things not sees and if it-sees not
advertit; sic oculus mentis nostrae, intentus in entia particularia
it-heeds so the-eye of-mind our intent on beings particular
et universalia, ipsum esse extra omne genus, licet primo
and universal the-very to-be outside every genus although first
occurrat menti, et per ipsum alia, tamen non advertit.
it-occur to-the-mind and through it the-others yet not heeds
Unde verissime apparet, quod «sicut oculus vespertilionis
whence most-truly it-appears that as the-eye of-the-bat
se habet ad lucem, ita se habet oculus mentis nostrae
itself has to light so itself has the-eye of-mind our
ad manifestissima naturae»; quia assuefactus ad tenebras
to the-most-manifest-things of-nature because accustomed to the-darknesses

entium et phantasmata sensibilium, cum ipsam lucem summi
of-beings and the-phantasms of-sensible-things when the-very light of-highest
esse intuetur, videtur sibi nihil videre; non intelligens, quod
being it-gazes-on it-seems to-itself nothing to-see not understanding that
ipsa caligo summa est mentis nostrae illuminatio, sicut,
the-very darkness the-highest is of-mind our illumination as
quando videt oculus puram lucem, videtur sibi nihil videre.
when sees the-eye pure light it-seems to-itself nothing to-see
5. Vide igitur ipsum purissimum esse, si potes, et occurrit
5 see therefore the-very most-pure being if you-can and it-occurs
tibi, quod ipsum non potest cogitari ut ab alio
to-you that it not can to-be-thought as from another
acceptum; ac per hoc necessario cogitatur ut omnimode
received and through this necessarily it-is-thought as in-every-way
primum, quod nec de nihilo nec de aliquo potest esse.
first which neither from nothing nor from anything can to-be
Quid enim est per se, si ipsum esse non est per se nec
what for is through itself if the-very to-be not is through itself nor
a se? — Occurrit etiam tibi ut carens omnino non-esse,
from itself it-occurs also to-you as lacking wholly not-being
ac per hoc ut nunquam incipiens, nunquam desinens, sed
and through this as never beginning never ceasing but
aeternum. — Occurrit etiam tibi ut nullo modo in se
eternal it-occurs also to-you as in-no way in itself
habens, nisi quod est ipsum esse, ac per hoc ut cum
having except what is the-very to-be and through this as with
nullo compositum, sed simplicissimum. — Occurrit tibi
nothing compounded but most-simple it-occurs to-you
ut nihil habens possibilitatis, quia omne possibile aliquo
as nothing having of-possibility because every possible in-some
modo habet aliquid de non-esse, ac per hoc ut summe
way has something of not-being and through this as supremely

actualissimum. — Occurrit ut nihil habens defectibilitatis,
most-actual it-occurs as nothing having of-defectibility
ac per hoc ut perfectissimum. — Occurrit postremo ut
and through this as most-perfect it-occurs finally as
nihil habens diversificationis, ac per hoc ut summe unum.
nothing having of-diversification and through this as supremely one
Esse igitur, quod est esse purum et esse simpliciter et esse
being therefore which is being pure and being simply and being
absolutum, est esse primarium, aeternum, simplicissimum,
absolute is being primary eternal most-simple
actualissimum, perfectissimum et summe unum.
most-actual most-perfect and supremely one
6. Et sunt haec ita certa, quod non potest ab intelligente
6 and are these so certain that not can by one-understanding
ipsum esse cogitari horum oppositum, et unum horum
the-very to-be to-be-thought of-these the-opposite and one of-these
necessario infert aliud. Nam quia simpliciter est esse,
necessarily implies the-other for because simply it-is being
ideo simpliciter primum; quia simpliciter primum, ideo
therefore simply first because simply first therefore
non est ab alio factum, nec a se ipso potuit, ergo
not it-is by another made nor by it self could-it therefore
aeternum. Item, quia primum et aeternum; ideo non ex
eternal likewise because first and eternal therefore not from
aliis, ergo simplicissimum. Item, quia primum, aeternum
others therefore most-simple likewise because first eternal
et simplicissimum; ideo nihil est in eo possibilitatis
and most-simple therefore nothing is in it of-possibility
cum actu permixtum, et ideo actualissimum. Item,
with act mixed and therefore most-actual likewise
quia primum, aeternum, simplicissimum, actualissimum;
because first eternal most-simple most-actual

ideo perfectissimum; tali omnino nihil deficit, neque
therefore most-perfect to-such wholly nothing is-lacking nor
aliqua potest fieri additio. Quia primum, aeternum,
any can to-be-made addition because first eternal
simplicissimum, actualissimum, perfectissimum; ideo summe
most-simple most-actual most-perfect therefore supremely
unum. Quod enim per omnimodam superabundantiam
one what for through every-kind-of superabundance
dicitur dicitur respectu omnium. «Quod etiam simpliciter
is-said is-said with-respect-to all what also simply
per superabundantiam dicitur, impossibile est, ut conveniat
through superabundance is-said impossible it-is that it-belong
nisi uni soli». Unde si Deus nominat esse primarium,
except to-one alone whence if God names being primary
aeternum, simplicissimum, actualissimum, perfectissimum;
eternal most-simple most-actual most-perfect
impossibile est, ipsum cogitari non esse, nec esse nisi
impossible it-is him to-be-thought not to-be nor to-be except
unum solum. Audi igitur, Israel, Deus tuus Deus unus est.
one only hear therefore Israel God your God one is
— Si hoc vides in pura mentis simplicitate, aliqualiter
if this you-see in pure of-mind simplicity in-some-measure
perfunderis aeternae lucis illustratione.
you-are-flooded of-eternal light by-the-illumination

7. Sed habes unde subleveris in admirationem. Nam
7 but you-have whence you-may-be-lifted into wonder for
ipsum esse est primum et novissimum, est aeternum
the-very to-be is first and last it-is eternal
et praesentissimum, est simplicissimum et maximum, est
and most-present it-is most-simple and greatest it-is
actualissimum et immutabilissimum, est perfectissimum et
most-actual and most-unchangeable it-is most-perfect and

immensum, est summe unum et tamen omnimodum. — Si
immense it-is supremely one and yet of-every-mode if
haec pura mente miraris, maiore luce perfunderis,
these-things with-pure mind you-wonder-at with-greater light you-are-flooded
dum ulterius vides, quia ideo est novissimum, quia
while further you-see that therefore it-is last because
primum. Quia enim est primum, omnia operatur propter
first because for it-is first all-things it-works for-the-sake-of
se ipsum; et ideo necesse est, quod sit finis ultimus,
it self and therefore necessary it-is that it-be the-end last
initium et consummatio, alpha et omega. — Ideo est
the-beginning and consummation the-alpha and omega therefore it-is
praesentissimum, quia aeternum. Quia enim aeternum, non
most-present because eternal because for eternal not
fluit ab alio nec deficit a se ipso nec decurrit ab uno
it-flows from another nor fails from it self nor runs-down from one
in aliud: ergo nec habet praeteritum nec futurum, sed esse
into another therefore neither has-it past nor future but being
praesens tantum. — Ideo maximum, quia simplicissimum.
present only therefore greatest because most-simple
Quia enim simplicissimum in essentia, ideo maximum in
because for most-simple in essence therefore greatest in
virtute, quia virtus, quanto plus est unita, tanto plus
power because power by-how-much more it-is united by-so-much more
est infinita. — Ideo immutabilissimum, quia actualissimum.
it-is infinite therefore most-unchangeable because most-actual
Quia enim actualissimum est, ideo est actus purus; et
because for most-actual it-is therefore it-is act pure and
quod tale est nihil novi acquirit, nihil habitum perdit, ac
what such is nothing new acquires nothing had loses and
per hoc non potest mutari. — Ideo immensum, quia
through this not can to-be-changed therefore immense because

perfectissimum. Quia enim perfectissimum, nihil potest
most-perfect because for most-perfect nothing can
cogitari ultra ipsum melius, nobilius nec dignius, ac per
to-be-thought beyond it better nobler nor worthier and through
hoc nihil maius; et omne tale est immensum. — Ideo
this nothing greater and every such is immense therefore
omnimodum, quia summe unum. Quod enim summe
of-every-mode because supremely one what for supremely
unum est est omnis multitudinis universale principium; ac
one is is of-every multitude the-universal principle and
per hoc ipsum est universalis omnium causa efficiens,
through this it is the-universal of-all-things cause efficient
exemplans et terminans, sicut «causa essendi, ratio
exemplifying and terminating as the-cause of-being the-reason
intelligendi et ordo vivendi». Est igitur omnimodum non
of-understanding and the-order of-living it-is therefore of-every-mode not
sicut omnium essentia, sed sicut cunctarum essentiarum
as of-all-things the-essence but as of-all essences
superexcellentissima et universalissima et sufficientissima
the-most-superexcellent and most-universal and most-sufficient
causa; cuius virtus, quia summe unita in essentia, ideo
cause whose power because supremely united in essence therefore
summe infinitissima et multiplicissima in efficacia.
supremely most-infinite and most-manifold in efficacy
8. Rursus revertentes dicamus: quia igitur esse purissimum
8 again returning let-us-say since therefore being most-pure
et absolutum, quod est simpliciter esse, est primarïum
and absolute which is simply being is primary
et novissimum, ideo est omnium origo et finis
and last therefore it-is of-all-things the-origin and end
consummans. — Quia aeternum et praesentissimum, ideo
consummating because eternal and most-present therefore

omnes durationes ambit et intrat, quasi simul existens
all durations it-encompasses and enters as-it-were at-once existing
earum centrum et circumferentia. — Quia simplicissimum
their center and circumference because most-simple
et maximum, ideo totum intra omnia et totum extra,
and greatest therefore whole within all-things and whole outside
ac per hoc «est sphaera intelligibilis, cuius centrum est
and through this it-is a-sphere intelligible whose center is
ubique et circumferentia nusquam». — Quia actualissimum
everywhere and circumference nowhere because most-actual
et immutabilissimum, ideo «stabile manens moveri dat
and most-unchangeable therefore stable remaining to-be-moved it-gives
universa». — Quia perfectissimum et immensum, ideo
all-things because most-perfect and immense therefore
est intra omnia, non inclusum, extra omnia, non exclusum,
it-is within all-things not enclosed outside all-things not shut-out
supra omnia, non elatum, infra omnia, non prostratum.
above all-things not lifted-up below all-things not prostrated
— Quia vero est summe unum et omnimodum, ideo est
because but it-is supremely one and of-every-mode therefore it-is
omnia in omnibus, quamvis omnia sint multa, et ipsum
all in all although all-things be many and it
non sit nisi unum; et hoc, quia per simplicissimam
not be except one and this because through most-simple
unitatem, serenissimam veritatem et sincerissimam bonitatem
unity most-serene truth and most-sincere goodness
est in eo omnis virtuositas, omnis exemplaritas et omnis
is in it all virtuality all exemplarity and all
communicabilitas; ac per hoc ex ipso et per ipsum et
communicability and through this from him and through him and
in ipso sunt omnia, et hoc, quia omnipotens, omnisciens
in him are all-things and this because almighty all-knowing

et omnimode bonum, quod perfecte videre est esse beatum,
and in-every-way good which perfectly to-see is to-be blessed
sicut dictum est Moysi: Ego ostendam tibi omne bonum.
as said it-is to-Moses I shall-show to-you all good

Cap. VI. De speculatione beatissimae Trinitatis in eius nomine, quod est bonum

THE TRINITY THROUGH ITS NAME, THE GOOD

The second mode fixes on the good, which diffuses itself: the highest good must diffuse itself wholly, in a Father, a Son, and a Spirit, in highest communicability and co-equality. Like the two Cherubim, the mind wonders at this and at the union of God and man in Christ, the first joined with the last, and so reaches the sixth step.

1. Post considerationem essentialium elevandus est oculus
1 after the-consideration of-the-essentials to-be-raised is the-eye
intelligentiae ad contuitionem beatissimae Trinitatis,
of-understanding to the-beholding of-the-most-blessed Trinity
ut alter Cherub iuxta alterum statuatur. Sicut
that the-other Cherub beside the-other be-set as
autem visionis essentialium ipsum esse est principium
moreover of-the-vision of-the-essentials the-very to-be is the-principle
radicale et nomen, per quod cetera innotescunt;
radical and the-name through which the-other-things become-known
sic contemplationis emanationum ipsum bonum est
so of-the-contemplation of-the-emanations the-very good is
principalissimum fundamentum.
the-most-principal foundation

2. Vide igitur et attende, quoniam optimum quod simpliciter
2 see therefore and attend since the-best which simply
est quo nihil melius cogitari potest; et hoc tale sic
is than-which nothing better to-be-thought can and this such so
est, quod non potest recte cogitari non esse, quia omnino
is that not it-can rightly to-be-thought not to-be because wholly
melius est esse quam non esse; sic est, quod non potest recte
better it-is to-be than not to-be so it-is that not it-can rightly
cogitari, quin cogitetur trinum et unum. Nam «bonum
to-be-thought but-that it-be-thought three and one for the-good
dicitur diffusivum sui»; summum igitur bonum summe
is-called diffusive of-itself the-highest therefore good supremely
diffusivum est sui. Summa autem diffusio non potest esse,
diffusive is of-itself the-highest moreover diffusion not can to-be
nisi sit actualis et intrinseca, substantialis et hypostatica,
unless it-be actual and intrinsic substantial and hypostatic
naturalis et voluntaria, liberalis et necessaria, indeficiens
natural and voluntary liberal and necessary unfailing
et perfecta. Nisi igitur in summo bono aeternaliter esset
and perfect unless therefore in the-highest good eternally there-were
productio actualis et consubstantialis, et hypostasis aeque
a-production actual and consubstantial and a-hypostasis equally
nobilis, sicut est producens, per modum generationis et
noble as is the-producer by mode of-generation and
spirationis — ita quod sit aeternalis principii aeternaliter
of-spiration so that it-be of-the-eternal principle eternally
comprincipiantis — ita quod esset dilectus et condilectus,
co-principling so that there-were the-beloved and the-co-beloved
genitus et spiratus, hoc est Pater et Filius et Spiritus
the-begotten and the-breathed that is the-Father and the-Son and the-Spirit
sanctus; nequaquam esset summum bonum, quia non
holy by-no-means would-it-be the-highest good because not

summe se diffunderet. Nam diffusio ex tempore in creatura
supremely itself it-would-diffuse for the-diffusion in time in the-creature
non est nisi centralis vel punctalis respectu immensitatis
not is except central or punctual with-respect-to the-immensity
bonitatis aeternae; unde et potest aliqua diffusio cogitari
of-goodness eternal whence also can some diffusion to-be-thought
maior illa, ea videlicet, in qua diffundens communicat
greater than-that that namely in which the-diffuser communicates
alteri totam substantiam et naturam. Non igitur summum
to-another the-whole substance and nature not therefore the-highest
bonum esset, si re, vel intellectu illa carere posset.
good it-would-be if in-reality or in-understanding that to-lack it-could
Si igitur potes mentis oculo contueri puritatem bonitatis,
if therefore you-can of-the-mind with-the-eye to-behold the-purity of-goodness
quae est actus purus principii caritative diligentis amore
which is the-act pure of-a-principle charitably loving with-a-love
gratuito et debito et ex utroque permixto, quae est
gratuitous and due and from both mixed which is
diffusio plenissima per modum naturae et voluntatis, quae
the-diffusion fullest by mode of-nature and of-will which
est diffusio per modum Verbi, in quo omnia dicuntur,
is diffusion by mode of-the-Word in which all-things are-said
et per modum Doni, in quo cetera dona donantur;
and by mode of-the-Gift in which the-other gifts are-given
potes videre, per summam boni communicabilitatem
you-can to-see through the-highest of-the-good communicability
necesse esse Trinitatem, Patris et Filii et Spiritus
necessary to-be the-Trinity of-the-Father and of-the-Son and of-the-Spirit
sancti. In quibus necesse est propter summam bonitatem
holy in whom necessary it-is because-of the-highest goodness
esse summam communicabilitatem, et ex summa
to-be highest communicability and from highest

communicabilitate summam consubstantialitatem, et ex
communicability highest consubstantiality and from
summa consubstantialitate summam configurabilitatem, et
highest consubstantiality highest configurability and
ex his summam coaequalitatem, ac per hoc summam
from these highest co-equality and through this highest
coaeternitatem, atque ex omnibus praedictis summam
co-eternity and from all the-aforesaid highest
cointimitatem, qua unus est in altero necessario per
co-intimacy by-which one is in the-other necessarily through
summam circumincessionem et unus operatur cum alio
highest circumincession and one works with the-other
per omnimodam indivisionem substantiae et virtutis et
through every-kind-of indivision of-substance and of-power and
operationis ipsius beatissimae Trinitatis.
of-operation of-the-very most-blessed Trinity

3. Sed cum haec contemplaris, vide, ne te existimes
3 but when these-things you-contemplate see lest yourself you-think
comprehendere incomprehensibilem. Habes enim adhuc in his
to-comprehend the-incomprehensible you-have for still in these
sex conditionibus considerare quod vehementer in stuporem
six conditions to-consider what vehemently into the-stupor
admirationis inducit oculum mentis nostrae. Nam ibi
of-wonder leads the-eye of-mind our for there
est summa communicabilitas cum personarum proprietate,
is highest communicability with of-the-persons the-property
summa consubstantialitas cum hypostasum pluralitate, summa
highest consubstantiality with of-hypostases plurality highest
configurabilitas cum discreta personalitate, summa coaequalitas
configurability with distinct personality highest co-equality
cum ordine, summa coaeternitas cum emanatione, summa
with order highest co-eternity with emanation highest

cointimitas cum emissione. Quis ad tantorum mirabilium
co-intimacy with sending-forth who at of-such-great wonders
aspectum non consurgat in admirationem? — Sed haec
the-sight not would-rise into wonder but these
omnia certissime intelligimus esse in beatissima Trinitate, si
all most-certainly we-understand to-be in the-most-blessed Trinity if
levamus oculos ad superexcellentissimam bonitatem. Si enim
we-raise the-eyes to the-most-superexcellent goodness if for
ibi est summa communicatio et vera diffusio, vera est ibi
there is highest communication and true diffusion true is there
origo et vera distinctio; et quia totum communicatur, non
origin and true distinction and because the-whole is-communicated not
pars; ideo ipsum datur, quod habetur, et totum: igitur
a-part therefore that-very is-given which is-had and the-whole therefore
emanans et producens et distinguuntur proprietatibus
emanating and producing both they-are-distinguished by-properties
et sunt essentialiter unum. Quia igitur distinguuntur
and are essentially one because therefore they-are-distinguished
proprietatibus, ideo habent personales proprietates et
by-properties therefore they-have personal properties and
hypostasum pluralitatem et originis emanationem et
of-hypostases plurality and of-origin emanation and
ordinem non posterioritatis, sed originis, et emissionem non
order not of-posteriority but of-origin and sending-forth not
localis mutationis, sed gratuitae inspirationis, per rationem
of-local change but of-gratuitous inspiration by reason
auctoritatis producentis, quam habet mittens respectu missi.
of-the-authority producing which has the-sender with-respect-to the-sent
— Quia vero sunt unum substantialiter, ideo oportet,
because but they-are one substantially therefore it-behooves
quod sit unitas in essentia et forma et dignitate et
that there-be unity in essence and form and dignity and

aeternitate et existentia et incircumscriptibilitate. — Dum
eternity and existence and uncircumscribability while
ergo haec per se singillatim consideras, habes unde
therefore these-things by themselves singly you-consider you-have whence
veritatem contempleris; dum haec ad invicem confers,
the-truth you-may-contemplate while these to each-other you-compare
habes unde in admirationem altissimam suspendaris: et
you-have whence into wonder most-high you-may-be-suspended and
ideo, ut mens tua per admirationem in admirabilem
therefore that mind your through wonder into wondrous
ascendat contemplationem, haec simul sunt consideranda.
may-ascend contemplation these together are to-be-considered
4. Nam et Cherubim hoc designant, quae se mutuo
4 for also the-Cherubim this designate which each-other mutually
aspiciebant. Nec hoc vacat a mysterio, quod respiciebant
looked-at nor this is-void of mystery that they-looked-at
se versis vultibus in propitiatorium ut verificetur
each-other with-turned faces toward the-mercy-seat that be-verified
illud quod dicit Dominus in Ioanne: Haec est vita
that which says the-Lord in John this is life
aeterna, ut cognoscant te solum verum Deum, et quem
eternal that they-know you alone true God and whom
misisti Iesum Christum. Nam admirari debemus non solum
you-sent Jesus Christ for to-wonder we-ought not only
conditiones Dei essentiales et personales in se, verum
the-conditions of-God essential and personal in themselves but
etiam per comparationem ad supermirabilem unionem
also through comparison to the-superwondrous union
Dei et hominis in unitate personae Christi.
of-God and of-man in the-unity of-the-person of-Christ

5. Si enim Cherub es essentialia Dei contemplando,
5 if for a-Cherub you-are the-essentials of-God by-contemplating
et miraris, quia simul est divinum esse primum et
and you-wonder because at-once is the-divine being first and
novissimum, aeternum et praesentissimum, simplicissimum
last eternal and most-present most-simple
et maximum seu incircumscriptum, totum ubique et
and greatest or uncircumscribed whole everywhere and
nusquam comprehensum, actualissimum et nunquam motum,
nowhere comprehended most-actual and never moved
perfectissimum et nihil habens superfluum nec diminutum,
most-perfect and nothing having superfluous nor diminished
et tamen immensum et sine termino infinitum, summe
and yet immense and without end infinite supremely
unum, et tamen omnimodum, ut omnia in se habens,
one and yet of-every-mode as all-things in itself having
ut omnis virtus, omnis veritas, omne bonum; respice ad
as all power all truth all good look to
propitiatorium et mirare, quod in ipso principium primum
the-mercy-seat and wonder that in it the-principle first
iunctum est cum postremo, Deus cum homine sexto die
joined is with the-last God with man on-the-sixth day
formato, aeternum iunctum est cum homine temporali, in
formed the-eternal joined is with man temporal in
plenitudine temporum de Virgine nato, simplicissimum cum
the-fullness of-times of a-Virgin born the-most-simple with
summe composito, actualissimum cum summe passo
the-supremely composite the-most-actual with the-supremely suffering
et mortuo, perfectissimum et immensum cum modico,
and dead the-most-perfect and immense with the-small

summe unum et omnimodum cum individuo composito
the-supremely one and of-every-mode with an-individual composite
et a ceteris distincto, homine scilicet Iesu Christo.
and from the-others distinct man namely Jesus Christ
6. Si autem alter Cherub es personarum propria
6 if moreover the-other Cherub you-are of-the-persons the-propers
contemplando, et miraris, communicabilitatem esse
by-contemplating and you-wonder communicability to-be
cum proprietate, consubstantialitatem cum pluralitate,
with property consubstantiality with plurality
configurabilitatem cum personalitate, coaequalitatem cum
configurability with personality co-equality with
ordine, coaeternitatem cum productione, cointimitatem cum
order co-eternity with production co-intimacy with
emissione, quia Filius missus est a Patre, et Spiritus sanctus
sending-forth because the-Son sent is by the-Father and the-Spirit holy
ab utroque, qui tamen semper est cum eis et nunquam
by both who yet always is with them and never
recedit ab eis; respice in propitiatorium et mirare, quia
withdraws from them look on the-mercy-seat and wonder because
in Christo stat personalis unio cum trinitate substantiarum
in Christ stands personal union with a-trinity of-substances
et naturarum dualitate; stat omnimoda consensio cum
and of-natures duality stands every-kind-of agreement with
pluralitate voluntatum, stat Dei et hominis compraedicatio
plurality of-wills stands of-God and of-man co-predication
cum pluralitate proprietatum, stat coadoratio cum pluralitate
with plurality of-properties stands co-adoration with plurality
nobilitatum, stat coexaltatio super omnia cum pluralitate
of-nobilities stands co-exaltation above all-things with plurality
dignitatum, stat condominatio cum pluralitate potestatum.
of-dignities stands co-dominion with plurality of-powers

7. In hac autem consideratione est perfectio illuminationis
7 in this moreover consideration is the-perfection of-the-illumination
mentis, dum quasi in sexta die videt hominem factum
of-the-mind while as-it-were on the-sixth day it-sees man made
ad imaginem Dei. Si enim imago est similitudo expressiva,
to the-image of-God if for the-image is a-likeness expressive
dum mens nostra contemplatur in Christo Filio Dei,
while mind our contemplates in Christ the-Son of-God
qui est imago Dei invisibilis per naturam, humanitatem
who is the-image of-God invisible by nature humanity
nostram tam mirabiliter exaltatam, tam ineffabiliter unitam,
our so wonderfully exalted so ineffably united
videndo simul in unum primum et ultimum, summum
by-seeing at-once in one the-first and the-last the-highest
et imum, circumferentiam et centrum, alpha et omega,
and the-lowest the-circumference and the-center the-alpha and the-omega
causatum et causam, Creatorem et creaturam, librum
the-caused and the-cause the-Creator and the-creature the-book
scilicet scriptum intus et extra; iam pervenit ad quandam
namely written within and without now it-comes to a-certain
rem perfectam, ut cum Deo ad perfectionem suarum
thing perfect that with God to the-perfection of-its
illuminationum in sexto gradu quasi in sexta die
illuminations in the-sixth step as-it-were on the-sixth day
perveniat; nec aliquid iam amplius restet nisi dies requiei,
it-may-come nor anything now further remain except the-day of-rest
in qua per mentis excessum requiescat humanae mentis
in which through of-the-mind ecstasy may-rest of-the-human mind
perspicacitas ab omni opere, quod patrarat.
the-keenness from every work which it-had-accomplished

Cap. VII. De excessu mentali et mystico, in quo requies datur intellectui, affectu totaliter in Deum per excessum transeunte

THE MYSTICAL ECSTASY OF THE MIND

After the six steps the mind passes over with Christ crucified into rest, as Francis did on Alverna. All intellectual operations are left behind and the whole affection is carried into God; for this ask grace, not doctrine, desire, not intellect, darkness, not clarity, fire, not light: let us die and enter into the darkness, and pass with Christ to the Father.

1. His igitur sex considerationibus excursis tanquam
1 with-these therefore six considerations run-through as
sex gradibus throni veri Salomonis, quibus pervenitur
six steps of-the-throne of-the-true Solomon by-which one-comes
ad pacem, ubi verus pacificus in mente pacifica tanquam
to peace where the-true peaceful-one in the-mind peaceful as
in interiori Hierosolyma requiescit; tanquam etiam sex
in an-inner Jerusalem rests as also the-six
alis Cherub, quibus mens veri contemplativi plena
wings of-the-Cherub by-which the-mind of-the-true contemplative with-full
illustratione supernae sapientiae valeat sursum agi;
illumination of-supernal wisdom may-be-able upward to-be-moved
tanquam etiam sex diebus primis, in quibus mens exercitari
as also the-six days first in which the-mind to-be-exercised
habet, ut tandem perveniat ad sabbatum quietis; postquam
has that at-last it-may-come to the-sabbath of-rest after
mens nostra contuita est Deum extra se per vestigia et in
mind our beheld has God outside itself through vestiges and in
vestigiis, intra se per imaginem et in imagine, supra se
vestiges within itself through the-image and in the-image above itself

per divinae lucis similitudinem super nos relucentem et
through of-the-divine light the-likeness above us shining-back and
in ipsa luce, secundum quod possibile est secundum statum
in the-very light according-to what possible is according-to the-state
viae et exercitium mentis nostrae; cum tandem in sexto
of-the-way and the-exercise of-mind our when at-last in the-sixth
gradu ad hoc pervenerit, ut speculetur in principio primo et
step to this it-shall-have-come that it-may-mirror in the-principle first and
summo et mediatore Dei et hominum, Iesu Christo ea
highest and mediator of-God and of-men Jesus Christ those-things
quorum similia in creaturis nullatenus reperiri possunt, et
of-which like-things in creatures in-no-wise to-be-found can and
quae omnem perspicacitatem humani intellectus excedunt:
which every keenness of-the-human intellect exceed
restat, ut haec speculando transcendat et transeat non
it-remains that these-things by-mirroring it-transcend and pass-over not
solum mundum istum sensibilem, verum etiam semetipsam;
only world this sensible but also itself
in quo transitu Christus est via et ostium, Christus est
in which passing Christ is the-way and the-door Christ is
scala et vehiculum tanquam propitiatorium super arcam
the-ladder and the-vehicle as the-mercy-seat above the-ark
Dei collocatum et sacramentum a saeculis absconditum.
of-God placed and the-sacrament from the-ages hidden
2. Ad quod propitiatorium qui aspicit plena conversione
2 to which mercy-seat who looks with-full turning
vultus, aspiciendo eum in cruce suspensum per fidem,
of-the-face by-looking-at him on the-cross hanging through faith
spem et caritatem, devotionem, admirationem, exsultationem,
hope and charity devotion wonder exultation
appretiationem, laudem et iubilationem; pascha, hoc est
appreciation praise and jubilation the-pasch that is

transitum, cum eo facit, ut per virgam crucis transeat
the-passing with him makes that through the-rod of-the-cross he-may-cross
mare rubrum, ab Aegypto intrans desertum, ubi gustet
the-sea red from Egypt entering the-desert where he-may-taste
manna absconditum, et cum Christo requiescat in tumulo
the-manna hidden and with Christ may-rest in the-tomb
quasi exterius mortuus, sentiens tamen, quantum possibile
as-it-were outwardly dead feeling yet as-much-as possible
est secundum statum viae, quod in cruce dictum est
is according-to the-state of-the-way what on the-cross said is
latroni cohaerenti Christo: Hodie mecum eris in paradiso.
to-the-thief clinging to-Christ today with-me you-shall-be in paradise
3. Quod etiam ostensum est beato Francisco, cum in
3 which also shown is to-blessed Francis when in
excessu contemplationis in monte excelso — ubi haec,
ecstasy of-contemplation on the-mountain lofty where these-things
quae scripta sunt, mente tractavi — apparuit Seraph sex
which written are in-mind I-considered appeared a-Seraph of-six
alarum in cruce confixus, ut ibidem a socio eius, qui
wings on a-cross fixed as there from a-companion his who
tunc cum eo fuit, ego et plures alii audivimus; ubi in
then with him was I and many others heard where into
Deum transiit per contemplationis excessum; et positus
God he-passed through of-contemplation ecstasy and set
est in exemplum perfectae contemplationis, sicut prius
is as an-example of-perfect contemplation as before
fuerat actionis, tanquam alter Iacob et Israel, ut omnes
he-had-been of-action as another Jacob and Israel that all
viros vere spirituales Deus per eum invitaret ad huiusmodi
men truly spiritual God through him might-invite to such
transitum et mentis excessum magis exemplo quam verbo.
passing and of-mind ecstasy more by-example than by-word

4. In hoc autem transitu, si sit perfectus, oportet quod
4 in this moreover passing if it-be perfect it-behooves that
relinquantur omnes intellectuales operationes, et apex
be-left-behind all intellectual operations and the-apex
affectus totus transferatur et transformetur in Deum. Hoc
of-affection whole be-carried-over and be-transformed into God this
autem est mysticum et secretissimum, quod nemo novit,
moreover is mystical and most-secret which no-one knows
nisi qui accipit, nec accipit nisi qui desiderat, nec desiderat
except who receives nor receives except who desires nor desires
nisi quem ignis Spiritus sancti medullitus inflammat, quem
except whom the-fire of-the-Spirit holy to-the-marrow inflames which
Christus misit in terram. Et ideo dicit Apostolus, hanc
Christ sent onto earth and therefore says the-Apostle this
mysticam sapientiam esse per Spiritum sanctum revelatam.
mystical wisdom to-be through the-Spirit holy revealed
5. Quoniam igitur ad hoc nihil potest natura, modicum potest
5 since therefore for this nothing can nature little can
industria, parum est dandum inquisitioni, et multum unctioni;
industry little is to-be-given to-inquiry and much to-unction
parum dandum est linguae, et plurimum internae laetitiae;
little to-be-given is to-the-tongue and most to-inward gladness
parum dandum est verbo et scripto, et totum Dei dono,
little to-be-given is to-word and writing and all of-God to-the-gift
scilicet Spiritui sancto; parum aut nihil dandum est creaturae,
namely to-the-Spirit holy little or nothing to-be-given is to-the-creature
et totum creatrici essentiae, Patri et Filio et Spiritui
and all to-the-creating essence to-the-Father and to-the-Son and to-the-Spirit
sancto, dicendo cum Dionysio ad Deum Trinitatem: «Trinitas
holy by-saying with Dionysius to God the-Trinity O-Trinity
superessentialis et superdeus et superoptime Christianorum
superessential and super-God and superexcellent of-Christians

inspector theosophiae, dirige nos in mysticorum eloquiorum
overseer of-divine-wisdom direct us into of-mystical utterances
superincognitum et superlucentem et sublimissimum
the-super-unknown and superluminous and most-sublime
verticem; ubi nova et absoluta et inconversibilia
summit where the-new and absolute and unchangeable
theologiae mysteria secundum superlucentem absconduntur
of-theology mysteries according-to the-superluminous are-hidden
occulte docentis silentii caliginem in obscurissimo, quod
of-the-secretly teaching silence darkness in the-darkest which
est supermanifestissimum, supersplendentem, et in qua
is supermanifest supersplendent and in which
omne relucet, et invisibilium superbonorum splendoribus
all shines-back and of-the-invisible supergoods with-the-splendors
superimplentem invisibiles intellectus». Hoc ad Deum. Ad
superfilling the-invisible intellects this to God to
amicum autem, cui haec scribuntur, dicatur cum
the-friend moreover to-whom these-things are-written let-it-be-said with
eodem: «Tu autem, o amice, circa mysticas visiones,
the-same you moreover O friend about the-mystical visions
corroborato itinere, et sensus desere et intellectuales
with-strengthened journey both the-senses abandon and the-intellectual
operationes et sensibilia et invisibilia et omne non ens
operations and the-sensible and invisible-things and all not being
et ens, et ad unitatem, ut possibile est, inscius restituere
and being and to unity as possible is unknowing be-restored
ipsius, qui est super omnem essentiam et scientiam. Etenim
of-him who is above all essence and knowledge for
te ipso et omnibus immensurabili et absoluto purae
from-you self and from-all-things by-the-immeasurable and absolute of-pure

mentis excessu, ad superessentialem divinarum tenebrarum
mind ecstasy to the-superessential of-the-divine darkness
radium, omnia deserens et ab omnibus absolutus, ascendes».
ray all-things abandoning and from all-things freed you-shall-ascend
6. Si autem quaeras, quomodo haec fiant, interroga
6 if moreover you-ask how these-things happen ask
gratiam, non doctrinam; desiderium, non intellectum;
grace not doctrine desire not intellect
gemitum orationis, non studium lectionis; sponsum, non
the-groaning of-prayer not the-study of-reading the-bridegroom not
magistrum; Deum, non hominem; caliginem, non claritatem;
the-master God not man darkness not clarity
non lucem, sed ignem totaliter inflammantem et in
not light but fire wholly inflaming and into
Deum excessivis unctionibus et ardentissimis affectionibus
God by-ecstatic unctions and most-ardent affections
transferentem. Qui quidem ignis Deus est, et huius caminus
carrying-over which indeed fire God is and of-this the-furnace
est in Ierusalem, et Christus hunc accendit in fervore suae
is in Jerusalem and Christ this kindles in the-fervor of-his
ardentissimae passionis, quem solus ille vere percipit, qui dicit:
most-ardent passion which only he truly perceives who says
Suspendium elegit anima mea, et mortem ossa mea. Quam
hanging chose soul my and death bones my which
mortem qui diligit videre potest Deum, quia indubitanter
death who loves to-see can God because undoubtedly
verum est: Non videbit me homo et vivet. — Moriamur
true it-is not shall-see me man and shall-live let-us-die
igitur et ingrediamur in caliginem, imponamus silentium
therefore and let-us-go-in into the-darkness let-us-impose silence
sollicitudinibus, concupiscentiis et phantasmatibus; transeamus
on-cares concupiscences and phantasms let-us-pass

cum Christo crucifixo ex hoc mundo ad Patrem, ut, ostenso
with Christ crucified from this world to the-Father that with-shown
nobis Patre, dicamus cum Philippo: Sufficit nobis; audiamus
to-us the-Father we-may-say with Philip it-suffices for-us let-us-hear
cum Paulo: Sufficit tibi gratia mea; exultemus cum David
with Paul suffices for-you grace my let-us-exult with David
dicentes: Defecit caro mea et cor meum, Deus cordis mei
saying has-failed flesh my and heart my O-God of-heart my
et pars mea Deus in aeternum. Benedictus Dominus in
and portion my God for ever blessed the-Lord for
aeternum, et dicet omnis populus: Fiat, fiat. Amen.
ever and shall-say all the-people be-it-done be-it-done Amen
