MEDIEVAL LATIN SERIES · VOLUME 62

The Pastoral Rule

Gregory the Great

Regulæ pastoralis liber

The Pastoral Rule

The Four Parts, with the Letter to John of Ravenna

---

with a word-for-word interlinear English translation

preserving the original word order



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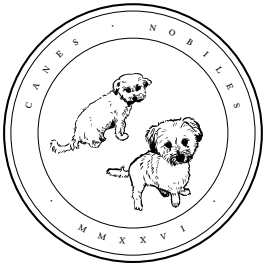

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Artwork by Esther Steves

CONTENTS

The Letter to John 9

PART ONE

I · The Unskilled Must Not Presume to Teach 13
II · Those Who Do Not Live What They Have Learned 16
III · The Burden of Rule 19
IV · Business Scatters the Mind 22
V · Those Who Flee to Their Own Quiet 25
VI · True Humility Does Not Resist God's Will 29
VII · Seeking the Office, and Being Compelled 30
VIII · Those Who Lust to Rule 33
IX · The Ambitious and Their Promises 35
X · Who Should Come to Rule 39
XI · Who Should Not Come to Rule 42

PART TWO

I · How the Ruler Should Live 51
II · Pure in Thought 52
III · Foremost in Action 56
IV · Discreet in Silence, Profitable in Speech 61

PART TWO

(continued)

V · Near to Each, Raised Above All 68
VI · A Companion to the Good, Upright Against Vice 74
VII · Not Neglecting the Inward for the Outward 87
VIII · Not Seeking to Please Men 98
IX · Vices Masquerade as Virtues 103
X · When to Correct, When to Overlook 104
XI · Meditating on the Sacred Law 117

PART THREE

Prologue 121
I · The Diversity of Admonition 123
II · The Poor and the Rich 128
III · The Joyful and the Sad 132
IV · Subjects and Superiors 134
V · Slaves and Masters 141
VI · The Wise of This World and the Dull 143
VII · The Shameless and the Bashful 145
VIII · The Forward and the Faint-Hearted 147
IX · The Impatient and the Patient 151
X · The Kindly and the Envious 161
XI · The Sincere and the Double 166
XII · The Healthy and the Sick 173
XIII · Those Who Fear the Scourge, and the Hardened 182
XIV · The Too Silent and the Talkative 188
XV · The Slothful and the Hasty 195
XVI · The Meek and the Wrathful 199
XVII · The Humble and the Proud 205

PART THREE

(continued)

XVIII · The Obstinate and the Fickle 211
XIX · The Gluttonous and the Abstinent 215
XX · Those Who Give and Those Who Seize 223
XXI · Keepers of Their Own, and Grasping Givers 233
XXII · The Discordant and the Peaceable 239
XXIII · Sowers of Discord and Peacemakers 248
XXIV · Misreaders of Scripture, and Proud Readers 253
XXV · Shrinking from Preaching, and Rushing In 261
XXVI · The Prosperous and the Afflicted 270
XXVII · The Married and the Unmarried 277
XXVIII · Sinners in the Flesh, and the Chaste 286
XXIX · Mourning Deeds, and Mourning Thoughts 296
XXX · Lamenting Without Forsaking, and the Reverse 303
XXXI · Praising Sin, and Condemning but Doing It 310
XXXII · Sudden Sins, and Sins by Design 314
XXXIII · Small Frequent Sins, and Grave Falls 320
XXXIV · Not Beginning, and Not Finishing 325
XXXV · Hidden Evil, and Hidden Good 333
XXXVI · Exhorting Many at Once 339
XXXVII · Exhorting One Torn by Contrary Passions 341
XXXVIII · Lesser Vices Left for Greater 344
XXXIX · No Lofty Things for Weak Minds 346
XL · The Work and the Voice of Preaching 348

PART FOUR

I · How the Preacher Must Return to Himself 351

Epistola ad Joannem

THE LETTER TO JOHN

Gregory answers his dearest brother John, who had gently rebuked him for hiding from the burden of pastoral care, by setting down its weight. The book has four parts: how one should come to rule, live, teach, and know his own weakness each day; it opens by turning back the unskilled.

Pastoralis curæ me pondera fugere delitescendo voluisse,
of-pastoral care me the-burdens to-flee by-hiding to-have-wished
benigna, frater carissime, atque humili intentione reprehendis;
with-kindly brother dearest and with-humble intent you-reprove
quæ ne quibusdam levia esse videantur, præsentis libri
which lest to-some light to-be they-seem of-the-present book
stylo exprimo de eorum gravedine omne quod penso,
by-the-pen I-express about their weightiness all that I-weigh
ut et hæc qui vacat, incaute non expetat; et
that both these-things he-who is-free incautiously not may-seek and
qui incaute expetiit, adeptum se esse pertimescat.
he-who incautiously has-sought obtained himself to-have may-fear
Quadripartita vero disputatione liber iste distinguitur,
four-part but by-discussion book this is-divided
ut ad lectoris sui animum ordinatis allegationibus
that to of-the-reader its the-mind by-ordered arguments
quasi quibusdam passibus gradiatur. Nam cum rerum
as-if by-certain steps it-may-advance for when of-things
necessitas exposcit, pensandum valde est ad culmen
the-necessity demands to-be-weighed greatly it-is to the-height
quisque regiminis qualiter veniat; atque ad hoc rite
each of-rule how he-should-come and to this duly
perveniens, qualiter vivat; et bene vivens, qualiter
arriving how he-should-live and well living how

doceat; et recte docens, infirmitatem suam quotidie
he-should-teach and rightly teaching weakness his daily
quanta consideratione cognoscat, ne aut humilitas
with-how-much consideration he-should-know lest either humility
accessum fugiat, aut perventioni vita contradicat; aut
the-approach flee or the-arrival the-life contradict or
vitam doctrina destituat; aut doctrinam præsumptio
the-life doctrine abandon or the-doctrine presumption
extollat.
exalt
Prius ergo appetitum timor temperet: post autem
first therefore the-appetite fear let-temper afterward moreover
magisterium quod a non quærente suscipitur, vita
the-teaching-office which by-one not seeking-(it) is-taken-up the-life
commendet; ac deinde necesse est ut pastoris bonum
let-commend and then necessary it-is that of-the-shepherd the-good
quod vivendo ostenditur, etiam loquendo propagetur.
which by-living is-shown also by-speaking be-spread
Ad extremum vero superest ut perfecta quæque opera
at the-end but it-remains that perfect all works
consideratio propriæ infirmitatis deprimat, ne hæc ante
the-consideration of-own weakness press-down lest these-things before
occulti arbitrii oculos tumor elationis exstinguat. Sed
of-the-hidden judgment the-eyes the-swelling of-pride destroy but
quia sunt plerique mihi imperitia similes, qui dum
because there-are very-many to-me in-unskill like who while
metiri se nesciunt, quæ non didicerint docere
to-measure themselves they-know-not what not they-have-learned to-teach
concupiscunt; qui pondus magisterii tanto levius
desire who the-weight of-the-teaching-office so-much more-lightly
æstimant, quanto vim magnitudinis illius ignorant;
reckon as-much-as the-force of-greatness its they-are-ignorant-of

ab ipso libri hujus reprehendantur exordio; ut quia
from the-very of-book this let-them-be-rebuked beginning that since
indocti ac præcipites doctrinæ arcem tenere appetunt, a
untaught and headlong of-doctrine the-citadel to-hold they-seek from
præcipitationis suæ ausibus in ipsa locutionis nostræ janua
of-headlong-rush their the-darings at the-very of-speech our door
repellantur.
they-may-be-repelled

PART ONE

Ne venire imperiti ad magisterium audeant

I · THE UNSKILLED MUST NOT PRESUME TO TEACH

No art is taught unless first learned by intent study, yet the unskilled take on the rule of souls, the art of arts, for the teacher's honor. Gregory sets the physician of the body beside the physician of the heart: the Lord does not know such rulers, and if the blind lead the blind, both fall.

Nulla ars doceri præsumitur, nisi intenta prius meditatione
no art to-be-taught is-presumed unless with-intent first meditation
discatur. Ab imperitis ergo pastorale magisterium qua
it-be-learned by the-unskilled therefore the-pastoral teaching-office with-what
temeritate suscipitur, quando ars est artium regimen
rashness is-taken-up when the-art it-is of-arts the-rule
animarum. Quis autem cogitationum vulnera occultiora esse
of-souls who moreover of-thoughts the-wounds more-hidden to-be
nesciat vulneribus viscerum? et tamen sæpe qui nequaquam
is-ignorant than-the-wounds of-the-bowels and yet often who by-no-means
spiritalia præcepta cognoverunt, cordis se medicos
the-spiritual precepts have-known of-the-heart themselves physicians
profiteri non metuunt: dum qui pigmentorum vim nesciunt,
to-profess not fear while who of-drugs the-power know-not
videri medici carnis erubescunt. Sed quia auctore Deo
to-seem physicians of-the-flesh blush but because with-author God
ad religionis reverentiam omne jam præsentis sæculi culmen
to of-religion the-reverence all now of-the-present age the-height
inclinatur, sunt nonnulli qui intra sanctam Ecclesiam per
is-bowed there-are some who within holy Church under
speciem regiminis gloriam affectant honoris; videri doctores
the-show of-rule the-glory pursue of-honor to-seem teachers

appetunt, transcendere cæteros concupiscunt, atque attestante
seek to-surpass the-others desire and with-testifying
Veritate, primas salutationes in foro, primos in cœnis
the-Truth the-first greetings in the-market-place the-first at suppers
recubitus, primas in conventibus cathedras quærunt; qui
reclinings the-first in assemblies chairs seek who
susceptum curæ pastoralis officium ministrare digne tanto magis
the-undertaken of-care pastoral office to-minister worthily so-much more
nequeunt, quanto ad humilitatis magisterium ex sola elatione
cannot as-much-as to of-humility the-teaching-office from sole pride
pervenerunt. Ipsa quippe in magisterio lingua confunditur,
they-have-come itself indeed in the-teaching-office the-tongue is-confounded
quando aliud discitur, et aliud docetur. Quos contra Dominus
when one-thing is-learned and another is-taught whom against the-Lord
per prophetam queritur, dicens: Ipsi regnaverunt, et
through the-prophet complains saying they-themselves have-reigned and
non ex me; principes extiterunt, et ego ignoravi. Ex se
not by me princes they-have-arisen and I knew-(it)-not from themselves
namque, et non ex arbitrio summi Rectoris regnant,
for and not from the-judgment of-the-highest Ruler they-reign
qui nullis fulti virtutibus nequaquam divinitus vocati, sed
who with-no supported virtues by-no-means divinely called but
sua cupidine accensi, culmen regiminis rapiunt potius
by-their-own desire inflamed the-height of-rule seize rather
quam assequuntur. Quos tamen internus judex et provehit, et
than attain whom yet the-inner judge both advances and
nescit, quia quos permittendo tolerat, profecto per judicium
knows-not because whom by-permitting he-tolerates surely by the-judgment
reprobationis ignorat. Unde ad se quibusdam et post
of-reprobation he-knows-not whence to himself to-certain-ones even after
miracula venientibus dicit: Recedite a me, operarii iniquitatis,
miracles coming he-says depart from me workers of-iniquity

nescio qui estis. Pastorum imperitia voce Veritatis
I-know-not who you-are of-the-shepherds the-unskill by-the-voice of-the-Truth
increpatur, cum per Prophetam dicitur: Ipsi pastores
is-rebuked when through the-Prophet it-is-said they-themselves the-shepherds
ignoraverunt intelligentiam. Quos rursum Dominus detestatur,
have-not-known understanding whom again the-Lord detests
dicens: Et tenentes legem nescierunt me. Et nesciri ergo
saying and those-holding the-law have-not-known me and to-be-not-known therefore
se ab eis Veritas queritur, et nescire se principatum
himself by them the-Truth complains and not-to-know himself the-sovereignty
nescientium protestatur, quia profecto hi qui ea quæ
of-the-not-knowing protests because surely those who those-things which
sunt Domini nesciunt, a Domino nesciuntur, Paulo attestante
are of-the-Lord know-not by the-Lord are-not-known Paul testifying
qui ait: Si quis autem ignorat, ignorabitur. Quæ nimirum
who says if anyone moreover is-ignorant he-shall-be-not-known which surely
Pastorum sæpe imperitia meritis congruit subjectorum,
of-the-shepherds often the-unskill with-the-deserts fits of-the-subjects
quia quamvis lumen scientiæ sua culpa exigente non
because although the-light of-knowledge by-their fault requiring not
habeant, districto tamen judicio agitur, ut per eorum
they-have with-strict yet judgment it-is-brought-about that through their
ignorantiam hi etiam qui sequuntur offendant. Hinc namque
ignorance those also who follow stumble hence for
in Evangelio per semetipsam Veritas dicit: Si cœcus
in the-Gospel through himself the-Truth says if a-blind-man
cæco ducatum præbeat, ambo in foveam cadunt. Hinc
to-a-blind-man guidance offer both into the-pit fall hence
Psalmista non optantis animo, sed prophetantis ministerio
the-Psalmist not of-one-wishing with-the-mind but of-one-prophesying by-the-ministry
denuntiat, dicens: Obscurentur oculi eorum ne videant, et
announces saying let-be-darkened the-eyes of-them lest they-see and

dorsum illorum semper incurva. Oculi quippe sunt, qui in
the-back of-them always bend the-eyes indeed are-those who on
ipsa honoris summi facie positi, providendi itineris officium
the-very of-honor highest face placed of-foreseeing of-the-way the-office
susceperunt: quibus in nimirum qui subsequenter inhærent;
have-taken-up to-whom in surely who following cling
dorsa nominantur. Obscuratis ergo oculis dorsum flectitur,
the-backs are-named with-darkened therefore the-eyes the-back is-bent
quia cum lumen scientiæ perdunt qui præeunt, profecto
because when the-light of-knowledge they-lose who go-before surely
ad portanda peccatorum curvantur onera qui sequuntur.
for carrying of-sins they-are-bowed the-burdens who follow

Ne locum regiminis subeant, qui vivendo non perficiunt quæ meditando didicerunt

II · THOSE WHO DO NOT LIVE WHAT THEY HAVE LEARNED

Some search out spiritual precepts but trample in their lives what they grasped in study. The prophet's image of shepherds who foul the water with their feet fits them, and the millstone hung on the neck of one who scandalizes the little ones shows what such a teacher earns.

Et sunt nonnulli qui solerti cura spiritalia præcepta
and there-are some who with-skillful care the-spiritual precepts
perscrutantur, sed quæ intelligendo penetrant, vivendo
search-out but what by-understanding they-penetrate by-living
conculcant; repente docent quæ non opere, sed meditatione
they-trample suddenly they-teach what not by-work but by-meditation
didicerunt; et quod verbis prædicant, moribus impugnant.
they-have-learned and what with-words they-preach by-morals they-attack
Unde fit ut cum Pastor per abrupta graditur, ad
whence it-happens that when the-Shepherd over steep-places walks to

præcipitium grex sequatur. Hinc namque per prophetam
the-precipice the-flock follows hence for through the-prophet
Dominus contra contemptibilem Pastorum scientiam queritur,
the-Lord against the-contemptible of-the-Shepherds knowledge complains
dicens: Cum ipsi limpidissimam aquam biberetis,
saying when you-yourselves the-clearest water you-were-drinking
reliquam pedibus vestris turbabatis; et oves meæ quæ
the-rest with-feet your you-were-troubling and sheep my which
conculcata pedibus vestris fuerant, pascebatur; et quæ
trampled by-feet your had-been were-feeding-on and what
pedes vestri turbaverant, hæc bibebant. Aquam quippe
feet your had-troubled this they-were-drinking water indeed
limpidissimam Pastores bibunt, cum fluenta veritatis recte
the-clearest the-Shepherds drink when the-streams of-truth rightly
intelligentes hauriunt. Sed eamdem aquam pedibus perturbare,
understanding they-draw but the-same water with-the-feet to-trouble
est sanctæ meditationis studia male vivendo corrumpere.
is of-holy meditation the-studies badly by-living to-corrupt
Aquam scilicet eorum turbatam pedibus oves bibunt, cum
the-water namely their troubled by-feet the-sheep drink when
subjecti quique non sectantur verba quæ audiunt, sed sola
the-subjects each not follow the-words which they-hear but only
quæ conspiciunt exempla pravitatis imitantur. Qui cum dicta
what they-see the-examples of-depravity imitate who while the-sayings
sitiunt, quia per opera pervertuntur, quasi corruptis fontibus
they-thirst-for because by the-works they-are-perverted as-if from-corrupted springs
in potibus lutum sumunt. Hinc quoque scriptum est per
in drinks mud they-take hence also written it-is through
prophetam: Laqueus ruinæ populi mei, sacerdotes mali. Hinc
the-prophet a-snare of-the-ruin of-people my priests bad hence
rursum de sacerdotibus Dominus per prophetam dicit: Facti
again about the-priests the-Lord through the-prophet says made

sunt domui Israel in offendiculum iniquitatis. Nemo quippe
they-are to-the-house of-Israel into a-stumbling-block of-iniquity no-one indeed
amplius in Ecclesia nocet, quam qui perverse agens, nomen
more in the-Church harms than he-who perversely acting the-name
vel ordinem sanctitatis habet. Delinquentem namque hunc
or order of-holiness has offending for this-man
redarguere nullus præsumit; et in exemplum culpa vehementer
to-rebuke no-one presumes and into an-example the-fault vehemently
extenditur, quando pro reverentia ordinis peccator honoratur.
is-extended when for reverence of-the-order the-sinner is-honored
Indigni autem quique tanti reatus pondera fugerent, si
the-unworthy moreover all of-so-great guilt the-weights would-flee if
veritatis sententiam sollicita cordis aure pensarent, quæ ait:
of-the-truth the-sentence with-anxious of-the-heart ear they-weighed which says
Qui scandalizaverit unum de pusillis istis qui in me credant,
who shall-have-offended one of little-ones these who in me believe
expedit ei ut suspendatur mola asinaria in collo ejus,
it-is-expedient for-him that be-hung a-millstone of-an-ass on the-neck of-him
et demergatur in profundum maris. Per molam quippe
and he-be-sunk into the-depth of-the-sea by the-millstone indeed
asinariam, secularis vitæ circuitus ac labor exprimitur, et per
of-an-ass of-worldly life the-round and toil is-expressed and by
profundum maris extrema damnatio designatur. Qui ergo ad
the-depth of-the-sea the-last damnation is-designated who therefore to
sanctitatis speciem deductus, vel verbo cæteros destruit, vel
of-holiness the-appearance led either by-word the-others destroys or
exemplo; melius profecto fuerat, ut hunc ad mortem sub
by-example better surely it-had-been that him to death under
exteriori habitu terrena acta constringerent, quam sacra officia in
exterior habit earthly acts should-bind than holy offices in

culpa cæteris imitabilem demonstrarent, quia nimirum si solus
fault to-the-others imitable should-show because surely if alone
caderet, utcunque hunc tolerabilior inferni pœna cruciaret.
he-fell somehow him more-tolerable of-hell punishment would-torment

De pondere regiminis; et quod adversa quæque despicienda sunt, et prospera formidanda

III · THE BURDEN OF RULE

Gregory has said this much to show how heavy rule is. The Lord fled a kingdom yet went willingly to the cross, teaching his members to fear prosperity and love adversity: success swells the heart, while trouble humbles it. So Saul swelled with pride once he took the kingdom, and David once freed of trouble.

Hæc itaque breviter diximus, ut quantum sit pondus
these-things and-so briefly we-have-said that how-great be the-weight
regiminis monstraremus, ne temerarie sacra regimina quisquis
of-rule we-might-show lest rashly holy rule whoever
his impar est audeat, et per concupiscentiam culminis,
to-these unequal is dare and through desire of-the-height
ducatum suscipiat perditionis. Hinc enim pie Jacobus
the-leadership take-up of-perdition hence for piously James
prohibet, dicens: Nolite plures magistri fieri, fratres mei.
forbids saying do-not many teachers become brothers my
Hinc ipse Dei hominumque Mediator regnum percipere
hence himself of-God and-of-men the-Mediator the-kingdom to-receive
vitavit in terris, qui supernorum quoque spirituum scientiam
avoided on earth who of-the-supernal also spirits the-knowledge
sensumque transcendens, ante sæcula regnat in cœlis.
and-understanding transcending before the-ages reigns in heaven
Scriptum quippe est: Jesus ergo cum cognovisset quia
written indeed it-is Jesus therefore when he-had-known that

venturi essent ut raperent eum, et facerent eum regem,
about-to-come they-were that they-might-seize him and make him king
fugit iterum in montem ipse solus. Quis enim principari
fled again into the-mountain himself alone who for to-rule
hominibus tam sine culpa potuisset, quam is qui hos
men so without fault could-have than he who these
nimirum regeret, quos ipse creaverat? Sed quia idcirco in
surely would-rule whom himself he-had-created but because therefore in
carne venerat, ut non solum nos per passionem redimeret,
the-flesh he-had-come that not only us through the-passion he-might-redeem
verum etiam per conversationem doceret, exemplum
but also through (his)-way-of-life he-might-teach an-example
se sequentibus præbens, rex fieri noluit, ad crucis
himself to-those-following offering a-king to-become he-would-not to of-the-cross
vero patibulum sponte convenit; oblatam gloriam culminis
but the-gibbet willingly he-came the-offered glory of-the-height
fugit, pœnam probrosæ mortis appetiit; ut membra ejus
he-fled the-punishment of-shameful death he-sought that the-members of-him
videlicet discerent favores mundi fugere, terrores minime
namely might-learn the-favors of-the-world to-flee the-terrors by-no-means
timere, pro veritate adversa diligere, prospera formidando
to-fear for the-truth adverse-things to-love prosperous-things by-dreading
declinare, quia et ista sæpe per tumorem cor inquinant,
to-decline because both these often through swelling the-heart defile
et illa per dolorem purgant. In istis se animus erigit,
and those through grief purge in these itself the-mind raises
in illis autem etiamsi quando se erexerit, sternit. In istis
in those moreover even-if ever itself it-has-raised it-lays-low in these
sese homo obliviscitur, in illis vero ad sui memoriam
himself man forgets in those but to of-himself the-memory
nolens etiam coactusque revocatur. In istis sæpe et anteacta
unwilling even and-forced he-is-recalled in these often even former

bona depereunt, in illis autem longi quoque temporis
good-things perish in those moreover of-long also time
admissa terguntur. Nam plerumque adversitatis magisterio
the-committed-sins are-wiped-away for often of-adversity by-the-teaching
sub disciplina cor premitur: quod si ad regiminis culmen
under discipline the-heart is-pressed which if to of-rule the-height
eruperit, in elationem protinus usu gloriæ permutatur.
it-has-burst-forth into pride at-once by-the-use of-glory is-changed
Sic Saül, qui indignum se prius considerans fugerat,
thus Saul who unworthy himself at-first considering had-fled
mox ut regni gubernacula suscepit, intumuit; honorari
soon as of-the-kingdom the-helm he-took swelled to-be-honored
namque coram populo cupiens, dum reprehendi publice
for before the-people desiring while to-be-rebuked publicly
noluit, ipsum qui in regnum se unxerat, scidit. Sic
he-would-not him-himself who to the-kingdom him had-anointed he-tore thus
David auctoris judicio pene in cunctis actibus placens,
David of-the-author by-the-judgment almost in all acts pleasing
mox ut pressuræ pondere caruit, in tumorem vulneris
soon as of-pressure the-weight he-lacked into the-swelling of-a-wound
erupit, factusque est in morte viri crudeliter rigidus, qui
burst-forth and-made he-was in the-death of-a-man cruelly rigid who
in appetitu feminæ fuit enerviter fluxus; et qui malis
in the-desire of-a-woman was effeminately loose and he-who the-wicked
ante noverat pie parcere, in bonorum quoque necem
before had-known piously to-spare to of-the-good also the-slaughter
post didicit sine obstaculo retractationis anhelare. Prius
afterward learned without hindrance of-reconsideration to-pant before
quippe ferire deprehensum persecutorem noluit, et post
indeed to-strike the-caught persecutor he-would-not and afterward
cum damno desudantis exercitus etiam devotum militem
with loss of-the-toiling army even a-devoted soldier

exstinxit. Quem profecto ab electorum numero culpa longius
he-killed whom surely from of-the-elect the-number the-fault farther
raperet, nisi hunc ad veniam flagella revocassent.
would-have-snatched unless him to pardon the-scourges had-recalled

Quod plerumque occupatio regiminis soliditatem dissipet mentis

IV · BUSINESS SCATTERS THE MIND

Taken up with many affairs, the ruler's mind is divided and cannot gather itself to any one of them, as a wise man warns against having one's acts in many things. Drawn outward, it loses the firmness of inward fear and forgets itself, like a traveler who forgets where he was going. Hezekiah showing his storerooms and the king of Babylon boasting of his city show how the heart sins inwardly by pride before it is struck.

Sæpe suscepta cura regiminis cor per diversa
often the-undertaken care of-rule the-heart through various-things
diverberat, et impar quisque invenitur ad singula, dum
scatters and unequal each is-found to single-things while
confusa mente dividitur ad multa. Unde quidam sapiens
with-confused mind he-is-divided to many-things whence a-certain wise-man
provide prohibet, dicens: Fili, ne in multis sint actus
providently forbids saying son lest in many-things be the-acts
tui, quia videlicet nequaquam plene in uniuscujusque operis
your because namely by-no-means fully in of-each work
ratione colligitur, dum mens per diversa partitur.
the-reckoning it-is-gathered while the-mind among various-things is-divided
Cumque foras per insolentem curam trahitur, a timoris
and-when outside through unaccustomed care it-is-drawn from of-fear
intimi soliditate vacuatur: fit in exteriorum dispositione
inmost the-solidity it-is-emptied it-becomes in of-outward-things the-arrangement

sollicita, et sui solummodo ignara, scit multa cogitare,
anxious and of-itself only ignorant it-knows many-things to-think
se nesciens. Nam cum plus quam necesse est se exterioribus
itself not-knowing for when more than necessary it-is itself in-outward-things
implicat, quasi occupata in itinere obliviscitur quo tendebat;
it-entangles as-if busy on the-journey it-forgets whither it-was-tending
ita ut ab studio suæ inquisitionis aliena, ne ipsa
so that from the-study of-its-own examination estranged not-even itself
quidem quæ patitur damna consideret et per quanta
indeed which it-suffers the-losses it-considers and through how-many-things
delinquat ignoret. Neque enim peccare se Ezechias credidit,
it-sins it-is-ignorant neither for to-sin himself Hezekiah believed
cum venientibus ad se alienigenis aromatum cellas
when to-those-coming to himself foreigners of-spices the-storerooms
ostendit; sed in damnationem secuturæ prolis ex eo
he-showed but to the-damnation of-the-following offspring from that
iram judicis pertulit, quod se facere licenter æstimavit.
the-wrath of-the-judge he-bore which himself to-do lawfully he-reckoned
Sæpe dum multa suppetunt, dumque agi possunt, quæ
often while many-things are-at-hand and-while to-be-done can-be what
subjecti quia acta sunt admirentur, in cogitatione se animus
the-subjects because done they-are may-admire in thought itself the-mind
elevat, et plene in se iram judicis provocat, quamvis
lifts and fully against itself the-wrath of-the-judge provokes although
per iniqua foras opera non erumpat. Intus quippe est qui
through unjust outward works not it-break-out within indeed is he-who
judicat, intus quod judicatur. Cum ergo in corde delinquimus,
judges within what is-judged when therefore in the-heart we-sin
latet homines quod apud nos agimus, sed tamen ipso
it-lies-hidden from-men what within us we-do but yet with-himself
judice teste peccamus. Neque enim rex Babyloniæ tunc
the-judge witnessing we-sin neither for the-king of-Babylon then

reus de elatione exstitit, cum ad elationis verba pervenit;
guilty of pride became when to of-pride the-words he-came
quippe qui ore prophetico et ante cum ab elatione
indeed he-who from-the-mouth prophetic also before when from pride
tacuit, sententiam reprobationis audivit. Culpam namque
he-was-silent the-sentence of-reprobation heard the-guilt for
perpetratæ superbiæ jam ante deterserat, qui omnipotentem
of-committed pride already before he-had-wiped-away who the-almighty
Deum quem se offendisse reperit, cunctis sub se
God whom himself to-have-offended he-found to-all under himself
gentibus prædicavit. Sed post hæc successu suæ potestatis
nations proclaimed but after these-things by-the-success of-his power
elevatus, dum magna se fecisse gauderet, cunctis prius
lifted-up while great-things himself to-have-done he-rejoiced to-all before
in cogitatione se prætulit, et post adhuc tumidus dixit:
in thought himself he-preferred and after still swollen he-said
Nonne hæc est Babylon magna, quam ego ædificavi in
surely this is Babylon the-great which I have-built for
domum regni, et in robore fortitudinis meæ et in
the-house of-the-kingdom and in the-strength of-might my and in
gloria decoris mei? Quæ videlicet vox illius iræ vindictam
the-glory of-beauty my which namely voice of-that wrath the-vengeance
aperte pertulit, quam occulta elatio accendit. Nam districtus
openly bore which hidden pride kindled for the-strict
judex prius invisibiliter vidit quod postea publice feriendo
judge first invisibly saw what afterward publicly by-striking
reprehendit. Unde et in irrationale animal hunc vertit, ab
he-rebuked whence also into an-irrational animal him he-turned from
humana societate separavit, agri bestiis mutata mente
human society he-separated of-the-field to-the-beasts with-changed mind
conjunxit, ut districto videlicet justoque judicio homo quoque
he-joined that by-strict namely and-just judgment a-man also

esse perderet, qui magnum se ultra homines æstimasset.
to-be he-should-lose who great himself beyond men had-reckoned
Hæc itaque proferentes, non potestatem reprehendimus,
these-things and-so bringing-forth not power we-rebuke
sed ab appetitu illius cordis infirmitatem munimus, ne
but from the-appetite of-it of-the-heart the-weakness we-fortify lest
imperfecti quique culmen arripere regiminis audeant, et qui
imperfect each the-height to-seize of-rule dare and who
in planis stantes titubant, in præcipiti pedem ponant.
on level-ground standing totter on the-steep foot put

De his qui in regiminis culmine prodesse exemplo virtutum possunt, sed quietem propriam sectando refugiunt

V · THOSE WHO FLEE TO THEIR OWN QUIET

Some endowed with great gifts love the quiet of contemplation and refuse to serve their neighbors by preaching. Keeping for themselves what they received for others, they lose those very gifts; the Lord's question to Peter, and the law that a man must raise up children for his dead brother, condemn them.

Nam sunt nonnulli, qui eximia virtutum dona percipiunt, et
for there-are some who excellent of-virtues gifts receive and
pro exercitatione cæterorum magnis muneribus exaltantur, qui
for the-training of-the-others with-great gifts are-exalted who
studio castitatis mundi, abstinentiæ robore validi, doctrinæ
by-zeal of-chastity pure of-abstinence in-strength strong of-doctrine
dapibus referti, patientiæ longanimitate humiles, auctoritatis
with-feasts filled of-patience in-long-suffering humble of-authority
fortitudine erecti, pietatis gratia benigni, justitiæ severitate
in-fortitude upright of-piety in-grace kindly of-justice in-severity

districti sunt. Qui nimirum culmen regiminum si vocati
strict are who surely the-height of-rule if called
suscipere renuunt, ipsa sibi plerumque dona adimunt,
to-take-up refuse the-very to-themselves often gifts take-away
quæ non pro se tantummodo, sed etiam pro aliis
which not for themselves only but also for others
acceperunt. Cumque sua et non aliorum lucra cogitant,
they-have-received and-when their-own and not of-others gains they-think-of
ipsis se, quæ privata habere appetunt, bonis privant.
the-very themselves which private to-have they-seek of-the-goods deprive
Hinc namque ad discipulos Veritas dicit: Non potest civitas
hence for to the-disciples the-Truth says not can a-city
abscondi super montem posita; neque accendunt lucernam,
be-hidden on a-mountain placed neither do-they-light a-lamp
et ponunt eam sub modio, sed super candelabrum, ut
and put it under a-bushel but upon a-lampstand that
luceat omnibus qui in domo sunt. Hinc Petro ait:
it-may-shine to-all who in the-house are hence to-Peter he-says
Simon Joannis, amas me? Qui cum se amare protinus
Simon of-John do-you-love me who when himself to-love at-once
respondisset, audivit: Si diligis me, pasce oves meas. Si ergo
had-answered heard if you-love me feed sheep my if therefore
dilectionis est testimonium cura pastionis, quisquis virtutibus
of-love is the-testimony the-care of-the-feeding whoever with-virtues
pollens gregem Dei renuit pascere, pastorem summum
strong the-flock of-God refuses to-feed the-shepherd highest
convincitur non amare. Hinc Paulus dicit: Si Christus pro
is-convicted not to-love hence Paul says if Christ for
omnibus mortuus est, ergo omnes mortui sunt. Et si pro
all died has therefore all dead are and if for
omnibus mortuus est, superest ut qui vivunt, jam non
all died has it-remains that who live now not

sibi vivant, sed ei qui pro ipsis mortuus est, et
for-themselves may-live but for-him who for them died has and
resurrexit. Hinc Moyses ait, ut uxorem fratris sine filiis
rose-again hence Moses says that the-wife of-a-brother without sons
defuncti, superstes frater accipiat, atque ad nomen fratris
dead the-surviving brother should-take and to the-name of-the-brother
filios gignat: quam si accipere forte renuerit, huic in
sons should-beget whom if to-take perhaps he-has-refused to-him into
faciem mulier exspuat, unumque ei pedem propinquus
face the-woman should-spit and-one from-him foot the-kinsman
discalciet, ejusque habitaculum domum discalceati vocet.
should-unshoe and-his dwelling the-house of-the-unshod should-call
Frater quippe defunctus ille est, qui post resurrectionis
the-brother indeed dead that is who after of-the-resurrection
gloriam apparens, dixit: Ite, dicite fratribus meis. Qui quasi
the-glory appearing said go tell brothers my who as-if
sine filiis obiit, quia adhuc electorum suorum numerum
without sons died because still of-elect his the-number
non implevit. Hujus scilicet uxorem superstes frater sortiri
not he-filled of-this-one namely the-wife the-surviving brother to-obtain
præcipitur, quia dignum profecto est, ut cura sanctæ
is-commanded because worthy surely it-is that the-care of-holy
Ecclesiæ ei qui hanc bene regere prævalet imponatur.
Church upon-him who it well to-rule is-able be-laid
Cui nolenti in faciem mulier exspuit, quia quisquis ex
to-whom unwilling into the-face the-woman spits because whoever from
muneribus quæ perceperit prodesse aliis non curat, bonis
the-gifts which he-has-received to-profit others not cares with-the-goods
quoque ejus sancta Ecclesia exprobrans ei quasi in faciem
also of-him holy Church reproaching to-him as-if in the-face
salivam jactat. Cui ex uno pede calceamentum tollitur, ut
spittle throws to-whom from one foot the-shoe is-taken that

discalceati domus vocetur. Scriptum quippe est: Calceati pedes
of-the-unshod the-house it-be-called written indeed it-is shod the-feet
in præparatione Evangelii pacis. Si ergo ut nostram, sic
in the-preparation of-the-Gospel of-peace if therefore as our so
curam proximi gerimus, utrumque pedem per calceamentum
the-care of-the-neighbor we-bear each foot with a-shoe
munimus. Qui vero suam cogitans utilitatem, proximorum
we-protect who but his-own thinking advantage of-the-neighbors
negligit, quasi unius pedis calceamentum cum dedecore
neglects as-if of-one foot the-shoe with disgrace
amittit. Sunt itaque nonnulli qui magnis, ut diximus,
loses there-are and-so some who with-great as we-have-said
muneribus ditati, dum solius contemplationis studiis
gifts enriched while of-only contemplation with-the-studies
inardescunt, parere utilitati proximorum in prædicatione
they-burn to-obey the-advantage of-the-neighbors in preaching
refugiunt, secretum quietis diligunt, secessum speculationis
they-shun the-privacy of-quiet they-love the-retreat of-speculation
appetunt. De quo si districte judicentur, ex tantis procul
they-seek about which if strictly they-be-judged of as-many without
dubio rei sunt, quantis venientes ad publicum prodesse
doubt guilty they-are as-many-as coming to the-public to-profit
potuerunt. Qua enim mente is qui proximis profuturus
they-could with-what for mind he who to-neighbors about-to-profit
enitesceret, utilitati cæterorum secretum præponit suum,
would-shine to-the-advantage of-others privacy prefers his-own
quando ipse summi Patris unigenitus, ut multis prodesset,
when himself of-the-highest Father the-only-begotten that many he-might-profit
de sinu Patris egressus est ad publicum nostrum?
from the-bosom of-the-Father gone-out has to public our

Quod hi qui pondus regiminis per humilitatem fugiunt, tunc vere sunt humiles, cum divinis judiciis non reluctantur

VI · TRUE HUMILITY DOES NOT RESIST GOD'S WILL

Those who flee the burden of rule out of humility are truly humble only if they do not obstinately resist the divine will that lays it on them. A man endowed with the gifts to profit others, when rule is commanded him, should flee it in his heart and yet obey against his will.

Et sunt nonnulli qui ex sola humilitate refugiunt, ne eis
and there-are some who from sole humility shun-(it) lest to-those
quibus se impares æstimant præferantur. Quorum profecto
to-whom themselves unequal they-reckon they-be-preferred whose surely
humilitas, si cæteris quoque virtutibus cingitur, tunc ante Dei
humility if with-other also virtues it-is-girt then before of-God
oculos vera est, cum ad respuendum hoc quod utiliter subire
the-eyes true it-is when to rejecting this which usefully to-undergo
præcipitur pertinax non est. Neque enim vere humilis est,
it-is-commanded obstinate not it-is neither for truly humble is
qui superni nutus arbitrium ut debeat præesse intelligit, et
he-who of-the-supernal nod the-judgment that he-ought to-preside understands and
tamen præesse contemnit. Sed divinis dispositionibus subditus,
yet to-preside despises but to-divine dispositions subject
atque a vitio obstinationis alienus, cum sibi regiminis
and from the-vice of-obstinacy estranged when to-him of-rule
culmen imperatur, si jam donis præventus est, quibus et
the-height is-commanded if already with-gifts forestalled he-is by-which also
aliis prosit, et ex corde debet fugere, et invitus obedire.
others he-may-profit both from the-heart he-ought to-flee and unwilling to-obey

Quod nonnunquam prædicationis officium et nonnulli laudabiliter appetunt, et ad hoc nonnulli laudabiliter coacti pertrahuntur

VII · SEEKING THE OFFICE, AND BEING COMPELLED

Isaiah offered himself to preach, while Jeremiah was sent and protested his youth; both acted from love, the one of his neighbor, the other of God in contemplation. Isaiah was first purged by the coal, and Jeremiah did not wholly resist; Moses both shrank from leading the people and obeyed, a lesson to the headlong.

Quamvis nonnunquam prædicationis officium et nonnulli
although sometimes of-preaching the-office both some
laudabiliter appetunt, et ad hoc nonnulli laudabiliter
laudably seek and to this some laudably
coacti pertrahuntur: quod liquido cognoscimus, si duorum
forced are-drawn which clearly we-know if of-the-two
prophetantium facta pensamus, quorum unus ut ad
prophesying-ones the-deeds we-weigh of-whom one that for
prædicandum mitti debuisset sponte se præbuit, quo
preaching to-be-sent he-should of-his-own-accord himself offered whither
tamen alter pergere cum pavore recusavit. Isaias quippe
yet the-other to-go with fear refused Isaiah indeed
Domino quærenti quem mitteret, ultro se obtulit, dicens:
to-the-Lord asking whom he-should-send freely himself offered saying
Ecce ego, mitte me. Jeremias autem mittitur, et tamen ne
behold I send me Jeremiah moreover is-sent and yet lest
mitti debeat humiliter reluctatur, dicens: A, a, a, Domine
to-be-sent he-should humbly resists saying ah ah ah Lord
Deus, ecce nescio loqui, quia puer ego sum. En ab utrisque
God behold I-know-not to-speak because a-boy I am lo from both
exterius diversa vox prodiit, sed non a diverso fonte
outwardly a-different voice came-forth but not from a-different spring

dilectionis emanavit. Duo quippe sunt præcepta charitatis,
of-love it-flowed two indeed are the-precepts of-charity
Dei videlicet amor et proximi. Per activam igitur
of-God namely the-love and of-the-neighbor through the-active therefore
vitam prodesse proximis cupiens Isaias officium prædicationis
life to-profit the-neighbors desiring Isaiah the-office of-preaching
appetit; per contemplativam vero Jeremias amori conditoris
seeks through the-contemplative but Jeremiah to-the-love of-the-creator
sedulo inhærere desiderans, ne mitti ad prædicandum
diligently to-cling desiring lest to-be-sent for preaching
debeat contradicit. Quod ergo laudabiliter alter appetiit, hoc
he-should contradicts what therefore laudably the-one sought this
laudabiliter alter expavit: iste ne tacitæ contemplationis
laudably the-other dreaded this-one lest of-silent contemplation
lucra loquendo perderet, ille ne damna studiosi operis
the-gains by-speaking he-should-lose that-one lest the-losses of-zealous work
tacendo sentiret. Sed hoc in utrisque est subtiliter
by-being-silent he-should-feel but this in both is subtly
intuendum, quia et is qui recusavit, plene non restitit; et is
to-be-observed that both he who refused fully not resisted and he
qui mitti voluit, ante per altaris calculum se purgatum
who to-be-sent wished before by of-the-altar the-coal himself purged
vidit; ne aut non purgatus adire quisque sacra ministeria
saw lest either not purged to-approach anyone sacred ministries
audeat, aut quem superna gratia elegit, sub humilitatis
should-dare or whom supernal grace has-chosen under of-humility
specie superbe contradicat. Quia igitur valde difficile est
the-appearance proudly should-contradict since therefore very difficult it-is
purgatum se quemlibet posse cognoscere, prædicationis
purged himself anyone to-be-able to-know of-preaching
officium tutius declinatur; nec tamen declinari, ut diximus,
the-office more-safely is-declined nor yet to-be-declined as we-have-said

pertinaciter debet, cum ad suscipiendum hoc superna voluntas
obstinately it-ought when for taking-up this the-supernal will
agnoscitur. Quod Moyses utrumque miro opere explevit,
is-recognized which Moses each-of-the-two with-wonderful work fulfilled
qui præesse tantæ multitudini et noluit et obedivit.
who to-preside over-so-great a-multitude both would-not and obeyed
Superbus enim fortasse esset, si ducatum plebis innumeræ
proud for perhaps he-would-be if the-leadership of-a-people countless
sine trepidatione susciperet: et rursum superbus existeret,
without trepidation he-took-up and again proud he-would-prove
si auctoris imperio obedire recusaret. Utrobique ergo
if of-the-author the-command to-obey he-refused in-both-ways therefore
humilis, utrobique subjectus, et præesse populis semetipsum
humble in-both-ways subject both to-preside-over peoples himself
metiendo noluit, et tamen de imperantis viribus
by-measuring he-would-not and yet from of-the-commander the-strength
præsumendo consensit. Hinc ergo, hinc quique præcipites
presuming he-consented hence therefore hence each headlong-ones
colligant cum quanta culpa ex appetitu proprio cæteris
may-gather with how-great guilt from desire own to-the-others
præferri non metuunt, si sancti viri plebium ducatum
to-be-preferred not they-fear if holy men of-peoples the-leadership
suscipere Deo etiam jubente timuerunt. Moyses suadente
to-take-up with-God even commanding feared Moses persuading
Domino trepidat, et infirmus quisque ut honoris onus
the-Lord trembles and weak each that of-honor the-burden
percipiat anhelat; et qui ad casum valde urgetur ex
he-may-receive pants and he-who to a-fall greatly is-urged from
propriis, humerum libenter opprimendus ponderibus submittit
own the-shoulder gladly to-be-crushed to-weights he-submits
alienis; quæ egit ferre non valet, et auget quod portet.
of-others what he-has-done to-bear not he-is-able and he-increases what he-carries

De his qui præesse concupiscunt, et ad usum suæ libidinis instrumentum Apostolici sermonis arripiunt

VIII · THOSE WHO LUST TO RULE

Those who long to rule seize on Paul's saying that whoever desires a bishop's office desires a good work. But Paul at once listed what the office demands, and spoke when a bishop was first led to martyrdom; one who seeks its honor rather than its work does not desire the office at all.

Plerumque vero qui præesse concupiscunt, ad usum
often but those-who to-preside desire for the-use
suæ libidinis instrumentum Apostolici sermonis arripiunt,
of-their-own lust as-an-instrument the-Apostle's saying seize
quo ait: Si quis episcopatum desiderat, bonum opus
where he-says if anyone the-episcopate desires a-good work
desiderat; qui tamen laudans desiderium, in pavorem vertit
he-desires who yet praising the-desire into dread turns
protinus quod laudavit, cum repente subjungit: Oportet
at-once what he-has-praised when suddenly he-adds it-behooves
autem episcopum irreprehensibilem esse. Cumque virtutum
moreover a-bishop irreproachable to-be and-when of-the-virtues
necessaria subsequenter enumerat, quæ sit irreprehensibilitas
the-necessary-things subsequently he-enumerates what be the-irreproachability
ipsa manifestat. Et favet ergo ex desiderio, et terret
itself he-makes-plain and he-favors therefore from desire and terrifies
ex præcepto, ac si aperte dicat: Laudo quod quæritis,
from precept as if openly he-were-saying I-praise what you-seek
sed prius discite quid quæratis; ne dum vosmetipsos metiri
but first learn what you-seek lest while yourselves to-measure
negligitis, tanto fœdior vestra reprehensibilitas appareat,
you-neglect so-much more-foul your reprehensibility appear

quanto et a cunctis conspici in honoris arce festinat.
as-much-as also by all to-be-seen on of-honor the-citadel it-hastens
Magnus enim regendi artifex favoribus impellit, terroribus
the-great for of-ruling craftsman with-favors drives-on with-terrors
retrahit, ut auditores suos et descripto irreprehensibilitatis
draws-back that hearers his both with-the-described of-irreproachability
culmine restringat a superbia, et officium laudando quod
height he-may-restrain from pride and the-office by-praising which
quæritur, componat ad vitam. Quamvis notandum quod illo
is-sought he-may-compose for life although to-be-noted that at-that
in tempore hoc dicitur, quo quisquis plebibus præerat, primus
in time this is-said when whoever over-peoples presided first
ad martyrii tormenta ducebatur. Tunc ergo laudabile fuit
to of-martyrdom the-torments was-led then therefore praiseworthy it-was
episcopatum quærere, quando per hunc quemque dubium
the-episcopate to-seek when through it each doubtful
non erat ad supplicia graviora pervenire. Unde ipsum quoque
not was to punishments heavier to-come whence itself also
episcopatus officium boni operis expressione definitur, cum
of-the-episcopate the-office of-good work by-the-expression is-defined when
dicitur: Si quis episcopatum desiderat, bonum opus desiderat.
it-is-said if anyone the-episcopate desires a-good work he-desires
Ipse ergo sibi testis est quia episcopatum non appetit,
himself therefore to-himself a-witness is that the-episcopate not he-seeks
qui non per hunc boni operis ministerium, sed honoris
who not through it of-good work the-ministry but of-honor
gloriam quærit. Sacrum quippe officium non solum non
the-glory seeks the-sacred indeed office not only not
diligit omnino, sed nescit, qui ad culmen regiminis anhelans,
he-loves at-all but knows-not who to the-height of-rule panting
in occulta meditatione cogitationis cæterorum subjectione
in hidden meditation of-thought of-the-others on-the-subjection

pascitur, laude propria lætatur, ad honorem cor elevat,
feeds in-praise own rejoices to honor the-heart lifts
rerum affluentium abundantia exsultat. Mundi ergo lucrum
of-things abounding in-the-abundance exults of-the-world therefore the-gain
quæritur sub ejus honoris specie quo mundi destrui
is-sought under its of-honor the-appearance by-which of-the-world to-be-destroyed
lucra debuerunt. Cumque mens humilitatis culmen arripere
the-gains ought-to-have and-when the-mind of-humility the-height to-seize
ad elationem cogitat, quod foris appetit, intus immutat.
for pride intends what outside it-seeks within it-changes

Quod mens præesse volentium plerumque sibi ficta bonorum operum promissione blanditur

IX · THE AMBITIOUS AND THEIR PROMISES

The mind that wants to rule imagines the good it will do in office, and this pretended purpose hides its real desire for glory. Once in power it forgets what it planned, so each should judge from his past life what he would do; for rule is a storm of the mind, in which even the skilled sailor is confounded. The gifted man must not hide his gifts in a napkin, and the unfit must not, like the Pharisees, bar others from the kingdom.

Sed plerumque hi qui subire magisterium pastorale
but often those who to-undertake the-teaching-office pastoral
cupiunt, nonnulla quoque bona opera animo proponunt; et
desire some also good works in-mind propose and
quamvis hoc elationis intentione appetant, operaturos tamen
although this of-pride with-intent they-seek about-to-perform yet
se magna pertractant; fitque ut aliud in imis
themselves great-things they-ponder and-it-comes-about that one-thing in the-depths
intentio supprimat, aliud tractantis animo superficies
the-intention suppresses another to-the-pondering mind the-surface

cogitationis ostendat. Nam sæpe sibi de se mens ipsa
of-thought shows for often to-itself about itself the-mind itself
mentitur, et fingit se de bono opere amare quod non
lies and pretends itself about the-good work to-love what not
amat, de mundi autem gloria non amare quod amat: quæ
it-loves about of-the-world moreover the-glory not to-love what it-loves which
principari appetens, fit ad hoc pavida cum quærit, audax
to-rule seeking becomes for this fearful when it-seeks bold
cum pervenerit. Tendens enim, ne non perveniat trepidat;
when it-has-arrived striving for lest not it-arrive it-trembles
sed repente perveniens, jure sibi hoc debitum ad quod
but suddenly arriving by-right to-itself this owed to which
pervenerit putat. Cumque percepti principatus officio perfrui
it-has-arrived it-thinks and-when of-the-received rule the-office to-enjoy
sæculariter cœperit, libenter obliviscitur quidquid religiose
in-worldly-fashion it-has-begun gladly it-forgets whatever religiously
cogitavit. Unde necesse est ut cum cogitatio extra usum
it-thought whence necessary it-is that when thought outside use
ducitur, protinus mentis oculus ad opera transacta revocetur:
is-led at-once of-the-mind the-eye to the-works past be-recalled
ac penset quisque quid subjectus egerit, et repente cognoscit
and let-weigh each what as-a-subject he-did and at-once he-knows
si prælatus bona agere quæ proposuerit possit, quia
whether as-a-prelate the-good-things to-do which he-has-proposed he-can because
nequaquam valet in culmine humilitatem discere, qui in
by-no-means is-he-able on the-height humility to-learn who in
imis positus non desiit superbire. Nescit laudem cum
the-depths placed not ceased to-be-proud he-knows-not praise when
suppetit fugere, qui ad hanc didicit cum deesset anhelare.
it-is-at-hand to-flee who for it learned when it-was-lacking to-pant
Nequaquam vincere avaritiam potest, quando ad multorum
by-no-means to-conquer avarice can-he when to of-many

sustentationem tenditur is cui sufficere propria nec soli
the-support he-is-stretched he to-whom to-suffice his-own-things not-even alone
potuerunt. Ex anteacta ergo vita se quisque inveniat, ne
could from the-former therefore life himself let-each find lest
in appetitu se culminis imago cogitationis illudat. Quamvis
in the-desire himself of-the-height the-image of-thought delude although
plerumque in occupatione regiminis ipse quoque boni operis
often in the-occupation of-rule the-very also of-good work
usus perditur, qui in tranquillitate tenebatur, quia quieto
the-practice is-lost which in tranquility was-held because on-a-quiet
mari recte navem et imperitus dirigit; turbato autem
sea rightly the-ship even the-unskilled steers on-a-troubled moreover
tempestatis fluctibus, etiam peritus se nauta confundit. Quid
by-the-waves of-the-storm even the-skilled himself sailor confounds what
namque est potestas culminis, nisi tempestas mentis? In qua
for is the-power of-the-height except the-storm of-the-mind in which
semper cogitationum procellis navis cordis quatitur, huc
always by-the-gales of-thoughts the-ship of-the-heart is-shaken hither
illucque incessanter impellitur, ut per repentinos excessus
and-thither incessantly is-driven that through sudden excesses
oris et operis quasi per obviantia saxa frangatur. Inter
of-the-mouth and of-work as-if through oncoming rocks it-be-broken among
hæc itaque quid sequendum est, quid tenendum, nisi
these-things and-so what to-be-followed is what to-be-held except
ut virtutibus pollens coactus ad regimen veniat, virtutibus
that with-virtues strong forced to rule he-come with-virtues
vacuus nec coactus accedat? Ille si omnino renititur,
empty not-even forced let-him-approach that-one if altogether he-resists
caveat ne acceptam pecuniam in sudarium ligans, de ejus
let-him-beware lest the-received money in a-napkin tying for its
occultatione judicetur. Pecuniam quippe in sudario ligare, est
hiding he-be-judged the-money indeed in a-napkin to-tie is

percepta dona sub otio lenti torporis abscondere. At
the-received gifts under the-leisure of-sluggish torpor to-hide but
contra, iste cum regimen appetit, attendat ne per exemplum
against-it this-one when rule he-seeks let-him-attend lest by the-example
pravi operis, Pharisæorum more, ad ingressum regni
of-wicked work of-the-Pharisees in-the-manner to the-entry of-the-kingdom
tendentibus obstaculum fiat: qui juxta Magistri vocem
for-those-making-for an-obstacle he-become who according-to of-the-Master the-voice
nec ipsi intrant, nec alios intrare permittunt. Cui
neither themselves enter nor others to-enter allow by-whom
considerandum quoque est, quia cum causam populi electus
to-be-considered also it-is that when the-cause of-the-people chosen
præsul suscipit, quasi ad ægrum medicus accedit. Si ergo
the-prelate takes-up as-if to a-sick-man a-physician approaches if therefore
adhuc in ejus opere passiones vivunt, qua præsumptione
still in his work the-passions live with-what presumption
percussum mederi properat, qui in facie vulnus portat?
the-stricken to-heal hastens he-who on the-face a-wound carries

Qualis quisque ad regimen venire debeat

X · WHO SHOULD COME TO RULE

He must by every means be drawn to rule who is dead to the passions of the flesh and lives spiritually, who disdains prosperity and fears no adversity, desires only inward things, is quick to pardon but never more than is fitting, commits nothing unlawful, and mourns others' sins as his own. A man who will not plead before a stranger should not presume to plead before God for the people when his life does not make him God's familiar.

Ille igitur, ille modis omnibus debet ad exemplum
that-one therefore that-one in-ways all ought to an-example
vivendi pertrahi, qui cunctis carnis passionibus moriens jam
of-living to-be-drawn who to-all of-the-flesh passions dying now
spiritaliter vivit, qui prospera mundi postposuit, qui
spiritually lives who the-prosperous-things of-the-world has-set-aside who
nulla adversa pertimescit, qui sola interna desiderat. Cujus
no adverse-things dreads who only inward-things desires whose
intentioni bene congruens, nec omnino per imbecillitatem
to-intention well agreeing neither altogether through weakness
corpus, nec valde per contumeliam repugnat spiritus. Qui
the-body nor greatly through insult resists the-spirit who
ad aliena cupienda non ducitur, sed propria largitur. Qui
to others'-things to-be-coveted not is-led but his-own bestows who
per pietatis viscera citius ad ignoscendum flectitur, sed
through of-pity the-bowels more-quickly to pardoning is-bent but
nunquam plus quam deceat ignoscens, ab arce rectitudinis
never more than it-befits pardoning from the-citadel of-rightness
inclinatur. Qui nulla illicita perpetrat, sed perpetrata ab
is-inclined who no unlawful-things commits but things-committed by
aliis ut propria deplorat. Qui ex affectu cordis alienæ
others as his-own deplores who from the-affection of-the-heart with-another's

infirmitati compatitur, sicque in bonis proximi sicut in
weakness suffers-with and-thus in the-goods of-the-neighbor as in
suis provectibus lætatur. Qui ita se imitabilem cæteris
his-own advancements rejoices who so himself imitable to-the-others
in cunctis quæ agit insinuat, ut inter eos non habeat quod
in all-things which he-does presents that among them not he-have what
saltem de transactis erubescat. Qui sic studet vivere,
even about past-things he-should-blush-at who so strives to-live
ut proximorum quoque corda arentia doctrinæ valeat
that of-the-neighbors also the-hearts parched of-doctrine he-may-be-able
fluentis irrigare. Qui orationis usu et experimenta
with-the-streams to-water who of-prayer by-the-use and experience
jam didicit, quod obtinere a Domino quæ poposcerit,
already has-learned that to-obtain from the-Lord what he-has-asked
possit, cui per effectus vocem jam quasi specialiter
he-can to-whom through of-the-effect the-voice already as-if specially
dicitur: Adhuc loquente te, dicam, Ecce adsum. Si enim
it-is-said while-still speaking you I-shall-say behold here-I-am if for
fortasse quis veniat, ut pro se ad intercedendum nos apud
perhaps anyone come that for himself for interceding us with
potentem quempiam virum, qui sibi iratus, nobis vero est
a-powerful some man who with-him angry with-us but is
incognitus, ducat, protinus respondemus: Ad intercedendum
unknown he-lead at-once we-answer for interceding
venire non possumus, quia familiaritatis ejus notitiam
to-come not we-can because of-familiarity with-him knowledge
non habemus. Si ergo homo apud hominem de quo
not we-have if therefore a-man with a-man of whom
minime præsumit fieri intercessor erubescit, qua mente
by-no-means he-presumes to-become an-intercessor blushes with-what mind
apud Deum intercessionis locum pro populo arripit, qui
with God of-intercession the-place for the-people does-he-seize who

familiarem se ejus gratiæ esse per vitæ meritum nescit?
familiar himself his to-grace to-be by of-life the-merit knows-not
Aut ab eo quomodo aliis veniam postulat, qui utrum
or from him how for-others pardon does-he-ask who whether
sibi sit placatus ignorat? Qua in re adhuc aliud
to-himself he-be appeased is-ignorant which in matter still another-thing
est sollicitius formidandum, ne qui placare posse iram
is more-anxiously to-be-dreaded lest he-who to-appease to-be-able the-wrath
creditur, hanc ipse ex proprio reatu mereatur. Cuncti enim
is-believed it himself from own guilt deserve all for
liquido novimus, quia cum is qui displicet ad intercedendum
clearly we-know that when he who displeases for interceding
mittitur, irati ad deteriora provocatur. Qui
is-sent (the-mind)-of-the-angry-one to worse-things is-provoked he-who
ergo adhuc desideriis terrenis astringitur, caveat ne
therefore still by-desires earthly is-bound let-him-beware lest
districti iram judicis gravius accendens, dum loco
of-the-strict the-wrath of-the-judge more-heavily kindling while in-the-place
delectatur gloriæ, fiat subditis auctor ruinæ.
he-delights of-glory he-become for-the-subjects the-author of-ruin

Qualis quisque ad regimen venire non debeat

XI · WHO SHOULD NOT COME TO RULE

From the law's list of bodily blemishes that bar a man from offering bread to God, Gregory reads the vices that bar one from rule: the blind and the lame, the small-nosed and the broken-footed, the hunchback and the bleary-eyed, the scabbed and the ruptured, each read as a fault of the soul.

Solerter ergo se quisque metiatur ne locum regiminis
skillfully therefore himself let-each measure lest the-place of-rule
assumere audeat, si adhuc in se vitium damnabiliter regnat,
to-assume he-dare if still in him vice damnably reigns
ne is quem crimen depravat proprium, intercessor fieri
lest he whom crime depraves own an-intercessor to-become
appetat pro culpis aliorum. Hinc etenim superna voce
seek for the-faults of-others hence for by-the-supernal voice
ad Moysen dicitur: Loquere ad Aaron: Homo de semine
to Moses it-is-said speak to Aaron the-man from seed
tuo per familias qui habuerit maculam, non offeret panes
your through the-families who shall-have-had a-blemish not shall-offer loaves
Domino Deo suo, nec accedet ad ministerium ejus. Ubi
to-the-Lord God his nor shall-be-approach to the-ministry of-him where
et repente subjungitur: Si cæcus fuerit, si claudus, si
also at-once is-added if blind he-shall-have-been if lame if
vel parvo, vel grandi et torto naso, si fracto pede, si
either with-small or with-large and crooked nose if with-broken foot if
manu, si gibbus, si lippus, si albuginem habens in oculo,
with-hand if hunchbacked if blear-eyed if a-white-speck having in the-eye
si jugem scabiem, si impetiginem in corpore, vel ponderosus.
if constant scab if ringworm in the-body or ruptured
Cæcus quippe est, qui supernæ contemplationis lumen
blind indeed is he-who of-the-supernal contemplation the-light

ignorat; qui præsentis vitæ tenebris pressus, dum venturam
knows-not who of-the-present life by-the-darkness pressed while the-coming
lucem nequaquam diligendo conspicit, quo gressus operis
light by-no-means by-loving he-beholds whither the-steps of-work
porrigat nescit. Hinc etenim prophetante Anna dicitur,
he-should-stretch knows-not hence for with-prophesying Anna it-is-said
Pedes sanctorum suorum servabit, et impii in tenebris
the-feet of-saints his he-shall-keep and the-impious in darkness
conticescent. Claudus vero est qui quidem quo pergere
shall-be-silent lame but is he-who indeed whither to-go
debeat aspicit, sed per infirmitatem mentis, vitæ viam
he-ought sees but through weakness of-mind of-life the-way
perfecte non valet tenere quam videt, quia ad virtutis
perfectly not is-able to-hold which he-sees because to of-virtue
statum dum fluxa consuetudo non erigitur, quo desiderium
the-standing while loose habit not is-raised whither the-desire
innititur, illuc gressus operis efficaciter non sequuntur. Hinc
leans thither the-steps of-work effectively not follow hence
enim Paulus dicit: Remissas manus et dissoluta genua erigite,
for Paul says the-slackened hands and loosened knees raise-up
et gressus rectos facite pedibus vestris, ut non claudicans
and steps straight make for-feet your that not limping
quis erret, magis autem sanetur. Parvo autem naso est,
anyone go-astray rather moreover be-healed with-small moreover nose is
qui ad tenendam mensuram discretionis idoneus non est.
he-who for holding the-measure of-discernment suitable not is
Naso quippe odores fœtoresque discernimus. Recte ergo
with-the-nose indeed odors and-stenches we-discern rightly therefore
per nasum discretio exprimitur, per quam virtutes eligimus,
by the-nose discernment is-expressed through which virtues we-choose
delicta reprobamus. Unde et in laude sponsæ dicitur: Nasus
faults we-reject whence also in the-praise of-the-bride it-is-said nose

tuus sicut turris quæ est in Libano, quia nimirum sancta
your like a-tower which is in Lebanon because surely holy
Ecclesia quæ ex causis singulis tentamenta prodeant, per
Church what from causes single temptations come-forth through
discretionem conspicit, et ventura vitiorum bella ex alto
discernment beholds and coming of-vices the-wars from on-high
deprehendit. Sed sunt nonnulli qui dum æstimari hebetes
detects but there-are some who while to-be-thought dull
nolunt, sæpe se in quibusdam inquisitionibus plus
they-are-unwilling often themselves in certain inquiries more
quam necesse est exercentes, ex nimia subtilitate falluntur.
than necessary is exercising from excessive subtlety are-deceived
Unde hic quoque subditur: Vel grandi et torto naso. Nasus
whence here also is-added or with-large and crooked nose the-nose
enim grandis et tortus est discretionis subtilitas immoderata,
for large and crooked is of-discernment the-subtlety immoderate
quæ dum plus quam decet excreverit, actionis suæ rectitudinem
which while more than it-befits it-has-grown of-action its the-rightness
ipsa confundit. Fracto autem pede vel manu est, qui viam
itself confounds with-broken moreover foot or hand is who the-way
Dei pergere omnino non valet, atque a bonis actibus
of-God to-go altogether not is-able and from good acts
funditur exsors vacat, quatenus hæc non ut claudus
utterly without-share is-idle so-that these-things not as the-lame-one
saltem cum infirmitate teneat, sed ab his omnimodo alienus
even with weakness he-may-hold but from these in-every-way estranged
existat. Gibbus vero est quem terrenæ sollicitudinis pondus
he-be hunchbacked but is whom of-earthly care the-weight
deprimit, ne unquam ad superna respiciat, sed solis his
presses-down lest ever to the-supernal he-look but only on-those
quæ in infimis calcantur intendat. Qui et si quando
which in the-lowest-places are-trodden he-may-attend who also if ever

aliquid ex bono patriæ cœlestis audierit, ad hoc nimirum
anything of the-good of-the-fatherland heavenly he-has-heard to this surely
perversæ consuetudinis pondere prægravatus, cordis faciem
of-perverse habit by-the-weight weighed-down of-the-heart the-face
non attollit, quia cogitationis statum erigere non valet,
not he-lifts because of-thought the-standing to-raise not he-is-able
quem terrenæ usus sollicitudinis curvum tenet. Ex horum
whom of-earthly the-use of-care bent holds from these
quippe specie Psalmista dicit: Incurvatus sum et humiliatus
indeed the-figure the-Psalmist says bowed-down I-am and humbled
sum usquequaque. Quorum culpam quoque per semetipsam
I-am utterly whose fault also through himself
Veritas reprobans, ait: Semen autem quod in spinis cecidit,
the-Truth reproving says the-seed moreover which among thorns fell
hi sunt qui audierunt verbum, et a sollicitudinibus et
these are who have-heard the-word and by cares and
divitiis et voluptatibus vitæ euntes solfocantur, et non
riches and pleasures of-life going are-choked and not
referunt fructum. Lippus vero est, cujus quidem ingenium
bring-back fruit blear-eyed but is (he)-whose indeed talent
ad cognitionem veritatis emicat, sed tamen hoc carnalia opera
to the-knowledge of-truth shines-forth but yet this fleshly works
obscurant. In lippis quippe oculis pupillæ sanæ sunt, sed
darken in blear indeed eyes the-pupils sound are but
humore defluente infirmatæ palpebræ grossescunt; quorum,
with-moisture flowing-down weakened the-eyelids thicken whose
quia infusione crebro atteruntur, etiam acies pupillæ
because by-the-infusion often they-are-worn also the-keenness of-the-pupil
vitiatur. Et sunt nonnulli quorum sensum carnalis vitæ
is-impaired and there-are some whose sense of-fleshly life
operatio sauciat, qui videre recta subtiliter per ingenium
the-working wounds who to-see right-things subtly through talent

poterant, sed usu pravorum actuum caligant. Lippus
could but by-the-use of-wicked acts are-dimmed blear-eyed
itaque est, cujus sensum natura exacuit; sed conversationis
and-so is (he)-whose sense nature has-sharpened but of-way-of-life
pravitas confundit. Cui bene per angelum dicitur: Collyrio
the-depravity confounds to-whom well by the-angel it-is-said with-eye-salve
inunge oculos tuos ut videas. Collyrio quippe oculos
anoint eyes your that you-may-see with-eye-salve indeed the-eyes
ut videamus inungimus, cum ad cognoscendam veri
that we-may-see we-anoint when for knowing of-the-true
luminis claritatem intellectus nostri aciem medicamine
light the-brightness of-understanding our the-keenness with-the-medicine
bonæ operationis adjuvamus. Albuginem vero habet in oculo,
of-good working we-help a-white-speck but has in the-eye
qui veritatis lucem videre non sinitur, quia arrogantia
he-who of-truth the-light to-see not is-allowed because by-arrogance
sapientiæ seu justitiæ cæcatur. Pupilla namque oculi nigra
of-wisdom or of-justice he-is-blinded the-pupil for of-the-eye black
videt, albuginem tolerans nil videt, quia videlicet sensus
sees the-white-speck bearing nothing sees because namely the-sense
humanæ cogitationis si stultum se peccatoremque intelligit,
of-human thought if foolish itself and-sinful it-understands
cognitionem intimæ claritatis apprehendit. Si autem candorem
the-knowledge of-inmost brightness it-grasps if moreover the-whiteness
sibi justitiæ seu sapientiæ tribuit, a luce se supernæ
to-itself of-justice or of-wisdom it-attributes from the-light itself of-supernal
cognitionis excludit; et eo claritatem veri luminis
knowledge it-excludes and so-much the-brightness of-the-true light
nequaquam penetrat, quo se apud se per arrogantiam
by-no-means penetrates as-much-as itself within itself through arrogance
exaltat; sicut de quibusdam dicitur: Dicentes enim se
it-exalts as about certain-ones it-is-said saying for themselves

esse sapientes, stulti facti sunt. Jugem vero habet scabiem,
to-be wise fools made they-were constant but has scab
cui carnis petulantia sine cessatione dominatur. In
he-whom of-the-flesh the-wantonness without ceasing dominates in
scabie etenim fervor viscerum ad cutem trahitur, per quam
scab for the-heat of-the-bowels to the-skin is-drawn by which
recte luxuria designatur, quia si cordis tentatio usque ad
rightly lust is-designated because if of-the-heart the-temptation up to
operationem prosilit, nimirum fervor intimus usque ad cutis
working leaps-forth surely the-heat inmost up to of-the-skin
scabiem prorumpit; et foris jam corpus sauciat, quia dum
the-scab bursts-forth and outside already the-body wounds because while
in cogitatione voluptas non reprimitur, etiam in actione
in thought pleasure not is-repressed even in action
dominatur. Quasi enim cutis pruriginem Paulus curabat
it-dominates as-if for of-the-skin the-itch Paul was-taking-care
abstergere, cum dicebat: Tentatio vos non apprehendat, nisi
to-wipe-away when he-said temptation you not let-seize except
humana; ac si aperte diceret: Humanum quidem est
human as if openly he-were-saying human indeed it-is
tentationem in corde perpeti, dæmoniacum vero est in
temptation in the-heart to-suffer devilish but it-is in
tentationis certamine et in operatione superari. Impetiginem
of-temptation the-contest and in working to-be-overcome ringworm
quoque habet in corpore, quisquis avaritia vastatur in mente:
also has in the-body whoever by-avarice is-laid-waste in the-mind
quæ si in parvis non compescitur, nimirum sine mensura
which if in small-things not is-checked surely without measure
dilatatur. Impetigo quippe sine dolore corpus occupat, et
is-widened ringworm indeed without pain the-body occupies and
absque occupati tædio excrescens membrorum decorem
without of-the-occupied-one weariness growing of-the-members the-comeliness

fœdat, quia et avaritia capti animum dum quasi delectat,
defiles because also avarice of-the-captive the-mind while as-if it-delights
exulcerat; dum adipiscenda quæque cogitationi objicit,
ulcerates while things-to-be-obtained all to-thought it-presents
ad inimicitias accendit, et dolorem in vulnere non facit,
to enmities it-kindles and pain in the-wound not makes
quia æstuanti animo ex culpa abundantiam promittit. Sed
because to-the-burning mind from fault abundance it-promises but
decor membrorum perditur, quia aliarum quoque virtutum
the-comeliness of-the-members is-lost because of-other also virtues
per hanc pulchritudo depravatur; et quasi totum corpus
through it the-beauty is-depraved and as-if the-whole body
exasperat, quia per universa vitia animum supplantat, Paulo
it-roughens because through all vices the-mind it-trips-up Paul
attestante qui ait: Radix omnium malorum est cupiditas.
testifying who says the-root of-all evils is covetousness
Ponderosus vero est, qui turpitudinem non exercet opere,
ruptured but is he-who foulness not practices in-work
sed tamen ab hac cogitatione continua sine moderamine
but yet by this thought continual without restraint
gravatur in mente; qui nequaquam quidem usque ad
is-weighed-down in the-mind who by-no-means indeed up to
opus nefarium rapitur, sed ejus animus voluptate luxuriæ
work wicked is-snatched but his mind with-the-pleasure of-lust
sine ullo repugnationis stimulo delectatur. Vitium quippe
without any of-resistance goad is-delighted the-vice indeed
est ponderis, cum humor viscerum ad virilia labitur, quæ
is of-rupture when the-moisture of-the-bowels to the-genitals slips which
profecto cum molestia dedecoris intumescunt. Ponderosus ergo
surely with the-trouble of-disgrace swell ruptured therefore
est, qui totis cogitationibus ad lasciviam defluens, pondus
is he-who with-all thoughts to wantonness flowing the-weight

turpitudinis gestat in corde; et quamvis prava non exerceat
of-foulness bears in the-heart and although wicked-things not he-practice
opere, ab his tamen non evellitur mente. Nec ad usum
in-work from these yet not he-is-torn by-the-mind nor to the-use
boni operis in aperto valet assurgere, quia gravat hunc
of-good work in the-open is-he-able to-rise because weighs-down him
in abditis pondus turpe. Quisquis ergo quolibet horum
in hidden-places the-weight foul whoever therefore by-any of-these
vitio subigitur, panes Domino offerre prohibetur, ne profecto
vice is-subdued loaves to-the-Lord to-offer is-forbidden lest surely
diluere aliena delicta non valeat is quem adhuc propria
to-wash-away others' sins not be-able he whom still his-own
devastant. Quia igitur paucis ad pastorale magisterium
lay-waste since therefore in-a-few-words to the-pastoral teaching-office
dignus qualiter veniat, atque hoc indignus qualiter
the-worthy-one how he-should-come and this the-unworthy-one how
pertimescat ostendimus, nunc is qui ad illud digne pervenerit,
he-should-dread we-have-shown now he who to it worthily has-come
in eo qualiter vivere debeat demonstremus.
in it how to-live he-ought let-us-show

PART TWO

Is qui ad regimen ordinate pervenerit, qualem se in ipso regimine debeat exhibere

I · HOW THE RULER SHOULD LIVE

The ruler's conduct must surpass his people's as far as the shepherd's life stands above the flock's. He must be pure in thought, foremost in action, discreet in silence, profitable in speech, near to each in compassion, raised above all in contemplation, a companion to those who do well, upright against vice through zeal for justice, and neither neglect inward things for outward cares nor outward things for inward ones.

Tantum debet actionem populi actio transcendere
so-much ought the-action of-the-people the-action to-surpass
præsulis, quantum distare solet a grege vita pastoris.
of-the-prelate as-much-as to-be-distant is-wont from the-flock the-life of-the-shepherd
Oportet namque ut metiri sollicite studeat quanta
it-behooves for that to-measure anxiously he-strive with-how-great
tenendæ rectitudinis necessitate constringitur, sub cujus
of-holding rightness necessity he-is-bound under whose
æstimatione populus grex vocatur. Sit ergo necesse est
estimation the-people a-flock is-called let-him-be therefore necessary it-is
cogitatione mundus, actione præcipuus, discretus in silentio,
in-thought pure in-action outstanding discreet in silence
utilis in verbo, singulis compassione proximus, præ cunctis
useful in word to-each in-compassion near above all
contemplatione suspensus, bene agentibus per humilitatem
in-contemplation suspended well to-those-acting through humility
socius, contra delinquentium vitia per zelum justitiæ
a-companion against of-the-sinners the-vices through the-zeal of-justice
erectus, internorum curam in exteriorum occupatione non
erect of-inward-things the-care in of-outward-things the-occupation not

minuens, exteriorum providentiam in internorum sollicitudine
lessening of-outward-things the-provision in of-inward-things the-solicitude
non relinquens. Sed hæc quæ breviter enumerando
not abandoning but these-things which briefly by-enumerating
perstrinximus, paulo latius replicando disseramus.
we-have-touched a-little more-broadly by-unfolding let-us-discuss

Ut rector cogitatione sit mundus

II · PURE IN THOUGHT

The ruler must be pure in thought, since he must cleanse others. The hand that would wash away filth must itself be clean. The prophet's command to those who carry the Lord's vessels, and the priest's breastplate of judgment, teach that he must bear his people's cause with a purified mind.

Rector semper cogitatione sit mundus, quatenus nulla hunc
the-ruler always in-thought let-be pure so-that no him
immunditia polluat, qui hoc suscepit officii, ut in alienis
uncleanness pollute who this has-undertaken of-office that in others'
quoque cordibus pollutionis maculas tergat, quia necesse
also hearts of-pollution the-stains he-wipe because necessary
est ut esse munda studeat manus, quæ diluere sordes
it-is that to-be clean strive the-hand which to-wash-away the-filth
curat: non facta quæque deterius inquinet, si sordida
takes-care lest things-touched all worse it-defile if the-dirty
insequens lutum tenet. Hinc namque per prophetam dicitur:
following mud it-holds hence for through the-prophet it-is-said
Mundamini qui fertis vasa Domini. Domini etenim vasa
be-cleansed you-who carry the-vessels of-the-Lord of-the-Lord for the-vessels
ferunt, qui proximorum animas ad æterna sacraria perducendas
they-carry who of-the-neighbors the-souls to the-eternal sanctuaries to-be-led

in suæ conversationis fide suscipiunt. Apud semetipsos
in of-their-own way-of-life the-trust take-up within themselves
ergo quantum debeant mundari conspiciant, qui ad
therefore how-much they-ought to-be-cleansed let-them-consider who to
æternitatis templum vasa viventia in sinu propriæ sponsionis
of-eternity the-temple vessels living in the-bosom of-own pledge
portant. Hinc divina voce præcipitur, ut in Aaron pectore
carry hence by-divine voice it-is-commanded that on of-Aaron the-breast
rationale judicii vittis ligantibus imprimatur, quatenus
the-breastplate of-judgment with-ribbons binding be-pressed so-that
sacerdotale cor nequaquam cogitationes fluxæ possideant,
the-priestly heart by-no-means thoughts loose possess
sed ratio sola constringat; nec indiscretum quid vel inutile
but reason alone bind nor indiscreet anything or useless
cogitet, qui ad exemplum aliis constitutus, ex gravitate
let-him-think who for an-example to-others appointed by the-gravity
vitæ semper debet ostendere quantam in pectore rationem
of-life always ought to-show how-much in the-breast reason
portet. In quo etiam rationali vigilanter adjungitur, ut
he-carries on which also breastplate vigilantly it-is-added that
duodecim patriarcharum nomina describantur. Ascriptos etenim
of-the-twelve patriarchs the-names be-inscribed the-inscribed for
patres semper in pectore ferre, est antiquorum vitam sine
fathers always on the-breast to-carry is of-the-ancients the-life without
intermissione cogitare. Nam tunc sacerdos irreprehensibiliter
intermission to-think-on for then the-priest irreproachably
graditur, cum exempla patrum præcedentium indesinenter
walks when the-examples of-the-fathers preceding unceasingly
intuetur, cum Sanctorum vestigia sine cessatione considerat,
he-gazes-at when of-the-Saints the-footprints without ceasing he-considers
et cogitationes illicitas deprimit, ne extra ordinis limitem
and thoughts unlawful presses-down lest beyond of-order the-limit

operis pedem tendat. Quod bene etiam rationale judicii
of-work the-foot he-stretch which well also the-breastplate of-judgment
vocatur, quia debet recto subtili semper examine bona
is-called because he-ought with-right subtle always examination the-good
malaque discernere, et quæ vel quibus, quando vel qualiter
and-bad to-discern and what-things or for-whom when or how
congruant, studiose cogitare: nihilque proprium quærere, sed
befit zealously to-think and-nothing his-own to-seek but
sua commoda propinquorum bona deputare. Unde illic
his-own advantages of-the-neighbors the-goods to-reckon whence there
scriptum est: Pones autem in rationali judicii doctrinam
written it-is you-shall-put moreover in the-breastplate of-judgment doctrine
et veritatem, quæ erunt in pectore Aaron quando ingredietur
and truth which shall-be on the-breast of-Aaron when he-shall-enter
coram Domino, et gestabit judicium filiorum Israel in pectore
before the-Lord and he-shall-bear the-judgment of-the-sons of-Israel on breast
suo in conspectu Domini semper. Sacerdoti quippe judicium
his in the-sight of-the-Lord always for-the-priest indeed the-judgment
filiorum Israel in pectore coram Domini conspectu gestare,
of-the-sons of-Israel on the-breast before of-the-Lord the-sight to-bear
est subjectorum causas pro sola interni judicis intentione
is of-the-subjects the-causes for the-sole of-the-inner judge intent
discutere, ut nihil se ei humanitatis admisceat in hoc
to-examine that nothing itself with-him of-humanity mingle in this
quod divina positus vice dispensat, ne correptionis studia
which divine placed in-the-stead he-dispenses lest of-correction the-zeal
privatus dolor exasperet. Cumque contra aliena vitia æmulator
private grief exasperate and-when against others' vices a-rival
ostenditur, quæ sua sunt exsequatur, ne tranquillitatem
he-is-shown which his-own are let-him-pursue lest the-tranquility
judicii aut latens invidia maculet, aut præceps ira perturbet.
of-judgment either hidden envy stain or headlong anger disturb

Sed dum consideratur terror ejus qui super omnia præsidet,
but while is-considered the-terror of-him who over all presides
videlicet judicis intimi, non sine magno regantur timore
namely of-the-judge inmost not without great let-be-ruled fear
subjecti. Qui nimirum timor dum mentem rectoris humiliat,
the-subjects which surely fear while the-mind of-the-ruler it-humbles
purgat; ne hanc aut præsumptio spiritus levet, aut carnis
it-purges lest it either presumption of-spirit lift or of-the-flesh
delectatio inquinet, aut per terrenarum rerum cupidinem
delight defile or through of-earthly things desire
importunitas pulvereæ cogitationis obscuret: quæ tamen non
the-importunity of-dusty thought darken which yet not
pulsare rectoris animum nequeunt, sed festinare necesse
to-knock-at of-the-ruler the-mind cannot but to-hasten necessary
est, ut repugnatione vincantur, ne vitium quod per
it-is that by-resistance they-be-conquered lest the-vice which through
suggestionem tentat, mollitie delectationis subigat, cumque
suggestion tempts by-the-softness of-delight it-subdue and-when
hæc ab animo tardere pellitur, mucrone consensus occidat.
this from the-mind slowly is-driven with-the-sword of-consent it-kill

Ut rector semper sit operatione præcipuus

III · FOREMOST IN ACTION

The ruler must lead by his deeds, since a voice reaches hearts more readily when the speaker's life commends it. The priest's right shoulder and breast, and the ephod of gold, blue, purple, twice-dyed scarlet, and twisted linen, signify the virtues that must adorn him.

Sit rector operatione præcipuus, ut vitæ viam subditis
let-be the-ruler in-working outstanding that of-life the-way to-the-subjects
vivendo denuntiet, et grex qui pastoris vocem moresque
by-living he-proclaim and the-flock which of-the-shepherd the-voice and-the-morals
sequitur, per exempla melius quam per verba gradiatur.
follows through examples better than through words may-walk
Qui enim loci sui necessitate exigitur summa dicere,
who for of-place his by-the-necessity is-required the-highest-things to-say
hac eadem necessitate compellitur summa monstrare.
by-this same necessity is-compelled the-highest-things to-show
Illa namque vox libentius auditorum cor penetrat, quam
that for voice more-gladly of-the-hearers the-heart penetrates which
dicentis vita commendat, quia quod loquendo imperat,
of-the-speaker the-life commends because what by-speaking he-commands
ostendendo adjuvat ut fiat. Hinc enim per prophetam
by-showing he-helps that it-be-done hence for through the-prophet
dicitur: Super montem excelsum ascende tu qui evangelizas
it-is-said upon a-mountain high go-up you who evangelize
Sion. Ut videlicet qui cœlesti prædicatione utitur, ima jam
Zion that namely he-who heavenly preaching uses the-depths now
terrenorum operum deserens, rerum culmine stare videatur;
of-earthly works leaving of-things on-the-height to-stand may-seem
tantoque facilius subditos ad meliora pertrahat, quanto per
and-so-much more-easily the-subjects to better-things may-draw as-much-as through

vitæ meritum de supernis clamat. Hinc divina lege armum
of-life the-merit from the-heights he-cries hence by-divine law the-shoulder
sacerdos in sacrificium et dextrum accipit et separatum, ut
the-priest in sacrifice both the-right receives and separated that
non solum sit ejus operatio utilis, sed etiam singularis; nec
not only be his working useful but also singular nor
inter malos tantummodo quæ recta sunt faciat, sed bene
among the-wicked only what right are he-do but well
quoque operantes subditos, sicut honore ordinis superat, ita
also working subjects as in-honor of-order he-surpasses so
etiam morum virtute transcendat. Cui in esu quoque
also of-morals in-virtue he-transcend to-whom in eating also
pectusculum cum armo tribuitur, ut quod de sacrificio
the-little-breast with the-shoulder is-given that what of the-sacrifice
præcipitur sumere, hoc semetipso auctori discat
he-is-commanded to-take this of-himself to-the-author he-may-learn
immolare. Et non solum pectore quæ recta sunt cogitet,
to-sacrifice and not only in-the-breast what right-things are he-think
sed spectatores suos ad sublimia arma operis invitet: nulla
but beholders his to the-sublime arms of-work he-invite no
prospera præsentis vitæ appetat, nulla adversa pertimescat;
prosperous-things of-the-present life he-seek no adverse-things he-dread
blandimenta mundi respecto intimo terroris despiciat,
the-blandishments of-the-world with-regarded inmost of-terror he-despise
terrores autem considerato internæ dulcedinis blandimento
the-terrors moreover with-considered of-inner sweetness the-blandishment
contemnat. Unde supernæ quoque vocis imperio in utroque
he-scorn whence of-supernal also voice by-the-command on each
humero sacerdos velamine superhumeralis astringitur ut
shoulder the-priest by-the-veil of-the-ephod is-bound that
contra adversa ac prospera virtutum semper ornamento
against adverse-things and prosperous-things of-the-virtues always by-the-ornament

muniatur; quatenus, juxta vocem Pauli, per arma
he-be-fortified so-that according-to the-voice of-Paul through the-arms
justitiæ a dextris sinistrisque gradiens, cum ad sola
of-justice on the-right and-left walking when to only-the-things
quæ interiora sunt nititur, in nullo delectationis infimæ
which inner are he-strives in no of-delight lowest
latere flectatur. Non hunc prospera elevent, non adversa
side he-be-bent not him prosperous-things lift-up not adverse-things
perturbent, non blanda usque ad voluntatem demulceant, non
disturb not soft-things up to will soothe not
aspera ad desperationem premant; ut dum nullis passionibus
harsh-things to despair press that while by-no passions
intentionem mentis humiliat, quanta in utroque humero
the-intent of-the-mind he-humbles with-how-great on each shoulder
superhumeralis pulchritudine tegatur ostendat. Quod recte
of-the-ephod beauty he-is-covered he-may-show which rightly
etiam superhumerale ex auro hyacintho, purpura, bis tincto
also the-ephod from gold hyacinth purple twice dyed
cocco, et torta fieri bysso præcipitur, ut quanta
scarlet and twisted to-be-made fine-linen is-commanded that with-how-great
sacerdos clarescere virtutum diversitate debeat demonstretur.
the-priest to-shine of-virtues by-the-diversity he-ought be-shown
In sacerdotis quippe habitu ante omnia aurum fulget, ut
in of-the-priest indeed the-habit before all-things gold glitters that
in eo intellectus sapientiæ principaliter emicet. Cui
in him the-understanding of-wisdom principally may-shine-forth to-which
hyacinthus, qui aureo colore resplendet adjungitur, ut per
hyacinth which with-golden color shines is-joined that through
omne quod intelligendo penetrat, non ad favores infimos,
all which by-understanding he-penetrates not to favors lowest
sed ad amorem cœlestium surgat; ne dum suis incautus
but to the-love of-heavenly-things he-rise lest while by-his-own unwary

laudibus capitur, ipso etiam veritatis intellectu vacuetur.
praises he-is-caught of-the-very even of-truth understanding he-be-emptied
Auro quoque et hyacintho purpura permiscetur; ut videlicet
with-gold also and hyacinth purple is-mixed that namely
sacerdotale cor, cum summa quæ prædicat sperat, in
the-priestly heart while the-highest-things which it-preaches it-hopes-for in
semetipso etiam suggestiones vitiorum reprimat, eisque
itself also the-suggestions of-vices it-repress and-to-them
velut ex regia potestate contradicat, quatenus nobilitatem
as-if from royal power it-gainsay so-that the-nobility
semper intimæ regenerationis aspiciat et cœlestis regni
always of-inmost regeneration it-behold and of-the-heavenly kingdom
sibi habitum moribus defendat. De hac quippe nobilitate
for-itself the-habit by-morals it-defend about this indeed nobility
spiritus per Petrum dicitur: Vos autem genus electum,
of-the-spirit through Peter it-is-said you moreover a-race chosen
regale sacerdotium. De hac etiam potestate, quia vitia
a-royal priesthood about this also power because vices
subigimus, Joannis voce roboramur, qui ait: Quotquot
we-subdue of-John by-the-voice we-are-strengthened who says as-many-as
autem receperunt eum, dedit eis potestatem filios Dei
moreover received him he-gave to-them power sons of-God
fieri. Hanc dignitatem fortitudinis Psalmista considerat,
to-become this dignity of-strength the-Psalmist considers
dicens: Mihi autem nimis honorificati sunt amici tui, Deus,
saying to-me moreover exceedingly honored are friends your O-God
nimis confortatus est principatus eorum. Quia nimirum
exceedingly strengthened is the-sovereignty of-them because surely
sanctorum mens principaliter in summis erigitur, cum
of-the-saints the-mind principally to the-highest-things is-raised when
exterius perpeti abjecta cernuntur. Auro autem, hyacintho
outwardly to-suffer abject-things they-are-seen to-gold moreover to-hyacinth

ac purpuræ bis tinctus coccus adjungitur, ut ante interni
and to-purple twice dyed scarlet is-joined that before of-the-inner
judicis oculos omnia virtutum bona ex charitate decorentur;
judge the-eyes all of-the-virtues the-goods by charity be-adorned
et cuncta quæ coram hominibus rutilant, hæc in conspectu
and all-things which before men glow these in the-sight
occulti arbitri flamma intimi amoris accendat. Quæ scilicet
of-the-hidden arbiter the-flame of-inmost love may-kindle which namely
charitas, quia Deum simul ac proximum diligit, quasi
charity because God together and the-neighbor it-loves as-if
ex duplici tinctura fulgescit. Qui igitur sic ad auctoris
from double dyeing shines who therefore so for of-the-author
speciem anhelat, ut proximorum curam negligat, vel sic
the-beauty pants that of-the-neighbors the-care he-neglects or so
proximorum curam exsequitur, ut a divino amore torpescat,
of-the-neighbors the-care pursues that from divine love he-grows-torpid
quia unum horum quodlibet negligit, in superhumeralis
because one of-these whichever he-neglects in of-the-ephod
ornamento habere coccum bis tinctum nescit. Sed cum
the-ornament to-have scarlet twice dyed knows-not but when
mens ad præcepta charitatis tenditur, restat procul dubio
the-mind to the-precepts of-charity is-stretched it-remains without doubt
ut per abstinentiam caro maceretur. Unde et bis tincto
that through abstinence the-flesh be-macerated whence also twice to-the-dyed
cocco torta byssus adjungitur. De terra etenim byssus
scarlet twisted fine-linen is-joined from the-earth for fine-linen
nitenti specie oritur. Et quid per byssum, nisi candens
with-shining appearance rises and what by fine-linen except gleaming
decore munditiæ corporalis castitas designatur? Quæ
with-the-comeliness of-cleanness bodily chastity is-designated which
videlicet torta, pulchritudini superhumeralis innectitur; quia
namely twisted to-the-beauty of-the-ephod is-entwined because

tunc castimonia ad perfectum munditiæ candorem ducitur,
then chastity to the-perfect of-cleanness whiteness is-led
cum per abstinentiam caro fatigatur. Cumque inter virtutes
when through abstinence the-flesh is-wearied and-when among the-virtues
cæteras etiam afflictæ carnis meritum proficit, quasi in
other also of-the-afflicted flesh the-merit profits as-if in
diversa superhumeralis specie byssus torta candescit.
the-varied of-the-ephod beauty fine-linen twisted gleams-white

Ut sit rector discretus in silentio, utilis in verbo

IV · DISCREET IN SILENCE, PROFITABLE IN SPEECH

He must not utter what should be kept silent nor keep silent what should be uttered. Careless speech draws hearers into error, and indiscreet silence leaves them in it, as hirelings flee the wolf. The bells on the priest's robe, joined to pomegranates, teach that he must speak, but with a care that keeps the unity of faith and does not cheapen his words by too much talk.

Sit rector discretus in silentio, utilis in verbo, ne aut
let-be the-ruler discreet in silence useful in word lest either
tacenda proferat, aut proferenda reticescat. Nam
things-to-be-kept-silent he-utter or things-to-be-uttered he-keep-silent for
sicut incauta locutio in errorem pertrahit, ita indiscretum
as incautious speech into error draws so indiscreet
silentium hos qui erudiri poterant, in errore derelinquit.
silence those who to-be-instructed could in error abandons
Sæpe namque rectores improvidi humanam amittere gratiam
often for rulers improvident human to-lose favor
formidantes, loqui libere recta pertimescunt; et juxta
fearing to-speak freely right-things dread and according-to
Veritatis vocem, nequaquam jam gregis custodiæ Pastorum
of-the-Truth the-voice by-no-means now of-the-flock to-the-guarding of-Shepherds

studio, sed mercenariorum vice deserviunt, quia veniente
with-the-zeal but of-hirelings in-the-stead serve because with-coming
lupo fugiunt, dum se sub silentio abscondunt. Hinc
the-wolf they-flee while themselves under silence they-hide hence
namque eos per prophetam Dominus increpat, dicens: Canes
for them through the-prophet the-Lord rebukes saying dogs
muti non valentes latrare. Hinc rursum queritur, dicens: Non
dumb not able to-bark hence again he-complains saying not
ascendistis ex adverso, nec opposuistis murum pro domo
you-have-gone-up from the-opposite nor have-you-set-against a-wall for the-house
Israel, ut staretis in prælio in die Domini. Ex adverso
of-Israel that you-might-stand in battle on the-day of-the-Lord from the-opposite
quippe ascendere, est pro defensione gregis voce libera
indeed to-go-up is for the-defense of-the-flock with-voice free
hujus mundi potestatibus contraire. Et in die Domini in
of-this world the-powers to-oppose and on the-day of-the-Lord in
prælio stare, est pravis decertantibus ex justitiæ amore
battle to-stand is the-wicked contending from of-justice love
resistere. Pastori enim recta timuisse dicere, quid est
to-resist for-the-Shepherd for right-things to-have-feared to-say what is
aliud quam tacendo terga præbuisse? qui nimirum si pro
other than by-being-silent the-back to-have-offered who surely if for
grege se objicit, murum pro domo Israel hostibus opponit.
the-flock himself he-throws a-wall for the-house of-Israel to-the-enemies he-sets-against
Hinc rursum delinquenti populo dicitur: Prophetæ tui viderunt
hence again to-the-sinning people it-is-said prophets your have-seen
tibi falsa et stulta, nec aperiebant iniquitatem tuam:
for-you false-things and foolish nor were-they-opening iniquity your
ut te ad pœnitentiam provocarent. Prophetæ quippe in sacro
that you to penitence they-might-provoke prophets indeed in sacred
eloquio nonnunquam doctores vocantur; qui dum fugitiva esse
speech sometimes teachers are-called who while fleeting to-be

præsentia indicant, quæ sunt ventura manifestant. Quos
present-things they-indicate what-things are to-come make-manifest whom
divinus sermo falsa videre redarguit, quia dum corripere
the-divine word false-things to-see reproves because while to-correct
culpas metuunt, incassum delinquentibus promissa securitate
faults they-fear in-vain the-sinners with-promised security
blandiuntur; qui iniquitatem peccantium nequaquam aperiunt,
they-flatter who the-iniquity of-sinners by-no-means open
quia ab increpationis voce conticescunt. Clavis quippe
because from of-rebuke the-voice they-fall-silent the-key indeed
apertionis est sermo correptionis, quia increpando culpam
of-opening is the-word of-correction because by-rebuking the-fault
detegit, quam sæpe nescit ipse etiam qui perpetravit. Hinc
it-uncovers which often knows-not himself even who committed-(it) hence
Paulus ait: Ut potens sit exhortari in doctrina sana, et
Paul says that able be-be to-exhort in doctrine sound and
eos qui contradicunt arguere. Hinc per Malachiam dicitur:
those who contradict to-reprove hence through Malachi it-is-said
Labia sacerdotis custodient scientiam, et legem requirent ex
the-lips of-the-priest shall-guard knowledge and the-law they-shall-seek from
ore ejus, quia Angelus Domini exercituum est. Hinc per
the-mouth of-him because the-Angel of-the-Lord of-hosts he-is hence through
Isaiam Dominus admonet, dicens: Clama, ne cesses, quasi
Isaiah the-Lord admonishes saying cry lest you-cease as-if
tuba exalta vocem tuam. Præconis quippe officium suscipit,
a-trumpet lift-up voice your of-a-herald indeed the-office takes-up
quisquis ad sacerdotium accedit, ut ante adventum judicis
whoever to the-priesthood approaches that before the-coming of-the-judge
qui terribiliter sequitur, ipse scilicet clamando gradiatur.
who terribly follows he namely by-crying may-walk
Sacerdos ergo si prædicationis est nescius, quam clamoris
the-priest therefore if of-preaching he-is ignorant what of-crying

vocem daturus est præco mutus? Hinc est enim quod super
voice about-to-give is-he a-herald dumb hence it-is for that upon
Pastores primus in linguarum specie Spiritus sanctus
the-Shepherds first in of-tongues the-appearance the-Spirit holy
insedit: quia nimirum quos repleverit, de se protinus
sat because surely whom he-has-filled from himself at-once
loquentes facit. Hinc Moysi præcipitur ut tabernaculum
speaking he-makes hence to-Moses it-is-commanded that the-tabernacle
sacerdos ingrediens, tintinnabulis ambiantur, ut videlicet voces
the-priest entering with-little-bells be-surrounded that namely voices
prædicationis habeat, ne superni spectatoris judicium ex
of-preaching he-have lest of-the-supernal beholder the-judgment by
silentio offendat. Scriptum quippe est: Ut audiatur sonitus
silence he-offend written indeed it-is that be-heard the-sound
quando ingreditur et egreditur sanctuarium in conspectu
when he-enters and goes-out-of the-sanctuary in the-sight
Domini, et non moriatur. Sacerdos namque ingrediens vel
of-the-Lord and not he-die the-priest for entering or
egrediens moritur, si de eo sonitus non auditur, quia iram
going-out dies if from him a-sound not is-heard because the-wrath
contra se occulti judicis exigit, si sine prædicationis
against himself of-the-hidden judge he-exacts if without of-preaching
sonitu incedit. Apte autem tintinnabula vestimentis illius
sound he-goes-in fittingly moreover little-bells on-the-garments of-him
describuntur inserta. Vestimenta etenim sacerdotis quid aliud
are-described inserted the-garments for of-the-priest what else
quam recta opera debemus accipere? Propheta attestante qui
than right works we-ought to-understand the-Prophet testifying who
ait: Sacerdotes tui induantur justitiam. Vestimentis itaque
says priests your let-be-clothed-with justice on-the-garments and-so
illius tintinnabula inhærent, ut vitæ viam cum linguæ
of-him little-bells adhere that of-life the-way with of-the-tongue

sonitu ipsa quoque sacerdotis opera clament. Sed cum
the-sound themselves also of-the-priest the-works may-cry but when
rector se ad loquendum præparat, sub quanto cautelæ
the-ruler himself for speaking prepares under how-great of-caution
studio loquatur attendat, ne si inordinate ad loquendum
zeal he-should-speak let-him-attend lest if disorderly to speaking
rapitur, erroris vulnere audientium corda feriantur, et
he-is-snatched of-error by-the-wound of-the-hearers the-hearts be-struck and
cum fortasse sapiens videri desiderat, unitatis compagem
when perhaps wise to-seem he-desires of-unity the-joint
insipienter abscidat. Hinc namque Veritas dicit: Habete sal
foolishly he-cut hence for the-Truth says have salt
in vobis, et pacem habete inter vos. Per sal quippe,
in yourselves and peace have among yourselves by salt indeed
verbi sapientia designatur. Qui igitur loqui sapienter
of-the-word wisdom is-designated who therefore to-speak wisely
nititur, magnopere metuat ne ejus eloquio audientium
strives greatly let-him-fear lest his by-eloquence of-the-hearers
unitas confundatur. Hinc Paulus ait: Non plus sapere
the-unity be-confounded hence Paul says not more to-be-wise
quam oportet sapere, sed sapere ad sobrietatem. Hinc in
than it-behooves to-be-wise but to-be-wise to sobriety hence on
sacerdotis veste juxta divinam vocem tintinnabulis mala
of-the-priest the-garment according-to the-divine voice to-the-little-bells apples
punica conjunguntur. Quid enim per mala punica, nisi fidei
Punic are-joined what for by apples Punic except of-faith
unitas designatur? Nam sicut in malo punico, uno exterius
the-unity is-designated for as in an-apple Punic by-one outwardly
cortice multa interius grana muniuntur; sic innumeros sanctæ
rind many inwardly grains are-protected so countless of-holy
Ecclesiæ populos unitas fide contegit, quos intus diversitas
Church the-peoples unity with-faith covers whom within the-diversity

meritorum tenet. Ne igitur rector incautus ad loquendum
of-merits holds lest therefore the-ruler unwary to speaking
proruat, hoc quod jam præmisimus, per semetipsam
rush-forth this which already we-have-premised through himself
Veritas discipulis clamat: Habete sal in vobis, et pacem
the-Truth to-the-disciples cries have salt in yourselves and peace
habete inter vos. Ac si figurate per habitum sacerdotis
have among yourselves as if figuratively through the-habit of-the-priest
dicat: Mala punica tintinnabulis jungite ut per omne
he-were-saying apples Punic to-the-little-bells join that through all
quod dicitis, unitatem fidei cauta observatione teneatis.
which you-say the-unity of-faith with-cautious observance you-may-hold
Providendum quoque est sollicita intentione rectoribus ut
to-be-provided also it-is with-anxious intent by-rulers that
ab eis non solum prava nullo modo, sed ne recta
by them not only wicked-things in-no way but not-even right-things
quidem nimie et inordinate proferantur; quia sæpe dictorum
indeed excessively and disorderly be-uttered because often of-sayings
virtus perditur, cum apud corda audientium loquacitatis
the-power is-lost when with the-hearts of-the-hearers of-loquacity
incauta importunitate levigatur; et auctorem suum hæc
by-the-incautious importunity it-is-cheapened and the-author its this
eadem loquacitas inquinat, quæ servire auditoribus ad usum
same loquacity defiles which to-serve the-hearers for the-use
profectus ignorat. Unde bene per Moysen dicitur: Vir
of-profit knows-not whence well through Moses it-is-said the-man
qui fluxum seminis patitur, immundus erit. In mente quippe
who a-flow of-seed suffers unclean shall-be in the-mind indeed
audientium semen secuturæ cogitationis est auditæ qualitas
of-the-hearers the-seed of-about-to-follow thought is of-heard the-quality
locutionis, quia dum per aurem sermo concipitur, cogitatio
speech because while through the-ear the-word is-conceived thought

in mente generatur. Unde et ab hujus mundi sapientibus
in the-mind is-begotten whence also by of-this world the-wise
prædicator egregius seminiverbius est vocatus. Qui ergo
the-preacher outstanding a-seed-sower was called who therefore
fluxum seminis sustinet, immundus asseritur, quia multiloquio
a-flow of-seed sustains unclean is-asserted because to-much-speaking
subditus, ex eo se inquinat, quod si ordinate promeret,
subject from that himself he-defiles which if orderly he-brought-forth
prolem rectæ cogitationis edere in audientium corda
the-offspring of-right thought to-bring-forth in of-the-hearers the-hearts
potuisset; dumque incautus per loquacitatem diffluit, non
he-could-have and-while unwary through loquacity he-flows-away not
ad usum generis, sed ad immunditiam semen effundit. Unde
for the-use of-generation but for uncleanness the-seed he-pours whence
Paulus quoque cum discipulum de instantia prædicationis
Paul also when the-disciple about the-urgency of-preaching
admoneret, dicens: Testificor coram Deo et Christo Jesu,
he-was-admonishing saying I-testify before God and Christ Jesus
qui judicaturus est vivos et mortuos, per adventum
who about-to-judge is the-living and the-dead through the-coming
ipsius et regnum ejus, prædica verbum, insta opportune,
of-him and the-kingdom of-him preach the-word be-urgent in-season
importune; dicturus importune, præmisit opportune, quia
out-of-season about-to-say out-of-season he-put-before in-season because
scilicet apud auditoris mentem ipsa sua vilitate se
namely with of-the-hearer the-mind itself by-its-own cheapness itself
destruit, si habere importunitas opportunitatem nescit.
destroys if to-have importunity opportuneness knows-not

Ut sit rector singulis compassione proximus, præ cunctis contemplatione suspensus

V · NEAR TO EACH, RAISED ABOVE ALL

The ruler must share his people's weaknesses yet rise to the highest things: Paul, caught up to the third heaven, counsels on the marriage bed; Jacob sees angels going up and down; Moses goes in and out of the tabernacle. Subjects should confide their temptations to him, like hands washed at the laver.

Sit rector singulis compassione proximus, præ cunctis
let-be the-ruler to-each in-compassion near above all
contemplatione suspensus, ut et per pietatis viscera
in-contemplation suspended that both through of-pity the-bowels
in se infirmitatem cæterorum transferat, et per
into himself the-weakness of-the-others he-transfer and through
speculationis altitudinem semetipsam quoque invisibilia
of-speculation the-height himself also invisible-things
appetendo transcendat, ne aut alta petens proximorum
by-seeking he-transcend lest either high-things seeking of-the-neighbors
infirma despiciat, aut infirmis proximorum congruens,
the-weak-things he-despise or to-the-weak-things of-the-neighbors conforming
appetere alta derelinquat. Hinc est namque quod Paulus
to-seek high-things he-abandon hence it-is for that Paul
in paradisum ducitur, cœlique tertii secreta rimatur,
into paradise is-led and-of-heaven the-third the-secrets searches
et tamen illa invisibilium contemplatione suspensus, ad
and yet by-that of-invisible-things contemplation suspended to
cubile carnalium aciem mentis revocat, atque in occultis
the-bed of-the-carnal the-keenness of-mind he-recalls and in hidden-things
suis qualiter debeant conversari dispensat, dicens: Propter
their how they-ought to-behave he-dispenses saying because-of

fornicationem autem unusquisque suam uxorem habeat, et
fornication moreover each his-own wife let-him-have and
unaquæque suum virum habeat. Uxori vir debitum
each-woman her-own husband let-her-have to-the-wife the-husband the-debt
reddat; similiter autem et uxor viro. Et paulo post;
let-render likewise moreover also the-wife to-the-husband and a-little after
Nolite fraudare invicem, nisi forte ex consensu ad tempus,
do-not defraud one-another unless perhaps by consent for a-time
ut vacetis orationi; et iterum revertimini in idipsum, ne
that you-may-be-free for-prayer and again return to the-same lest
tentet vos Satanas. Ecce jam cœlestibus secretis inseritur,
tempt you Satan behold already in-heavenly secrets he-is-inserted
et tamen per condescensionis viscera carnalium cubile
and yet through of-condescension the-bowels of-the-carnal the-bed
perscrutatur; et quem sublevatus ad invisibilia erigit, hunc
he-searches and whom raised-up to invisible-things he-lifts this-one
miseratus ad secreta infirmantium oculum cordis flectit.
pitying to the-secrets of-the-weak the-eye of-the-heart he-bends
Cœlum contemplatione transcendit, nec tamen stratum
heaven in-contemplation he-transcends nor yet the-couch
carnalium sollicitudine deserit, quia compagine charitatis
of-the-carnal in-solicitude abandons because by-the-bond of-charity
summis simul, et infimis junctus, et in semetipso
to-the-highest together and to-the-lowest joined both in himself
virtute spiritus ad alta valenter rapitur, et pietate
by-the-strength of-the-spirit to high-things mightily is-snatched and by-pity
in aliis æquanimiter infirmatur. Hinc etenim dicit: Quis
in others with-equal-mind is-weakened hence for he-says who
infirmatur, et ego non infirmor? quis scandalizatur, et
is-weak and I not am-weak who is-scandalized and
ego non uror? Hinc rursus ait: Factus sum Judæis
I not burn hence again he-says made I-am to-the-Jews

tanquam Judæus. Quod videlicet exhibebat non amittendo
as a-Jew which namely he-was-showing not by-losing
fidem, sed extendendo pietatem, ut in se personam
faith but by-extending pity that in himself the-person
infidelium transfigurans, ex semetipso disceret qualiter
of-the-unbelievers transfiguring from himself he-might-learn how
aliis misereri debuisset, quatenus hoc illis impenderet,
on-others to-have-mercy he-ought so-that this to-them he-might-expend
quod sibi ipse, si ita esset, impendi recte voluisset.
which to-himself he-himself if so he-were to-be-expended rightly would-have-wished
Hinc iterum dicit: Sive mente excedimus, Deo; sive sobrii
hence again he-says whether in-mind we-go-out for-God or sober
sumus, vobis; quia et semetipsum noverat contemplando
we-are for-you because both himself he-had-known by-contemplating
transcendere, et eumdem se auditoribus condescendendo
to-transcend and the-same self to-the-hearers by-condescending
temperare. Hinc Jacob Domino desuper innitente, et
to-temper hence Jacob with-the-Lord above leaning and
uncto deorsum lapide, ascendentes ac descendentes angelos
with-anointed below the-stone ascending and descending angels
vidit; quia scilicet prædicatores recti non solum sursum
saw because namely preachers right not only upward
sanctum caput Ecclesiæ, videlicet Dominum, contemplando
the-holy head of-the-Church namely the-Lord by-contemplating
appetunt, sed deorsum quoque ad membra illius miserando
seek but downward also to the-members of-him by-pitying
descendunt. Hinc Moyses crebro tabernaculum intrat et exit;
descend hence Moses often the-tabernacle enters and goes-out
et qui intus in contemplationem rapitur, foris infirmantium
and he-who inside into contemplation is-snatched outside of-the-weak
negotiis urgetur. Intus Dei arcana considerat, foris onera
by-the-business is-pressed inside of-God the-secrets he-considers outside the-burdens

carnalium portat. Qui de rebus quoque dubiis semper
of-the-carnal he-carries who about matters also doubtful always
ad tabernaculum recurrit, coram testamenti arca Dominum
to the-tabernacle runs-back before of-the-covenant the-ark the-Lord
consulit: exemplum proculdubio rectoribus præbens, ut cum
consults an-example beyond-doubt to-rulers offering that when
foris ambigunt quid disponant, ad mentem semper quasi
outside they-are-in-doubt what they-should-arrange to the-mind always as-if
ad tabernaculum redeant; et velut coram testamenti arca
to the-tabernacle they-return and as-if before of-the-covenant the-ark
Dominum consulant, si de his in quibus dubitant
the-Lord they-consult if about those-things in which they-doubt
apud semetipsos intus sacri eloquii paginas requirant.
within themselves inside of-sacred speech the-pages they-search
Hinc ipsa Veritas per susceptionem nostræ humanitatis
hence itself the-Truth through the-taking-up of-our humanity
nobis ostensa, in monte orationi inhæret, miracula in
to-us shown on the-mountain to-prayer clings miracles in
urbibus exercet; imitationis videlicet viam bonis rectoribus
the-cities performs of-imitation namely the-way to-good rulers
sternens; ut etsi jam summa contemplando appetunt,
strewing that even-if now the-highest-things by-contemplating they-seek
necessitatibus tamen infirmantium compatiendo misceantur,
with-the-necessities yet of-the-weak by-suffering-with they-mingle
quia tunc ad alta charitas mirabiliter surgit, cum ad
because then to high-things charity wonderfully rises when to
ima proximorum se misericorditer attrahit; et quo
the-depths of-the-neighbors itself mercifully it-draws and as-much-as
benigne descendit ad infirma, valenter recurrit ad summa.
kindly it-descends to weak-things mightily it-runs-back to highest-things
Tales autem sese qui præsunt exhibeant, quibus subjecti
such moreover themselves those-who preside should-show to-whom the-subjects

occulta quoque sua prodere non erubescant; ut cum
hidden-things also their to-reveal not blush that when
tentationum fluctus parvuli tolerant, ad Pastoris mentem
of-temptations the-waves the-little-ones endure to of-the-Shepherd the-mind
quasi ad matris sinum recurrant; et hoc quod se
as-if to of-a-mother the-bosom they-run-back and that with-which themselves
inquinari pulsantis culpæ sordibus prævident, exhortationis
to-be-defiled of-knocking fault by-the-filth they-foresee of-exhortation
ejus solatio, ac lacrymis orationis lavent. Unde et
his by-the-solace and with-tears of-prayer they-may-wash whence also
ante fores templi ad abluendas ingredientium manus
before the-doors of-the-temple for to-be-washed of-those-entering the-hands
mare æneum, id est luterem, duodecim boves portant: qui
the-sea bronze that is the-laver twelve oxen carry which
quidem facie exterius eminent, sed ex posterioribus latent.
indeed in-face outwardly stand-out but from the-hinder-parts are-hidden
Quid namque duodecim bobus, nisi universus pastorum ordo
what for by-the-twelve oxen except the-whole of-pastors order
designatur? De quibus Paulo disserente lex dicit: Non
is-designated about whom with-Paul discussing the-law says not
obturabis os bovi trituranti. Quorum quidem nos
you-shall-muzzle the-mouth to-the-ox threshing whose indeed we
aperta opera cernimus, sed apud districtum judicem quæ illos
the-open works see but with the-strict judge what them
posterius maneant in occulta retributione nescimus. Qui tamen
afterward await in hidden retribution we-know-not who yet
cum condescensionis suæ patientiam diluendis proximorum
when of-condescension their the-patience for-to-be-washed of-the-neighbors
confessionibus præparant, velut ante fores templi luterem
confessions they-prepare as-if before the-doors of-the-temple the-laver
portant; ut quisquis intrare æternitatis januam nititur,
they-carry that whoever to-enter of-eternity the-door strives

tentationes suas menti pastoris indicet, et quasi in
temptations his to-the-mind of-the-pastor may-show and as-if in
boum lutere cogitationis vel operis manus lavet. Et
of-the-oxen laver of-thought or of-work the-hands may-wash and
fit plerumque ut dum rectoris animus aliena tentamenta
it-happens often that while of-the-ruler the-mind others' temptations
condescendendo cognoscit, auditis tentationibus etiam ipse
by-condescending learns with-heard temptations even himself
pulsetur, qui et hæc eadem per quam populi multitudo
be-struck who also this same through which of-the-people the-multitude
diluitur, aqua proculdubio luteris inquinatur. Nam dum
is-washed water beyond-doubt of-the-laver is-defiled for while
sordes diluentium suscipit, quasi suæ munditiæ serenitatem
the-filth of-those-washing it-receives as-if of-its-own cleanness the-serenity
perdit. Sed hæc nequaquam pastori timenda sunt, quia
it-loses but these-things by-no-means by-the-pastor to-be-feared are because
Deo subtiliter cuncta pensante, tanto facilius a sua
with-God subtly all-things weighing so-much more-easily from his-own
eripitur, quanto misericordius ex aliena tentatione fatigatur.
he-is-rescued as-much-as more-mercifully by another's temptation he-is-wearied

Ut sit rector bene agentibus per humilitatem socius, contra delinquentium vitia per zelum justitiæ erectus

VI · A COMPANION TO THE GOOD, UPRIGHT AGAINST VICE

The ruler must be humble among the good and stern against sinners. Nature made all men equal; guilt sets some under others, and power swelled Saul into pride. Peter refused Cornelius' homage yet struck down Ananias and Sapphira; Eli, sparing his sons, was condemned with them. Discipline must be tempered with mercy, like the Samaritan's wine and oil and the ark's rod and manna.

Sit rector bene agentibus per humilitatem socius,
let-be the-ruler to-those-well acting through humility a-companion
contra delinquentium vitia per zelum justitiæ erectus ut
against of-the-sinners the-vices through the-zeal of-justice erect that
et bonis in nullo se præferat, et cum pravorum culpa
both to-the-good in nothing himself he-prefer and when of-the-wicked the-fault
exigit, potestatem protinus sui prioratus agnoscat quatenus
requires the-power at-once of-his priority he-acknowledge so-that
et honore suppresso æqualem se subditis bene viventibus
both with-honor suppressed equal himself to-the-subjects well living
deputet, et erga perversos jura rectitudinis exercere non
he-reckon and toward the-perverse the-rights of-rightness to-exercise not
formidet. Nam sicut in libris Moralibus dixisse me
he-fear for as in the-books Moral to-have-said myself
memini, liquet quod omnes homines natura æquales genuit,
I-remember it-is-clear that all men nature equal begot
sed variante meritorum ordine alios aliis culpa postponit.
but with-varying of-merits order some to-others fault sets-behind
Ipsa autem diversitas quæ accessit ex vitio, divino judicio
itself moreover the-diversity which has-come from vice by-divine judgment
dispensatur; ut quia omnis homo æque stare non valet,
is-dispensed that since every man equally to-stand not is-able

alter regatur ab altero. Unde cuncti qui præsunt, non in
one be-ruled by another whence all who preside not in
se potestatem debent ordinis, sed æqualitatem pensare
themselves the-power they-ought of-order but the-equality to-weigh
conditionis; nec præesse se hominibus gaudeant, sed
of-condition nor to-be-over themselves men let-them-rejoice but
prodesse. Antiqui etenim patres nostri non reges hominum,
to-profit-(them) the-ancient for fathers our not kings of-men
sed pastores pecorum fuisse memorantur. Et cum Noe
but shepherds of-flocks to-have-been are-recorded and when to-Noah
Dominus filiisque ejus diceret: Crescite et multiplicamini,
the-Lord and-to-sons his was-saying increase and multiply
et replete terram, protinus adjunxit: Et terror vester ac
and fill the-earth at-once he-added and the-terror of-you and
tremor sit super cuncta animalia terræ. Quorum videlicet
the-trembling let-be over all the-animals of-the-earth whose namely
terror ac tremor, quia esse super animalia terræ præcipitur,
terror and trembling since to-be over the-animals of-the-earth it-is-commanded
profecto esse super homines prohibetur; Homo quippe brutis
surely to-be over men it-is-forbidden man indeed to-brute
animalibus, non autem hominibus cæteris natura prælatus est;
animals not moreover to-men other by-nature preferred is
et idcirco ei, dicitur ut ab animalibus et non ab hominibus
and therefore to-him it-is-said that by animals and not by men
timeatur, quia contra naturam superbire est ab æquali velle
he-be-feared because against nature to-be-proud it-is by an-equal to-wish
timeri. Et tamen necesse est ut rectores a subditis timeantur,
to-be-feared and yet necessary it-is that rulers by the-subjects be-feared
quando ab eis Deum minime timeri deprehendunt; ut
when by them God by-no-means to-be-feared they-detect that
humana saltem formidine peccare metuant, qui divina judicia
by-human at-least dread to-sin they-may-fear who the-divine judgments

non formidant. Nequaquam namque præpositi ex hoc quæsito
not dread by-no-means for those-set-over from this sought
timore superbiunt, in quo non suam gloriam, sed subditorum
fear are-proud in which not their-own glory but of-the-subjects
justitiam quærunt. In eo enim quod metum sibi
the-justice they-seek in that for that fear for-themselves
a perverse viventibus exigunt, quasi non hominibus, sed
from the-perversely living they-require as-if not over-men but
animalibus dominantur, quia videlicet ex qua parte bestiales
over-animals they-rule because namely in which part bestial
sunt subditi, ex ea debent etiam formidini jacere substrati.
are the-subjects in that they-ought also to-dread to-lie laid-under
Sed plerumque rector eo ipso quo cæteris præeminet,
but often the-ruler by-that very-thing by-which over-the-others he-is-pre-eminent
elatione cogitationis intumescit, et dum ad usum cuncta
with-the-pride of-thought swells and while to use all-things
subjacent, dum ad votum velociter jussa complentur, dum
lie-subject while at wish swiftly the-commands are-fulfilled while
omnes subditi, si qua bene gesta sunt, laudibus efferunt,
all the-subjects if any-things well done are with-praises extol
male gestis autem nulla auctoritate contradicunt, dum
badly to-things-done moreover with-no authority they-gainsay while
plerumque laudant etiam quod reprobare debuerant, seductus
often they-praise even what to-reprove they-ought-to-have seduced
ab his quæ infra suppetunt, super se animus extollitur;
by these-things which below are-at-hand above itself the-mind is-raised
et dum foris immenso favore circumdatur, intus veritate
and while outwardly with-immense favor it-is-surrounded inwardly of-truth
vacuatur, atque oblitus sui in voces se spargit alienas,
it-is-emptied and forgetful of-itself into voices itself it-scatters of-others
talemque se credit, qualem se foris audit, non qualem
and-such itself it-believes as itself outwardly it-hears not as

intus discernere debuit. Subjectos despicit, eosque æquales
inwardly to-discern it-ought the-subjects it-despises and-them equal
sibi naturæ ordine non agnoscit; et quos sorte potestatis
to-itself of-nature by-the-order not acknowledges and whom by-the-lot of-power
excesserit, transcendisse se etiam vitæ meritis credit. Cunctis
it-has-exceeded to-have-surpassed itself also of-life in-the-merits believes than-all
se æstimat amplius sapere, quibus se videt amplius posse.
itself it-reckons more to-know than-whom itself it-sees more to-be-able
In quodam quippe se constituit culmine apud semetipsum,
on a-certain indeed itself it-sets height within itself
et qui æqua cæteris naturæ conditione constringitur, ex
and he-who by-equal with-others of-nature condition is-bound on
æquo respicere cæteros dedignatur; sicque usque ad ejus
equal-terms to-regard the-others disdains and-so up to of-him
similitudinem ducitur, de quo scriptum est: Omne sublime
the-likeness he-is-led about whom written it-is every high-thing
videt, et ipse est rex super universos filios superbiæ. Qui
he-sees and himself is king over all the-sons of-pride who
singulare culmen appetens, et socialem angelorum vitam
singular height seeking and the-social of-the-angels life
despiciens, ait: Ponam sedem meam ad Aquilonem, et
despising says I-shall-place seat my in the-North and
ero similis Altissimo. Miro ergo judicio intus foveam
I-shall-be like to-the-Most-High by-wonderful therefore judgment within the-pit
dejectionis invenit, dum foris se in culmine potestatis
of-casting-down he-finds while outwardly himself on the-height of-power
extollit. Apostatæ quippe angelo similis efficitur, dum homo
he-raises to-the-apostate indeed angel like he-is-made while a-man
hominibus esse similis dedignatur. Sic Saul post humilitatis
to-men to-be like disdains thus Saul after of-humility
meritum in tumorem superbiæ culmine potestatis excrevit:
the-merit into the-swelling of-pride by-the-height of-power grew

per humilitatem quippe prælatus est, per superbiam
through humility indeed preferred he-was through pride
reprobatus, Domino, attestante, qui ait: Nonne cum esses
rejected the-Lord testifying who says surely when you-were
parvulus in oculis tuis, caput te constitui in tribubus
little in eyes your head you I-appointed among the-tribes
Israel? Parvulum se in suis prius oculis viderat, sed
of-Israel little himself in his-own before eyes he-had-seen but
fultus temporalis potentia, jam se parvulum non videbat.
supported by-temporal power now himself little not he-was-seeing
Cæterorum namque comparationi se præferens, quia plus
of-the-others for to-the-comparison himself preferring because more
cunctis poterat, magnum se præ omnibus æstimabat.
than-all he-could great himself before all he-was-reckoning
Miro autem modo cum apud se parvulus, apud Deum
in-wonderful moreover manner when within himself little with God
magnus; cum vero apud se magnus apparuit, apud Deum
great when but within himself great he-appeared with God
parvulus fuit. Plerumque ergo dum ex subjectorum affluentia
little he-was often therefore while from of-the-subjects the-abundance
animus inflatur, in fluxum superbiæ ipso potentiæ
the-mind is-puffed-up into the-flux of-pride with-the-very of-power
fastigio lenocinante corrumpitur. Quam videlicet potentiam
summit pandering it-is-corrupted which namely power
bene regit, qui et tenere illam noverit et impugnare.
well rules he-who both to-hold it knows and to-fight-against-(it)
Bene hanc regit, qui scit per illam super culpas erigi,
well it he-rules who knows through it above faults to-be-raised
et scit cum illa cæteris æqualitate componi. Humana
and knows with it with-the-others in-equality to-be-composed human
etenim mens plerumque extollitur, etiam cum nulla potestate
for the-mind often is-raised even when by-no power

fulcitur; quanto magis in altum se erigit, cum se ei etiam
it-is-propped how-much more on high itself it-raises when itself to-it also
potestas adjungit? Quam tamen potestatem recte dispensat qui
power joins which yet power rightly he-dispenses who
sollicite noverit et sumere ex illa quod adjuvat, et expugnare
anxiously knows both to-take from it what helps and to-overcome
quod tentat, et æqualem se cum illa cæteris cernere,
what tempts and equal himself with it with-the-others to-see
et tamen se peccantibus zelo ultionis anteferre.
and yet himself to-the-sinning with-the-zeal of-vengeance to-set-before
Sed hanc discretionem plenius agnoscimus, si Pastoris
but this discernment more-fully we-recognize if of-the-Shepherd
primi exempla cernamus. Petrus namque auctore Deo sanctæ
first the-examples we-behold Peter for with-author God of-holy
Ecclesiæ principatum tenens, a bene agente Cornelio, et
Church the-primacy holding by the-well acting Cornelius and
sese ei humiliter prosternente, immoderatius venerari
himself to-him humbly prostrating too-immoderately to-be-venerated
recusavit, seque illi similem recognovit, dicens: Surge,
refused and-himself to-him like acknowledged saying rise
ne feceris, et ego ipse homo sum. Sed cum Ananiæ et
lest you-do-(it) and I myself a-man am but when of-Ananias and
Sapphiræ culpam reperit, mox quanta potentia super
of-Sapphira the-fault he-found at-once with-how-great power over
cæteros excrevisset ostendit. Verbo namque eorum vitam
the-others he-had-grown he-showed by-a-word for their life
percutit, quam spiritu perscrutante, deprehendit: et
he-strikes which with-the-spirit searching he-detected and
summum se intra Ecclesiam contra peccata recoluit, quod
highest himself within the-Church against sins he-recalled which
honore sibi vehementer impenso coram bene agentibus
with-honor to-himself vehemently paid before well acting

fratribus non agnovit. Illic communionem æqualitatis
brothers not he-acknowledged there the-communion of-equality
meruit sanctitas actionis, hic zelus ultionis jus aperuit
merited the-holiness of-action here the-zeal of-vengeance the-right opened
potestatis. Paulus bene agentibus fratribus prælatum se
of-power Paul to-the-well acting brothers preferred himself
esse nesciebat, cum diceret: Non quia dominamur fidei vestræ,
to-be knew-not when he-said not that we-lord-it-over faith your
sed adjutores sumus gaudii vestri. Atque illico adjunxit:
but helpers we-are of-joy your and at-once he-added
Fide enim statis. Ac si id quod protulerat aperiret,
by-faith for you-stand as if that which he-had-uttered he-were-opening
dicens: Ideo non dominamur fidei vestræ, quia fide statis;
saying therefore not we-lord-it-over faith your because by-faith you-stand
æquales enim vobis sumus in quo vos stare cognoscimus.
equals for to-you we-are in which you to-stand we-recognize
Quasi prælatum se fratribus esse nesciebat, cum diceret:
as-if preferred himself to-the-brothers to-be he-knew-not when he-said
Facti sumus parvulus in medio vestrum. Et rursum: Nos
made we-are a-little-one in the-middle of-you and again we
autem servos vestros per Christum. Sed cum culpam
moreover servants your through Christ but when the-fault
quæ corrigi debuisset invenit, illico magistrum se esse
which to-be-corrected ought he-found at-once a-master himself to-be
recoluit, dicens, Quid vultis? In virga veniam ad vos.
he-recalled saying what do-you-wish with a-rod shall-I-come to you
Summus itaque locus bene regitur, cum is qui præest, vitiis
the-highest and-so place well is-ruled when he who is-over over-vices
potius quam fratribus dominatur. Sed cum delinquentes
rather than over-brothers is-lord but when the-offending
subditos præpositi corrigunt, restat necesse est ut sollicite
subjects the-superiors correct it-remains necessary it-is that carefully

attendant, quatenus per disciplinæ debitum culpas quidem
they-attend so-that through of-discipline the-due the-faults indeed
jure potestatis feriant, sed per humilitatis custodiam æquales
by-right of-power they-strike but through of-humility the-guard equals
se ipsis fratribus qui corriguntur, agnoscant: quamvis
themselves to-the-very brothers who are-corrected they-acknowledge although
plerumque etiam dignum est ut eosdem quos corrigimus,
often even fitting it-is that those-same whom we-correct
tacita nobis cogitatione præferamus. Illorum namque per
in-silent to-ourselves thought we-prefer of-those for through
nos vitia disciplinæ vigore feriuntur, in his vero quæ
us the-vices of-discipline by-the-vigor are-struck in these but which
ipse committimus, ne verbi quidem ab aliquo invectione
ourselves we-commit not of-a-word even by anyone by-the-invective
laceramur. Tanto ergo apud Dominum obligatiores sumus,
are-we-torn so-much therefore with the-Lord more-bound we-are
quanto apud homines inulte peccamus. Disciplina autem
as with men unpunished we-sin discipline moreover
nostra subditos divino judicio tanto liberiores reddit, quanto
our the-subjects at-the-divine judgment so-much freer renders as
hic eorum culpas sine vindicta non deserit. Servanda itaque
here their faults without punishment not it-abandons to-be-kept and-so
est et in corde humilitas et in opere disciplina. Atque inter
is both in the-heart humility and in deed discipline and among
hæc solerter intuendum est, ne dum immoderatius custoditur
these skillfully to-be-watched it-is lest while too-immoderately is-guarded
virtus humilitatis, solvantur jura regiminis; et dum
the-virtue of-humility be-loosed the-rights of-rule and while
prælatus quisque plus se quam decet dejicit, subditorum
prelate each more himself than is-fitting casts-down of-the-subjects
vitam stringere sub disciplinæ vinculo non possit. Teneant
the-life to-bind under of-discipline the-bond not he-can let-them-hold

ergo rectores exterius quod pro aliorum utilitate suscipiunt;
therefore the-rulers outwardly what for of-others the-benefit they-take-up
servent interius quod de sua æstimatione pertimescunt.
let-them-keep inwardly what of their-own estimation they-dread
Sed tamen quibusdam signis decenter erumpentibus, eos apud
but yet with-certain signs fittingly breaking-forth them with
se esse humiles etiam subjecti deprehendant, quatenus
themselves to-be humble even the-subjects let-them-detect so-that
et in auctoritate eorum quod formident videant, et de
both in authority their what they-may-fear they-may-see and from
humilitate quod imitentur agnoscant. Studeant igitur
humility what they-may-imitate they-may-recognize let-them-strive therefore
sine intermissione qui præsunt, ut eorum potentia quanto
without intermission who are-over that their power the-more
magna exterius cernitur, tanto apud eos interius deprimatur,
great outwardly is-seen the-more with them inwardly may-be-pressed-down
ne cogitationem vincat, ne in delectationem sui animum
lest the-thought it-conquer lest into delight of-itself the-mind
rapiat, ne jam sub se mens eam regere non possit, cui
it-snatch lest now under itself the-mind it to-rule not can to-which
se libidine dominandi supponit. Ne enim præsidentis animus
itself by-the-lust of-ruling it-subjects lest for of-the-presider the-mind
ad elationem potestatis suæ delectatione rapiatur, recte per
to elation of-power its-own by-the-delight be-snatched rightly through
quemdam sapientem dicitur: Ducem te constituerunt, noli
a-certain wise-man it-is-said leader you they-have-appointed do-not
extolli, sed esto in illis quasi unus ex illis. Hinc etiam
be-lifted-up but be among them as one of them hence also
Petrus ait: Non dominantes in clero, sed forma facti gregis.
Peter says not lording over the-clergy but a-pattern made of-the-flock
Hinc per semetipsam Veritas ad altiora nos virtutum merita
hence through himself the-Truth to higher us of-virtues merits

provocans, dicit: Scitis quid principes gentium dominantur
calling-forth says you-know that the-princes of-the-nations lord-it-over
eorum, et qui majores sunt, potestatem exercent in eos.
them and those-who greater are power exercise upon them
Non ita erit inter vos, sed quicunque voluerit inter vos
not so it-shall-be among you but whoever shall-wish among you
major fieri, sit vester minister; et qui voluerit inter
greater to-become let-him-be your minister and who shall-wish among
vos primus esse, erit vester servus: sicut Filius hominis non
you first to-be shall-be your servant as the-Son of-man not
venit ministrari, sed ministrare. Hinc est quod servum ex
came to-be-ministered-to but to-minister hence it-is that the-servant from
suscepto regimine elatum, quæ post supplicia maneant,
the-undertaken rule lifted-up what afterward punishments await
indicat, dicens: Quod si dixerit malus ille servus in corde
he-shows saying but if shall-say evil that servant in heart
suo: Moram facit Dominus meus venire, et cœperit percutere
his delay makes the-Lord my to-come and shall-begin to-beat
conservos suos, manducet autem et bibat cum ebriis;
fellow-servants his may-eat moreover and drink with the-drunken
veniet dominus servi illius, in die qua non sperat,
shall-come the-lord of-servant that on the-day on-which not he-hopes
et hora qua ignorat, et dividet eum, portemque ejus
and in-the-hour in-which he-knows-not and shall-divide him and-the-portion his
ponet cum hypocritis. Inter hypocritas enim jure deputatur,
shall-set with the-hypocrites among the-hypocrites for by-right is-reckoned
qui ex simulatione disciplinæ ministerium regiminis vertit
he-who from pretense of-discipline the-ministry of-rule turns
in usum dominationis; et tamen nonnunquam gravius
into the-use of-domination and yet sometimes more-gravely
delinquitur si inter perversos plus æqualitas quam disciplina
it-is-offended if among the-perverse more equality than discipline

custoditur. Quia enim falsa pietate superatus ferire Heli
is-kept because for by-a-false piety overcome to-strike Eli
delinquentes filios noluit, apud districtum judicem semetipsum
(his)-offending sons would-not before the-strict judge himself
cum filiis crudeli damnatione percussit. Hinc namque
with (his)-sons by-cruel condemnation he-struck hence for
divina ei voce dicitur: Honorasti filios tuos magis
by-the-divine to-him voice it-is-said you-have-honored sons your more
quam me. Hinc pastores increpat per prophetam, dicens:
than me hence the-shepherds he-rebukes through the-prophet saying
Quod fractum est non alligastis, et quod abjectum est non
what broken was not you-have-bound and what cast-away was not
reduxistis. Abjectus enim reducitur cum quisque in
you-have-brought-back the-cast-away for is-brought-back when anyone in
culpa lapsus, ad statum justitiæ ex pastoralis sollicitudinis
fault fallen to the-state of-justice from of-pastoral solicitude
vigore revocatur. Fracturam vero ligamen astringit, cum
the-vigor is-recalled the-fracture but the-binding draws-tight when
culpam disciplina deprimit, ne plaga usque ad interitum
the-fault discipline presses-down lest the-wound even to death
defluat, si hanc districtionis severitas non coarctat.
flow-down if it of-strictness the-severity not constrains
Sed sæpe deterius frangitur, cum fractura incaute colligatur,
but often worse it-is-broken when the-fracture incautiously is-bound
ita ut gravius scissuram sentiat, si hanc immoderatius
so that more-gravely the-tear it-feels if it too-immoderately
ligamenta constringant. Unde necesse est ut cum peccati
the-bandages constrict whence necessary it-is that when of-sin
vulnus in subditis corrigendo restringitur; magna se
the-wound in the-subjects by-correcting is-restrained with-great itself
sollicitudine etiam districtio ipsa moderetur, quatenus sic
solicitude even the-strictness itself should-moderate so-that thus

jura disciplinæ contra delinquentes exerceat, ut pietatis
the-rights of-discipline against the-offending it-exercises that of-piety
viscera non amittat. Curandum quippe est ut rectorem
the-bowels not it-may-lose to-be-cared-for indeed it-is that the-ruler
subditis et matrem pietas, et patrem exhibeat disciplina.
to-the-subjects both mother piety and father show discipline
Atque inter hæc sollicita circumspectione providendum, ne
and among these with-careful circumspection to-be-provided-for lest
aut districtio rigida, aut pietas sit remissa. Nam sicut in
either strictness rigid or piety be slack for as in
libris Moralibus jam diximus, disciplina vel misericordia
the-books Moral already we-have-said discipline or mercy
multum destituitur, si una sine altera teneatur. Sed erga
much is-left-destitute if one without the-other be-held but toward
subditos suos inesse rectoribus debet et juste consulens
subjects their to-be-in rulers ought both justly counseling
misericordia, et pie sæviens disciplina. Hinc namque est
mercy and dutifully raging discipline hence for it-is
quod docente Veritate, per Samaritani studium semivivus
that teaching the-Truth through of-the-Samaritan the-zeal the-half-dead-man
in stabulum ducitur, et vinum atque oleum vulneribus ejus
into the-inn is-led and wine and oil to-the-wounds his
adhibetur, ut per vinum scilicet mordeantur vulnera, per
are-applied that through the-wine namely be-bitten the-wounds through
oleum foveantur. Necesse quippe est ut quisquis sanandis
the-oil be-soothed necessary indeed it-is that whoever to-the-healing-of
vulneribus præest, in vino morsum doloris adhibeat, in oleo
wounds presides in wine the-bite of-pain apply in oil
mollitiem pietatis, quatenus per vinum mundentur putrida,
the-softness of-piety so-that through the-wine be-cleansed the-putrid-parts
per oleum foveantur sananda. Miscenda ergo est
through the-oil be-soothed the-parts-to-be-healed to-be-mixed therefore is

lenitas cum severitate; faciendum quoddam ex utroque
gentleness with severity to-be-made a-certain from both
temperamentum, ut neque multa asperitate exulcerentur
tempering that neither by-much harshness be-ulcerated
subditi, neque nimia benignitate solvantur. Quod juxta
the-subjects nor by-excessive kindness be-loosed which according-to
Pauli vocem bene illa tabernaculi arca significat, in qua cum
of-Paul the-voice well that of-the-tabernacle ark signifies in which with
tabulis virga simul et manna est; quia cum Scripturæ sacræ
the-tablets the-rod together and the-manna is because with of-Scripture holy
scientia in boni rectoris pectore, si est virga districtionis,
the-knowledge in of-a-good ruler the-breast if there-is the-rod of-strictness
sit et manna dulcedinis. Hinc David ait: Virga tua et
let-there-be also the-manna of-sweetness hence David says rod your and
baculus tuus, ipsa me consolata sunt. Virga enim percutimur,
staff your they me comforted have by-the-rod for we-are-struck
baculo sustentamur. Si ergo est districtio virgæ quæ
by-the-staff we-are-sustained if therefore there-is the-strictness of-the-rod which
feriat, sit et consolatio baculi quæ sustentet. Sit
strikes let-there-be also the-consolation of-the-staff which sustains let-there-be
itaque amor, sed non emolliens; sit vigor, sed non
and-so love but not softening let-there-be vigor but not
exasperans; sit zelus, sed non immoderate sæviens;
exasperating let-there-be zeal but not immoderately raging
sit pietas, sed non plus quam expediat parcens; ut
let-there-be piety but not more than is-expedient sparing that
dum se in arce regiminis justitia clementiaque permiscet,
while itself in the-citadel of-rule justice and-mercy mingles
is qui præest corda subditorum et terrendo demulceat, et
he who is-over the-hearts of-the-subjects both by-terrifying may-soothe and
tamen ad terroris reverentiam demulcendo constringat.
yet to of-terror the-reverence by-soothing may-constrain

Ut sit rector internorum curam in exteriorum occupatione non minuens, exteriorum providentiam in internorum sollicitudine non relinquens

VII · NOT NEGLECTING THE INWARD FOR THE OUTWARD

The ruler must not let outward business drain his inner care, nor neglect outward needs for inner study. Rulers sunk in worldly affairs blind their flock and, in Jeremiah's lament, darken the gold and scatter the sanctuary's stones; Jethro rebukes Moses for such labor. Yet some care so little for bodily needs that their preaching is despised. The priests' hair must be trimmed, neither shaved nor grown long.

Sit rector internorum curam in exteriorum occupatione non
let-be the-ruler of-inward-things the-care in of-outward-things the-occupation not
minuens, exteriorum providentiam in internorum sollicitudine
lessening of-outward-things the-provision in of-inward-things the-solicitude
non relinquens; ne aut exterioribus deditus ab intimis
not abandoning lest either to-outward-things given from inmost-things
corruat, aut solis interioribus occupatus, quæ foris debet
he-fall or by-alone inward-things occupied what outside he-owes
proximis non impendat. Sæpe namque nonnulli velut
to-(his)-neighbors not he-expend often for some as-if
obliti quod fratribus animarum causa prælati sunt,
having-forgotten that over-brothers of-souls for-the-sake set-over they-have-been
toto cordis adnisu sæcularibus curis inserviunt: has,
with-the-whole of-heart effort to-worldly cares they-are-slaves these
cum adsunt, se agere exsultant; ad has etiam cum
when they-are-present themselves to-do they-exult for these even when
desunt, diebus ac noctibus cogitationis turbidæ æstibus
they-are-absent by-days and by-nights of-thought troubled with-the-heats
anhelant. Cumque ab his, cessante forsitan opportunitate,
they-pant and-when from these with-ceasing perhaps the-opportunity

quieti sunt, ipsa deterius sua quiete fatigantur.
at-rest they-are by-the-very worse their-own rest they-are-wearied
Voluptatem namque censent si actionibus deprimuntur,
pleasure for they-reckon-it if by-actions they-are-pressed-down
laborem deputant si in terrenis negotiis non laborant. Sicque
labor they-count-it if in earthly business not they-labor and-thus
fit, ut dum se urgeri mundanis tumultibus
it-comes-about that while themselves to-be-pressed by-worldly tumults
gaudent, interna quæ alios docere debuerant ignorent.
they-rejoice the-inward-things which others to-teach they-ought they-know-not
Unde subjectorum quoque proculdubio vita torpescit, quia
whence of-the-subjects also beyond-doubt the-life grows-numb because
cum proficere spiritaliter appetit, in exemplo ejus qui sibi
when to-advance spiritually it-seeks in the-example of-him who to-it
prælatus est, quasi in obstaculo itineris offendit. Languente
set-over is as-if on an-obstacle of-the-road it-stumbles languishing
enim capite membra incassum vigent, et in exploratione
for the-head the-members in-vain are-vigorous and in the-reconnoitering
hostium frustra exercitus velociter sequitur, si ab ipso duce
of-the-enemy in-vain the-army swiftly follows if by the-very leader
itineris erratur. Nulla subditorum mentes exhortatio sublevat,
of-the-road it-is-strayed no of-the-subjects the-minds exhortation lifts
eorumque culpas increpatio nulla castigat; quia dum per
and-their faults rebuke no chastises because while through
animarum præsulem terreni exercetur officium judicis, a
of-souls the-prelate of-an-earthly is-exercised the-office judge from
gregis custodia vacat cura pastoris; et subjecti veritatis
of-the-flock the-guard is-free the-care of-the-shepherd and the-subjects of-truth
lumen apprehendere nequeunt, quia dum pastoris sensus
the-light to-grasp cannot because while of-the-shepherd the-sense
terrena studia occupant, vento tentationis impulsus Ecclesiæ
earthly pursuits occupy by-the-wind of-temptation driven of-the-Church

oculos pulvis cæcat. Quo contra recte humani generis
the-eyes the-dust blinds against-which on-the-contrary rightly of-human of-the-race
Redemptor, cum nos a ventris voracitate compesceret,
the-Redeemer when us from of-the-belly the-voracity he-restrained
dicens: Attendite autem vobis, ut non graventur corda
saying take-heed moreover to-yourselves that not be-weighed-down hearts
vestra in crapula et ebrietate, illico adjunxit: Aut in curis
your in surfeiting and drunkenness at-once he-added or in the-cares
hujus vitæ. Ubi pavorem quoque protinus intente adjiciens:
of-this life where dread also forthwith intently adding
Ne forte, inquit, superveniat in vos repentina dies illa. Cujus
lest perhaps he-says come upon you sudden day that of-which
adventus etiam qualitatem denuntiat, dicens: Tanquam laqueus
the-coming also the-quality he-announces saying as a-snare
enim veniet super omnes qui sedent super faciem omnis
for it-shall-come upon all who sit upon the-face of-all
terræ. Hinc iterum dicit: Nemo potest duobus dominis servire.
the-earth hence again he-says no-one can two masters to-serve
Hinc Paulus religiosorum mentes a mundi consortio
hence Paul of-the-religious the-minds from of-the-world fellowship
contestando, ac potius conveniendo suspendit, dicens: Nemo
by-testifying and rather by-admonishing suspends saying no-one
militans Deo implicat se negotiis sæcularibus, ut ei
serving-as-a-soldier to-God entangles himself in-business worldly that him
placeat cui se probavit. Hinc Ecclesiæ rectoribus et
he-may-please to-whom himself he-has-proved hence of-the-Church to-the-rulers both
vacandi studia præcipit, et consulendi remedia ostendit,
of-leisure the-pursuits he-commands and of-counsel the-remedies he-shows
dicens: Sæcularia igitur judicia si habueritis contemptibiles
saying worldly therefore judgments if you-shall-have the-contemptible
qui sunt in Ecclesia, illos constituite ad judicandum; ut
who are in the-Church those appoint for judging that

ipsi videlicet dispensationibus terrenis inserviant, quos dona
they namely to-dispensations earthly may-be-slaves whom gifts
spiritalia non exornant. Ac si apertius dicat: Quia penetrare
spiritual not adorn as if more-openly he-should-say because to-penetrate
intima nequeunt, saltem necessaria foris operentur.
inmost-things they-cannot at-least the-necessary-things outside let-them-work
Hinc Moyses, qui cum Deo loquitur, Jethro alienigenæ
hence Moses who with God speaks of-Jethro the-foreigner
reprehensione judicatur, quod terrenis populorum negotiis
by-the-rebuke is-judged because to-the-earthly of-the-peoples business
stulto labore deserviat: cui et consilium mox præbetur,
with-foolish labor he-is-devoted to-whom also counsel soon is-offered
ut pro se alios ad jurgia dirimenda constituat, et ipse
that for himself others for quarrels to-be-settled he-appoint and he-himself
liberius ad erudiendos populos spiritalium arcana cognoscat.
more-freely for instructing the-peoples of-spiritual-things the-secrets may-know
A subditis ergo inferiora gerenda sunt, a rectoribus
by the-subjects therefore the-lower-things to-be-done are by the-rulers
summa cogitanda; ut scilicet oculum, qui prævidendis
the-highest to-be-thought that namely the-eye which for-foreseeing
gressibus præeminet, cura pulveris non obscuret. Caput
the-steps stands-foremost the-care of-dust not darken the-head
namque subjectorum sunt cuncti qui præsunt; et ut recta
for of-the-subjects are all who are-over and that right
pedes valeant itinera carpere, hæc proculdubio caput debet
the-feet may-be-able roads to-take these beyond-doubt the-head ought
ex alto providere, ne a provectus sui itinere pedes
from on-high to-provide lest from of-the-advance its-own the-road the-feet
torpeant, cum curvata rectitudine corporis caput sese ad
grow-numb when bent the-uprightness of-the-body the-head itself to
terram declinat. Qua autem mente animarum præsul honore
the-earth inclines with-what moreover mind of-souls the-prelate the-honor

pastorali inter cæteros utitur, si in terrenis negotiis quæ
pastoral among the-others uses if in earthly business which
reprehendere in aliis debuit, et ipse versatur? Quod videlicet
to-rebuke in others he-ought also himself is-engaged which namely
ex ira justæ retributionis per prophetam Dominus
from the-wrath of-just retribution through the-prophet the-Lord
minatur, dicens: Et erit sicut populus, sic sacerdos.
threatens saying and it-shall-be as the-people so the-priest
Sacerdos quippe est ut populus, quando ea agit is qui
the-priest indeed is as the-people when those-things does he who
spiritali officio fungitur, quæ illi nimirum faciunt qui adhuc
a-spiritual office discharges which those surely do who still
de studiis carnalibus judicantur. Quod cum magno scilicet
from pursuits carnal are-judged which when with-great namely
dolore charitatis Jeremias propheta conspiciens, quasi sub
grief of-charity Jeremiah the-prophet beholding as-if under
destructione templi deplorat, dicens: Quomodo obscuratum
the-destruction of-the-temple he-deplores saying how darkened
est aurum, mutatus est color optimus, dispersi sunt lapides
is the-gold changed is the-color best scattered are the-stones
sanctuarii in capite omnium platearum? Quid namque auro,
of-the-sanctuary at the-head of-all the-streets what for by-gold
quod metallis cæteris præeminet, nisi excellentia sanctitatis?
which metals the-other surpasses but the-excellence of-holiness
Quid colore optimo, nisi cunctis amabilis reverentia religionis
what by-the-color best but to-all lovable the-reverence of-religion
exprimitur? Quid sanctuarii lapidibus, nisi sacrorum ordinum
is-expressed what of-the-sanctuary by-the-stones but of-the-sacred orders
personæ signantur? Quid platearum nomine, nisi præsentis
the-persons are-signified what of-the-streets by-the-name but of-the-present
vitæ latitudo figuratur? Quia enim Græco eloquio πλατος
life the-breadth is-figured because for in-Greek speech platos

latitudo dicitur, profecto a latitudine plateæ sunt vocatæ.
breadth is-called surely from breadth streets have been-called
Per semetipsam vero Veritas dicit: Lata et spatiosa via
through himself but the-Truth says broad and spacious the-way
est quæ ducit ad perditionem. Aurum igitur obscuratur,
is which leads to perdition the-gold therefore is-darkened
cum terrenis actibus sanctitatis vita polluitur. Color optimus
when by-earthly acts of-holiness the-life is-polluted the-color best
commutatur, cum quorumdam qui degere religiose credebantur,
is-changed when of-certain-men who to-live religiously were-believed
æstimatio anteacta minuitur. Nam cum quilibet post sanctitatis
the-esteem former is-lessened for when anyone after of-holiness
habitum terrenis se actibus inserit, quasi colore permutato
the-habit in-earthly himself acts inserts as-if the-color changed
ante humanos oculos ejus reverentia despecta pallescit.
before human eyes his reverence despised grows-pale
Sanctuarii quoque lapides in plateas disperguntur, cum
of-the-sanctuary also the-stones into the-streets are-scattered when
causarum secularium foras lata itinera expatunt hi qui ad
of-causes secular outside the-broad roads seek-out those who for
ornamentum Ecclesiæ internis mysteriis quasi in secretis
the-adornment of-the-Church to-inward mysteries as-if in the-secret-places
tabernaculi vacare debuerunt. Ad hoc quippe sanctuarii
of-the-tabernacle to-be-free ought for this indeed of-the-sanctuary
lapides fiebant, ut intra sancta sanctorum in vestimento
the-stones were-made that within the-holy of-holies on the-vestment
summi sacerdotis apparerent. Cum vero ministri religionis
of-the-high priest they-might-appear when but the-ministers of-religion
a subditis honorem Redemptoris sui ex merito vitæ non
from the-subjects the-honor of-Redeemer their from the-merit of-life not
exigunt, sanctuarii lapides in ornamento pontificis non
exact of-the-sanctuary the-stones on the-adornment of-the-pontiff not

sunt. Qui nimirum sanctuarii lapides dispersi per plateas
are which surely of-the-sanctuary stones scattered through the-streets
jacent, cum personæ sacrorum ordinum voluptatum suarum
lie when the-persons of-the-sacred orders of-pleasures their-own
latitudini deditæ, terrenis negotiis inhærent. Et notandum
to-the-breadth given to-earthly business cling and to-be-noted
quod non hos dispersos in plateis, sed in capite platearum
that not these scattered in the-streets but at the-head of-the-streets
dicit; quia et cum terrena agunt, summi videri appetunt,
he-says because even when earthly-things they-do highest to-be-seen they-seek
ut et lata itinera teneant ex voluptate delectationis,
that both the-broad roads they-may-hold from the-pleasure of-delight
et tamen in platearum sint capite ex honore sanctitatis.
and yet in of-the-streets they-may-be the-head from the-honor of-holiness
Nil quoque obstat si sanctuarii lapides eosdem
nothing also stands-in-the-way if of-the-sanctuary stones those-same
ipsos quibus constructum sanctuarium existebat accipimus:
very-ones by-which built the-sanctuary was we-understand
qui dispersi in platearum capite jacent, quando sacrorum
who scattered at of-the-streets the-head lie when of-the-sacred
ordinum viri terrenis actibus ex desiderio inserviunt,
orders the-men to-earthly acts from desire are-slaves
ex quorum prius officio sanctitatis gloria stare videbatur.
from whose before office of-holiness the-glory to-stand seemed
Sæcularia itaque negotia aliquando ex compassione toleranda
worldly and-so business sometimes from compassion to-be-tolerated
sunt, nunquam vero ex amore requirenda; ne cum
are never but from love to-be-sought lest when
mentem diligentis aggravant, hanc suo victam
the-mind of-the-one-loving-it they-weigh-down it by-their-own conquered
pondere ad ima de cœlestibus mergant. At contra,
weight to the-depths from the-heavenly-things they-plunge but on-the-contrary

nonnulli gregis quidem curam suscipiunt, sed sic sibimet
some of-the-flock indeed the-care take-up but so for-themselves
vacare ad spiritalia appetunt, ut rebus exterioribus
to-be-free for spiritual-things they-seek that with-things outward
nullatenus occupentur. Qui cum curare corporalia funditus
in-no-way they-are-occupied who when to-care-for bodily-things utterly
negligunt, subditorum necessitatibus minime concurrunt.
they-neglect of-the-subjects to-the-needs not-at-all they-run-to-aid
Quorum nimirum prædicatio plerumque despicitur; quia dum
of-whom surely the-preaching often is-despised because while
delinquentium facta corripiunt, sed tamen eis necessaria
of-the-offenders the-deeds they-rebuke but yet to-them the-necessities
præsentis vitæ non tribuunt, nequaquam libenter audiuntur.
of-the-present life not they-grant by-no-means willingly are-they-heard
Egentis etenim mentem doctrinæ sermo non penetrat, si
of-the-needy for the-mind of-teaching the-word not penetrates if
hunc apud ejus animum manus misericordiæ non commendat.
it with his mind the-hand of-mercy not commends
Tunc autem verbi semen facile germinat, quando hoc
then moreover of-the-word the-seed easily sprouts when it
in audientis pectore pietas prædicantis rigat. Unde rectorem
in of-the-hearer the-breast the-piety of-the-preacher waters whence for-the-ruler
necesse est ut interiora possit infundere, cogitatione
necessary it-is that inward-things he-may-be-able to-pour-in by-thought
innoxia etiam exteriora providere. Sic itaque Pastores erga
harmless even outward-things to-provide thus and-so the-Shepherds toward
interiora studia subditorum suorum ferveant, quatenus in eis
the-inward pursuits of-subjects their let-them-glow so-that in them
exterioris quoque vitæ providentiam non relinquant. Nam
of-the-outward also life the-provision not they-abandon for
quasi jure, ut diximus, a percipienda prædicatione gregis
as-if by-right as we-have-said from receiving preaching of-the-flock

animus frangitur, si cura exterioris subsidii a pastore
the-mind is-broken if the-care of-outward support by the-shepherd
negligatur. Unde et primus pastor sollicite admonet, dicens:
be-neglected whence also the-first shepherd carefully admonishes saying
Seniores qui in vobis sunt, obsecro consenior et testis
the-elders who among you are I-beseech a-fellow-elder and witness
Christi passionum, qui et ejus quæ in futuro revelanda est,
of-Christ sufferings who also of-that which in the-future to-be-revealed is
gloriæ communicatur, pascite qui in vobis est gregem Dei.
the-glory am-a-partaker feed what among you is the-flock of-God
Qui hoc in loco pastionem cordis an corporis suaderet
who this in place a-feeding of-the-heart or of-the-body he-urged
aperuit, cum protinus adjunxit: Providentes non coacte,
he-disclosed when forthwith he-added providing not under-compulsion
sed spontanee secundum Deum, neque turpis lucri gratia,
but willingly according-to God nor of-base gain for-the-sake
sed voluntarie. Quibus profecto verbis pastoribus pie
but freely by-which surely words for-the-shepherds dutifully
præcavetur, ne dum subjectorum inopiam satiant se
it-is-guarded-against lest while of-the-subjects the-want they-satisfy themselves
mucrone ambitionis occidant, ne cum per eos carnis
with-the-sword of-ambition they-kill lest when through them of-the-flesh
subsidiis reficiuntur proximi, ipsi remaneant a
with-the-supports are-refreshed the-neighbors they-themselves remain from
justitiæ pane jejuni. Hanc Pastorum sollicitudinem Paulus
of-justice the-bread fasting this of-the-Shepherds solicitude Paul
excitat, dicens: Qui suorum, et maxime domesticorum curam
arouses saying who of-his-own and especially of-his-household the-care
non habet, fidem negavit, et est infideli deterior.
not has the-faith has-denied and is than-an-unbeliever worse
Inter hæc itaque metuendum semper est, et vigilanter
among these-things and-so to-be-feared always it-is and vigilantly

intuendum, ne dum cura ab eis exterior agitur, ab interna
to-be-watched lest while the-care by them outward is-carried-on from inward
intentione mergantur. Plerumque enim, ut prædiximus, corda
intention they-be-plunged often for as we-have-said-before the-hearts
rectorum dum temporali sollicitudini incaute deserviunt, ab
of-rulers while to-temporal solicitude incautiously they-are-devoted from
intimo amore frigescunt; et foras fusa oblivisci non
inmost love grow-cold and outside poured-forth to-forget not
metuunt, quia animarum regimina susceperunt. Sollicitudo
they-fear that of-souls the-government they-have-taken-up the-solicitude
ergo quæ subditis exterius impenditur, sub certa necesse
therefore which to-the-subjects outwardly is-expended under a-fixed necessary
est mensura teneatur. Unde bene ad Ezechielem dicitur:
it-is measure be-kept whence well to Ezekiel it-is-said
Sacerdotes caput suum non radent, neque comam nutrient,
the-priests head their not shall-shave nor hair shall-they-let-grow
sed tondentes attondeant capita sua. Sacerdotes namque jure
but clipping let-them-clip heads their priests for by-right
vocati sunt, qui ut sacrum ducatum præbeant, fidelibus
called are who that sacred leadership they-may-offer to-the-faithful
præsunt. Capilli vero in capite, exteriores sunt cogitationes
are-over the-hairs but on the-head outward are thoughts
in mente: qui dum super cerebrum insensibiliter oriuntur,
in the-mind which while above the-brain insensibly they-arise
curas vitæ præsentis designant; quæ ex sensu negligenti,
the-cares of-life present signify which from a-sense negligent
quia importune aliquando prodeunt, quasi nobis non
because unseasonably sometimes they-come-forth as-if us not
sentientibus procedunt. Quia igitur cuncti qui præsunt, habere
perceiving they-proceed because therefore all who are-over to-have
quidem sollicitudines exteriores debent, nec tamen eis
indeed solicitudes outward ought nor yet on-them

vehementer incumbere, sacerdotes recte et caput prohibentur
vehemently to-lie the-priests rightly both the-head are-forbidden
radere, et comam nutrire; ut cogitationes carnis de
to-shave and the-hair to-let-grow that the-thoughts of-the-flesh about
vita subditorum nec a se funditus amputent, nec
the-life of-the-subjects neither from themselves utterly they-cut-off nor
rursum ad crescendum nimis relaxent. Ubi et bene dicitur:
again for growing too-much they-relax where also well it-is-said
Tondentes tondeant capita sua; ut videlicet curæ temporalis
clipping let-them-clip heads their that namely the-cares of-temporal
sollicitudinis et quantum necesse est prodeant, et tamen
solicitude both as-much-as necessary it-is may-come-forth and yet
recidantur citius, ne immoderatius excrescant. Dum igitur et
be-cut-back quickly lest too-immoderately they-overgrow while therefore both
per administratam exteriorem providentiam corporum vita
through administered outward provision of-bodies the-life
protegitur, et rursus per moderatam cordis intentionem
is-protected and again through moderate of-the-heart intention
non impeditur, capilli in capite sacerdotis et servantur ut
not is-hindered the-hairs on the-head of-the-priest both are-kept that
cutem cooperiant, et resecantur ne oculos claudant.
the-skin they-may-cover and are-cut-back lest the-eyes they-close

Ne placere rector suo studio hominibus appetat, sed tamen ad quod placere debeat, intendat

VIII · NOT SEEKING TO PLEASE MEN

The ruler must not seek to be loved more than the truth. Self-love makes him soft, flattering the sinful, or harsh toward those who cannot harm him; good rulers welcome rebuke, as Peter took Paul's. Yet he should wish to be loved, to lead hearts to God; Paul pleases men and does not, seeking that through him the truth please them.

Inter hæc quoque necesse est ut rector solerter invigilet,
among these also necessary it-is that the-ruler skillfully keep-watch
ne hunc cupido placendi hominibus pulset; ne cum studiose
lest him the-desire of-pleasing men strike lest when zealously
interiora penetrat, cum provide exteriora subministrat,
inward-things he-penetrates when providently outward-things he-supplies
se magis a subditis diligi quam veritatem quærat;
himself rather by the-subjects to-be-loved than the-truth he-seek
ne cum, bonis actibus fultus, a mundo videtur alienus,
lest when by-good acts propped from the-world he-seems estranged
hunc auctori reddat extraneum amor suus. Hostis namque
him to-the-author render a-stranger love his-own an-enemy for
Redemptoris est, qui per recta opera quæ facit, ejus vice
of-the-Redeemer is he-who through right works which he-does his in-place
ab Ecclesia amari concupiscit, quia adulterinæ cogitationis
by the-Church to-be-loved desires because of-adulterous thought
reus est, si placere puer sponsæ oculis appetit, per
guilty he-is if to-please the-servant of-the-bride to-the-eyes he-seeks through
quem sponsus dona transmisit. Qui nimirum amor proprius
whom the-bridegroom gifts sent which surely love one's-own
cum rectoris mentem ceperit, aliquando hanc inordinate
when of-the-ruler the-mind it-has-seized sometimes it inordinately

ad mollitiem, aliquando vero ad asperitatem rapit. Ex
to softness sometimes but to harshness snatches from
amore etenim suo mens rectoris in mollitiem vertitur:
love for its-own the-mind of-the-ruler into softness is-turned
quia cum peccantes subditos respicit, ne erga hunc eorum
because when sinning subjects it-regards lest toward it their
dilectio torpeat, corripere non præsumit; nonnunquam vero
love grow-numb to-rebuke not it-presumes sometimes but
errata subditorum quæ increpare debuerat, adulationibus
the-errors of-the-subjects which to-rebuke it-ought with-flatteries
demulcet. Unde bene per prophetam dicitur: Væ his
it-soothes whence well through the-prophet it-is-said woe to-those
qui consuunt pulvillos sub omni cubito manus, et faciunt
who sew cushions under every elbow of-the-hand and make
cervicalia sub capite universæ ætatis ad capiendas animas.
pillows under the-head of-every age for catching souls
Pulvillos quippe sub omni cubito manus ponere, est
cushions indeed under every elbow of-the-hand to-place is
cadentes a sua rectitudine animas, atque in hujus mundi
falling from their uprightness souls and in of-this world
se delectatione reclinantes, blanda adulatione refovere.
themselves the-delight reclining with-coaxing flattery to-cherish
Quasi enim pulvillo cubitus, vel cervicalibus caput jacentis
as-if for by-a-cushion the-elbow or by-pillows the-head of-one-lying
excipitur, cum correptionis duritia peccanti subtrahitur,
is-received when of-reproof the-hardness from-the-sinner is-withdrawn
eique mollities favoris adhibetur, ut in errore molliter
and-to-him the-softness of-favor is-applied that in error softly
jaceat, quem nulla asperitas contradictionis pulsat. Sed
he-may-lie whom no harshness of-contradiction strikes but
hæc rectores, qui semetipsos diligunt, his proculdubio
these rulers who themselves love to-those beyond-doubt

exhibent, a quibus se noceri posse in studio
show by whom themselves to-be-harmed can in the-pursuit
gloriæ temporalis timent. Nam quos nil contra se
of-glory temporal they-fear for those-whom nothing against themselves
valere conspiciunt, hos nimirum asperitate rigidæ semper
to-avail they-perceive these surely with-the-harshness of-rigid always
invectionis premunt, nunquam clementer admonent, sed
invective they-press never mildly they-admonish but
pastoralis mansuetudinis obliti, jure dominationis terrent.
of-pastoral gentleness forgetful by-right of-domination they-terrify
Quos recte per prophetam divina vox increpat, dicens: Vos
whom rightly through the-prophet the-divine voice rebukes saying you
autem cum austeritate imperabatis eis et cum potentia.
moreover with severity were-commanding them and with power
Plus enim se suo auctore diligentes, jactanter erga
more for themselves than-their author loving boastfully toward
subditos se erigunt, nec quid agere debeant, sed quid
the-subjects themselves they-raise nor what to-do they-ought but what
valeant attendunt; nil de subsequenti judicio metuunt,
they-can they-attend nothing about the-following judgment they-fear
improbe de temporali potestate gloriantur; libet ut licenter
shamelessly of temporal power they-glory it-pleases that licentiously
et illicita faciant, et subditorum nemo contradicat. Qui
both unlawful-things they-may-do and of-the-subjects no-one may-contradict who
ergo et prava studet agere, et tamen ad hæc vult
therefore both crooked-things strives to-do and yet to these wishes
cæteros tacere, ipse sibimet testis est, quia plus veritate
the-others to-be-silent he to-himself witness is that more than-the-truth
se appetit diligi quam contra se non vult defendi.
himself he-seeks to-be-loved which against himself not wishes to-be-defended
Nemo quippe est, qui ita vivat, ut aliquatenus non
no-one indeed there-is who so may-live that in-some-measure not

delinquat. Ille ergo se ipso amplius veritatem desiderat
he-may-offend he therefore than himself more the-truth desires
amari, qui sibi a nullo vult contra veritatem parci.
to-be-loved who to-himself by no-one wishes against the-truth to-be-spared
Hinc etenim Petrus increpationem Pauli libenter accepit; hinc
hence for Peter the-rebuke of-Paul willingly accepted hence
David correptionem subditi humiliter audivit; quia rectores
David the-reproof of-a-subject humbly heard because rulers
boni dum privato diligere amore se nesciunt, liberæ
good while with-private to-love love themselves they-know-not of-free
puritatis verbum a subditis obsequium humilitatis credunt.
purity the-word from the-subjects an-obedience of-humility believe-to-be
Sed inter hæc necesse est ut cura regiminis tanta
but among these necessary it-is that the-care of-rule with-so-great
moderaminis arte temperetur, quatenus subditorum mens
of-moderation art be-tempered so-that of-the-subjects the-mind
cum quædam recte sentire potuerit, sic in vocis libertatem
when some-things rightly to-perceive it-has-been-able so into of-voice freedom
prodeat, ut tamen libertas in superbiam non erumpat; ne
it-may-go-forth that yet the-freedom into pride not it-break-out lest
dum fortasse immoderatius linguæ eis libertas conceditur,
while perhaps too-immoderately of-tongue to-them the-freedom is-granted
vitæ ab his humilitas amittatur. Sciendum quoque est quod
of-life by them the-humility be-lost to-be-known also it-is that
oporteat ut rectores boni placere hominibus appetant, sed
it-is-fitting that rulers good to-please men seek but
ut suæ æstimationis dulcedine proximos in affectum
that of-their esteem by-the-sweetness their-neighbors into the-affection
veritatis trahant, non ut se amari desiderent, sed ut
of-truth they-may-draw not that themselves to-be-loved they-desire but that
dilectionem suam quasi quamdam viam faciant, per quam
love their as-if a-certain way they-may-make through which

corda audientium ad amorem Conditoris introducant. Difficile
the-hearts of-the-hearers to the-love of-the-Creator they-may-lead-in difficult
quippe est, ut quamlibet recta denuntians prædicator qui
indeed it-is that however right-things announcing a-preacher who
non diligitur, libenter audiatur. Debet ergo qui præest, et
not is-loved willingly be-heard he-ought therefore who is-over both
studere se diligi, quatenus possit audiri, et tamen
to-strive himself to-be-loved so-that he-may-be-able to-be-heard and yet
amorem suum pro semetipso non quærere, ne inveniatur ei
love his-own for himself not to-seek lest he-be-found to-him
cui servire per officium cernitur, occulta cogitationis
whom to-serve through office he-is-seen by-the-hidden of-thought
tyrannide resultare. Quod bene Paulus insinuat, cum sui
tyranny to-rebel which well Paul intimates when of-his
nobis studii occulta manifestat, dicens: Sicut et ego per
to-us zeal the-secrets he-reveals saying as also I through
omnia omnibus placeo. Qui tamen rursus dicit: Si adhuc
all-things all-men please who yet again says if still
hominibus placerem, Christi servus non essem. Placet ergo
men I-were-pleasing of-Christ the-servant not I-would-be pleases therefore
Paulus, et non placet, quia in eo quod placere appetit,
Paul and not pleases because in that that to-please he-seeks
non se, sed per se hominibus placere veritatem quærit.
not himself but through himself to-men to-please the-truth he-seeks

Quod scire sollicite rector debet, quia plerumque vitia virtutes se esse mentiuntur

IX · VICES MASQUERADE AS VIRTUES

The ruler must know that vices often pass for virtues: stinginess for thrift, extravagance for generosity, laxity for kindness, anger for zeal, haste for efficiency, and slowness for deliberation. He must tell them apart with watchful care.

Scire etiam rector debet quod plerumque vitia virtutes se
to-know also the-ruler ought that often vices virtues themselves
esse mentiuntur. Nam sæpe sub parcimoniæ nomine se
to-be falsely-claim for often under of-thrift the-name itself
tenacia palliat, contraque se effusio sub appellatione
stinginess cloaks and-on-the-other-hand itself prodigality under the-title
largitatis occultat. Sæpe inordinata remissio pietas creditur, et
of-generosity hides often inordinate laxity piety is-believed and
effrenata ira spiritalis zeli virtus æstimatur. Sæpe præcipitata
unbridled anger of-spiritual zeal the-virtue is-reckoned often hasty
actio velocitatis efficacia, atque agendi tarditas gravitatis
action of-speed the-efficacy and of-acting slowness of-gravity
consilium putatur. Unde necesse est ut rector animarum
the-counsel is-thought whence necessary it-is that the-ruler of-souls
virtutes ac vitia vigilanti cura discernat, ne aut cor
virtues and vices with-watchful care distinguish lest either the-heart
tenacia occupet, et parcum se videri in dispensationibus
stinginess seize and thrifty itself to-seem in dispensations
exsultet; aut cum effuse quid perditur, largum se quasi
it-exult or when lavishly something is-lost generous itself as-if
miserando glorietur: aut remittendo quod ferire debuit, ad
by-pitying it-boast or by-remitting what to-strike it-ought to
æterna supplicia subditos pertrahat; aut immaniter feriendo
eternal punishments the-subjects it-drag or monstrously by-striking

quod delinquitur, ipse gravius delinquat; aut hoc quod
what is-offended it-itself more-gravely offend or that which
agi recte ac graviter potuit, immature præveniens leviget;
to-be-done rightly and gravely could prematurely anticipating it-make-light
aut bonæ actionis meritum differendo, ad deteriora permutet.
or of-a-good action the-merit by-deferring to worse-things it-change

Quæ esse debet rectoris discretio correptionis et dissimulationis, fervoris et mansuetudinis

X · WHEN TO CORRECT, WHEN TO OVERLOOK

Some faults should be overlooked but shown to be overlooked; some, though known, borne until the time is right; some secret ones searched out, as Ezekiel digs through the wall; some gently reproved; and some vehemently rebuked, as his brick, siege, and iron pan show. The axe-head that flies off and kills a friend is a rebuke that goes too far, and its refuge is penance.

Sciendum quoque est quod aliquando subjectorum vitia
to-be-known also it-is that sometimes of-the-subjects the-vices
prudenter dissimulanda sunt, sed quia dissimulantur, indicanda;
prudently to-be-dissembled are but that they-are-dissembled to-be-shown
aliquando et aperte cognita, mature toleranda, aliquando
sometimes even openly known maturely to-be-tolerated sometimes
vero subtiliter et occulta perscrutanda; aliquando leniter
but subtly even hidden to-be-searched-out sometimes gently
arguenda, aliquando autem vehementer increpanda. Nonnulla
to-be-reproved sometimes moreover vehemently to-be-rebuked some
quippe, ut diximus, prudenter dissimulanda sunt, sed quia
indeed as we-have-said prudently to-be-dissembled are but that
dissimulantur, indicanda; ut cum delinquens et deprehendi
they-are-dissembled to-be-shown that when the-offender both to-be-detected

se cognoscit et perpeti, has quas in se tacite tolerari
himself knows and to-endure those which in himself silently to-be-tolerated
considerat, augere culpas erubescat, seque se judice
he-considers to-increase faults he-may-blush and-himself himself as-judge
puniat, quem sibi apud se rectoris patientia clementer
may-punish whom to-himself with himself of-the-ruler the-patience mildly
excusat. Qua scilicet dissimulatione bene Judæam Dominus
excuses with-which namely dissembling well Judea the-Lord
corripit, cum per prophetam dicit: Mentita es, et mei
rebukes when through the-prophet he-says lied you-have and of-me
non es recordata, neque cogitasti in corde tuo, quia
not you-have remembered nor have-you-thought in heart your that
ego tacens et quasi non videns. Et dissimulavit ergo
I silent and as-if not seeing and he-dissembled therefore
culpas, et innotuit, quia et contra peccantem tacuit,
the-faults and made-them-known because both against the-sinner he-was-silent
et hoc ipsum tamen quia tacuerit dixit. Nonnulla autem
and this itself yet that he-had-been-silent he-said some moreover
vel aperte cognita, mature toleranda sunt, cum videlicet
or-even openly known maturely to-be-tolerated are when namely
rerum minime opportunitas congruit, ut aperte corrigantur.
of-affairs not-at-all the-opportunity suits that openly they-be-corrected
Nam secta immature vulnera deterius infervescunt, et nisi
for cut prematurely wounds worse fester and unless
cum tempore medicamenta conveniant, constat proculdubio
with time the-medicines agree it-is-certain beyond-doubt
quod medenti officium amittant. Sed cum tempus subditis
that of-healing the-office they-lose but when a-time for-the-subjects
ad correptionem quæritur, sub ipso culparum pondere
for correction is-sought under the-very of-faults weight
patientia præsulis exercetur. Unde bene per Psalmistam
the-patience of-the-prelate is-exercised whence well through the-Psalmist

dicitur: Supra dorsum meum fabricaverunt peccatores. In
it-is-said upon back my have-built sinners on
dorso quippe onera sustinemus. Supra dorsum igitur suum
the-back indeed burdens we-bear upon back therefore his-own
fabricasse peccatores queritur, ac si aperte dicat: Quos
to-have-built sinners he-complains as if openly he-should-say those-whom
corrigere nequeo, quasi superimpositum onus porto.
to-correct I-cannot as-if laid-on a-burden I-carry
Nonnulla autem occulta subtiliter sunt perscrutanda, ut
some moreover hidden-things subtly are to-be-searched-out that
quibusdam signis erumpentibus, rector in subditorum mente
by-certain signs breaking-forth the-ruler in of-the-subjects the-mind
omne quod clausum latet, inveniat, et interveniente
all that shut-up lies-hidden may-find and with-intervening
correptionis articulo, ex minimis majora cognoscat. Unde
of-reproof moment from the-least the-greater may-know whence
recte ad Ezechielem dicitur: Fili hominis, fode parietem.
rightly to Ezekiel it-is-said son of-man dig-through the-wall
Ubi mox idem propheta subjungit: Et cum fodissem
where soon the-same prophet adds and when I-had-dug-through
parietem, apparuit ostium unum. Et dixit ad me: Ingredere,
the-wall there-appeared a-door one and he-said to me enter
et vide abominationes pessimas, quas isti faciunt hic. Et
and see the-abominations worst which these do here and
ingressus vidi; et ecce omnis similitudo reptilium, et
having-entered I-saw and behold every likeness of-creeping-things and
animalium abominatio, et universa idola domus Israel
of-animals the-abomination and all the-idols of-the-house of-Israel
depicta erant in pariete. Per Ezechielem quippe præpositorum
painted were on the-wall through Ezekiel indeed of-the-superiors
persona signatur, per parietem duritia subditorum. Et quid
the-person is-signified through the-wall the-hardness of-the-subjects and what

est parietem fodere, nisi acutis inquisitionibus duritiam
is the-wall to-dig-through but with-sharp inquiries the-hardness
cordis aperire? Quem cum fodisset, apparuit ostium;
of-the-heart to-open which when he-had-dug-through there-appeared a-door
quia cum cordis duritia vel studiosis percunctationibus,
because when of-the-heart the-hardness either by-zealous questionings
vel maturis correptionibus scinditur, quasi quædam janua
or by-timely reproofs is-split as-if a-certain door
ostenditur, ex qua omnia in eo qui corripitur cogitationum
is-shown from which all-things in him who is-rebuked of-thoughts
interiora videantur. Unde et bene illic sequitur: Ingredere
the-inward may-be-seen whence also well there it-follows enter
et vide abominationes pessimas, quas isti faciunt hic.
and see the-abominations worst which these do here
Quasi ingreditur ut abominationes aspiciat, qui discussis
as-if he-enters that the-abominations he-may-behold who with-examined
quibusdam signis exterius apparentibus, ita corda subditorum
certain signs outwardly appearing so the-hearts of-the-subjects
penetrat, ut cuncta ei quæ illicite cogitantur innotescant.
penetrates that all-things to-him which unlawfully are-thought become-known
Unde et subdidit: Et ingressus vidi; et ecce omnis
whence also he-added and having-entered I-saw and behold every
similitudo reptilium, et animalium abominatio. In reptilibus
likeness of-creeping-things and of-animals the-abomination in creeping-things
cogitationes omnino terrenæ signantur, in animalibus vero jam
thoughts wholly earthly are-signified in animals but now
quidem aliquantulum a terra suspensæ, sed adhuc terrenæ
indeed somewhat from the-earth raised but still of-earthly
mercedis præmia requirentes. Nam reptilia toto
reward the-prizes seeking for creeping-things with-(their)-whole
ex corpore terræ inhærent, animalia autem magna parte
from body to-the-earth cling animals moreover by-a-great part

corporis a terra suspensa sunt, appetitu tamen gulæ
of-the-body from the-earth raised are by-the-appetite yet of-gluttony
ad terram semper inclinantur. Reptilia itaque sunt intra
to the-earth always are-inclined creeping-things and-so are within
parietem, quando cogitationes volvuntur in mente, quæ a
the-wall when thoughts are-turned-over in the-mind which from
terrenis desideriis nunquam levantur. Animalia quoque sunt
earthly desires never are-raised animals also are
intra parietem, quando et si qua jam justa, si qua
within the-wall when even if some-things now just if some-things
honesta cogitantur, appetendis tamen lucris temporalibus
honorable are-thought to-be-sought yet to-gains temporal
honoribusque deserviunt; et per semetipsa quidem jam quasi
and-honors they-are-devoted and through themselves indeed now as-if
a terra suspensa sunt, sed adhuc per ambitum quasi per
from the-earth raised are but still through ambition as-if through
gulæ desiderium sese ad ima submittunt. Unde et
of-gluttony the-desire themselves to the-depths they-lower whence also
bene subditur: Et universa idola domus Israel depicta erant
well it-is-added and all the-idols of-the-house of-Israel painted were
in pariete. Scriptum quippe est: Et avaritia, quæ est idolorum
on the-wall written indeed it-is and covetousness which is of-idols
servitus. Recte ergo post animalia, idola describuntur, quia
the-service rightly therefore after the-animals the-idols are-described because
etsi honesta actione nonnulli jam quasi a terra se
although by-honorable action some now as-if from the-earth themselves
erigunt, ambitione tamen inhonesta semetipsos ad terram
raise by-ambition yet dishonorable themselves to the-earth
deponunt. Bene autem dicitur, Depicta erant; quia dum
they-set-down well moreover it-is-said painted were because while
exteriorum rerum intrinsecus species attrahuntur, quasi in
of-outward things inwardly the-forms are-drawn-in as-if in

corde depingitur quidquid fictis imaginibus deliberando,
the-heart is-painted whatever with-feigned images by-deliberating
cogitatur. Notandum itaque est quia prius foramen in pariete,
is-thought to-be-noted and-so it-is that first a-hole in the-wall
ac deinde ostium cernitur, et tunc demum occulta abominatio
and then a-door is-seen and then at-last the-hidden abomination
demonstratur; quia nimirum uniuscujusque peccati prius
is-shown because surely of-each sin first
signa forinsecus, deinde janua apertæ iniquitatis ostenditur,
the-signs outwardly then the-door of-open iniquity is-shown
et tunc demum omne malum quod intus latet aperitur.
and then at-last all the-evil which within lies-hidden is-opened
Nonnulla autem sunt leniter arguenda: nam cum non malitia,
some moreover are gently to-be-reproved for when not by-malice
sed sola ignorantia vel infirmitate delinquitur, profecto
but by-sole ignorance or weakness offense-is-committed surely
necesse est ut magno moderamine ipsa delicti correptio
necessary it-is that with-great moderation the-very of-the-offense reproof
temperetur. Cuncti quippe quousque in hac mortali carne
be-tempered all indeed as-long-as in this mortal flesh
subsistimus, corruptionis nostræ infirmitatibus subjacemus.
we-subsist of-corruption our to-the-weaknesses we-are-subject
Ex se ergo debet quisque colligere qualiter alienæ
from himself therefore ought each to-gather how to-another's
hunc oporteat imbecillitati misereri, ne contra infirmitatem
him it-befits weakness to-have-pity lest against the-weakness
proximi si ad increpationis vocem ferventius rapitur,
of-his-neighbor if to of-rebuke the-voice too-fervently he-is-snatched
oblitus sui esse videatur. Unde bene Paulus admonet,
forgetful of-himself to-be he-seem whence well Paul admonishes
dicens: Si præoccupatus fuerit homo in aliquo delicto,
saying if overtaken shall-have-been a-man in some fault

vos qui spiritales estis, instruite hujusmodi in spiritu
you who spiritual are instruct such-a-one in the-spirit
mansuetudinis, considerans teipsum, ne et tu tenteris. Ac
of-gentleness considering yourself lest also you be-tempted as
si aperte dicat: Cum displicet ex aliena infirmitate quod
if openly he-should-say when it-displeases from another's weakness what
conspicis, pensa quod es; ut in increpationis zelo se
you-see weigh what you-are that in of-rebuke the-zeal itself
spiritus temperet, dum sibi quoque quod increpat timet.
the-spirit may-temper while for-itself also what it-rebukes it-fears
Nonnulla autem sunt vehementer increpanda, ut cum culpa
some moreover are vehemently to-be-rebuked that when the-fault
ab auctore non cognoscitur, quanti sit ponderis, ab
by the-doer not is-known of-how-great it-is weight from
increpantis ore sentiatur. Et cum sibi quis malum
of-the-rebuker the-mouth it-may-be-felt and when to-himself anyone the-evil
quod perpetravit levigat, hoc contra se graviter ex
which he-has-perpetrated makes-light this against himself gravely from
corripientis asperitate pertimescat. Debitum quippe rectoris
of-the-reprover the-harshness he-may-dread the-duty indeed of-the-ruler
est supernæ patriæ gloriam per vocem prædicationis
is of-the-heavenly fatherland the-glory through the-voice of-preaching
ostendere, quanta in hujus vitæ itinere tentamenta antiqui
to-show how-great in of-this life the-road the-temptations of-the-ancient
hostis lateant aperire, et subditorum mala quæ tolerari
enemy lie-hidden to-uncover and of-the-subjects the-evils which to-be-tolerated
leniter non debent, cum magna zeli asperitate corrigere; ne
gently not ought with great of-zeal harshness to-correct lest
si minus contra culpas accenditur, culparum omnium reus
if less against faults he-is-kindled of-faults all guilty
ipse teneatur. Unde bene ad Ezechielem dicitur: Sume
he-himself be-held whence well to Ezekiel it-is-said take

tibi laterem, et pones eum coram te, et describes in
for-yourself a-brick and you-shall-set it before you and you-shall-draw on
eo civitatem Jerusalem. Statimque subjungitur: Et ordinabis
it the-city Jerusalem and-immediately it-is-added and you-shall-set
adversus eam obsidionem, et ædificabis munitiones, et
against it a-siege and you-shall-build fortifications and
comportabis aggerem, et dabis contra eam castra, et
you-shall-heap-up a-mound and you-shall-place against it a-camp and
pones arietes in gyro. Eique ad munitionem suam
you-shall-set battering-rams in a-circle and-to-him for defense his-own
protinus subinfertur: Et tu sume tibi sartaginem ferream,
forthwith it-is-subjoined and you take for-yourself a-pan iron
et pones eam murum ferreum inter te et inter civitatem.
and you-shall-set it as-a-wall of-iron between you and between the-city
Cujus enim Ezechiel propheta nisi magistrorum speciem
of-whom for Ezekiel the-prophet but of-teachers the-figure
tenet? Cui dicitur: Sume tibi laterem, et pones
holds to-whom it-is-said take for-yourself a-brick and you-shall-set
eum coram te, et describes in eo civitatem Jerusalem.
it before you and you-shall-draw on it the-city Jerusalem
Sancti quippe doctores sibi laterem sumunt, quando
holy indeed teachers for-themselves a-brick take when
terrenum auditorum cor, ut doceant, apprehendunt. Quem
the-earthly of-the-hearers heart that they-may-teach they-lay-hold-of which
scilicet laterem coram se ponunt, quia tota
namely brick before themselves they-set because with-the-whole
illud mentis intentione custodiunt. In quo et civitatem
it of-mind intention they-guard on which also the-city
Jerusalem jubentur describere; quia prædicando terrenis
Jerusalem they-are-commanded to-draw because by-preaching to-earthly
cordibus curant summopere quæ sit supernæ pacis visio
hearts they-take-care above-all what be of-heavenly peace the-vision

demonstrare. Sed quia incassum gloria patriæ cœlestis
to-show but because in-vain the-glory of-the-fatherland heavenly
agnoscitur, nisi et quanta hic irruant hostis callidi
is-recognized unless also how-great here rush-in of-the-enemy cunning
tentamenta noscantur, apte subjungitur: Et ordinabis adversus
the-temptations be-known fitly it-is-added and you-shall-set against
eam obsidionem, et ædificabis munitiones. Sancti quippe
it a-siege and you-shall-build fortifications holy indeed
prædicatores obsidionem circa laterem, in quo Jerusalem
preachers a-siege around the-brick on which Jerusalem
civitas descripta est, ordinant, quando terrenæ menti, sed
the-city drawn is set when to-the-earthly mind but
jam supernam patriam requirenti, quanta eam in hujus vitæ
now the-heavenly fatherland seeking how-great it in of-this life
tempore vitiorum impugnet adversitas demonstrant. Nam cum
the-time of-vices assails the-adversity they-show for when
unumquodque peccatum quomodo proficientibus insidietur
each sin how those-advancing it-lies-in-wait-for
ostenditur, quasi obsidio circa civitatem Jerusalem voce
is-shown as-if a-siege around the-city Jerusalem by-the-voice
prædicatoris ordinatur. Sed quia non solum debent innotescere
of-the-preacher is-set but because not only they-ought to-make-known
qualiter vitia impugnent, verum etiam quomodo custoditæ nos
how vices assail but also how guarded us
virtutes roborent, recte subjungitur: Et ædificabis munitiones.
virtues strengthen rightly it-is-added and you-shall-build fortifications
Munitiones quippe sanctus prædicator ædificat, quando quæ
fortifications indeed the-holy preacher builds when which
virtutes quibus resistant vitiis demonstrat. Et quia, crescente
virtues to-which resist vices he-shows and because with-growing
virtute, plerumque bella tentationis augentur, recte adhuc
virtue often the-wars of-temptation are-increased rightly further

additur: Et comportabis aggerem, et dabis contra eam
it-is-added and you-shall-heap-up a-mound and you-shall-place against it
castra, et pones arietes in gyro. Aggerem namque
a-camp and you-shall-set battering-rams in a-circle a-mound for
comportat, quando prædicator quisque molem crescentis
heaps-up when preacher each the-mass of-growing
tentationis enuntiat. Et contra Jerusalem castra erigit, quando
temptation declares and against Jerusalem a-camp he-raises when
rectæ intentioni audientium hostis callidi circumspectas et
to-the-right intention of-the-hearers of-the-enemy cunning the-wary and
quasi incomprehensibiles insidias prædicit. Atque arietes in
as-if incomprehensible ambushes he-foretells and battering-rams in
gyro ponit, cum tentationum aculeos in hac vita nos undique
a-circle he-sets when of-temptations the-stings in this life us on-every-side
circumdantes, et virtutum murum perforantes innotescit.
surrounding and of-virtues the-wall piercing he-makes-known
Sed cuncta hæc licet subtiliter rector insinuet, nisi contra
but all these though subtly the-ruler intimate unless against
delicta singulorum æmulationis spiritu ferveat, nullam
the-offenses of-individuals of-emulation in-the-spirit he-glow no
sibi in perpetuum absolutionem parat.
for-himself for ever absolution he-prepares
Unde illic adhuc recte subjungitur: Et tu sume tibi
whence there further rightly it-is-added and you take for-yourself
sartaginem ferream, et pones eam murum ferreum inter te
a-pan iron and you-shall-set it as-a-wall iron between you
et inter civitatem. Per sartaginem quippe frixura mentis,
and between the-city through the-pan indeed the-frying of-the-mind
per ferrum vero increpationis fortitudo signatur. Quid vero
through the-iron but of-rebuke the-strength is-signified what but
acrius doctoris mentem, quam zelus Dei frigit et excruciat?
more-sharply of-the-teacher the-mind than the-zeal of-God fries and tortures

Unde Paulus hujus sartaginis urebatur frixura, cum diceret:
whence Paul of-this pan was-burned by-the-frying when he-said
Quis infirmatur et ego non infirmor? quis scandalizatur, et
who is-weak and I not am-weak who is-scandalized and
ego non uror? Et quia quisquis zelo Dei accenditur, ne
I not burn and because whoever with-the-zeal of-God is-kindled lest
damnari ex negligentia debeat, forti in perpetuum custodia
to-be-damned from negligence he-ought with-strong for ever guard
munitur, recte dicitur: Pones eam murum ferreum inter te et
is-fortified rightly it-is-said you-shall-set it as-a-wall iron between you and
civitatem. Sartago enim ferrea murus ferreus inter prophetam
the-city the-pan for iron a-wall iron between the-prophet
et civitatem ponitur; quia cum nunc fortem zelum rectores
and the-city is-set because when now strong zeal the-rulers
exhibent, eumdem zelum postmodum inter se et auditores
show that-same zeal afterward between themselves and hearers
suos fortem munitionem tenent; ne tunc ad vindictam
their-own as-a-strong fortification they-hold lest then to vengeance
destituti sint, si nunc fuerint in correptione dissoluti.
abandoned they-be if now they-shall-have-been in correction slack
Sed inter hæc sciendum est quia dum ad increpationem
but among these to-be-known it-is that while to rebuke
se mens doctoris exasperat, difficile valde est ut non
itself the-mind of-the-teacher exasperates difficult very it-is that not
aliquando et ad aliquid quod dicere non debet erumpat. Et
sometimes also into something which to-say not it-ought it-break-out and
plerumque contingit ut dum culpa subditorum cum magna
often it-happens that while the-fault of-the-subjects with great
invectione corripitur, magistri lingua usque ad excessus
invective is-reproved of-the-master the-tongue even to of-excess
verba pertrahatur. Cumque increpatio immoderate accenditur,
words is-dragged and-when the-rebuke immoderately is-kindled

corda delinquentium in desperatione deprimuntur. Unde
the-hearts of-the-offenders in despair are-pressed-down whence
necesse est ut exasperatus rector, cum subditorum mentem
necessary it-is that the-exasperated ruler when of-the-subjects the-mind
plus quam debuit percussisse considerat, apud se semper
more than he-ought to-have-struck he-considers with himself always
ad pœnitentiam recurrat; ut per lamenta veniam in
to penitence have-recourse that through laments pardon in
conspectu veritatis obtineat, ex eo etiam quod per zeli
the-sight of-the-truth he-may-obtain from that also that through of-zeal
ejus studium peccat. Quod figurate Dominus per Moysen
his the-pursuit he-sins which figuratively the-Lord through Moses
præcipit, dicens: Si quis abierit cum amico suo simpliciter
commands saying if anyone shall-have-gone with friend his simply
in silvam ad ligna cædenda, et lignum securis fugerit
into the-wood for wood to-be-cut and the-wood the-axe shall-have-fled
manu, ferrumque lapsum de manubrio amicum ejus
from-the-hand and-the-iron slipping from the-handle the-friend his
percusserit et occiderit, hic ad unam supradictarum urbium
shall-have-struck and shall-have-killed he to one of-the-above-said cities
fugiet, et vivet; ne forte proximus ejus, cujus effusus est
shall-flee and shall-live lest perhaps the-next-of-kin of-him whose shed is
sanguis, doloris stimulo persequatur et apprehendat eum, et
the-blood by-the-goad of-grief pursue and seize him and
percutiat animam ejus. Ad silvam quippe cum amico imus,
strike soul his into the-wood indeed with a-friend we-go
quoties ad intuenda subditorum delicta convertimur. Et
as-often-as to beholding of-the-subjects the-offenses we-are-turned and
simpliciter ligna succidimus, cum delinquentium vitia pia
simply wood we-cut-down when of-the-offenders the-vices with-pious
intentione resecamus. Sed securis manu fugit, cum sese
intention we-cut-back but the-axe from-the-hand flees when itself

increpatio plus quam necesse est in asperitatem pertrahit.
the-rebuke more than necessary it-is into harshness drags
Ferrumque de manubrio prosilit, cum de correptione
and-the-iron from the-handle leaps-out when from reproof
sermo durior excedit. Et amicum percutit et occidit, quia
speech harsher goes-out and the-friend it-strikes and kills because
auditorem suum prolata contumelia a spiritu dilectionis
hearer its by-the-uttered insult from the-spirit of-love
interficit. Correpti namque mens repente ad odium proruit,
slays of-the-reproved for the-mind suddenly into hatred rushes
si hanc memorata increpatio plus quam debuit addicit. Sed
if it the-mentioned rebuke more than it-ought sentences but
is qui incaute ligna percutit et proximum exstinguit, ad
he who incautiously the-wood strikes and the-neighbor kills to
tres necesse est urbes fugiat, ut in una earum defensus
three necessary it-is cities he-flee that in one of-them defended
vivat; quia si ad pœnitentiæ lamenta conversus, in unitate
he-may-live because if to of-penitence the-laments turned in the-unity
sacramenti sub spe et charitate absconditur, reus perpetrati
of-the-sacrament under hope and charity he-is-hidden guilty of-the-perpetrated
homicidii non tenetur. Eumque exstincti proximus et
homicide not he-is-held and-him of-the-slain-one the-kinsman even
cum invenerit non occidit; quia cum districtus judex
when he-shall-have-found not kills because when the-strict judge
venerit, qui sese nobis per naturæ nostræ consortium
shall-have-come who himself to-us through of-nature our fellowship
junxit, ab eo proculdubio culpæ reatum non expetit,
joined from him beyond-doubt of-the-fault the-guilt not he-demands
quem sub ejus venia fides, spes, et charitas abscondit.
whom under his pardon faith hope and charity hides

Quantum rector sacræ legis meditationibus esse debeat intentus

XI · MEDITATING ON THE SACRED LAW

The ruler must study Scripture daily so that it may renew in him the care that worldly talk wears away. The ark is the Church, and its staves, never drawn from their rings, are teachers always ready, who need not seek to learn when they ought to answer, as the Church's first pastor bids pastors be ready to give a reason for their hope.

Sed omne hoc rite a rectore agitur, si supernæ formidinis et
but all this duly by the-ruler is-done if of-heavenly fear and
dilectionis spiritu afflatus, studiose quotidie sacri eloquii
love by-the-spirit breathed-upon zealously daily of-sacred speech
præcepta meditetur; ut in eo vim sollicitudinis, et erga
the-precepts he-meditate that in him the-force of-solicitude and toward
cœlestem vitam providæ circumspectionis, quam humanæ
the-heavenly life of-provident circumspection which of-human
conversationis usus indesinenter destruit, divinæ admonitionis
conversation the-use unceasingly destroys of-divine admonition
verba restaurent; et qui ad vetustatem vitæ per
the-words may-restore and he-who to the-oldness of-life through
societatem sæcularium ducitur, ad amorem semper spiritalis
the-company of-worldly-men is-led to the-love always of-the-spiritual
patriæ compunctionis aspiratione renovetur. Valde namque
fatherland of-compunction by-the-breath may-be-renewed very for
inter humana verba cor defluit; cumque indubitanter
amid human words the-heart flows-away and-since undoubtedly
constet quod externis occupationum tumultibus impulsum
it-is-certain that by-outward of-occupations tumults driven
a semetipso corruat, studere incessabiliter debet, ut per
from itself it-falls to-strive unceasingly it-ought that through

eruditionis studium resurgat. Hinc est enim quod prælatum
of-learning the-pursuit it-may-rise-again hence it-is for that set-over
gregi discipulum Paulus admonet, dicens: Dum venio attende
the-flock his-disciple Paul admonishes saying till I-come attend
lectioni. Hinc David ait: Quomodo dilexi legem tuam,
to-reading hence David says how I-have-loved the-law your
Domine, tota die meditatio mea est. Hinc Moysi Dominus
Lord all the-day meditation my it-is hence to-Moses the-Lord
de portanda arca præcepit, dicens: Facies quatuor
about carrying the-ark commanded saying you-shall-make four
circulos aureos, quos pones per quatuor arcæ angulos,
rings golden which you-shall-set at four of-the-ark the-corners
faciesque vectes de lignis sethim, et operies auro,
and-you-shall-make staves of wood of-shittim and you-shall-cover-them with-gold
inducesque per circulos qui sunt in arcæ lateribus,
and-you-shall-bring-them-in through the-rings which are on of-the-ark the-sides
ut portetur in eis qui semper erunt in circulis, nec
that it-may-be-carried by them which always shall-be in the-rings nor
unquam extrahentur ab eis. Quid per arcam, nisi sancta
ever shall-they-be-drawn-out from them what by the-ark but the-holy
Ecclesia figuratur? Cui quatuor circuli aurei per quatuor
Church is-figured to-which four rings golden at four
angulos jubentur adjungi, quia in eo quod per quatuor
corners are-commanded to-be-joined because in this that through the-four
mundi partes dilatata tenditur, proculdubio quatuor sancti
of-the-world parts spread-out it-extends beyond-doubt with-the-four of-the-holy
Evangelii libris accincta prædicatur. Vectesque de lignis sethim
Gospel books girded it-is-preached and-the-staves of wood of-shittim
fiunt, qui eisdem ad portandum circulis inseruntur;
are-made which into-the-same for carrying rings are-inserted
quia fortes perseverantesque doctores velut imputribilia ligna
because strong and-persevering teachers like incorruptible wood

quærendi sunt, qui instructioni sacrorum voluminum semper
to-be-sought are who to-the-instruction of-the-sacred volumes always
inhærentes, sanctæ Ecclesiæ unitatem denuntient, et quasi
clinging of-the-holy Church the-unity may-proclaim and as-if
intromissi circulis arcam portent. Vectibus quippe arcam
put-into the-rings the-ark may-carry with-staves indeed the-ark
portare, est bonis doctoribus sanctam Ecclesiam ad rudes
to-carry is by-good teachers the-holy Church to the-rude
infidelium mentes prædicando deducere. Qui auro quoque
of-unbelievers minds by-preaching to-lead-down who with-gold also
jubentur operiri, ut dum sermone aliis insonant,
are-commanded to-be-covered that while with-speech to-others they-resound
ipsi etiam vitæ splendore fulgescant. De quibus
they-themselves also of-life by-the-splendor may-shine of whom
apte subditur: Qui semper erunt in circulis, nec unquam
fitly it-is-added which always shall-be in the-rings nor ever
extrahentur ab eis. Quia nimirum necesse est ut qui
shall-they-be-drawn-out from them because surely necessary it-is that those-who
ad officium prædicationis excubant, a sacræ lectionis studio
for the-office of-preaching keep-watch from of-sacred reading the-pursuit
non recedant. Ad hoc namque vectes esse in circulis semper
not withdraw for this for the-staves to-be in the-rings always
jubentur, ut cum portari arcam opportunitas exigit,
are-commanded that when to-be-carried the-ark the-occasion demands
de intromittendis vectibus portandi tarditas nulla generetur:
from to-be-inserted the-staves of-carrying delay no be-produced
quia videlicet cum spiritale aliquid a subditis Pastor
because namely when spiritual something from the-subjects the-Shepherd
inquiritur, ignominiosum valde est si tunc quærat discere, cum
is-asked shameful very it-is if then he-seek to-learn when
quæstionem debet enodare. Sed circulis vectes inhæreant, ut
the-question he-ought to-untie but to-the-rings the-staves let-them-cling that

doctores semper in suis cordibus eloquia sacra meditantes,
the-teachers always in their hearts the-words sacred meditating
testamenti arcam sine mora elevent, si quidquid necesse est,
of-the-testament the-ark without delay may-raise if whatever necessary it-is
protinus docent. Unde bene primus pastor Ecclesiæ pastores
forthwith they-teach whence well the-first shepherd of-the-Church the-shepherds
cæteros admonet, dicens: Parati semper ad satisfactionem
other admonishes saying ready always for satisfaction
omni poscenti vos rationem de ea quæ in vobis est
to-every-one asking you a-reason about that which in you is
spe. Ac si aperte dicat: Ut ad portandam arcam nulla
hope as if openly he-should-say that for carrying the-ark no
mora præpediat, vectes a circulis nunquam recedant.
delay may-hinder the-staves from the-rings never let-them-withdraw

PART THREE

Prologus

PROLOGUE

Having shown what the shepherd should be, Gregory turns to how he should teach. As Gregory of Nazianzus taught, one exhortation does not suit all, since what helps one harms another; like a harpist striking strings with one plectrum but differing strokes, the teacher must build all up in charity by varied exhortation.

Quia igitur qualis esse debeat pastor ostendimus, nunc
because therefore what-kind to-be ought the-shepherd we-have-shown now
qualiter doceat demonstremus. Ut enim longe ante nos
how he-should-teach let-us-show as for long before us
reverendæ memoriæ Gregorius Nazianzenus edocuit, non una
of-reverend memory Gregory of-Nazianzus taught not one
eademque cunctis exhortatio congruit, quia nec cunctos par
and-the-same to-all exhortation suits because nor all an-equal
morum qualitas astringit. Sæpe namque aliis officiunt, quæ
of-character quality binds often for to-some harm what
aliis prosunt. Quia et plerumque herbæ quæ hæc animalia
to-others profit because also often the-herbs which these animals
nutriunt, alia occidunt; et lenis sibilus equos mitigat, catulos
nourish others kill and a-gentle whistling horses calms whelps
instigat. Et medicamentum quod hunc morbum imminuit,
incites and the-medicine which this disease lessens
alteri vires jungit; et panis qui vitam fortium roborat,
to-another strength adds and the-bread which the-life of-the-strong strengthens
parvulorum necat. Pro qualitate igitur audientium formari
of-little-ones kills according-to the-quality therefore of-the-hearers to-be-formed
debet sermo doctorum, ut et ad sua singulis
ought the-speech of-teachers that both to their-own(-things) to-individuals

congruat, et tamen a communis ædificationis arte nunquam
it-suit and yet from of-common edification the-art never
recedat. Quid enim sunt intentæ mentes auditorum, nisi ut
it-withdraw what for are the-intent minds of-the-hearers but as
ita dixerim, quædam in cithara tensiones stratæ chordarum?
so I-might-say certain on a-harp tensions laid of-strings
quas tangendi artifex, ut non sibimetipsi dissimile canticum
which of-touching the-craftsman that not to-himself unlike a-song
faciat, dissimiliter pulsat. Et idcirco chordæ consonam
he-may-make differently strikes and therefore the-strings harmonious
modulationem reddunt, quia uno quidem plectro, sed non
melody render because with-one indeed plectrum but not
uno impulsu feriuntur. Unde et doctor quisque, ut in
with-one stroke they-are-struck whence also teacher each that in
una cunctos virtute charitatis ædificet, ex una doctrina, non
one all-men virtue of-charity he-may-edify from one doctrine not
una eademque exhortatione tangere corda audientium debet.
with-one and-the-same exhortation to-touch the-hearts of-the-hearers ought

Quanta debet esse diversitas in arte prædicationis

I · THE DIVERSITY OF ADMONITION

Gregory lists the contrasting kinds of hearers whom the preacher must admonish differently: men and women, young and old, poor and rich, joyful and sad, subjects and superiors, slaves and masters, and many more pairs. He then begins: men are to be given heavier tasks and women lighter; the young need severity, the old gentle entreaty.

Aliter namque admonendi sunt viri, atque aliter feminæ.
otherwise for to-be-admonished are men and otherwise women

Aliter juvenes, aliter senes.
otherwise the-young otherwise the-old

Aliter inopes, aliter locupletes.
otherwise the-poor otherwise the-rich

Aliter læti, aliter tristes.
otherwise the-joyful otherwise the-sad

Aliter subditi, aliter prælati.
otherwise subjects otherwise superiors

Aliter servi, aliter domini.
otherwise slaves otherwise masters

Aliter hujus mundi sapientes, aliter hebetes.
otherwise of-this world the-wise otherwise the-dull

Aliter impudentes, aliter verecundi.
otherwise the-shameless otherwise the-bashful

Aliter protervi, aliter pusillanimes.
otherwise the-forward otherwise the-faint-hearted

Aliter impatientes, aliter patientes.
otherwise the-impatient otherwise the-patient

Aliter benevoli, aliter invidi.
otherwise the-kindly otherwise the-envious

Aliter simplices, aliter impuri.
otherwise the-sincere otherwise the-impure
Aliter incolumes, aliter ægri.
otherwise the-healthy otherwise the-sick
Aliter qui flagella metuunt, et propterea innocenter
otherwise those-who scourges fear and therefore innocently
vivunt; aliter qui sic in iniquitate duruerunt, ut neque
live otherwise those-who so in iniquity have-hardened that not-even
per flagella corrigantur.
by scourges they-are-corrected
Aliter nimis taciti, aliter multiloquio vacantes.
otherwise the-too silent otherwise to-much-talking given
Aliter pigri, aliter præcipites.
otherwise the-slothful otherwise the-hasty
Aliter mansueti, aliter iracundi.
otherwise the-meek otherwise the-wrathful
Aliter humiles, aliter elati.
otherwise the-humble otherwise the-proud
Aliter pertinaces, aliter inconstantes.
otherwise the-obstinate otherwise the-fickle
Aliter gulæ dediti, aliter abstinentes.
otherwise to-gluttony given otherwise the-abstinent
Aliter qui sua misericorditer tribuunt, aliter qui
otherwise those-who their-own mercifully give otherwise those-who
aliena rapere contendunt.
others'-things to-seize strive
Aliter qui nec aliena rapiunt, nec sua largiuntur:
otherwise those-who neither others'-things seize nor their-own bestow
aliter qui et ea quæ habent tribuunt, et tamen
otherwise those-who both those-things which they-have give and yet
aliena rapere non desistunt.
others'-things to-seize not cease

Aliter discordes, aliter pacati.
otherwise the-discordant otherwise the-peaceable
Aliter seminantes jurgia, aliter pacifici.
otherwise sowing quarrels otherwise peacemakers
Aliter qui sacræ legis verba non intelligunt recte;
otherwise those-who of-the-sacred law the-words not understand rightly
aliter qui recte quidem intelligunt, sed hæc humiliter
otherwise those-who rightly indeed understand but them humbly
non loquuntur.
not speak
Aliter qui cum digne prædicare valeant, præ nimia
otherwise those-who though worthily to-preach they-be-able through excessive
humilitate formidant: aliter quos a prædicatione
humility shrink otherwise those-whom from preaching
imperfectio vel ætas prohibet, et tamen præcipitatio impellit.
imperfection or age forbids and yet rashness drives
Aliter qui in hoc quod temporaliter appetunt, prosperantur;
otherwise those-who in this which temporally they-seek prosper
aliter qui ea quidem quæ mundi sunt concupiscunt,
otherwise those-who those-things indeed which of-the-world are covet
sed tamen adversitatis labore fatigantur.
but yet of-adversity by-the-toil are-wearied
Aliter conjugiis obligati, aliter a conjugii nexibus liberi.
otherwise by-marriages bound otherwise from of-marriage the-bonds free
Aliter admistionem carnis experti, aliter ignorantes.
otherwise the-mingling of-the-flesh having-experienced otherwise the-ignorant
Aliter qui peccata deplorant operum, aliter qui
otherwise those-who the-sins deplore of-deeds otherwise those-who
cogitationum.
of-thoughts

Aliter qui commissa plangunt, nec tamen deserunt;
otherwise those-who things-committed lament nor yet forsake
aliter qui deserunt, nec tamen plangunt.
otherwise those-who forsake nor yet lament
Aliter qui illicita quæ faciunt, etiam laudant; aliter
otherwise those-who unlawful-things which they-do even praise otherwise
qui accusant prava, nec tamen devitant.
those-who accuse crooked-things nor yet avoid-them
Aliter qui repentina concupiscentia superantur, atque
otherwise those-who by-sudden lust are-overcome and
aliter qui in culpa ex consilio ligantur.
otherwise those-who in fault from deliberation are-bound
Aliter qui licet minima, crebro tamen illicita faciunt;
otherwise those-who although least-things frequently yet unlawful-things do
aliter qui se a parvis custodiunt, sed aliquando
otherwise those-who themselves from small-things guard but sometimes
in gravioribus demerguntur.
in graver-things are-sunk
Aliter qui bona nec inchoant, aliter qui inchoata
otherwise those-who good-things not-even begin otherwise those-who things-begun
minime consummant.
not-at-all complete
Aliter qui mala occulte agunt, et bona publice; aliter
otherwise those-who evil-things secretly do and good-things publicly otherwise
qui bona quæ faciunt abscondunt, et tamen quibusdam
those-who the-good-things which they-do hide and yet by-certain
factis publice mala de se opinari permittunt.
deeds publicly evil-things of themselves to-be-thought allow

Sed quid utilitatis est, quod cuncta hæc collecta numeratione
but what of-use is-it that all these collected in-enumeration
transcurrimus, si non etiam admonitionis modos per singula,
we-run-through if not also of-admonition the-modes for each-one
quanta possumus brevitate, pandamus.
with-what-great we-can brevity we-unfold
Aliter igitur admonendi sunt viri, atque aliter feminæ, quia
otherwise therefore to-be-admonished are men and otherwise women because
illis graviora, istis vero injungenda sunt leviora, ut illos
on-those heavier-things on-these but to-be-enjoined are lighter-things that those
magna exerceant, istas autem levia demulcendo convertant.
great-things may-exercise these moreover light-things by-soothing may-convert
Aliter admonendi sunt juvenes, atque aliter senes, quia illos
otherwise to-be-admonished are the-young and otherwise the-old because those
plerumque severitas admonitionis ad profectum dirigit; istos
often the-severity of-admonition to progress directs these
vero ad meliora opera deprecatio blanda componit. Scriptum
but to better works entreaty coaxing composes written
quippe est: Seniorem ne increpaveris, sed obsecra ut patrem.
indeed it-is an-elder do-not rebuke but entreat as a-father

Quomodo admonendi sint inopes et divites

II · THE POOR AND THE RICH

The poor are to be comforted against tribulation, the rich made to fear against pride. Yet when the rich are humble and the poor proud, the order is reversed. A proud rich man may be soothed like Saul by David's harp, or caught, as Nathan caught the king, by a parable before he is struck.

Aliter admonendi sunt inopes, atque aliter locupletes; illis
otherwise to-be-admonished are the-poor and otherwise the-rich to-those
namque offerre consolationis solatium contra tribulationem,
for to-offer of-consolation the-comfort against tribulation
istis vero inferre metum contra elationem debemus. Inopi
to-these but to-bring fear against elation we-ought to-the-poor-man
quippe a Domino per prophetam dicitur: Noli timere, quia
indeed by the-Lord through the-prophet it-is-said do-not fear because
non confunderis. Cui non longe post blandiens, dicit:
not you-shall-be-confounded to-whom not long after coaxing he-says
Paupercula tempestate convulsa. Rursumque hanc consolatur,
poor-little-one by-tempest torn and-again her he-consoles
dicens: Elegi te in camino paupertatis. At contra
saying I-have-chosen you in the-furnace of-poverty but on-the-contrary
Paulus discipulo de divitibus dicit: Divitibus hujus sæculi
Paul to-his-disciple about the-rich says the-rich of-this world
præcipe non superbe sapere, neque sperare in incerto
command not proudly to-think nor to-hope in the-uncertainty
divitiarum suarum. Ubi notandum valde est, quod humilitatis
of-riches their where to-be-noted greatly it-is that of-humility
doctor memoriam divitum faciens non ait, Roga, sed Præcipe,
the-teacher mention of-the-rich making not says ask but command
quia etsi impendenda est pietas infirmitati, honor tamen
because although to-be-expended is piety to-weakness honor yet

non debetur elationi. Talibus ergo rectum quod dicitur,
not is-owed to-elation to-such therefore the-right-thing which is-said
tanto rectius jubetur, quanto et in rebus transitoriis
so-much more-rightly is-commanded as also in things transitory
altitudine cogitationis intumescunt. De his in Evangelio
with-loftiness of-thought they-swell of these in the-Gospel
Dominus dicit: Væ vobis divitibus, qui habetis consolationem
the-Lord says woe to-you rich who have consolation
vestram. Quia enim quæ sunt æterna gaudia nesciunt, ex
your because for what are eternal joys they-know-not from
præsentis vitæ abundantia consolantur. Offerenda est ergo
of-the-present life the-abundance they-are-consoled to-be-offered is therefore
eis consolatio, quos caminus paupertatis excoquit; atque
to-them consolation whom the-furnace of-poverty refines and
illis inferendus est timor, quos consolatio gloriæ temporalis
to-those to-be-brought is fear whom the-consolation of-glory temporal
extollit; ut et illi discant quia divitias quas non conspiciunt
lifts-up that both those may-learn that riches which not they-see
possident, et isti cognoscant quia eas quas conspiciunt
they-possess and these may-know that those which they-see
nequaquam tenere possunt. Plerumque tamen personarum
by-no-means to-hold they-can often yet of-persons
ordinem permutat qualitas morum, ut sit dives
the-order changes the-quality of-character so-that there-is a-rich-man
humilis, sit pauper elatus. Unde mox prædicantis lingua
humble there-is a-poor-man proud whence soon of-the-preacher the-tongue
cum audientis debet vita componi, ut tanto districtius
with of-the-hearer ought the-life to-be-matched that so-much more-strictly
in paupere elationem feriat, quanto eam nec illata
in the-poor-man elation it-may-strike as it not-even inflicted

paupertas inclinat; et tanto lenius humilitatem divitum
poverty bends and so-much more-gently the-humility of-the-rich
mulceat, quanto eos nec abundantia quæ sublevat, exaltat.
it-may-soothe as them not-even the-abundance which lifts exalts
Nonnunquam tamen etiam superbus dives exhortationis
sometimes yet even the-proud rich-man of-exhortation
blandimento placandus est, quia et plerumque dura vulnera
by-the-coaxing to-be-placated is because both often hard wounds
per lenia fomenta mollescunt, et furor insanorum sæpe
by soft poultices are-softened and the-fury of-madmen often
ad salutem medico blandiente reducitur; cumque eis in
to health the-physician coaxing is-brought-back and-when to-them in
dulcedine condescenditur, languor insaniæ mitigatur. Neque
sweetness it-is-condescended the-languor of-madness is-soothed nor
enim negligenter intuendum est, quod cum Saulem spiritus
for negligently to-be-regarded is-it that when Saul the-spirit
adversus invaderet, apprehensa David cithara, ejus vesaniam
adverse invaded having-taken-up David the-harp his madness
sedabat. Quid enim per Saulem, nisi elatio potentum; et
calmed what for by Saul but the-elation of-the-powerful and
quid per David innuitur, nisi humilis vita sanctorum? Cum
what by David is-hinted but the-humble life of-the-saints when
ergo Saul ab immundo spiritu arripitur, David canente, ejus
therefore Saul by the-unclean spirit is-seized David singing his
vesania temperatur; quia cum sensus potentum per elationem
madness is-tempered because when the-sense of-the-powerful through elation
in furorem vertitur, dignum est ut ad salutem mentis quasi
into fury is-turned fitting it-is that to the-health of-the-mind as-if
dulcedine citharæ, locutionis nostræ tranquillitate revocetur.
by-the-sweetness of-the-harp of-speech our by-the-tranquility it-be-called-back
Aliquando autem cum hujus sæculi potentes arguuntur,
sometimes moreover when of-this world the-powerful are-reproved

prius per quasdam similitudines velut de alieno negotio
first through certain similitudes as-if about another's business
requirendi sunt; et cum rectam sententiam quasi in
to-be-questioned they-are and when the-right sentence as-if against
alterum protulerint, tunc modis congruentibus de proprio
another they-shall-have-uttered then in-ways suitable for their-own
reatu feriendi sunt; ut mens temporali potentia tumida
guilt to-be-struck they-are that the-mind with-temporal power swollen
contra corripientem nequaquam se erigat, quæ suo sibi
against the-reprover by-no-means itself raise which by-its-own on-itself
judicio superbiæ cervicem calcat; et in nulla sui defensione
judgment of-pride the-neck treads and in no of-itself defense
se exerceat, quam sententia proprii oris ligat. Hinc est enim
itself exert which the-sentence of-its-own mouth binds hence it-is for
quod Nathan propheta arguere regem venerat, et quasi de
that Nathan the-prophet to-reprove the-king had-come and as-if about
causa pauperis contra divitem judicium quærebat; ut prius
the-case of-a-poor-man against a-rich-man judgment sought that first
rex sententiam diceret, et reatum suum postmodum audiret,
the-king the-sentence might-say and guilt his afterward might-hear
quatenus nequaquam justitiæ contradiceret, quam ipse in
so-that by-no-means to-justice he-might-contradict which he-himself against
se protulisset. Vir itaque sanctus et peccatorem considerans
himself had-uttered the-man and-so holy both the-sinner considering
et regem, miro ordine audacem reum prius per
and the-king in-wonderful order the-bold guilty-man first through
confessionem ligare studuit, et postmodum per invectionem
confession to-bind strove and afterward through invective
secare. Celavit paululum quem quæsivit, sed percussit repente
to-cut he-concealed a-little whom he-sought but he-struck suddenly
quem tenuit. Pigrius enim fortasse incideret, si ab ipso
whom he-held more-slowly for perhaps he-would-have-cut if from the-very

sermonis exordio aperte culpam ferire voluisset; sed præmissa
of-the-speech beginning openly the-fault to-strike he-had-wished but put-first
similitudine, eam quam occultabat exacuit increpationem.
a-similitude that which he-was-hiding he-sharpened rebuke
Ad ægrum medicus venerat, secandum vulnus videbat, sed
to the-sick-man the-physician had-come to-be-cut the-wound he-saw but
de patientia ægri dubitabat. Abscondit igitur ferrum
of the-patience of-the-sick-man he-doubted he-hid therefore the-knife
medicinale sub veste, quod eductum subito fixit in
medicinal under his-garment which drawn-out suddenly he-fixed in
vulnere, ut secantem gladium sentiret æger antequam
the-wound that the-cutting blade might-feel the-sick-man before
cerneret, ne si ante cerneret, sentire recusaret.
he-saw-it lest if before he-saw-it to-feel he-refuse

Quomodo admonendi læti et tristes

III · THE JOYFUL AND THE SAD

The joyful should hear of the punishments to come, the sad of the promised joys of the kingdom. Some are joyful or sad not by circumstance but by temperament; these must learn that lust lies near the joyful and anger near the sad.

Aliter admonendi sunt læti, atque aliter tristes. Lætis
otherwise to-be-admonished are the-joyful and otherwise the-sad to-the-joyful
videlicet inferenda sunt tristia quæ sequuntur ex supplicio;
namely to-be-brought are the-sad-things which follow from punishment
tristibus vero inferenda sunt læta quæ promittuntur ex
to-the-sad but to-be-brought are the-joyful-things which are-promised from
regno. Discant læti ex minarum asperitate quod timeant;
the-kingdom let-learn the-joyful from of-threats the-harshness what they-should-fear

audiant tristes præmiorum gaudia de quibus præsumant. Illis
let-hear the-sad of-rewards the-joys of which they-may-presume to-those
quippe dicitur: Væ vobis qui ridetis nunc, quoniam flebitis;
indeed it-is-said woe to-you who laugh now for you-shall-weep
isti vero eodem magistro docente audiunt: Iterum videbo vos,
these but the-same master teaching hear again I-shall-see you
et gaudebit cor vestrum, et gaudium vestrum nemo tollet
and shall-rejoice heart your and joy your no-one shall-take
a vobis. Nonnulli autem læti vel tristes non rebus fiunt,
from you some moreover joyful or sad not by-circumstances become
sed conspersionibus existunt. Quibus profecto intimandum est
but by-temperaments are to-whom surely to-be-intimated it-is
quod quædam vitia quibusdam conspersionibus juxta sunt.
that certain vices to-certain temperaments near are
Habent enim læti ex propinquo luxuriam, tristes iram.
have for the-joyful from close-by lust the-sad anger
Unde necesse est ut non solum quisque consideret quod
whence necessary it-is that not only each consider what
ex conspersione sustinet, sed etiam quod ex vicino deterius
from temperament he-bears but also what from nearby worse
perurget; ne dum nequaquam pugnat contra hoc quod tolerat,
presses lest while by-no-means he-fights against this which he-endures
ei quoque a quo se liberum æstimat, vitio succumbat.
to-that also from which himself free he-reckons to-the-vice he-may-succumb

Quomodo admonendi subditi et prælati

IV · SUBJECTS AND SUPERIORS

Subjects must not be crushed by subjection, nor superiors lifted up by rank. Superiors are guilty of as many deaths as the bad examples they set, and must keep awake like the living creatures full of eyes. Subjects must not judge their superiors rashly; David cut only the hem of Saul's cloak, and grieved even for that.

Aliter admonendi sunt subditi, atque aliter prælati. Illos
otherwise to-be-admonished are subjects and otherwise superiors those
ne subjectio conterat, istos ne locus superior extollat. Illi
lest subjection crush these lest place higher lift-up those
ne minus quæ jubentur impleant, isti ne plus justo
lest less what is-commanded they-fulfill these lest more than-just
jubeant quæ compleantur. Illi ut humiliter subjaceant, isti
they-command what may-be-fulfilled those that humbly they-submit these
ut temperanter præsint. Nam quod intelligi et figuraliter
that temperately they-preside for which to-be-understood even figuratively
potest, illis dicitur: Filii, obedite parentibus vestris in
can to-those it-is-said children obey parents your in
Domino; istis vero præcipitur: Et patres, nolite ad iracundiam
the-Lord to-these but it-is-commanded and fathers do-not to wrath
provocare filios vestros. Illi discant quomodo ante occulti
provoke children your those let-learn how before of-the-hidden
arbitri oculos sua interiora componant, isti quomodo etiam
judge the-eyes their inward-things they-should-order these how also
commissis sibi exempla bene vivendi exterius præbeant.
to-those-entrusted to-them examples well of-living outwardly they-should-offer
Scire etenim prælati debent, quia si perversa unquam
to-know for superiors ought that if perverse-things ever
perpetrant, tot mortibus digni sunt, quot ad subditos
they-perpetrate of-so-many deaths worthy they-are as to subjects

suos perditionis exempla transmittunt. Unde necesse est
their of-perdition examples they-transmit whence necessary it-is
ut tanto se cautius a culpa custodiant, quanto
that so-much themselves more-cautiously from fault they-guard as
per prava quæ faciunt, non soli moriuntur [sed
through the-crooked-things which they-do not alone they-die but
aliorum animarum, quas pravis exemplis destruxerunt, rei
of-other souls which by-crooked examples they-have-destroyed guilty
sunt]. Unde admonendi sunt illi; ne districtius puniantur
they-are whence to-be-admonished are those lest more-strictly they-be-punished
si absoluti reperiri nequiverint saltem, de se; isti ne
if acquitted to-be-found they-could-not at-least about themselves these lest
de subditorum erratibus judicentur, etiamsi se jam de
for of-the-subjects the-errors they-be-judged even-if themselves now about
se securos inveniunt. Illi ut tanto circa se sollicitius
themselves secure they-find those that so-much about themselves more-carefully
vivant, quanto eos aliena cura non implicat; isti vero ut
they-may-live as them another's care not entangles these but that
sic aliorum curas expleant, quatenus et suas agere
so of-others the-cares they-may-fulfill that also their-own to-carry-on
non desistant, et sic in propria sollicitudine ferveant,
not they-cease and so in their-own solicitude they-may-glow
ut a commissorum custodia minime torpescant. Illi
that from of-those-entrusted the-guard not-at-all they-grow-numb to-that-one
enim sibimet vacanti dicitur: Vade ad formicam, o piger,
for to-himself being-free it-is-said go to the-ant O sluggard
et considera vias ejus, et disce sapientiam. Iste autem
and consider ways her and learn wisdom this-one moreover
terribiliter admonetur, cum dicitur: Fili mi, si spoponderis
terribly is-admonished when it-is-said son my if you-have-pledged
pro amico tuo, defixisti apud extraneum manum tuam,
for friend your you-have-fixed with a-stranger hand your

et illaqueatus es verbis oris tui, et captus propriis
and ensnared you-are by-the-words of-mouth your and caught by-your-own
sermonibus. Spondere namque pro amico, est alienam
speeches to-pledge for on-behalf-of a-friend is another's
animam in periculo suæ conversationis accipere. Unde
soul at the-peril of-one's-own conduct to-take-up whence
et apud extraneum manus defigitur, quia apud curam
also with a-stranger the-hand is-fixed because to the-care
sollicitudinis quæ ante deerat, mens ligatur. Verbis vero
of-solicitude which before was-lacking the-mind is-bound by-the-words but
oris sui illaqueatus est, ac propriis sermonibus captus; quia
of-mouth his ensnared he-is and by-his-own speeches caught because
dum commissis sibi cogitur bona dicere, ipsum prius
while to-those-entrusted to-him he-is-compelled good-things to-say himself first
necesse est quæ dixerit custodire. Illaqueatur igitur verbis
necessary it-is what he-has-said to-keep he-is-ensnared therefore by-the-words
oris sui, dum ratione exigente constringitur, ne ejus vita
of-mouth his while reason demanding he-is-constrained lest his life
ad aliud quam admonet relaxetur. Unde apud districtum
to other than he-admonishes be-relaxed whence before the-strict
judicem cogitur tanta in opere exsolvere, quanta eum
judge he-is-compelled as-much in deed to-pay as-much-as him
constat aliis voce præcepisse. Ubi et bene mox
it-is-certain to-others by-voice to-have-commanded where also well soon
exhortatio subditur, ut dicatur: Fac ergo quod dico, fili mi,
an-exhortation is-added that it-be-said do therefore what I-say son my
et temetipsum libera, quia incidisti in manus proximi tui:
and yourself free because you-have-fallen into the-hands of-neighbor your
discurre, festina, suscita amicum tuum; ne dederis somnum
run-about hasten rouse friend your do-not give sleep
oculis tuis, nec dormitent palpebræ tuæ. Quisquis enim
to-eyes your nor let-slumber eyelids your whoever for

ad vivendum aliis in exemplo præponitur, non solum ut
to living for-others as an-example is-set-before not only that
ipse vigilet, sed etiam ut amicum suscitet admonetur. Et
he-himself be-awake but also that his-friend he-rouse is-admonished and
namque vigilare bene vivendo non sufficit, si non et illum
for to-be-awake well by-living not suffices if not also him
cui præest, a peccati torpore disjungit. Bene autem
over-whom he-presides from of-sin the-torpor he-separates well moreover
dicitur: Ne dederis somnum oculis tuis, nec dormitent
it-is-said do-not give sleep to-eyes your nor let-slumber
palpebræ tuæ. Somnum quippe oculis dare, est intentione
eyelids your sleep indeed to-the-eyes to-give is attention
cessante, subditorum curam omnino negligere. Palpebræ vero
ceasing of-the-subjects the-care altogether to-neglect the-eyelids but
dormitant, cum cogitationes nostræ ea quæ in subditis
slumber when thoughts our those-things which in the-subjects
arguenda cognoscunt, pigredine deprimente dissimulant. Plene
to-be-reproved they-know with-sloth pressing-down dissemble fully
enim dormire, est commissorum acta nec scire, nec
for to-sleep is of-those-entrusted the-acts neither to-know nor
corrigere. Non autem dormire, sed dormitare est, quæ
to-correct not moreover to-sleep but to-slumber is what-things
quidem reprehendenda sunt cognoscere, sed tamen propter
indeed to-be-reproved are to-know but yet on-account-of
mentis tædium dignis ea increpationibus non emendare.
of-mind weariness with-worthy them rebukes not to-amend
Dormitando vero oculus ad plenissimum somnum ducitur,
by-slumbering but the-eye to fullest sleep is-led
quia dum plerumque qui præest malum quod cognoscit non
because while often he-who presides the-evil which he-knows not

resecat, ad hoc quandoque negligentiæ suæ merito pervenit,
cuts-off to this at-some-time of-negligence his by-desert he-comes
ut quod a subjectis delinquitur, nec agnoscat.
that what by the-subjects is-offended he-does-not-even recognize
Admonendi sunt itaque qui præsunt, ut per
to-be-admonished are and-so those-who preside that through
circumspectionis studium oculos pervigiles intus et in
of-circumspection the-zeal eyes ever-watchful within and in
circuitu habeant, et cœli animalia fieri contendant.
a-circuit they-may-have and of-heaven the-living-creatures to-become they-may-strive
Ostensa quippe cœli animalia in circuitu et intus
shown indeed of-heaven the-living-creatures in a-circuit and within
oculis plena describuntur. Dignum quippe est ut cuncti qui
with-eyes full are-described fitting indeed it-is that all who
præsunt intus atque in circuitu oculos habeant, quatenus et
preside within and in a-circuit eyes may-have so-that both
interno judici in semetipsis placere studeant, et exempla
to-the-inward judge in themselves to-please they-may-strive and examples
vitæ exterius præbentes, ea etiam quæ in aliis sunt
of-life outwardly offering those-things also which in others are
corrigenda deprehendant.
to-be-corrected they-may-detect
Admonendi sunt subditi, ne præpositorum suorum vitam
to-be-admonished are subjects lest of-superiors their the-life
temere judicent, si quid eos fortasse agere reprehensibiliter
rashly they-judge if anything them perhaps to-do reprehensibly
vident; ne unde mala recte redarguunt, inde per elationis
they-see lest whence evils rightly they-reprove thence through of-elation
impulsum in profundiora mergantur. Admonendi sunt, ne
the-impulse into deeper-things they-be-plunged to-be-admonished they-are lest
cum culpas præpositorum considerant, contra eos audaciores
when the-faults of-superiors they-consider against them bolder

fiant, sed sic si qua valde sunt eorum prava, apud
they-become but so if any very are their crooked-things within
semetipsos dijudicent, ut tamen divino timore constricti
themselves they-judge that yet by-divine fear constrained
ferre sub eis jugum reverentiæ non recusent. Quod melius
to-bear under them the-yoke of-reverence not they-refuse which better
ostendimus, si David factum ad medium deducamus. Saul
we-show if of-David the-deed to the-middle we-bring Saul
quippe persecutor, cum ad purgandum ventrem speluncam
indeed the-persecutor when to purge his-belly the-cave
fuisset ingressus, illic cum viris suis David inerat, qui
had entered there with men his David was-within who
jam tam longo tempore persecutionis ejus mala tolerabat.
now for-so long a-time of-persecution his the-evils was-enduring
Cumque eum viri sui ad feriendum Saul accenderent, fregit
and-when him men his to striking Saul were-inciting he-broke
eos responsionibus, quia manum mittere in christum Domini
them with-answers that a-hand to-put upon the-anointed of-the-Lord
non deberet. Qui tamen occulte surrexit, et oram chlamydis
not he-ought who yet secretly rose and the-border of-cloak
ejus abscidit. Quid enim per Saul, nisi mali rectores; quid
his cut-off what for by Saul but bad rulers what
per David, nisi boni subditi designantur? Saul igitur ventrem
by David but good subjects are-designated Saul therefore the-belly
purgare, est pravos præpositos conceptam in corde malitiam
to-purge is for-crooked superiors the-conceived in the-heart malice
usque ad opera miseri odoris extendere, et cogitata
even to works of-wretched odor to-extend and things-thought
apud se noxia factis exterioribus exsequendo monstrare.
within themselves harmful by-deeds outward by-carrying-out to-show
Quem tamen David ferire metuit, quia piæ subditorum
whom yet David to-strike fears because the-pious of-subjects

mentes ab omni se peste obtrectationis abstinentes,
minds from all themselves the-plague of-detraction abstaining
præpositorum vitam nullo linguæ gladio percutiunt, etiam
of-superiors the-life with-no of-tongue sword strike even
cum de imperfectione reprehendunt. Qui etsi quando pro
when for imperfection they-reprove who even-if at-times for
infirmitate sese abstinere vix possunt, ut extrema
weakness themselves to-abstain scarcely they-can so-that the-extreme
quædam atque exteriora præpositorum mala, sed tamen
certain and outward of-superiors evils but yet
humiliter loquantur, quasi oram chlamidis silenter incidunt;
humbly they-speak as-if the-border of-the-cloak silently they-cut
quia videlicet dum prælatæ dignitati saltem innoxie et
because namely while from-the-preferred dignity even harmlessly and
latenter derogant, quasi regis superpositi vestem fœdant,
secretly they-detract as-if of-the-king set-over-them the-garment they-defile
sed tamen ad semetipsos redeunt seque vehementissime
but yet to themselves they-return and-themselves most-vehemently
vel de tenuissima verbi laceratione reprehendunt. Unde bene
even for the-slightest of-word laceration reprove whence well
et illic scriptum est: Post hæc David percussit cor suum,
also there written it-is after these David struck heart his
eo quod abscidisset oram chlamidis Saul. Facta quippe
for-this that he-had-cut-off the-border of-the-cloak of-Saul the-deeds indeed
præpositorum oris gladio ferienda non sunt, etiam cum
of-superiors of-the-mouth by-the-sword to-be-struck not are even when
recte reprehendenda judicantur. Si quando vero contra eos vel
rightly to-be-reproved they-are-judged if at-any-time but against them even
in minimis lingua labitur, necesse est ut per afflictionem
in least-things the-tongue slips necessary it-is that through the-affliction
pœnitentiæ cor prematur; quatenus ad semetipsum redeat,
of-penitence the-heart be-pressed so-that to itself it-may-return

et cum præpositæ potestati deliquerit, ejus contra se
and when against-the-set-over power it-has-offended his against itself
judicium a quo sibi prælata est perhorrescat. Nam cum
the-judgment by whom over-it set it-was it-may-dread for when
præpositis delinquimus, ejus ordinationi qui eos nobis prætulit
against-superiors we-offend his ordinance who them over-us preferred
obviamus. Unde Moyses quoque cum contra se et Aaron
we-oppose whence Moses also when against himself and Aaron
conqueri populum cognovisset, ait: Nos enim quid sumus?
to-murmur the-people he-had-learned said we for what are-we
Nec contra nos est murmur vestrum, sed contra Dominum.
not against us is murmuring your but against the-Lord

Quomodo admonendi servi et domini

V · SLAVES AND MASTERS

Slaves are to remember the lowliness of their condition, masters the nature they share equally with their slaves. Slaves must not despise their masters, lest they offend God; masters must know themselves fellow slaves of their slaves, with one Lord in heaven.

Aliter admonendi sunt servi, atque aliter domini. Servi
otherwise to-be-admonished are slaves and otherwise masters slaves
scilicet, ut in se semper humilitatem conditionis
namely that in themselves always the-humility of-their-condition
aspiciant; domini vero, ut naturæ suæ qua æqualiter sunt
they-regard masters but that of-nature their by-which equally they-are
cum servis conditi, memoriam non amittant. Servi admonendi
with slaves created the-memory not they-lose slaves to-be-admonished
sunt ne dominos despiciant, ne Deum offendant si ordinationi
are lest masters they-despise lest God they-offend if to-the-ordinance

illius superbiendo contradicunt; domini quoque admonendi
his by-being-proud they-contradict masters also to-be-admonished
sunt, quia contra Deum de munere ejus superbiunt, si eos
are because against God with gift his they-are-proud if those
quos per conditionem tenent subditos, æquales sibi
whom through condition they-hold subject equal to-themselves
per naturæ consortium non agnoscunt. Isti admonendi
through of-nature the-fellowship not they-acknowledge these to-be-admonished
sunt ut sciant se servos esse dominorum: illi
are that they-may-know themselves slaves to-be of-masters those
admonendi sunt ut cognoscant se conservos esse
to-be-admonished are that they-may-recognize themselves fellow-slaves to-be
servorum. Istis namque dicitur: Servi, obedite dominis
of-slaves to-these for it-is-said slaves obey masters
carnalibus. Et rursum: Quicunque sunt sub jugo servi,
carnal and again whoever are under the-yoke slaves
dominos suos omni honore dignos arbitrentur; illis autem
masters their of-all honor worthy let-them-count to-those moreover
dicitur: Et vos domini eadem facite illis, remittentes minas,
it-is-said and you masters the-same do to-them forgoing threats
scientes quod et illorum et vester Dominus est in cœlis.
knowing that both of-them and your Lord is in heaven

Quomodo admonendi sapientes et hebetes

VI · THE WISE OF THIS WORLD AND THE DULL

The wise must give up knowing what they know, becoming fools to be wise; the dull must be built up in heavenly wisdom. The wise are often turned by argument, the dull by examples, as the great teacher reasoned with some of the Hebrews and set the deeds of the saints before others.

Aliter admonendi sunt sapientes hujus sæculi, atque aliter
otherwise to-be-admonished are the-wise of-this world and otherwise
hebetes. Sapientes quippe admonendi sunt, ut amittant scire
the-dull the-wise indeed to-be-admonished are that they-may-lose knowing
quæ sciunt: hebetes quoque admonendi sunt, ut appetant
what they-know the-dull also to-be-admonished are that they-may-seek
scire quæ nesciunt. In illis hoc primum destruendum est,
to-know what they-know-not in those this first to-be-destroyed is
quod se sapientes arbitrantur; in istis jam ædificandum
that themselves wise they-think in these now to-be-built
est quidquid de superna sapientia cognoscitur, quia dum
is whatever of heavenly wisdom is-known because while
minime superbiunt, quasi ad suscipiendum ædificium corda
not-at-all they-are-proud as-if for receiving the-building (their)-hearts
paraverunt. Cum illis laborandum est, ut sapientius stulti
they-have-prepared with those to-be-labored is that more-wisely fools
fiant, stultam sapientiam deserant, sapientem Dei
they-may-become foolish wisdom they-may-forsake wise of-God
stultitiam discant; istis vero prædicandum est, ut ab ea
foolishness they-may-learn to-these but to-be-preached is that from that
quæ putatur stultitia, ad veram sapientiam vicinius transeant.
which is-thought foolishness to true wisdom more-nearly they-may-pass
Illis namque dicitur: Si quis videtur inter vos sapiens esse in
to-those for it-is-said if anyone seems among you wise to-be in

hoc sæculo, stultus fiat, ut sit sapiens; istis vero
this world a-fool let-him-become that he-may-be wise to-these but
dicitur: Non multi sapientes secundum carnem. Et rursum:
it-is-said not many wise according-to the-flesh and again
Quæ stulta sunt mundi elegit Deus, ut confundat
what foolish-things are of-the-world chose God that he-might-confound
sapientes. Illos plerumque ratiocinationis argumenta, istos
the-wise those often of-reasoning the-arguments these
nonnunquam melius exempla convertunt. Illis nimirum
sometimes better examples convert to-those surely
prodest, ut in suis allegationibus victi jaceant; istis vero
it-profits that in their-own allegations defeated they-may-lie to-these but
aliquando sufficit ut laudabilia aliorum facta cognoscant.
sometimes it-suffices that the-praiseworthy of-others deeds they-may-know
Unde et magister egregius, sapientibus et insipientibus
whence also the-master excellent to-the-wise and to-the-unwise
debitor, cum Hebræorum quosdam sapientes, quosdam vero
a-debtor when of-the-Hebrews some wise some but
etiam tardiores admoneret, illis de completione Testamenti
also slower he-was-admonishing to-those about the-completion of-the-Testament
Veteris loquens, eorum sapientiam argumento superavit, dicens:
Old speaking their wisdom by-argument he-overcame saying
Quod enim antiquatur et senescit, prope interitum est. Cum
what for grows-old and ages near destruction is when
vero solis exemplis quosdam trahendos cerneret, in eadem
but by-only examples some to-be-drawn he-saw in the-same
Epistola adjunxit: Sancti ludibria et verbera experti,
Epistle he-added the-saints mockeries and scourges having-experienced
insuper et vincula et carceres, lapidati sunt, secti
moreover both chains and prisons stoned were sawn-asunder
sunt, tentati sunt, in occisione gladii mortui sunt. Et
were tempted were in the-slaughter of-the-sword died have and

rursum: Mementote præpositorum vestrorum, qui vobis locuti
again remember superiors your who to-you spoken
sunt verbum Dei, quorum intuentes exitum conversationis,
have the-word of-God of-whom beholding the-end of-conduct
imitamini fidem; quatenus et illos victrix ratio frangeret,
imitate the-faith so-that both those victorious reason might-break
et istos ad majora conscendere imitatio blanda suaderet.
and these to greater-things to-ascend imitation coaxing might-persuade

Quomodo admonendi impudentes et verecundi

VII · THE SHAMELESS AND THE BASHFUL

The shameless are corrected only by harsh rebuke; the bashful are often amended by a gentle reminder. The Lord openly rebukes the shameless Jews for a harlot's brow but comforts the ashamed; Paul calls the Galatians senseless, but touches the faults of the bashful as if in sympathy.

Aliter admonendi sunt impudentes, atque aliter verecundi.
otherwise to-be-admonished are the-shameless and otherwise the-bashful
Illos namque ab impudentiæ vitio non nisi increpatio dura
those for from of-shamelessness the-vice not except rebuke harsh
compescit; istos autem plerumque ad melius exhortatio modesta
restrains these moreover often to the-better exhortation modest
componit. Illi se delinquere nesciunt, nisi etiam a pluribus
composes those themselves to-offend know-not unless even by many
increpentur; istis plerumque ad conversionem sufficit quod
they-be-rebuked for-these often for conversion it-suffices that
eis doctor mala sua saltem leniter ad memoriam reducit.
to-them the-teacher evils their at-least gently to memory brings-back
Illos melius corrigit qui invehendo reprehendit; istis autem
those better corrects he-who by-inveighing reproves to-these moreover

major profectus adducitur, si hoc quod in eis reprehenditur
greater progress is-brought if this which in them is-reproved
quasi ex latere tangatur. Impudentem quippe Judæorum
as-if from the-side be-touched the-shameless indeed of-the-Jews
plebem Dominus aperte increpans, ait: Frons mulieris
people the-Lord openly rebuking says the-forehead of-a-woman
meretricis facta est tibi, noluisti erubescere. Et rursum
harlot made has-been for-you you-would-not blush and again
verecundantem refovet, dicens: Confusionis adolescentiæ tuæ
the-bashful he-cherishes saying of-the-confusion of-youth your
oblivisceris, et opprobrii viduitatis tuæ non recordaberis,
you-shall-forget and of-the-reproach of-widowhood your not you-shall-remember
quia dominabitur tui qui fecit te. Impudenter quoque
because shall-be-lord over-you he-who made you shamelessly also
delinquentes Galatas aperte Paulus increpat, dicens: O
offending the-Galatians openly Paul rebukes saying O
insensati Galatæ, qui vos fascinavit? Et rursum: Sic stulti estis,
senseless Galatians who you has-bewitched and again so foolish are-you
ut cum spiritu cœperitis, nunc carne consummamini?
that when in-the-spirit you-have-begun now in-the-flesh you-are-made-perfect
Culpas vero verecundantium quasi compatiens reprehendit,
the-faults but of-the-bashful as-if sympathizing he-reproves
dicens: Gavisus sum in Domino vehementer, quoniam tandem
saying rejoiced I-have in the-Lord greatly that at-length
aliquando refloruistis pro me sentire sicut et sentiebatis;
at-last you-have-flourished-again for me to-feel as also you-were-feeling
occupati enim eratis; ut et illorum culpas increpatio dura
occupied for you-were so-that both of-those the-faults rebuke harsh
detegeret, et horum negligentiam mollior sermo velaret.
might-uncover and of-these the-negligence gentler speech might-veil

Quomodo admonendi protervi et pusillanimes

VIII · THE FORWARD AND THE FAINT-HEARTED

The forward must be shown that what they think they did well was done badly, or shamed by a plainer fault set beside theirs, as Paul confronted the puffed-up Corinthians with the incest among them. The faint-hearted are better led by praising their good deeds before correcting the rest, as Paul praised the Thessalonians before warning them.

Aliter admonendi sunt protervi, atque aliter pusillanimes.
otherwise to-be-admonished are the-forward and otherwise the-faint-hearted
Illi enim dum valde de se præsumunt, exprobrando
those for while greatly of themselves they-presume by-reproaching
cæteros dedignantur; isti autem dum nimis infirmitatis
the-others they-disdain these moreover while too-much of-weakness
suæ sunt conscii, plerumque in desperationem cadunt.
their they-are conscious often into despair fall
Illi singulariter summa æstimant cuncta quæ agunt, isti
those singularly highest reckon all-things which they-do these
vehementer despecta putant esse quæ faciunt, et idcirco
vehemently despised think to-be what they-do and therefore
in desperatione franguntur. Subtiliter itaque ab arguente
in despair are-broken subtly and-so by the-reprover
discutienda sunt opera protervorum, ut in quo sibi
to-be-examined are the-works of-the-forward that in what to-themselves
placent, ostendantur quia Deo displicent.
they-are-pleasing they-be-shown that to-God they-are-displeasing
Tunc enim protervos melius corrigimus, cum ea quæ
then for the-forward better we-correct when those-things which
bene egisse se credunt, male acta monstramus; ut
well to-have-done themselves they-believe ill done we-show that

unde adepta gloria creditur, inde utilis subsequatur confusio.
whence obtained glory is-believed thence useful may-follow confusion
Nonnunquam vero cum se vitium proterviæ minime
sometimes but when themselves the-vice of-forwardness not-at-all
perpetrare cognoscunt, compendiosius ad correctionem veniunt,
to-commit they-know more-speedily to correction they-come
si alterius culpæ manifestioris ex latere requisitæ improperio
if of-another fault more-manifest from the-side sought-out by-the-reproach
confunduntur; ut ex eo quod defendere nequeunt, cognoscant
they-are-confounded that from that which to-defend they-cannot they-may-know
se tenere improbe quod defendunt. Unde cum proterve
themselves to-hold wickedly what they-defend whence when forwardly
Paulus Corinthios adversum se invicem videret inflatos,
Paul the-Corinthians against themselves mutually saw puffed-up
ut alius Pauli, alius Apollo, alius Cephæ, alius Christi esse
so-that one of-Paul another of-Apollos another of-Cephas another of-Christ to-be
se diceret, incestus culpam in medium deduxit, quæ apud eos
himself said of-incest the-fault into the-middle he-brought which among them
et perpetrata fuerat, et incorrecta remanebat, dicens: Auditur
both committed had-been and uncorrected was-remaining saying it-is-heard
inter vos fornicatio, et talis fornicatio, qualis nec inter
among you fornication and such fornication as not-even among
gentes, ita ut uxorem patris quis habeat. Et vos inflati
the-Gentiles so that the-wife of-his-father someone has and you puffed-up
estis, et non magis luctum habuistis, ut tolleretur de
are and not rather mourning have-had that he-might-be-taken-away from
medio vestrum qui hoc opus fecit. Ac si aperte dicat:
the-middle of-you who this deed did as if openly he-should-say
Quid vos per proterviam, hujus vel illius dicitis, qui
why you through forwardness of-this-one or of-that-one speak who
per dissolutionem negligentiæ, nullius vos esse monstratis?
through the-laxity of-negligence of-no-one you to-be show

At contra, pusillanimes aptius ad iter bene agendi
but on-the-contrary the-faint-hearted more-fitly to the-road well of-acting
reducimus, si quædam illorum bona ex latere requiramus,
we-bring-back if certain their good-things from the-side we-seek-out
ut dum in eis alia reprehendendo corripimus, alia
that while in them some-things by-reproving we-correct other-things
amplectendo laudemus, quatenus eorum teneritudinem laus
by-embracing we-may-praise so-that their tenderness praise
audita nutriat, quam culpa increpata castigat. Plerumque
heard may-nourish which the-fault rebuked chastises often
autem utilius apud illos proficimus, si et eorum bene
moreover more-usefully with them we-advance if also their well
gesta memoramus. Et si qua ab eis inordinate gesta sunt,
done-deeds we-recall and if any by them inordinately done have-been
non jam tanquam perpetrata corripimus, sed quasi adhuc
not now as-if committed we-reprove but as-if still
ne perpetrari debeant prohibemus, ut et illa quæ
lest to-be-committed they-ought we-forbid that both those-things which
approbamus, illatus favor augeat, et contra ea quæ
we-approve bestowed favor may-increase and against those-things which
reprehendimus magis apud pusillanimes exhortatio verecunda
we-reprove more with the-faint-hearted exhortation modest
convalescat. Unde idem Paulus cum Thessalonicenses in
may-grow-strong whence the-same Paul when the-Thessalonians in
accepta prædicatione perdurantes, quasi de vicino mundi
received preaching persevering as-if about the-near of-the-world
termino quadam cognosceret pusillanimitate turbatos, prius
end with-a-certain he-knew faint-heartedness troubled first
in eis quæ fortia prospicit laudat, et caute monendo
in them what strong he-perceives he-praises and cautiously by-admonishing
postmodum quæ infirma sunt roborat. Ait enim: Gratias
afterward what weak are he-strengthens he-says for thanks

agere debemus Deo semper pro vobis, fratres, ita ut dignum
to-give we-ought to-God always for you brothers so as fitting
est, quoniam supercrescit fides vestra, et abundat charitas
it-is because grows-exceedingly faith your and abounds the-charity
uniuscujusque vestrum in invicem; ita ut et nos ipsi in
of-each-one of-you toward one-another so that also we ourselves in
vobis gloriemur in ecclesiis Dei, pro patientia vestra et fide.
you glory in the-churches of-God for patience your and faith
Qui cum blanda hæc vitæ eorum præconia præmisisset,
who when coaxing these of-life their praises he-had-put-first
paulo post subdidit, dicens: Rogamus autem vos, fratres,
a-little after he-added saying we-ask moreover you brothers
per adventum Domini nostri Jesu Christi, et nostræ
by the-coming of-the-Lord our Jesus Christ and of-our
congregationis in ipsum, ut non cito moveamini a vestro
gathering unto him that not quickly you-be-moved from your
sensu, neque terreamini, neque per spiritum, neque per
mind nor be-terrified nor through spirit nor through
sermonem, neque per epistolam tanquam per nos missam,
word nor through letter as-if through us sent
quasi instet dies Domini. Egit enim verus doctor, ut
as-if be-at-hand the-day of-the-Lord he-acted for the-true teacher that
prius audirent laudati quod recognoscerent, et postmodum
first they-might-hear praised what they-might-recognize and afterward
quod exhortati sequerentur; quatenus eorum mentem ne
what exhorted they-might-follow so-that their mind lest
admonitio subjuncta concuteret, laus præmissa solidaret:
the-admonition added should-shake the-praise put-first might-make-firm
et qui commotos eos vicini finis suspicione cognoverat,
and he-who disturbed them of-the-near end by-the-suspicion had-known
non jam redarguebat motos, sed quasi transacta nesciens,
not now was-reproving (them)-moved but as-if things-past not-knowing

adhuc commoveri prohibebat; ut dum de ipsa levitate
still to-be-disturbed was-forbidding that while about the-very lightness
motionis prædicatori suo se incognitos crederent, tanto
of-their-motion to-preacher their themselves unknown they-believed so-much
reprehensibiles fieri, quanto et cognosci ab illo formidarent.
reprehensible to-become as also to-be-known by him they-dreaded

Quomodo admonendi sint impatientes et patientes

IX · THE IMPATIENT AND THE PATIENT

The impatient lose charity, learning, and possession of themselves, and their impatience breeds arrogance; the altar must have its trench, lest the wind scatter the sacrifice. The patient must not grieve inwardly at what they bear outwardly, must love those they endure, and must guard against the enemy who later stirs up the memory of wrongs.

Aliter admonendi sunt impatientes, atque aliter patientes.
otherwise to-be-admonished are the-impatient and otherwise the-patient
Dicendum namque est impatientibus quia dum refrenare
to-be-said for it-is to-the-impatient that while to-curb
spiritum negligunt, per multa etiam quæ non appetunt
the-spirit they-neglect through many-things even which not they-seek
iniquitatum abrupta rapiuntur, quia videlicet mentem
of-iniquities over-the-precipices they-are-hurried because namely the-mind
impellit furor quo non trahit desiderium; et agit commota
drives fury whither not draws desire and it-acts agitated
velut nesciens, unde post doleat sciens. Dicendum
as-if not-knowing for-what afterward it-may-grieve knowing to-be-said
quoque impatientibus, quia dum motionis impulsu præcipites,
also to-the-impatient that while of-emotion by-the-impulse headlong
quædam velut alienati peragunt, vix malo sua postquam
certain-things as-if estranged they-carry-out scarcely the-evil their after

fuerint perpetrata cognoscunt. Qui dum perturbationi suæ
they-have been-committed they-know who while to-perturbation their
minime obsistunt, etiamsi qua a se tranquilla
not-at-all they-resist even-if some-things by themselves with-tranquil
mente fuerant bene gesta confundunt, et improviso impulsu
mind had-been well done they-confound and by-unforeseen impulse
destruunt, quidquid forsitan diu labore provido construxerunt.
destroy whatever perhaps long by-labor provident they-have-built
Ipsa namque quæ mater est omnium custosque virtutum,
the-very for which mother is of-all and-guardian of-virtues
per impatientiæ vitium virtus amittitur charitatis. Scriptum
through of-impatience the-vice the-virtue is-lost of-charity written
quippe est: Charitas patiens est. Igitur cum minime est patiens,
indeed it-is charity patient is therefore when not-at-all it-is patient
charitas non est. Per hoc quoque impatientiæ vitium ipsa
charity not it-is through this also of-impatience the-vice the-very
virtutum nutrix doctrina dissipatur. Scriptum namque est:
of-virtues nurse doctrine is-scattered written for it-is
Doctrina viri per patientiam noscitur. Tanto ergo quisque
the-doctrine of-a-man through patience is-known so-much therefore each
minus ostenditur doctus, quanto minus convincitur patiens.
less is-shown learned as less he-is-proved patient
Neque enim potest veraciter bona dicendo impendere, si
nor for can-he truly good-things by-speaking bestow if
vivendo nescit æquanimiter aliena mala tolerare.
by-living he-knows-not with-equanimity another's evils to-bear
Per hoc quoque impatientiæ vitium plerumque mentem
through this also of-impatience the-vice often the-mind
arrogantiæ culpa transfigit; quia dum despici in mundo
of-arrogance the-fault pierces because while to-be-despised in world
hoc quisque non patitur, bona si qua sibi occulta
this anyone not endures good-things if any in-him hidden

sunt, ostentare conatur, atque sic per impatientiam usque
are to-display he-tries and thus through impatience even
ad arrogantiam ducitur; dumque ferre despectionem non
to arrogance he-is-led and-while to-bear contempt not
potest, detegendo semetipsum in ostentatione gloriatur.
he-can by-uncovering himself in display he-glories
Unde scriptum est: Melior est patiens arrogante.
whence written it-is better is the-patient-man than-the-arrogant
Quia videlicet eligit patiens quælibet mala perpeti quam
because namely chooses the-patient-man any evils to-suffer than
per ostentationis vitium bona sua occulta cognosci. At
through of-display the-vice good-things his hidden to-be-known but
contra eligit arrogans bona de se vel falso
on-the-contrary chooses the-arrogant-man good-things about himself even falsely
jactari, ne mala possit vel minima perpeti. Quia igitur
to-be-boasted lest evils he-can even least to-suffer because therefore
cum patientia relinquitur, etiam bona reliqua quæ jam
when patience is-abandoned also the-good-things remaining which already
gesta sunt destruuntur, recte ad Ezechielem in altari Dei
done are are-destroyed rightly to Ezekiel on the-altar of-God
fieri fossa præcipitur, ut in ea videlicet superposita
to-be-made a-trench is-commanded that in it namely the-laid-upon
holocausta serventur. Si enim in altari fossa non esset,
burnt-offerings may-be-kept if for in the-altar a-trench not were
omne quod in eo sacrificium reperiret, superveniens aura
all which on it sacrifice should-find the-coming-on breeze
dispergeret. Quid vero accipimus altare Dei, nisi animam
would-scatter what but understand-we the-altar of-God but the-soul
justi, quæ quot bona egerit, tot super se
of-the-just-man which as-many good-things it-has-done so-many upon itself
ante ejus oculos sacrificia imponit? Quid autem est altaris
before his eyes sacrifices lays what moreover is of-the-altar

fossa, nisi bonorum patientia, quæ dum mentem ad adversa
the-trench but of-the-good the-patience which while the-mind to adversities
toleranda humiliat, quasi more foveæ hanc in imo
to-be-borne it-humbles as-if in-the-manner of-a-pit it in the-bottom
positam demonstrat? Fossa ergo in altari fiat, ne
placed shows a-trench therefore on the-altar let-there-be-made lest
superpositum sacrificium aura dispergat: id est, electorum
the-laid-upon sacrifice the-breeze scatter that is of-the-elect
mens patientiam custodiat, ne commota vento impatientiæ,
the-mind patience let-it-guard lest disturbed by-the-wind of-impatience
et hoc quod bene operata est amittat. Bene autem hæc
even this which well wrought it-has it-may-lose well moreover this
eadem fossa unius cubiti esse monstratur; quia nimirum si
same trench of-one cubit to-be is-shown because surely if
patientia non deseritur, unitatis mensura servatur. Unde et
patience not is-forsaken of-unity the-measure is-kept whence also
Paulus ait: Invicem onera vestra portate, et sic adimplebitis
Paul says one-another's burdens your bear and so you-shall-fulfill
legem Christi. Lex quippe Christi est charitas unitatis, quam
the-law of-Christ the-law indeed of-Christ is the-charity of-unity which
soli perficiunt, qui nec cum gravantur excedunt.
alone fulfill those-who not-even when they-are-burdened go-beyond-bounds
Audiant impatientes quod scriptum est: Melior est patiens
let-hear the-impatient what written is better is the-patient-man
viro forti, et qui dominatur animo suo, expugnatore
than-a-man strong and he-who rules mind his than-the-stormer
urbium. Minor enim est victoria urbium, quia extra sunt
of-cities less for is the-victory of-cities because outside are
quæ subiguntur; valde autem majus est quod per
the-things-which are-subdued very moreover greater is what through
patientiam vincitur, quia ipse a se animus superatur, et
patience is-conquered because itself by itself the-mind is-overcome and

semetipsum sibimetipsi subjicit, quando eum patientia intra
itself to-itself subjects when it patience within
se frenare compellit. Audiant impatientes quod electis suis
itself to-curb compels let-hear the-impatient what to-the-elect his
Veritas dicit: In patientia vestra possidebitis animas vestras.
the-Truth says in patience your you-shall-possess souls your
Sic enim conditi mirabiliter sumus, ut ratio animam, et
so for created wonderfully we-are that reason the-soul and
anima possideat corpus. Jus vero animæ a corporis
the-soul possesses the-body the-right but of-the-soul from of-the-body
possessione repellitur, si non prius anima a ratione possidetur.
the-possession is-repelled if not first the-soul by reason is-possessed
Custodem igitur conditionis nostræ patientiam Dominus esse
the-guardian therefore of-condition our patience the-Lord to-be
monstravit, qui in ipsa nos possidere nosmetipsos docuit.
showed who in it us to-possess ourselves taught
Quanta ergo sit impatientiæ culpa cognoscimus, per
how-great therefore is of-impatience the-fault we-know through
quam et hoc ipsum amittimus possidere quod sumus.
which even this very-thing we-lose to-possess which we-are
Audiant impatientes quod per Salomonem rursum dicitur:
let-hear the-impatient what through Solomon again is-said
Totum spiritum suum profert stultus, sapiens autem differt
all spirit his utters the-fool the-wise-man moreover defers
et reservat in posterum. Impatientia quippe impellente
and reserves for afterward impatience indeed impelling
agitur ut totus foras spiritus proferatur; quem idcirco
it-comes-about that all outside the-spirit is-uttered which for-this-reason
perturbatio citius ejicit, quia nulla interius disciplina
perturbation more-quickly casts-out because no inwardly discipline
sapientiæ circumcludit. Sapiens autem differt et reservat
of-wisdom encloses-it the-wise-man moreover defers and reserves

in posterum. Læsus enim, in præsens se ulcisci non
for afterward injured for in the-present himself to-avenge not
desiderat, quia etiam tolerans parci optat, sed tamen
he-desires because even tolerating to-be-spared he-wishes but yet
juste vindicari omnia extremo judicio non ignorat.
justly to-be-avenged all-things at-the-last judgment not he-is-ignorant
At contra admonendi sunt patientes, ne in eo quod exterius
but on-the-contrary to-be-admonished are the-patient lest in that which outwardly
portant, interius doleant, ne tantæ virtutis sacrificium quod
they-bear inwardly they-grieve lest of-so-great virtue the-sacrifice which
integrum foras immolant, intus malitiæ peste corrumpant;
whole outside they-offer within of-malice by-the-plague they-corrupt
et cum ab hominibus non agnoscitur, sed tamen sub
and when by men not it-is-recognized but yet under
divina examinatione peccatur, tanto deterior culpa doloris
divine examination it-is-sinned so-much worse the-fault of-resentment
fiat, quanto sibi ante homines virtutis speciem vindicat.
become as to-itself before men of-virtue the-appearance it-claims
Dicendum itaque est patientibus, ut studeant diligere quos
to-be-said and-so it-is to-the-patient that they-strive to-love those-whom
sibi necesse est tolerare; ne si patientiam dilectio non
for-them necessary it-is to-bear lest if patience love not
sequatur, in deteriorem culpam odii virtus ostensa vertatur.
follow into worse the-fault of-hatred the-virtue displayed be-turned
Unde Paulus cum diceret: Charitas patiens est, illico adjunxit:
whence Paul when he-said charity patient is at-once added
Benigna est; videlicet ostendens quia quos ex patientia
kind it-is namely showing that those-whom from patience
tolerat, amare etiam ex benignitate non cessat. Unde idem
it-bears to-love also from kindness not it-ceases whence the-same
doctor egregius cum patientiam discipulis suaderet, dicens:
teacher excellent when patience to-disciples he-was-urging saying

Omnis amaritudo, et ira, et indignatio, et clamor, et
all bitterness and anger and indignation and clamor and
blasphemia tollatur a vobis, quasi cunctis exterius jam
blasphemy be-taken-away from you as-if all-things outwardly now
bene conpositis ad interiora convertitur, dum subjungit:
well arranged to inward-things he-is-turned while he-adds
Cum omni malitia; quia nimirum frustra indignatio, clamor
with all malice because surely in-vain indignation clamor
et blasphemia ab exterioribus tollitur, si in interioribus
and blasphemy from outward-things is-taken-away if in the-inward-things
vitiorum mater malitia dominatur; et incassum foras
of-vices the-mother malice rules and in-vain outside
nequitia ex ramis inciditur, si surrectura multiplicius intus
wickedness from the-branches is-cut if to-rise-again more-manifoldly within
in radice servatur. Unde et per semetipsam Veritas dicit:
in the-root it-is-kept whence also through himself the-Truth says
Diligite inimicos vestros, benefacite his qui oderunt vos, et
love enemies your do-good to-those who hate you and
orate pro persequentibus et calumniantibus vos. Virtus itaque
pray for those-persecuting and calumniating you a-virtue and-so
est coram hominibus, adversarios tolerare; sed virtus coram
it-is before men adversaries to-bear but a-virtue before
Deo, diligere; quia hoc solum Deum sacrificium accipit,
God to-love because this alone God as-sacrifice accepts
quod ante ejus oculos in altari boni operis flamma charitatis
which before his eyes on the-altar of-good work the-flame of-charity
incendit. Hinc est quod rursum quibusdam patientibus,
kindles hence it-is that again to-certain patient
nec tamen diligentibus dicit: Quid autem vides festucam
nor yet loving he-says why moreover do-you-see the-mote
in oculo fratris tui, et trabem in oculo tuo non vides?
in the-eye of-brother your and the-beam in eye your not you-see

Perturbatio quippe impatientiæ festuca est; malitia vero in
the-perturbation indeed of-impatience a-mote is malice but in
corde, trabes in oculo. Illam namque aura tentationis
the-heart a-beam in the-eye that for the-breeze of-temptation
agitat, hanc autem consummata nequitia pene immobiliter
stirs this moreover consummate wickedness almost immovably
portat. Recte vero illic subjungitur: Hypocrita, ejice primum
carries rightly but there it-is-added hypocrite cast-out first
trabem de oculo tuo, et tunc videbis ejicere festucam
the-beam from eye your and then you-shall-see to-cast-out the-mote
de oculo fratris tui. Ac si dicatur menti iniquæ
from the-eye of-brother your as if it-were-said to-the-mind wicked
interius dolenti, et sanctam se exterius per patientiam
inwardly grieving and holy itself outwardly through patience
demonstranti: Prius a te molem malitiæ excute, et tunc
displaying first from yourself the-mass of-malice shake-off and then
alios de impatientiæ levitate reprehende, ne dum non studes
others for of-impatience the-lightness reprove lest while not you-strive
simulationem vincere, pejus tibi sit aliena prava tolerare.
pretense to-conquer worse for-you it-be another's crooked-things to-bear
Evenire etiam plerumque patientibus solet ut eo quidem
to-happen also often to-the-patient is-wont that at-that indeed
tempore quo vel adversa patiuntur, vel contumelias audiunt,
time in-which either adversities they-suffer or insults they-hear
nullo dolore pulsentur, et sic patientiam exhibeant, ut
by-no pain they-are-struck and so patience they-show that
custodire etiam cordis innocentiam non omittant; sed cum
to-guard also of-heart the-innocence not they-omit but when
post paululum hæc ipsa quæ pertulerint, ad memoriam
after a-little these very-things which they-have-borne to memory
revocant, igne se doloris inflammant, argumenta
they-recall with-the-fire themselves of-resentment they-inflame the-arguments

ultionis inquirunt, et mansuetudinem quam tolerantes
of-revenge they-seek and the-meekness which tolerating
habuerunt, retractantes in malitiam vertunt. Quibus citius
they-had retracting into malice they-turn to-whom more-quickly
a prædicante succurritur, si quæ sit hujus permutationis
by the-preacher help-is-brought if what is of-this change
causa pandatur. Callidus namque adversarius bellum contra
the-cause be-unfolded the-cunning for adversary war against
duos movet, unum videlicet inflammans ut contumelias prior
two stirs one namely inflaming that insults first
inferat, alterum provocans ut contumelias læsus reddat.
he-may-inflict the-other provoking that insults injured he-may-return
Sed plerumque dum hujus jam victor est qui injuriam
but often while of-this-one already victor he-is who the-wrong
persuasus irrogat, ab illo vincitur qui illatam sibi
persuaded inflicts by that-one he-is-conquered who inflicted on-himself
æquanimiter portat. Unius ergo victor quem commovendo
with-equanimity bears of-the-one therefore victor whom by-stirring
subjugavit, tota contra alterum virtute se erigit, eumque
he-has-subdued with-all against the-other strength himself he-raises and-him
obsistentem fortiter et vincentem dolet; quem quia
resisting strongly and conquering he-grieves-at whom because
commovere in ipsa contumeliarum jaculatione non potuit,
to-stir in the-very of-insults hurling not he-could
ab aperto certamine interim quiescens, et secreta suggestione
from open combat meanwhile resting and by-secret suggestion
cogitationem lacessens, aptum deceptionis tempus inquirit.
the-thought provoking a-fit of-deception time he-seeks
Quia enim publico bello perdidit, ad exercendas occulte
because for in-public war he-has-lost to exercising secretly
insidias exardescit. Quietis namque tempore jam ad victoris
ambushes he-burns-up of-quiet for in-the-time now to of-the-victor

animum redit, et vel rerum damna, aut injuriarum
the-mind he-returns and either of-things the-losses or of-wrongs
jacula ad memoriam reducit, cunctaque quæ sibi illata
the-darts to memory he-brings-back and-all-things which on-him inflicted
sunt, vehementer exaggerans, intolerabilia ostendit; tantoque
were vehemently exaggerating intolerable he-shows and-with-such
mentem mœrore conturbat, ut plerumque vir patiens
the-mind grief he-troubles that often the-man patient
illa se æquanimiter tolerasse post victoriam captivus
those-things himself with-equanimity to-have-borne after the-victory captive
erubescat, seque non reddidisse contumelias doleat, et
blushes and-himself not to-have-returned the-insults grieves and
deteriora rependere, si occasio præbeatur, quærat. Quibus
worse-things to-repay if occasion be-offered seeks to-whom
ergo isti sunt similes, nisi his qui per fortitudinem
therefore these are like but to-those who through bravery
in campo victores sunt, sed per negligentiam postmodum
in the-field victors are but through negligence afterward
intra urbis claustra capiuntur? Quibus sunt similes, nisi
within of-the-city the-enclosures are-taken to-whom are-they like but
iis quos irruens gravis languor a vita non subtrahit, sed
to-those whom rushing-in heavy sickness from life not withdraws but
leniter veniens recidiva febris occidit? Admonendi sunt igitur
gently coming a-relapsing fever kills to-be-admonished are therefore
patientes, ut cor post victoriam muniant, ut hostem
the-patient that the-heart after victory they-fortify that the-enemy
publico bello superatum insidiari mœniis mentis intendant;
in-public war overcome to-lie-in-wait-for the-walls of-the-mind they-attend
ut languorem plus reserpentem timeant, ne hostis callidus
that the-sickness more creeping-back they-fear lest the-enemy cunning

eo in deceptione postmodum majori exsultatione gaudeat,
in-this in deception afterward with-greater exultation rejoice
quo illa dudum contra se rigida colla victorum calcat.
in-that those formerly against him stiff necks of-victors he-treads

Quomodo admonendi benevoli et invidi

X · THE KINDLY AND THE ENVIOUS

The kindly must imitate the good they praise, or they are like spectators who applaud the charioteers they do not wish to be. The envious must see how blind they are to waste away at another's good, since in charity the gifts of others become ours; the devil's envy brought death into the world and made Cain a murderer.

Aliter admonendi sunt benevoli, atque aliter invidi.
otherwise to-be-admonished are the-kindly and otherwise the-envious
Admonendi namque sunt benevoli, ut sic alienis bonis
to-be-admonished for are the-kindly that so in-others' good-things
congaudeant, quatenus habere propria concupiscant. Sic
they-rejoice-with-them so-that to-have their-own they-desire so
proximorum facta diligendo laudent, ut ea etiam imitando
of-their-neighbors the-deeds by-loving let-them-praise that them also by-imitating
multiplicent, ne si in hoc præsentis vitæ stadio ad certamen
they-may-multiply lest if in this of-present life race-course at the-contest
alienum devoti fautores, sed pigri spectatores assistant,
of-another devoted supporters but slothful spectators they-attend
eo post certamen sine bravio remaneant, quo nunc
in-that after the-contest without a-prize they-remain in-which now
in certamine non laborant; et tunc eorum palmas afflicti
in the-contest not they-labor and then their palms afflicted
respiciant, in quorum nunc laboribus otiosi perdurant. Valde
they-may-look-upon in whose now labors idle they-persist greatly

quippe peccamus, si aliena bene gesta non diligimus. Sed
indeed we-sin if others' well done-deeds not we-love but
nil mercedis agimus, si ea quæ diligimus, in quantum
nothing of-reward we-gain if those-things which we-love in as-much-as
possumus non imitamur. Dicendum itaque est benevolis, quia si
we-can not we-imitate to-be-said and-so it-is to-the-kindly that if
imitari bona minime festinant quæ laudantes approbant, sic
to-imitate good-things not-at-all they-hasten which praising they-approve so
eis virtutum sanctitas sicut stultis spectatoribus ludicrarum
to-them of-virtues the-holiness as to-foolish spectators of-theatrical
artium vanitas placet. Illi namque aurigarum et histrionum
arts the-vanity pleases those for of-charioteers and of-actors
gesta favoribus efferunt, nec tamen tales esse desiderant, quales
the-deeds with-applause extol nor yet such to-be desire as
illos conspiciunt esse quos laudant. Mirantur eos placita
those they-see to-be whom they-praise they-marvel-that them pleasing-things
egisse, sed tamen devitant similiter placere. Dicendum est
to-have-done but yet they-avoid likewise to-please to-be-said it-is
benevolis ut cum proximorum facta conspiciunt, ad suum
to-the-kindly that when of-their-neighbors the-deeds they-see to their-own
cor redeant, et de alienis actibus non præsumant; ne
heart they-return and from others' acts not they-presume lest
bona laudent, et agere recusent. Gravius quippe extrema
good-things they-praise and to-do refuse more-gravely indeed with-final
ultione feriendi sunt, quibus placuit quod imitari noluerunt.
vengeance to-be-struck are those-whom pleased what to-imitate they-would-not
Admonendi sunt invidi, ut perpendant quantæ cæcitatis
to-be-admonished are the-envious that they-weigh of-how-great blindness
sunt, qui alieno provectu deficiunt, aliena exsultatione
they-are who at-another's advancement fail at-another's exultation
contabescunt. Quantæ infelicitatis sunt, qui melioratione
waste-away of-how-great unhappiness they-are who by-the-betterment

proximi deteriores fiunt; dumque augmenta alienæ
of-a-neighbor worse become and-while the-increases of-another's
prosperitatis aspiciunt, apud semetipsos anxie afflicti, cordis
prosperity they-behold within themselves anxiously afflicted of-heart
sui peste moriuntur. Quid istis infelicius, quos dum
their by-the-plague they-die what than-these more-unhappy whom while
conspecta felicitas afficit, pœna nequiores reddit? Aliorum
beheld happiness affects with-punishment more-wicked it-renders of-others
vero bona quæ habere non possunt, si diligerent, sua
but the-good-things which to-have not they-can if they-loved their-own
facerent. Sic quippe sunt universi consistentes in fide,
they-would-make so indeed are all standing in the-faith
sicut multa membra uno in corpore: quæ per officium
as many members one in body which through office
quidem diversa sunt, sed eo quo sibi vicissim
indeed diverse are but in-that in-which to-one-another in-turn
congruunt, unum fiunt. Unde fit ut pes per
they-fit one become whence it-comes-about that the-foot through
oculum videat, et per pedes oculi gradiantur; ori
the-eye sees and through the-feet the-eyes walk to-the-mouth
auditus aurium serviat, et ad usum suum auribus oris
the-hearing of-the-ears serves and to the-use their-own to-the-ears of-the-mouth
lingua concurrat; suffragetur venter manibus, ventri
the-tongue runs-to-aid supports the-belly the-hands for-the-belly
operentur manus. In ipsa igitur corporis positione accipimus,
work the-hands in the-very therefore of-the-body arrangement we-receive
quod in actione servemus. Nimis itaque turpe est non
what in action we-should-keep exceedingly and-so shameful it-is not
imitari quod sumus. Nostra sunt nimirum, quæ etsi
to-imitate what we-are ours are surely the-things-which though
imitari non possumus, amamus in aliis; et amantium fiunt
to-imitate not we-can we-love in others and of-those-loving become

quæque amantur in nobis. Hinc ergo pensent invidi,
whatever-things are-loved in us hence therefore let-weigh the-envious
charitas quantæ virtutis est, quæ alieni laboris opera,
charity of-how-great virtue it-is which of-another's labor the-works
nostra sine labore facit. Dicendum itaque est invidis,
ours without labor makes to-be-said and-so it-is to-the-envious
quia dum se a livore minime custodiunt, in antiquam
that while themselves from envy not-at-all they-guard into the-ancient
versuti hostis nequitiam demerguntur. De illo namque
of-the-crafty enemy wickedness they-are-sunk of him for
scriptum est: Invidia autem diaboli mors intravit in orbem
written it-is by-the-envy moreover of-the-devil death entered into the-circle
terrarum. Quia enim ipse cœlum perdidit, condito hoc
of-the-lands because for he-himself heaven lost to-created this
homini invidit, et damnationem suam perditus adhuc alios
man he-envied and the-damnation his-own lost still others
perdendo cumulavit. Admonendi sunt invidi ut cognoscant
by-ruining he-heaped-up to-be-admonished are the-envious that they-may-know
quantis lapsibus succrescentis ruinæ subjaceant, quia dum
to-how-great falls of-growing ruin they-are-subject because while
livorem a corde non projiciunt, ad apertas operum
envy from the-heart not they-cast to open of-works
nequitias devolvuntur. Nisi enim Cain invidisset acceptam
wickednesses they-roll-down unless for Cain had-envied the-accepted
fratris hostiam, minime pervenisset ad exstinguendam
of-his-brother offering not-at-all he-would-have-come to extinguishing
vitam. Unde scriptum est: Et respexit Dominus ad Abel
a-life whence written it-is and looked the-Lord upon Abel
et ad munera ejus; ad Cain vero et ad munera ejus non
and upon gifts his upon Cain but and upon gifts his not
respexit. Iratusque est Cain vehementer, et concidit vultus
he-looked and-angry was Cain vehemently and fell countenance

ejus. Livor itaque sacrificii, fratricidii seminarium fuit. Nam
his envy and-so of-the-sacrifice of-fratricide the-seedbed was for
quem meliorem se esse doluit, ne utcunque esset
him-whom better than-himself to-be he-grieved lest in-any-way he-should-be
amputavit. Dicendum est invidis quia dum se ista
he-cut-off to-be-said it-is to-the-envious that while themselves with-this
intrinsecus peste consumunt, etiam quidquid in se aliud
inwardly plague they-consume also whatever in themselves other
boni habere videntur interimunt. Unde scriptum est: Vita
of-good to-have they-seem they-destroy whence written it-is the-life
carnium sanitas cordis, putredo ossium invidia. Quid
of-the-flesh the-soundness of-the-heart the-rot of-the-bones envy what
enim per carnes nisi infirma quædam ac tenera, et quid
for by the-flesh but weak certain-things and tender and what
per ossa nisi fortia acta signantur? Et plerumque contingit
by the-bones but strong deeds are-signified and often it-happens
ut quidam cum cordis innocentia in nonnullis suis actibus
that some with of-heart innocence in some their acts
infirmi videantur, quidam vero jam quædam ante humanos
weak seem some but now certain-things before human
oculos robusta exerceant, sed tamen erga aliorum bona
eyes robust perform but yet toward of-others the-good-things
intus invidiæ pestilentia tabescant. Bene ergo dicitur:
within of-envy with-the-pestilence waste-away well therefore it-is-said
Vita carnium sanitas cordis; quia si mentis innocentia
the-life of-the-flesh the-soundness of-the-heart because if of-the-mind innocence
custoditur, etiam si qua foris infirma sunt quandoque
is-kept even if any outside weak are at-some-time
roborantur. Et recte illic subditur: Putredo ossium invidia,
they-are-strengthened and rightly there it-is-added the-rot of-the-bones envy
quia per livoris vitium ante Dei oculos pereunt etiam
because through of-envy the-vice before of-God the-eyes perish even

quæ humanis oculis fortia videntur. Ossa quippe per
the-things-which to-human eyes strong seem the-bones indeed through
invidiam putrescere, est quædam etiam robusta deperire.
envy to-rot is certain-things even robust to-perish-utterly

Quomodo admonendi simplices et versipelles

XI · THE SINCERE AND THE DOUBLE

The sincere are to be praised for never lying but warned to keep silent at times, and to join the serpent's prudence to the dove's simplicity. The double-minded labor hard at their defenses; like the hedgehog that rolls itself into a ball, they hide their guilt, and the day of the Lord will come upon their fortified cities and lofty corners.

Aliter admonendi sunt simplices, atque aliter impuri.
otherwise to-be-admonished are the-sincere and otherwise the-impure
Laudandi sunt simplices quod studeant nunquam falsa
to-be-praised are the-sincere because they-strive never false-things
dicere, sed admonendi sunt ut noverint nonnunquam
to-say but to-be-admonished are that they-may-know sometimes
vera reticere. Sicut enim semper dicentem falsitas
true-things to-keep-silent as for always the-one-speaking falsehood
læsit, ita nonnunquam quibusdam audita vera nocuerunt.
has-harmed so sometimes some heard true-things have-harmed
Unde coram discipulis Dominus locutionem suam silentio
whence before the-disciples the-Lord speech his with-silence
temperans, ait: Multa habeo vobis dicere, sed nunc non
tempering says many-things I-have to-you to-say but now not
potestis illa portare. Admonendi sunt igitur simplices, ut
you-can them to-bear to-be-admonished are therefore the-sincere that
sicut fallaciam semper utiliter vitant, ita veritatem semper
as deceit always usefully they-avoid so truth always

utiliter proferant. Admonendi sunt ut simplicitatis bono
usefully they-utter to-be-admonished they-are that of-sincerity to-the-good
prudentiam adjungant, quatenus sic securitatem de simplicitate
prudence they-join so-that thus security from sincerity
possideant, ut circumspectionem prudentiæ non amittant. Hinc
they-may-possess that the-circumspection of-prudence not they-lose hence
namque per doctorem gentium dicitur: Volo vos sapientes
for through the-teacher of-the-Gentiles it-is-said I-wish you wise
esse in bono, simplices autem in malo. Hinc electos suos
to-be in good simple moreover in evil hence elect his
per semetipsam Veritas admonet, dicens: Estote prudentes
through himself the-Truth admonishes saying be prudent
sicut serpentes, et simplices sicut columbæ. Quia videlicet in
as serpents and simple as doves because namely in
electorum cordibus debet et simplicitatem columbæ astutia
of-the-elect the-hearts ought both the-simplicity of-the-dove the-cunning
serpentis acuere, et serpentis astutiam columbæ simplicitas
of-the-serpent to-sharpen and of-the-serpent the-cunning of-the-dove the-simplicity
temperare, quatenus nec seducti per prudentiam calleant,
to-temper so-that neither seduced through prudence they-grow-callous
nec ab intellectus studio ex simplicitate torpescant.
nor from of-understanding the-pursuit from simplicity they-grow-numb
At contra admonendi sunt impuri, ut quam gravis sit,
but on-the-contrary to-be-admonished are the-impure that how heavy is
quem cum culpa sustinent, duplicitatis labor agnoscant.
which with fault they-sustain of-duplicity the-labor they-may-recognize
Dum enim deprehendi metuunt, semper improbas defensiones
while for to-be-detected they-fear always wicked defenses
quærunt, semper pavidis suspicionibus agitantur. Nil autem
they-seek always by-fearful suspicions they-are-agitated nothing moreover
est ad defendendum puritate tutius, nil ad dicendum
is for defending than-sincerity safer nothing for speaking

veritate facilius. Nam dum fallaciam suam tueri cogitur,
than-truth easier for while deceit its-own to-guard it-is-compelled
duro cor labore fatigatur. Hinc namque scriptum est:
with-hard the-heart labor is-wearied hence for written it-is
Labor labiorum ipsorum operiet eos. Qui enim nunc
the-labor of-lips their-own shall-cover them which for now
implet, tunc operit, quia cujus nunc animum per blandam
fills then covers because whose now mind through coaxing
inquietudinem exerit, tunc per asperam retributionem
restlessness it-puts-forth then through harsh retribution
premit. Hinc per Jeremiam dicitur: Docuerunt linguam suam
it-presses hence through Jeremiah it-is-said they-have-taught tongue their
loqui mendacium, ut inique agerent laboraverunt. Ac si
to-speak a-lie that wickedly they-might-act they-have-labored as if
aperte diceretur: Qui amici esse veritatis sine labore poterant,
openly it-were-said who friends to-be of-the-truth without labor could
ut peccent laborant; cumque vivere simpliciter renuunt,
that they-may-sin labor and-when to-live simply they-refuse
laboribus exigunt ut moriantur. Nam plerumque in culpa
with-labors they-demand that they-may-die for often in fault
deprehensi, dum quales sint cognosci refugiunt, sese sub
detected while what-kind they-are to-be-known they-shun themselves under
fallaciæ velamine abscondunt, et hoc quod peccant, quodque
of-deceit the-veil they-hide and this that they-sin and-which
jam aperte cernitur, excusare moliuntur; ita ut sæpe is qui
now openly is-seen to-excuse they-labor so that often he who
eorum culpas corripere studet, aspersæ falsitatis nebulis
their faults to-reprove strives by-the-sprinkled of-falsehood mists
seductus, pene amisisse se videat quod de eis jam certum
seduced almost to-have-lost himself sees what about them now certain
tenebat. Unde recte sub Judææ specie per prophetam
he-was-holding whence rightly under of-Judea the-figure through the-prophet

contra peccantem animam excusantemque se, dicitur: Ibi
against the-sinning soul and-excusing itself it-is-said there
habuit foveam ericius. Ericii quippe nomine impuræ
had a-pit the-hedgehog of-the-hedgehog indeed by-the-name of-the-impure
mentis seseque callide defendentis duplicitas designatur; quia
mind and-itself cunningly defending the-duplicity is-designated because
videlicet ericius cum apprehenditur, ejus et caput cernitur,
namely the-hedgehog when it-is-caught its both head is-seen
et pedes videntur, et corpus omne conspicitur; sed mox
and feet are-seen and the-body whole is-beheld but as-soon
ut apprehensus fuerit, semetipsum in sphæram colligit,
as caught it-has-been itself into a-ball it-gathers
pedes introrsus subtrahit, caput abscondit, et intra tenentis
the-feet inward it-draws-in the-head it-hides and within of-the-holder
manus totum simul amittitur, quod totum simul ante
the-hands the-whole at-once is-lost which whole at-once before
videbatur. Sic nimirum, sic impuræ mentes sunt, cum in suis
was-seen so surely so impure minds are when in their
excessibus comprehenduntur. Caput enim ericii cernitur,
excesses they-are-caught the-head for of-the-hedgehog is-seen
quia quo initio ad culpam peccator accesserit videtur.
because with-what beginning to fault the-sinner approached is-seen
Pedes ericii conspiciuntur, quia quibus vestigiis nequitia
the-feet of-the-hedgehog are-beheld because by-what footsteps wickedness
sit perpetrata cognoscitur, et tamen adductis repente
has been-committed is-known and yet brought-forward suddenly
excusationibus impura mens introrsus pedes colligit, quia
excuses the-impure mind inward the-feet gathers because
cuncta iniquitatis suæ vestigia abscondit. Caput subtrahit,
all of-iniquity its-own the-footsteps it-hides the-head it-draws-in
quia miris defensionibus nec inchoasse se malum
because by-wonderful defenses not-even to-have-begun itself evil

aliquod ostendit. Et quasi sphæra in manu tenentis remanet,
any it-shows and as-if a-ball in the-hand of-the-holder it-remains
quia is qui corripit, cuncta quæ jam cognoverat subito
because he who reproves all-things which already he-had-known suddenly
amittens, involutum intra conscientiam peccatorem tenet; et
losing wrapped-up within conscience the-sinner holds and
qui totum jam deprehendendo viderat, tergiversatione pravæ
who the-whole already by-detecting had-seen by-the-evasion of-crooked
defensionis illusus totum pariter ignorat. Foveam ergo habet
defense deluded the-whole equally knows-not a-pit therefore has
ericius in reprobis, quia malitiosæ mentis duplicatas sese
the-hedgehog in the-reprobate because of-the-malicious mind the-duplicity itself
intra se colligens abscondit in tenebris defensionis.
within itself gathering hides in the-darkness of-defense
Audiant impuri quod scriptum est: Qui ambulat simpliciter,
let-hear the-impure what written is who walks simply
ambulat confidenter. Fiducia quippe magnæ securitatis
walks confidently the-confidence indeed of-great security
est simplicitas actionis. Audiant quod sapientis ore
is the-simplicity of-action let-them-hear what of-the-wise-man by-the-mouth
dicitur: Spiritus sanctus disciplinæ effugiet fictum. Audiant
is-said the-Spirit holy of-discipline shall-flee the-feigned let-them-hear
quod Scriptura rursum teste perhibetur: Cum simplicibus
what with-Scripture again as-witness is-declared with the-simple
sermocinatio ejus. Deo enim sermocinari, est per
discourse his for-God for to-converse is through
illustrationem suæ præsentiæ humanis mentibus arcana
the-illumination of-his presence to-human minds the-secrets
revelare. Cum simplicibus igitur sermocinari dicitur; quia de
to-reveal with the-simple therefore to-converse he-is-said because about
supernis mysteriis illorum mentes radio suæ visitationis
heavenly mysteries their minds with-the-ray of-his visitation

illuminat, quos nulla umbra duplicitatis obscurat. Est autem
he-illumines whom no shadow of-duplicity darkens there-is moreover
speciale duplicium malum, quia dum perversa et duplici
a-special of-the-double evil because while by-perverse and double
actione cæteros fallunt, quasi præstantius cæteris prudentes
action the-others they-deceive as-if more-excellently than-the-others prudent
se esse gloriantur; et quia districtionem retributionis non
themselves to-be they-glory and because the-strictness of-retribution not
considerant, de damnis suis miseri exsultant. Audiant
they-consider at losses their-own the-wretched exult let-them-hear
autem quomodo super illos propheta Sophonias vim divinæ
moreover how upon them the-prophet Zephaniah the-force of-divine
animadversionis intendat, dicens: Ecce dies Domini venit
punishment directs saying behold the-day of-the-Lord comes
magnus et horribilis, dies iræ dies illa, dies tenebrarum et
great and horrible a-day of-wrath day that a-day of-darkness and
caliginis, dies nebulæ et turbinis, dies tubæ et clangoris
gloom a-day of-cloud and whirlwind a-day of-trumpet and clangor
super omnes civitates munitas, et super omnes angulos
upon all cities fortified and upon all corners
excelsos. Quid enim per civitates munitas exprimitur, nisi
lofty what for by cities fortified is-expressed but
suspectæ mentes et fallaci semper defensione circumdatæ,
suspicious minds and by-deceitful always defense surrounded
quæ quoties earum culpa corripitur, veritatis ad se jacula
which as-often-as their fault is-reproved of-truth to themselves the-darts
non admittunt? Et quid per excelsos angulos (duplex quippe
not admit and what by lofty corners double indeed
semper est in angulis paries) nisi impura corda signantur? quæ
always is in corners the-wall but impure hearts are-signified which
dum veritatis simplicitatem fugiunt, ad semetipsa quodammodo
while of-truth the-simplicity they-flee to themselves in-a-certain-way

duplicitatis perversitate replicantur, et, quod est deterius, apud
of-duplicity by-the-perversity are-folded-back and what is worse with
cogitationes suas in fastu prudentiæ ex ipsa se
thoughts their in the-arrogance of-prudence from the-very themselves
culpa impuritatis extollunt. Dies igitur Domini vindictæ atque
fault of-impurity they-exalt the-day therefore of-the-Lord of-vengeance and
animadversionis plena super civitates munitas et super excelsos
of-punishment full upon cities fortified and upon lofty
angulos venit, quia ira extremi judicii humana corda et
corners comes because the-wrath of-the-last judgment human hearts both
defensionibus contra veritatem clausa destruit, et duplicitatibus
by-defenses against the-truth closed destroys and in-duplicities
involuta dissolvit. Tunc enim munitæ civitates cadunt, quia
wrapped-up dissolves then for fortified cities fall because
mentes Deo impenetratæ damnabuntur. Tunc excelsi anguli
minds to-God impenetrable shall-be-damned then lofty corners
corruunt, quia corda quæ se per impuritatis prudentiam
collapse because hearts which themselves through of-impurity prudence
erigunt, per justitiæ sententiam prosternuntur.
raise through of-justice the-sentence are-laid-low

Quomodo admonendi sunt incolumes et ægri

XII · THE HEALTHY AND THE SICK

The healthy must use their health to gain salvation, not waste it, lest they groan at the end when flesh and body are consumed. The sick are to feel themselves sons of God, scourged in order to be instructed; bodily pain recalls the mind to itself, and the Redeemer's own sufferings teach patience.

Aliter admonendi sunt incolumes, atque aliter ægri.
otherwise to-be-admonished are the-healthy and otherwise the-sick
Admonendi sunt incolumes, ut salutem corporis exerceant
to-be-admonished are the-healthy that the-health of-the-body they-exercise
ad salutem mentis; ne si acceptæ incolumitatis gratiam
for the-health of-the-mind lest if of-received health the-grace
ad usum nequitiæ inclinent, dono deteriores fiant; et
to the-use of-wickedness they-incline by-the-gift worse they-become and
eo postmodum supplicia graviora mereantur, quo nunc
in-that afterward punishments heavier they-merit in-which now
largioribus bonis Dei male uti non metuunt. Admonendi
more-abundant good-things of-God ill to-use not they-fear to-be-admonished
sunt incolumes, ne opportunitatem salutis in perpetuum
are the-healthy lest the-opportunity of-salvation for ever
promerendæ despiciant. Scriptum namque est: Ecce nunc
to-be-earned they-despise written for it-is behold now
tempus acceptabile, ecce nunc dies salutis. Admonendi sunt
the-time acceptable behold now the-day of-salvation to-be-admonished they-are
ne placere Deo si cum possunt noluerint, cum voluerint
lest to-please God if when they-can they-will-not when they-will
sero non possint. Hinc est enim quod eos post sapientia
late not they-can hence it-is for that them afterward wisdom
deserit, quos prius diutius renuentes vocavit, dicens: Vocavi,
forsakes whom before for-long refusing she-called saying I-called

et renuistis; extendi manum meam, et non fuit qui
and you-refused I-stretched-out hand my and not there-was who
aspiceret; despexistis omne consilium meum, et increpationes
regarded you-despised all counsel my and rebukes
meas neglexistis; ego quoque in interitu vestro ridebo,
my you-neglected I also in destruction your shall-laugh
et subsannabo cum vobis quod timebatis advenerit. Et
and shall-mock when to-you what you-feared shall-have-come and
rursum: Tunc invocabunt me, et non exaudiam; mane
again then they-shall-call-upon me and not I-shall-hear in-the-morning
consurgent, et non invenient me. Salus itaque corporis
they-shall-rise and not they-shall-find me the-health and-so of-the-body
quando ad bene operandum accepta despicitur, quanti sit
when for well working received is-despised of-how-great it-is
muneris amissa sentitur. Et infructuose ad ultimum quæritur,
gift lost is-felt and fruitlessly at the-last is-sought
quæ congruo concessa tempore utiliter non habetur. Unde
which in-fitting granted time usefully not is-held whence
bene per Salomonem rursum dicitur: Ne des alienis
well through Solomon again it-is-said do-not give to-strangers
honorem tuum, et annos tuos crudeli; ne forte impleantur
honor your and years your to-the-cruel-one lest perhaps be-filled
extranei viribus tuis, et labores tui sint in domo aliena,
strangers with-strength your and labors your be in the-house of-another
et gemas in novissimis, quando consumpseris carnes et
and you-groan in the-last-things when you-shall-have-consumed flesh and
corpus tuum. Qui namque alieni a nobis sunt, nisi maligni
body your who for strangers to us are but malignant
spiritus, qui a cœlestis sunt patriæ sorte separati? Quis
spirits who from of-the-heavenly are fatherland the-lot separated what
vero honor noster est, nisi quia in luteis corporibus conditi, ad
but honor our is but that in clay bodies founded to

Conditoris tamen nostri sumus imaginem et similitudinem
of-the-Creator yet our we-have-been image and likeness
creati? Vel quis alius crudelis est, nisi ille angelus apostata,
created or what other cruel-one is but that angel apostate
qui et semetipsum pœna mortis superbiendo perculit, et
who both himself with-the-penalty of-death by-being-proud struck and
inferre mortem humano generi etiam perditus non pepercit?
to-inflict death on-the-human race even lost not he-spared
Honorem itaque suum alienis dat, qui ad Dei imaginem
honor and-so his-own to-strangers gives he-who to of-God the-image
et similitudinem conditus, vitæ suæ tempora malignorum
and likeness founded of-life his the-times of-malignant
spirituum voluptatibus administrat. Annos etiam suos
spirits for-the-pleasures administers years also his-own
crudeli tradit, qui ad voluntatem male dominantis
to-the-cruel-one he-hands-over who to the-will of-the-evilly ruling
adversarii accepta vivendi spatia expendit. Ubi bene subditur:
adversary the-received of-living spaces spends where well it-is-added
Ne forte impleantur extranei viribus tuis, et labores tui sint
lest perhaps be-filled strangers with-strength your and labors your be
in domo aliena. Quisquis enim per acceptam valetudinem
in the-house of-another whoever for through received health
corporis, per tributam sibi sapientiam mentis, non exercendis
of-body through granted to-him wisdom of-mind not in-exercising
virtutibus, sed perpetrandis vitiis elaborat, nequaquam suis
virtues but in-committing vices labors by-no-means with-his-own
viribus suam domum, sed extraneorum habitacula, id est
strength his-own house but of-strangers the-dwellings that is
immundorum spirituum facta multiplicat, nimirum vel
of-unclean spirits the-deeds multiplies surely either
luxuriando, vel superbiendo agens, ut etiam se addito,
by-living-wantonly or by-being-proud acting that even with-himself added

perditorum numerus crescat. Bene autem subditur: Et gemas
of-the-lost the-number may-grow well moreover it-is-added and you-groan
in novissimis, quando consumpseris carnes et corpus
in the-last-things when you-shall-have-consumed flesh and body
tuum. Plerumque enim accepta salus carnis per vitia
your often for the-received health of-the-flesh through vices
expenditur; sed cum repente subtrahitur, cum molestiis caro
is-spent but when suddenly it-is-withdrawn when with-troubles the-flesh
atteritur, cum jam egredi anima urgetur, diu male habita
is-worn-down when now to-go-out the-soul is-urged long ill kept
quasi ad bene vivendum salus amissa requiritur. Et tunc
as-if for well living the-health lost is-sought and then
gemunt homines quod Deo servire noluerunt, quando damna
groan men that God to-serve they-would-not when the-losses
negligentiæ suæ recuperare serviendo nequaquam possunt.
of-negligence their to-recover by-serving by-no-means they-can
Unde alias dicitur: Cum occideret eos, tunc requirebant eum.
whence elsewhere it-is-said when he-slew them then they-sought him
At contra admonendi sunt ægri, ut eo se filios
but on-the-contrary to-be-admonished are the-sick that in-that themselves sons
Dei sentiant, quo illos disciplinæ flagella castigant. Nisi
of-God they-may-feel in-which them of-discipline the-scourges chastise unless
enim correctis hæreditatem dare disponeret, erudire eos
for to-the-corrected an-inheritance to-give he-were-disposing to-instruct them
per molestias non curaret. Hinc namque ad Joannem
through troubles not he-would-take-care hence for to John
Dominus per angelum dicit: Ego quos amo arguo et castigo.
the-Lord through an-angel says I whom I-love reprove and chasten
Hinc rursum scriptum est: Fili mi, noli negligere disciplinam
hence again written it-is son my do-not neglect the-discipline
Domini, neque fatigeris cum ab eo argueris. Quem enim
of-the-Lord nor be-wearied when by him you-are-reproved whom for

diligit Dominus castigat, flagellat autem omnem filium quem
loves the-Lord he-chastens he-scourges moreover every son whom
recipit. Hinc Psalmista ait: Multæ tribulationes justorum, et
he-receives hence the-Psalmist says many the-tribulations of-the-just and
de omnibus his liberavit eos Dominus. Hinc quoque beatus
from all these has-delivered them the-Lord hence also blessed
Job in dolore exclamans, ait: Si justus fuero, non
Job in pain crying-out says if just I-shall-have-been not
levabo caput, saturatus afflictione et miseria. Dicendum
I-shall-lift-up (my)-head sated with-affliction and misery to-be-said
est ægris, ut si cœlestem patriam, suam credunt, necessario
it-is to-the-sick that if the-heavenly fatherland theirs they-believe necessarily
in hac labores velut in aliena patiantur. Hinc est enim
in this labors as in another's they-suffer hence it-is for
quod lapides extra tunsi sunt, ut in constructione templi
that the-stones outside beaten were that in the-construction of-the-temple
Domini absque mallei sonitu ponerentur: quia videlicet
of-the-Lord without of-the-hammer the-sound they-might-be-set because namely
nunc foris per flagella tundimur, ut intus in templum
now outside through scourges we-are-beaten that within in the-temple
Dei postmodum sine disciplinæ percussione disponamur,
of-God afterward without of-discipline striking we-may-be-arranged
quatenus quidquid in nobis est superfluum, modo percussio
so-that whatever in us is superfluous now the-striking
resecet, et tunc sola nos in ædificio concordia charitatis
may-cut-away and then alone us in the-building the-concord of-charity
liget. Admonendi sunt ægri, ut considerent pro percipiendis
may-bind to-be-admonished are the-sick that they-consider for receiving
terrenis hæreditatibus quam dura carnales filios disciplinæ
earthly inheritances how hard carnal sons of-discipline
flagella castigent. Quæ ergo nobis divinæ correptionis pœna
the-scourges chastise what therefore to-us of-divine correction punishment

gravis est, per quam et nunquam amittenda hæreditas
heavy is through which both never to-be-lost an-inheritance
percipitur, et semper mansura supplicia vitantur? Hinc etenim
is-received and always to-remain punishments are-avoided hence for
Paulus ait: Patres quidem carnis nostræ habuimus eruditores,
Paul says fathers indeed of-flesh our we-had as-instructors
et reverebamur eos; non multo magis obtemperabimus patri
and we-revered them not much more shall-we-obey the-father
spirituum, et vivemus? Et illi quidem in tempore paucorum
of-spirits and shall-live and they indeed for a-time of-few
dierum secundum voluntatem suam erudiebant nos; hic autem
days according-to will their were-instructing us he moreover
ad id quod utile est in recipiendo sanctificationem ejus.
for that which useful is in receiving the-sanctification his
Admonendi sunt ægri, ut considerent quanta salus cordis
to-be-admonished are the-sick that they-consider how-great health of-heart
sit molestia corporalis, quæ ad cognitionem sui mentem
is trouble bodily which to the-knowledge of-itself the-mind
revocat, et quam plerumque salus abjicit, infirmitatis
recalls and which often health casts-away of-weakness
memoriam reformat, ut animus qui extra se in elationem
the-memory restores that the-mind which outside itself into elation
ducitur, cui sit conditioni subditus, ex percussa quam
is-led to-what it-is condition subject from the-struck which
sustinet carne memoretur. Quid recte per Balaam (si tamen
it-bears flesh it-may-remember what rightly by Balaam if yet
vocem Dei subsequi obediendo voluisset) in ipsa ejus
the-voice of-God to-follow by-obeying he-had-wished in the-very of-his
itineris retardatione signatur? Balaam namque pervenire ad
journey delay is-signified Balaam for to-arrive at
propositum tendit, sed ejus votum animal cui præsidet
his-purpose strives but his wish the-animal over-which he-presides

præpedit. Prohibitione quippe immorata asina angelum videt,
hinders by-the-prohibition indeed delayed the-ass the-angel sees
quem humana mens non videt; quia plerumque caro per
whom the-human mind not sees because often the-flesh through
molestias tarda flagello suo menti Deum indicat, quem
troubles slow by-scourge its-own to-the-mind God indicates whom
mens ipsa carni præsidens non videbat, ita ut anxietatem
the-mind itself over-the-flesh presiding not was-seeing so that the-anxiety
spiritus proficere in hoc mundo cupientis, velut iter
of-the-spirit to-advance in this world desiring as-if a-journey
tendentis impediat, donec ei invisibilem qui sibi obviat
pursuing it-hinders until to-it the-invisible-one who it meets
innotescat. Unde et bene per Petrum dicitur: Correptionem
it-makes-known whence also well through Peter it-is-said reproof
habuit suæ vesaniæ subjugale mutum, quod in hominis
he-had of-his-own madness the-beast-of-burden dumb which in of-man
voce loquens prohibuit prophetæ insipientiam. Insanus quippe
voice speaking forbade of-the-prophet the-folly mad indeed
homo a subjugali muto corripitur, quando elata
man by the-beast-of-burden dumb is-reproved when the-elated
mens humilitatis bonum quod tenere debeat ab afflicta
mind of-humility the-good which to-hold it-ought by the-afflicted
carne memoratur. Sed hujus correptionis donum idcirco
flesh is-reminded but of-this reproof the-gift for-this-reason
Balaam non obtinuit, quia ad maledicendum pergens,
Balaam not obtained because to cursing going
vocem, non mentem mutavit. Admonendi sunt ægri ut
the-voice not the-mind he-changed to-be-admonished are the-sick that
considerent quanti sit muneris molestia corporalis, quæ et
they-consider of-how-great is gift trouble bodily which both
admissa peccata diluit, et ea quæ admitti poterant
committed sins washes-away and those which to-be-committed could

compescit; quæ sumpta ab exterioribus plagis, concussæ
restrains which taken from outward blows on-the-shaken
menti pœnitentiæ vulnera infligit. Unde scriptum est: Livor
mind of-penitence wounds inflicts whence written it-is the-bruise
vulneris abstergit mala, et plagæ in secretioribus ventris.
of-a-wound wipes-away evils and stripes in the-more-secret-parts of-the-belly
Mala enim livor vulneris abstergit, quia flagellorum dolor
evils for the-bruise of-a-wound wipes-away because of-scourges the-pain
vel cogitatas, vel perpetratas nequitias diluit. Solet vero
either thought or committed wickednesses washes-away is-wont but
ventris appellatione mens accipi; quia sicut venter
of-the-belly by-the-name the-mind to-be-understood because as the-belly
consumit escas, ita mens pertractando excoquit curas. Quia
consumes foods so the-mind by-handling digests cares that
enim venter mens dicitur, ea sententia docetur qua
for the-belly the-mind is-called by-that sentence it-is-taught in-which
scriptum est: Lucerna Domini spiraculum hominis, quæ
written is the-lamp of-the-Lord the-breath of-man which
investigat omnia secreta ventris. Ac si diceret: Divini
searches-out all the-secrets of-the-belly as if it-said of-the-divine
afflatus illuminatio, cum in mentem hominis venerit, eam
breathing the-illumination when into the-mind of-man it-has-come it
sibimetipsi illuminans ostendit, quæ ante Spiritus sancti
to-itself illuminating shows which before of-the-Spirit holy
adventum cogitationes pravas et portare poterat, et pensare
the-coming thoughts crooked both to-carry could and to-weigh
nesciebat. Livor ergo vulneris abstergit mala, et plagæ
knew-not the-bruise therefore of-a-wound wipes-away evils and stripes
in secretioribus ventris; quia cum exterius percutimur, ad
in the-more-secret-parts of-the-belly because when outwardly we-are-struck to
peccatorum nostrorum memoriam taciti afflictique revocamur,
of-sins our the-memory silent and-afflicted we-are-recalled

atque ante oculos nostros cuncta quæ a nobis sunt male
and before eyes our all-things which by us have-been ill
gesta reducimus, et per hoc quod foris patimur, magis
done we-bring-back and through this which outside we-suffer more
intus quod fecimus dolemus. Unde fit ut inter aperta
within what we-have-done we-grieve whence it-comes-about that among the-open
vulnera corporis amplius nos abluat plaga secreta ventris,
wounds of-the-body more us washes the-stripe secret of-the-belly
quia sanat nequitias pravi operis occultum vulnus doloris.
because heals the-wickednesses of-crooked work the-hidden wound of-grief
Admonendi sunt ægri quatenus patientiæ virtutem servent, ut
to-be-admonished are the-sick so-that of-patience the-virtue they-keep that
incessanter quanta Redemptor noster ab his quos creaverat,
unceasingly how-great Redeemer our from those whom he-had-created
pertulit mala, considerent; quod tot abjecta conviciorum
bore evils they-consider that so-many abject of-insults
probra sustinuit; quod de manu antiqui hostis captivorum
reproaches he-endured that from the-hand of-the-ancient enemy of-captives
animas quotidie rapiens, resultantium alapas accepit; quod
the-souls daily snatching of-those-insulting-him the-blows he-received that
aqua salutis nos diluens, a perfidorum sputis faciem
with-the-water of-salvation us washing from of-the-faithless the-spittings (his)-face
non abscondit; quod advocatione sua nos ab æternis suppliciis
not he-hid that by-advocacy his us from eternal punishments
liberans, tacitus flagella toleravit; quod inter angelorum choros
delivering silent scourges he-bore that among of-angels the-choirs
perennes nobis honores tribuens, colaphos pertulit; quod a
everlasting to-us honors bestowing buffets he-bore that from
peccatorum nos punctionibus salvans, spinis caput supponere
of-sins us the-prickings saving to-thorns (his)-head to-submit
non recusavit; quod æterno nos dulcedine inebrians in siti
not he-refused that with-eternal us sweetness inebriating in thirst

sua fellis amaritudinem accepit; quod qui pro nobis Patrem,
his of-gall the-bitterness he-accepted that he-who for us the-Father
quamvis divinitate esset æqualis, adoravit, sub irrisione
though in-divinity he-was equal adored under mockery
adoratus tacuit; quod vitam mortuis præparans, usque ad
adored was-silent that life for-the-dead preparing even to
mortem ipse vita pervenit. Cur itaque asperum creditur,
death himself the-life came why and-so harsh is-it-believed
ut a Deo homo toleret flagella pro malis, si tanta Deus
that from God man should-bear scourges for evils if so-great God
ab hominibus pertulit mala pro bonis? Aut quis sana
from men bore evils for good-things or who with-sound
intelligentia de percussione sua ingratus existat, si ipse
understanding at striking his-own ungrateful can-be if he-himself
hinc sine flagello non exiit, qui hic sine peccato vixit?
hence without scourge not went-out who here without sin lived

Quomodo admonendi qui flagella metuunt, et qui contemnunt

XIII · THOSE WHO FEAR THE SCOURGE, AND THE HARDENED

Those who live innocently from fear of punishment must rise to love, since fear is the mark of a slave. Those whom scourges do not correct, metals turned to dross in the furnace, must be struck with sharper rebuke; yet some are softened by gentleness, as adamant yields to goat's blood.

Aliter admonendi sunt qui flagella metuunt, et propterea
otherwise to-be-admonished are those-who scourges fear and therefore
innocenter vivunt; atque aliter admonendi sunt, qui sic
innocently live and otherwise to-be-admonished are those-who so
in iniquitate duruerunt, ut neque per flagella corrigantur.
in iniquity have-hardened that not-even by scourges they-are-corrected

Dicendum namque est flagella timentibus, ut et bona
to-be-said for it-is scourges to-those-fearing that both good-things
temporalia nequaquam pro magno desiderent, quæ adesse
temporal by-no-means as great they-desire which to-be-present
etiam pravis vident; et mala præsentia nequaquam velut
even to-the-wicked they-see and evils present by-no-means as
intolerabilia fugiant, quibus hic plerumque etiam bonos
intolerable they-flee with-which here often even the-good
affici non ignorant. Admonendi sunt ut si malis
to-be-afflicted not they-are-ignorant to-be-admonished they-are that if evils
veraciter carere desiderant, æterna supplicia perhorrescant,
truly to-be-without they-desire eternal punishments they-dread
neque in hoc suppliciorum timore remaneant, sed ad amoris
nor in this of-punishments fear they-remain but to of-love
gratiam nutrimento charitatis excrescant. Scriptum quippe
the-grace by-the-nourishment of-charity they-grow-up written indeed
est: Perfecta charitas foras mittit timorem. Et rursum scriptum
it-is perfect charity outside casts fear and again written
est: Non accepistis spiritum servitutis iterum in timore, sed
it-is not you-have-received the-spirit of-bondage again in fear but
spiritum adoptionis filiorum, in quo clamamus: Abba pater.
the-spirit of-adoption of-sons in which we-cry Abba father
Unde idem doctor iterum dicit: Ubi spiritus Domini, ibi
whence the-same teacher again says where the-spirit of-the-Lord there
libertas. Si ergo adhuc a prava actione formidata pœna
liberty if therefore still from crooked action dreaded punishment
prohibet, profecto formidantis animum nulla spiritus libertas
forbids surely of-the-one-dreading the-mind no of-spirit liberty
tenet. Nam si pœnam non metueret, culpam proculdubio
holds for if punishment not he-feared the-fault beyond-doubt
perpetraret. Ignorat itaque mens gratiam libertatis, quam
he-would-commit is-ignorant and-so the-mind the-grace of-liberty which

ligat servitus timoris. Bona enim pro semetipsis amanda
binds the-bondage of-fear good-things for for themselves to-be-loved
sunt, et non pœnis compellentibus exsequenda. Nam
are and not with-punishments compelling to-be-carried-out for
qui propterea bona facit, quia tormentorum mala
he-who therefore good-things does because of-torments the-evils
metuit, vult non esse quod metuat, ut audenter illicita
he-fears wishes not to-be what he-may-fear that boldly unlawful-things
committat. Unde luce clarius constat quod coram Deo
he-may-commit whence than-light more-clearly it-is-certain that before God
innocentia amittitur, ante cujus oculos desiderio peccatur.
innocence is-lost before whose eyes by-desire it-is-sinned
At contra hi, quos ab iniquitatibus nec flagella
but on-the-contrary those whom from iniquities not-even scourges
compescunt, tanto acriori invectione feriendi sunt, quanto
restrain with-so-much sharper invective to-be-struck are as
majori insensibilitate duruerunt. Plerumque enim sine
with-greater insensibility they-have-hardened often for without
dedignatione dedignandi sunt, sine desperatione desperandi;
disdain to-be-disdained are without despair to-be-despaired-of
ita dumtaxat, ut et ostensa desperatio formidinem incutiat, et
so only that both shown despair fear strike and
subjuncta admonitio ad spem reducat. Districte itaque contra
the-added admonition to hope bring-back strictly and-so against
illos divinæ sententiæ proferendæ sunt, ut ad cognitionem
them of-divine sentences to-be-uttered are that to the-knowledge
sui considerata æterna animadversione revocentur.
of-themselves with-considered eternal punishment they-may-be-recalled
Audiant enim in se impletum esse quod scriptum est:
let-them-hear for in themselves fulfilled to-be what written is
Si contuderis stultum in pila, quasi ptisanas ferienti
if you-shall-have-pounded a-fool in a-mortar as barley with-striking

desuper pilo, non auferetur ab eo stultitia ejus. Contra
from-above pestle not shall-be-taken from him folly his against
hos propheta Domino conqueritur, dicens: Attrivisti eos,
these the-prophet to-the-Lord complains saying you-have-crushed them
et renuerunt accipere disciplinam. Hinc est quod Dominus
and they-refused to-receive discipline hence it-is that the-Lord
dicit: Interfeci et perdidi populum istum, et tamen a
says I-have-slain and destroyed people this and yet from
viis suis non sunt reversi. Hinc rursum ait: Populus non
ways their not they-have returned hence again he-says the-people not
est reversus ad percutientem se. Hinc voce flagellantium
has returned to him-who-strikes it hence in-the-voice of-the-scourgers
propheta conqueritur, dicens: Curavimus Babylonem et non
the-prophet complains saying we-have-treated Babylon and not
est sanata. Babylon quippe curatur, nec tamen ad sanitatem
she-is healed Babylon indeed is-treated nor yet to health
reducitur, quando mens in prava actione confusa, verba
is-brought-back when the-mind in crooked action confounded the-words
correptionis audit, flagella correptionis percipit, et tamen
of-reproof hears the-scourges of-reproof receives and yet
ad recta salutis itinera redire contemnit. Hinc captivo
to the-right of-salvation roads to-return scorns hence to-the-captive
Israelitico populo, nec tamen ab iniquitate converso Dominus
Israelite people not yet from iniquity turned the-Lord
exprobrat, dicens: Versa est mihi domus Israel in scoriam;
reproaches saying turned is to-me the-house of-Israel into dross
omnes isti æs, et stannum, et ferrum, et plumbum
all these bronze and tin and iron and lead
in medio fornacis. Ac si aperte dicat: Purgare eos
in the-midst of-the-furnace as if openly he-should-say to-purge them
per ignem tribulationis volui, et argentum illos vel aurum
through the-fire of-tribulation I-wished and silver them or gold

fieri quæsivi, sed in fornace mihi in æs, stannum, et
to-become I-sought but in the-furnace to-me into bronze tin and
ferrum, et plumbum versi sunt, quia non ad virtutem, sed
iron and lead turned they-are because not to virtue but
ad vitia etiam in tribulatione proruperunt. Æs quippe dum
to vices even in tribulation they-broke-out bronze indeed when
percutitur, amplius metallis cæteris sonitum reddit. Qui igitur
it-is-struck more than-metals other sound renders who therefore
in percussione positus erumpit ad sonitum murmurationis,
in striking placed breaks-out into the-sound of-murmuring
in æs versus est in medio fornacis. Stannum vero cum
into bronze turned is in the-midst of-the-furnace tin but when
ex arte componitur, argenti speciem mentitur. Qui ergo
by art it-is-compounded of-silver the-appearance it-counterfeits who therefore
simulationis vitio non caret in tribulatione, stannum factus
of-pretense the-vice not lacks in tribulation tin made
est in fornace. Ferro autem utitur, qui vitæ proximi
is in the-furnace iron moreover uses he-who the-life of-his-neighbor
insidiatur. Ferrum itaque in fornace est qui nocendi
lies-in-wait-for iron and-so in the-furnace is he-who of-harming
malitiam non amittit in tribulatione. Plumbum quoque
the-malice not loses in tribulation lead also
cæteris metallis est gravius. In fornace ergo plumbum
than-other metals is heavier in the-furnace therefore lead
invenitur, qui sic peccati sui pondere premitur, ut etiam
is-found he-who so of-sin his by-the-weight is-pressed that even
in tribulatione positus a terrenis desideriis non levetur.
in tribulation placed from earthly desires not he-is-raised
Hinc rursum scriptum est: Multo labore sudatum est,
hence again written it-is with-much labor sweated it-has
et non exivit de ea nimia rubigo ejus neque per
and not has-gone-out from it the-excessive rust its nor through

ignem. Ignem quippe nobis tribulationis admovet, ut in
fire fire indeed to-us of-tribulation he-applies that in
nobis rubiginem vitiorum purget; sed nec per ignem
us the-rust of-vices he-may-purge but not-even through fire
rubiginem amittimus, quando et inter flagella vitio non
the-rust we-lose when even among scourges of-vice not
caremus. Hinc Propheta iterum dicit: Frustra conflavit
we-are-free hence the-Prophet again says in-vain has-blown
conflator; malitiæ eorum non sunt consumptæ.
the-smelter the-malices their not are consumed
Sciendum vero est, quod nonnunquam cum inter flagellorum
to-be-known but it-is that sometimes when amid of-scourges
duritiam remanent incorrecti, dulci sunt admonitione
the-hardness they-remain uncorrected with-sweet they-are admonition
mulcendi. Quos enim cruciamenta non corrigunt, nonnunquam
to-be-soothed whom for torments not correct sometimes
ab iniquis actionibus lenia blandimenta compescunt; quia
from wicked actions gentle blandishments restrain because
et plerumque ægros, quos fortis pigmentorum potio curare
also often the-sick whom a-strong of-drugs potion to-cure
non valuit, ad salutem pristinam tepens aqua revocavit; et
not could to health former warm water has-recalled and
nonnulla vulnera quæ curari incisione nequeunt, fomentis
some wounds which to-be-cured by-incision cannot by-poultices
olei sanantur. Et durus adamas incisionem ferri minime
of-oil are-healed and the-hard adamant the-incision of-iron not-at-all
recipit, sed leni hircorum sanguine mollescit.
receives but by-soft of-goats blood is-softened

Quomodo admonendi taciturni et verbosi

XIV · THE TOO SILENT AND THE TALKATIVE

The too silent nurse worse vices within, judge others in secret, and swell their pain by not speaking; the tongue must be curbed discreetly, not bound fast. The talkative pour the mind away like water released, open the city to the enemy, and pass from idle words to slander and quarrels, for every idle word must be accounted for.

Aliter admonendi sunt nimis taciti, atque aliter multiloquio
otherwise to-be-admonished are the-too silent and otherwise to-much-talking
vacantes. Insinuari namque nimis tacitis debet, quia
given to-be-intimated for to-the-too silent it-ought that
dum quædam vitia incaute fugiunt, occulte deterioribus
while certain vices incautiously they-flee secretly in-worse-ones
implicantur. Nam sæpe linguam quia immoderatius frenant,
they-are-entangled for often the-tongue because too-immoderately they-curb
in corde gravius multiloquium tolerant; ut eo plus
in the-heart more-heavily much-talking they-endure that by-so-much more
cogitationes in mente ferveant, quo illas violenta custodia
the-thoughts in the-mind seethe the-more them the-violent guard
indiscreti silentii angustat. Quæ plerumque tanto latio
of-indiscreet silence confines which often so-much more-widely
diffluunt, quanto se esse securius æstimant, quia foris
flow-abroad as themselves to-be more-secure they-reckon because outside
a reprehensoribus non videntur. Unde nonnunquam mens
by reprovers not they-are-seen whence sometimes the-mind
in superbiam extollitur, et quos loquentes audit, quasi
into pride is-lifted and those-whom speaking it-hears as
infirmos despicit. Cumque os corporis claudit, quantum
weak it-despises and-when the-mouth of-the-body it-closes how-much
se vitiis superbiendo aperiat non agnoscit. Linguam etenim
itself to-vices by-being-proud it-opens not it-recognizes the-tongue for

premit, mentem elevat; et cum suam nequitiam minime
it-presses the-mind it-raises and when its-own wickedness not-at-all
considerat, tanto apud se cunctos liberius, quanto et secretius
it-considers so-much with itself all-men more-freely as also more-secretly
accusat. Admonendi sunt igitur nimis taciti, ut scire sollicite
it-accuses to-be-admonished are therefore the-too silent that to-know carefully
studeant, non solum quales foris ostendere, sed etiam quales
they-strive not only what-kind outside to-show but also what-kind
se debeant intus exhibere, ut plus ex cogitationibus
themselves they-ought within to-show that more from thoughts
occultum judicium quam ex sermonibus reprehensionem
the-hidden judgment than from words the-reproof
metuant proximorum. Scriptum namque est: Fili mi, attende
they-fear of-neighbors written for it-is son my attend-to
sapientiam meam, et prudentiæ meæ inclina aurem tuam, ut
wisdom my and to-prudence my incline ear your that
custodias cogitationes. Nil quippe in nobis est corde
you-may-guard thoughts nothing indeed in us is than-the-heart
fugacius, quod a nobis toties recedit, quoties per pravas
more-fugitive which from us as-often withdraws as-often-as through crooked
cogitationes defluit. Hinc etenim Psalmista ait: Cor meum
thoughts it-flows-away hence for the-Psalmist says heart my
dereliquit me. Hinc ad semetipsum rediens, ait: Invenit servus
has-forsaken me hence to himself returning he-says has-found servant
tuus cor suum ut oraret te. Cum ergo cogitatio per
your heart his that he-might-pray-to you when therefore thought through
custodiam restringitur, cor quod fugere consuevit invenitur.
guard is-restrained the-heart which to-flee has-been-wont is-found
Plerumque autem nimis taciti cum nonnulla injusta
often moreover the-too silent when some unjust-things
patiuntur, eo in acriorem dolorem prodeunt, quo ea
they-suffer in-that into sharper pain they-go-forth in-that those-things

quæ sustinent non loquuntur. Nam si illatas molestias
which they-bear not they-speak for if the-inflicted troubles
tranquille lingua diceret, a conscientia dolor emanaret.
calmly the-tongue spoke from the-consciousness the-pain would-flow-out
Vulnera enim clausa plus cruciant. Nam cum putredo quæ
wounds for closed more torment for when the-rot which
interius fervet ejicitur, ad salutem dolor aperitur. Scire igitur
inwardly seethes is-cast-out for health the-pain is-opened to-know therefore
debent, qui plus quam expedit tacent, ne inter molesta
ought those-who more than is-expedient are-silent lest amid troubles
quæ tolerant, dum linguam tenent, vim doloris exaggerent.
which they-bear while the-tongue they-hold the-force of-pain they-heap-up
Admonendi sunt enim ut si proximos sicut se diligunt,
to-be-admonished they-are for that if their-neighbors as themselves they-love
minime illis taceant unde eos juste reprehendunt. Vocis
not-at-all to-them they-be-silent for-what them justly they-reprove of-the-voice
enim medicamine utrorumque saluti concurritur, dum et
for by-the-medicine of-both to-the-health it-is-run-to-aid while both
ab illo qui infert actio prava compescitur, et ab hoc qui
from him who inflicts the-action crooked is-restrained and from this-one who
sustinet doloris fervor vulnere aperto temperatur. Qui enim
bears of-pain the-heat with-the-wound opened is-tempered who for
proximorum mala respiciunt, et tamen in silentio linguam
of-their-neighbors the-evils regard and yet in silence the-tongue
premunt, quasi conspectis vulneribus usum medicaminis
press as-if with-seen the-wounds the-use of-the-medicine
subtrahunt, et eo mortis auctores fiunt, quo virus
they-withdraw and in-that of-death the-authors they-become in-that the-poison
quod poterant curare noluerunt. Lingua itaque discrete
which they-could to-cure they-would-not the-tongue and-so discreetly
frenanda est, non insolubiliter obliganda. Scriptum namque
to-be-curbed is not indissolubly to-be-bound written for

est: Sapiens tacebit usque ad tempus, ut nimirum cum
it-is the-wise-man shall-be-silent even to a-time that surely when
opportunum considerat, postposita censura silentii, loquendo
opportune he-considers with-set-aside the-censure of-silence by-speaking
quæ congruunt, in usum se utilitatis impendat. Et
what-things befit to the-use himself of-usefulness he-may-devote and
rursum scriptum est: Tempus tacendi, et tempus loquendi.
again written it-is a-time of-keeping-silent and a-time of-speaking
Discrete quippe vicissitudinum pensanda sunt tempora, ne aut
discreetly indeed of-alternations to-be-weighed are the-times lest either
cum restringi lingua debet, per verba inutiliter defluat;
when to-be-restrained the-tongue ought through words uselessly it-flow-away
aut cum loqui utiliter potest, semetipsam pigre restringat.
or when to-speak usefully it-can itself sluggishly it-restrain
Quod bene Psalmista considerans, dicit: Pone, Domine,
which well the-Psalmist considering says set Lord
custodiam ori meo, et ostium circumstantiæ labiis meis.
a-guard on-mouth my and a-door of-enclosure to-lips my
Non enim poni ori suo parietem, sed ostium petit,
not for to-be-set on-mouth his a-wall but a-door he-asks
quod videlicet aperitur et clauditur. Unde et nobis caute
which namely is-opened and is-closed whence also by-us cautiously
discendum est, quatenus os discretum et congruo tempore
to-be-learned it-is so-that the-mouth discreet both at-fitting time
vox aperiat, et rursum congruo taciturnitas claudat.
the-voice may-open and again at-fitting-(time) taciturnity may-close
At contra admonendi sunt multiloquio vacantes, ut
but on-the-contrary to-be-admonished are to-much-talking the-given that
vigilanter aspiciant a quanto rectitudinis statu depereunt,
watchfully they-regard from how-great of-rectitude state they-perish
dum per multiplicia verba dilabuntur. Humana etenim mens
while through manifold words they-slip-away the-human for mind

aquæ more circumclusa ad superiora colligitur, quia illud
of-water in-the-manner enclosed to higher-things is-gathered because that
repetit unde descendit; et relaxata deperit, quia se per
it-seeks-again whence it-descended and released perishes because itself through
infima inutiliter spargit. Quot enim supervacuis verbis
the-lowest-things uselessly it-scatters by-as-many for superfluous words
a silentii sui censura dissipatur, quasi tot rivis extra
from of-silence its-own the-censure it-is-dispersed as-if by-so-many streams outside
se ducitur. Unde et redire interius ad sui cognitionem
itself it-is-led whence also to-return inward to of-itself the-knowledge
non sufficit, quia per multiloquium sparsa, a secreto se
not it-suffices because through much-talking scattered from the-secret itself
intimæ considerationis excludit. Totam vero se insidiantis
of-inmost consideration it-shuts-out whole but itself of-the-lurking
hostis vulneribus detegit, quia nulla munitione custodiæ
enemy to-the-wounds it-uncovers because with-no fortification of-guard
circumcindit. Unde scriptum est: Sicut urbs patens et absque
it-girds-(itself) whence written it-is as a-city open and without
murorum ambitu, ita vir qui non potest in loquendo
of-walls circuit so a-man who not can in speaking
cohibere spiritum suum. Quia enim murum silentii non habet,
restrain spirit his because for the-wall of-silence not it-has
patet inimici jaculis civitas mentis; et cum se per
lies-open of-the-enemy to-the-darts the-city of-the-mind and when itself through
verba extra semetipsam ejicit, apertam se adversario ostendit.
words outside itself it-casts open itself to-the-adversary it-shows
Quam tanto ille sine labore superat, quanto et ipsa
which with-so-much he without labor overcomes as also it
quæ vincitur, contra semetipsam per multiloquium pugnat.
which is-conquered against itself through much-talking fights

Plerumque autem quia per quosdam gradus desidiosa
often moreover because through certain steps the-slothful
mens in lapsum casus impellitur, dum otiosa cavere
mind into a-fall of-ruin is-driven while idle to-beware-of
verba negligimus, ad noxia pervenimus; ut prius loqui
words we-neglect to harmful-ones we-come so-that first to-speak
aliena libeat, postmodum detractionibus eorum vitam
of-others'-affairs it-pleases afterward with-detractions of-those the-life
de quibus loquitur mordeat, ad extremum vero usque
about whom it-speaks it-bites at the-last but even
ad apertas lingua contumelias erumpat. Hinc seminantur
to open the-tongue insults breaks-out hence are-sown
stimuli, oriuntur rixæ, accenduntur faces odiorum, pax
goads arise quarrels are-kindled the-torches of-hatreds the-peace
exstinguitur cordium. Unde bene per Salomonem dicitur:
is-extinguished of-hearts whence well through Solomon it-is-said
Qui dimittit aquam, caput est jurgiorum. Aquam quippe
he-who lets-out water the-head is of-quarrels water indeed
dimittere est linguam in fluxum eloquii relaxare. Quo
to-let-out is the-tongue into a-flux of-speech to-loosen against-which
contra in bona etiam parte iterum dicitur: Aqua profunda,
on-the-contrary in a-good also sense again it-is-said water deep
verba ex ore viri. Qui ergo dimittit aquam, caput
the-words from the-mouth of-a-man he-who therefore lets-out water the-head
est jurgiorum, quia qui linguam non refrenat, concordiam
is of-quarrels because he-who the-tongue not curbs concord
dissipat. Unde e diverso scriptum est: Qui imponit
scatters whence on-the-other hand written it-is he-who imposes
stulto silentium, iras mitigat. Quod autem multiloquio
on-a-fool silence angers soothes that moreover to-much-talking
quisque serviens, rectitudinem justitiæ tenere nequaquam
anyone enslaved the-rectitude of-justice to-hold by-no-means

possit, testatur Propheta, qui ait: Vir linguosus non
can testifies the-Prophet who says a-man talkative not
dirigetur super terram. Hinc quoque Salomon iterum dicit:
shall-be-directed upon the-earth hence also Solomon again says
In multiloquio non deerit peccatum. Hinc Isaias ait:
in much-talking not shall-be-lacking sin hence Isaiah says
Cultus justitiæ silentium, videlicet indicans quia mentis
the-cultivation of-justice silence namely indicating that of-the-mind
justitia desolatur quando ab immoderata locutione non
the-justice is-made-desolate when from immoderate speech not
parcitur. Hinc Jacobus ait: Si quis putat se religiosum
it-is-refrained hence James says if anyone thinks himself religious
esse non refrenans linguam suam, sed seducens cor suum,
to-be not curbing tongue his but deceiving heart his
hujus vana est religio. Hinc rursum ait: Sit omnis
of-this-one vain is the-religion hence again he-says let-be every
homo velox ad audiendum, tardus autem ad loquendum.
man swift to hearing slow moreover to speaking
Hinc iterum, linguæ vim definiens, adjungit: Inquietum
hence again of-the-tongue the-force defining he-adds a-restless
malum, plena veneno mortifero. Hinc per semetipsam
evil full of-poison deadly hence through himself
nos Veritas admonet, dicens: Omne verbum otiosum quod
us the-Truth admonishes saying every word idle which
locuti fuerint homines, reddent de eo rationem in die
spoken shall-have men they-shall-render for it an-account on the-day
judicii. Otiosum quippe verbum est, quod aut ratione justæ
of-judgment idle indeed a-word is which either the-reason of-just
necessitatis, aut intentione piæ utilitatis caret. Si ergo
necessity or the-intention of-pious usefulness lacks if therefore

de otioso sermone ratio exigitur, pensemus quæ pœna
for idle speech an-account is-demanded let-us-weigh what punishment
multiloquium maneat, in quo etiam per noxia verba peccatur.
much-talking awaits in which even through harmful words it-is-sinned

Quomodo admonendi pigri et præcipites

XV · THE SLOTHFUL AND THE HASTY

The slothful lose the good they defer and plead imagined dangers; like the sluggard who would not plow because of the cold, or the man who watches the wind and never sows, they will beg in summer and get nothing. The hasty spoil their merit by acting too soon; their eyelids, right counsel, must go before their steps.

Aliter admonendi sunt pigri, atque aliter præcipites. Illi
otherwise to-be-admonished are the-slothful and otherwise the-hasty those
namque suadendi sunt, ne agenda bona, dum differunt,
for to-be-persuaded are lest to-be-done good-things while they-defer
amittant; isti vero admonendi sunt, ne dum bonorum tempus
they-lose these but to-be-admonished are lest while of-good-things the-time
incaute festinando præveniunt, eorum merita immutent.
incautiously by-hastening they-anticipate their merits they-change
Pigris itaque intimandum est quod sæpe dum opportune
to-the-slothful and-so to-be-intimated it-is that often while opportunely
agere quæ possumus nolumus, paulo post cum volumus non
to-do what we-can we-will-not a-little after when we-will not
valemus. Ipsa quippe mentis desidia dum congruo fervore
we-are-able the-very indeed of-the-mind sloth while with-fitting fervor
non accenditur, a bonorum desiderio funditus, convalescente
not it-is-kindled from of-good-things the-desire utterly with-growing-strong
furtim torpore mactatur. Unde aperte per Salomonem dicitur:
stealthily torpor it-is-slain whence openly through Solomon it-is-said

Pigredo immittit soporem. Piger enim recte sentiendo
slothfulness casts-in sleep the-slothful-man for rightly by-perceiving
quasi vigilat, quamvis nil operando torpescat, sed pigredo
as-if is-awake although nothing by-working he-grows-numb but slothfulness
soporem immittere dicitur, quia paulisper etiam recte sentiendi
sleep to-cast-in is-said because little-by-little even rightly of-perceiving
vigilantia amittitur, dum a bene operandi studio cessatur.
the-wakefulness is-lost while from well of-working the-pursuit it-is-ceased
Ubi recte subjungitur: Et anima dissoluta esuriet. Nam quia
where rightly it-is-added and the-soul dissolute shall-hunger for because
se ad superiora stringendo non dirigit, neglectam se inferius
itself to higher-things by-binding not it-directs neglected itself lower
per desideria expandit; et dum studiorum sublimium
through desires it-spreads and while of-pursuits sublime
vigore non constringitur, cupiditatis infimæ fame
by-the-vigor not it-is-bound of-desire lowest by-the-hunger
sauciatur; ut quo se per disciplinam ligare dissimulat,
it-is-wounded that the-more itself through discipline to-bind it-neglects
eo se esuriens per voluptatum desideria spargat. Hinc
the-more itself hungering through of-pleasures desires it-scatters hence
ab eodem rursus Salomone scribitur: In desideriis est omnis
by the-same again Solomon it-is-written in desires is every
otiosus. Hinc ipsa Veritate prædicante, uno quidem
idle-man hence with-the-very Truth preaching with-one indeed
exeunte spiritu munda domus dicitur, sed multiplicius redeunte
going-out spirit clean the-house is-said but more-manifoldly returning
dum vacat occupatur. Plerumque piger dum necessaria
while it-is-empty it-is-occupied often the-slothful-man while necessary-things
agere negligit, quædam sibi difficilia opponit, quædam
to-do he-neglects certain-things to-himself difficult he-puts-in-the-way certain-things
vero incaute formidat; et dum quasi invenit quod velut
but incautiously he-dreads and while as-if he-finds what as-if

juste metuat, ostendit quod in otio quasi non injuste
justly he-may-fear he-shows that in idleness as-if not unjustly
torpescat. Cui recte per Salomonem dicitur: Propter
he-grows-numb to-whom rightly through Solomon it-is-said on-account-of
frigus piger arare noluit; mendicabit ergo æstate, et
the-cold the-sluggard to-plow would-not he-shall-beg therefore in-summer and
non dabitur ei. Propter frigus quippe piger non
not it-shall-be-given to-him on-account-of the-cold indeed the-sluggard not
arat, dum desidiæ torpore constrictus, agere quæ debet
plows when of-sloth by-the-torpor bound to-do which he-ought
bona dissimulat. Propter frigus piger non arat, dum
the-good-things he-neglects on-account-of the-cold the-sluggard not plows when
parva ex adverso mala metuit, et operari maxima
small from the-opposing-side evils he-fears and to-work the-greatest-things
prætermittit. Bene autem dicitur: Mendicabit æstate, et
he-passes-over well moreover it-is-said he-shall-beg in-summer and
non dabitur ei. Qui enim nunc in bonis operibus
not it-shall-be-given to-him he-who for now in good works
non exsudat, cum sol judicii ferventior apparuerit,
not sweats when the-sun of-judgment hotter shall-have-appeared
quia frustra regni aditum postulat, nil accipiens
because in-vain of-the-kingdom entrance he-demands nothing receiving
æstate mendicat. Bene huic per eumdem Salomonem
in-summer he-begs well to-this-one through the-same Solomon
rursum dicitur: Qui observat ventum, non seminat; et qui
again it-is-said he-who observes the-wind not sows and he-who
considerat nubes, nunquam metit. Quid enim per ventum,
considers the-clouds never reaps what for by the-wind
nisi malignorum spirituum tentatio exprimitur? Et quid
but of-malignant spirits the-temptation is-expressed and what
per nubes quæ moventur a vento, nisi adversitates pravorum
by the-clouds which are-moved by the-wind but the-adversities of-crooked

hominum designantur? A ventis videlicet impelluntur nubes,
men are-designated by winds namely are-driven the-clouds
quia immundorum spirituum afflatu pravi excitantur
because of-unclean spirits by-the-breath crooked are-stirred
homines. Qui ergo observat ventum, non seminat; et qui
men he-who therefore observes the-wind not sows and he-who
considerat nubes, nunquam metit; quia quisquis tentationem
considers the-clouds never reaps because whoever the-temptation
malignorum spirituum, quisquis persecutionem pravorum
of-malignant spirits whoever the-persecution of-crooked
hominum metuit, neque nunc grana boni operis seminat,
men fears neither now the-grains of-good work sows
neque tunc manipulos sanctæ retributionis secat.
nor then the-sheaves of-holy retribution reaps
At contra, præcipites dum bonorum actuum præveniunt
but on-the-contrary the-hasty while of-good acts they-anticipate
tempus, meritum pervertunt, et sæpe in malis corruunt,
the-time the-merit pervert and often into evils fall
dum bona minime discernunt. Qui nequaquam quæ quando
while good-things not-at-all they-discern who by-no-means what when
agant inspiciunt, sed plerumque acta quia ita non
they-should-do inspect but often things-done that so not
debuerunt agere cognoscunt. Quibus sub auditoris specie
they-ought to-do they-recognize to-whom under of-a-hearer the-figure
recte apud Salomonem dicitur: Fili, sine consilio nihil facias,
rightly in Solomon it-is-said son without counsel nothing do
et post factum non pœnitebis. Et rursum: Palpebræ tuæ
and after the-deed not you-shall-repent and again eyelids your
precedant gressus tuos. Palpebræ quippe gressus præcedunt,
let-precede steps your the-eyelids indeed the-steps precede
cum operationem nostram consilia recta præveniunt. Qui enim
when working our counsels right anticipate he-who for

negligit considerando prævidere quod facit, gressus tendit, oculos
neglects by-considering to-foresee what he-does his-steps extends his-eyes
claudit, pergendo iter conficit, sed prævidendo sibimetipsi
closes by-going the-way he-accomplishes but by-foreseeing himself
non antecedit, atque idcirco citius corruit, quia quo pedem
not he-precedes and therefore more-quickly falls because where the-foot
operis ponere debeat, per palpebram consilii non attendit.
of-work to-set he-ought through the-eyelid of-counsel not he-attends

Quomodo admonendi mansueti et iracundi

XVI · THE MEEK AND THE WRATHFUL

The meek drift toward sloth and the wrathful mistake anger for zeal; the Spirit came as dove and fire, and Paul urged authority on the gentler Titus, patience on the more ardent Timothy. The wrathful are corrected best once calm, as Abigail waited until Nabal was sober; when they cannot be avoided, they are struck sidelong, as Abner struck Asahel with the butt of his spear.

Aliter admonendi sunt mansueti, atque aliter iracundi.
otherwise to-be-admonished are the-meek and otherwise the-wrathful
Nunnunquam enim mansueti cum præsunt, vicinum et
sometimes for the-meek when they-preside the-neighboring and
quasi juxta positum torporem desidiæ patiuntur. Et plerumque
as-if near placed torpor of-sloth suffer and often
nimia resolutione lenitatis, ultra quam necesse est vigorem
by-excessive relaxation of-gentleness beyond what necessary is the-vigor
districtionis emolliunt. At contra iracundi cum regiminum
of-strictness they-soften but on-the-contrary the-wrathful when of-governments
loca percipiunt, quo impellente ira in mentis væsaniam
the-places they-receive the-more with-driving anger into of-mind madness
devolvuntur, eo etiam subditorum vitam dissipata quietis
they-are-rolled the-more also of-the-subjects the-life with-scattered of-quiet

tranquillitate confundunt. Quos cum furor agit in præceps,
tranquility they-confound whom when fury drives into headlong
ignorant quidquid irati faciunt, ignorant quidquid a
they-know-not whatever angry they-do they-know-not whatever from
semetipsis patiuntur irati. Nunnunquam vero, quod est gravius,
themselves they-suffer angry sometimes but what is graver
iræ suæ stimulum justitiæ zelum putant. Et cum vitium
of-anger their the-goad of-justice the-zeal they-think and when vice
virtus creditur, sine metu culpa cumulatur. Sæpe ergo
virtue is-believed without fear fault is-heaped-up often therefore
mansueti dissolutionis torpescunt tædio; sæpe iracundi
the-meek of-laxity grow-numb with-weariness often the-wrathful
rectitudinis falluntur zelo. Illorum itaque virtuti vitium
of-rectitude are-deceived by-zeal of-those and-so to-the-virtue a-vice
latenter adjungitur; his autem suum vitium quasi virtus
secretly is-joined to-these moreover their vice as-if virtue
fervens videtur. Admonendi sunt igitur illi ut fugiant quod
glowing seems to-be-admonished are therefore those that they-flee what
juxta ipsos est, isti quod in ipsis est attendant; illi
near themselves is these what in themselves is let-them-attend-to those
quod non habent discernant, isti quod habent. Amplectantur
what not they-have let-them-discern these what they-have let-embrace
mansueti sollicitudinem, damnent iracundi perturbationem.
the-meek solicitude let-condemn the-wrathful perturbation
Admonendi sunt mansueti, ut habere etiam æmulationem
to-be-admonished are the-meek that to-have also the-emulation
justitiæ studeant; admonendi sunt iracundi, ut æmulationi
of-justice they-strive to-be-admonished are the-wrathful that to-the-emulation
quam se habere existimant, mansuetudinem subjungant.
which themselves to-have they-reckon meekness they-join
Idcirco namque Spiritus sanctus in columba nobis est et in
for-this-reason for the-Spirit holy in a-dove to-us has and in

igne monstratus, quia videlicet omnes quos implet, et columbæ
fire been-shown because namely all whom he-fills both of-the-dove
simplicitate mansuetos, et igne zeli ardentes exhibet.
by-the-simplicity meek and with-the-fire of-zeal burning he-shows
Nequaquam ergo sancto Spiritu plenus est, qui aut
by-no-means therefore with-the-holy Spirit full is he-who either
in tranquillitate mansuetudinis fervorem æmulationis deserit,
in the-tranquility of-meekness the-fervor of-emulation forsakes
aut rursum in æmulationis ardore virtutem mansuetudinis
or again in of-emulation the-ardor the-virtue of-meekness
amittit. Quod fortasse melius ostendimus, si in medium
loses which perhaps better we-show if into the-middle
Pauli magisterium proferamus, qui duobus discipulis et
of-Paul the-teaching we-bring-forward who to-two disciples and
non diversa charitate prædítis, diversa tamen adjutoria
not with-diverse charity endowed diverse yet aids
prædicationis impendit. Timotheum namque admonens, ait:
of-preaching bestowed Timothy for admonishing he-says
Argue, obsecra, increpa in omni patientia et doctrina. Titum
reprove beseech rebuke in all patience and doctrine Titus
quoque admonet dicens: Hæc loquere, et exhortare,
also he-admonishes saying these-things speak and exhort
et argue cum omni imperio. Quid est quod doctrinam
and reprove with all authority what is-it that doctrine
suam tanta arte dispensat, ut in exhibenda hac, alteri
his with-so-much art he-dispenses that in showing it to-the-one
imperium, atque alteri patientiam proponat, nisi quod
authority and to-the-other patience he-sets-forth but that
mansuetioris spiritus Titum, et paulo ferventioris vidit esse
of-a-meeker spirit Titus and somewhat more-fervent he-saw to-be
Timotheum? Illum per æmulationis studium inflammat,
Timothy that-one through of-emulation the-zeal he-inflames

hunc per lenitatem patientiæ temperat. Illi quod deest
this-one through the-gentleness of-patience he-tempers to-that-one what is-lacking
jungit, huic quod super est subtrahit. Illum stimulo
he-joins from-this-one what over is he-withdraws that-one with-the-goad
impellere nititur, hunc freno moderatur. Magnus quippe
to-drive he-strives this-one with-the-bridle he-moderates the-great indeed
susceptæ Ecclesiæ colonus, alios palmites ut crescere
of-the-undertaken Church husbandman some shoots that to-grow
debeant rigat; alios cum plus justo crescere conspicit resecat,
they-ought waters others when more than-just to-grow he-perceives he-cuts-back
ne aut non crescendo non ferant fructus, aut, immoderate
lest either not by-growing not they-bear fruits or immoderately
crescendo, quos protulerint amittant. Sed longe alia est
by-growing what they-had-produced they-lose but far other is
ira quæ sub æmulationis specie subripit, alia quæ
the-anger which under of-emulation the-appearance creeps-in other which
turbatum cor et sine justitiæ prætextu confundit. Illa enim
the-troubled heart and without of-justice pretext confounds that for
in hoc quod debet inordinate extenditur, hæc autem semper
in this which it-ought inordinately is-extended this moreover always
in his quæ non debet inflammatur. Sciendum quippe
in those-things which not it-ought is-inflamed to-be-known indeed
est quia in hoc ab impatientibus iracundi differunt, quod
it-is that in this from the-impatient the-wrathful differ that
illi ab aliis illata non tolerant, isti autem etiam quæ
those from others the-inflicted not bear these moreover even what-things
tolerentur important. Nam iracundi sæpe etiam se
may-be-borne bring-on for the-wrathful often even themselves
declinantes insequuntur, rixæ occasionem commovent,
(those)-avoiding pursue of-a-quarrel the-occasion stir-up
labore contentionis gaudent; quos tamen melius corrigimus,
in-the-labor of-contention rejoice whom yet better we-correct

si in ipsa iræ suæ commotione declinamus. Perturbati
if in the-very of-anger their agitation we-turn-aside troubled
quippe quid audiant ignorant, sed ad se reducti
indeed what they-hear they-know-not but to themselves brought-back
tanto liberius exhortationis verba recipiunt, quanto se
so-much more-freely of-exhortation the-words they-receive as themselves
tranquillius toleratos erubescunt. Menti autem furore
more-calmly to-have-been-borne they-blush to-the-mind moreover with-fury
ebriæ, omne rectum quod dicitur, perversum videtur. Unde et
drunk every right-thing which is-said perverse seems whence also
Nabal ebrio culpam suam Abigail laudabiliter tacuit, quam
to-Nabal drunk the-fault his Abigail laudably kept-silent which
digesto vino laudabiliter dixit. Idcirco enim malum
with-digested the-wine laudably she-spoke for-this-reason for the-evil
quod fecerat, cognoscere potuit, quia hoc ebrius non audivit.
which he-had-done to-recognize he-could because it drunk not he-heard
Cum vero ita iracundi alios impetunt, ut declinari omnino
when but so the-wrathful others attack that to-be-avoided at-all
non possint, non aperta exprobratione, sed sub quadam sunt
not they-can not with-open reproach but under a-certain they-are
cautela reverentiæ parcendo feriendi. Quod melius ostendimus,
caution of-reverence by-sparing to-be-struck which better we-show
si Abner factum ad medium deducamus. Hunc quippe cum
if of-Abner the-deed into the-middle we-bring him indeed when
Asael vi incautæ præcipitationis impeteret, scriptum
Asahel with-the-force of-incautious rashness attacked written
est: Locutus est Abner ad Asael, dicens: Recede, noli me
it-is spoken has Abner to Asahel saying withdraw do-not me
persequi, ne compellar confodere te in terram. Qui audire
pursue lest I-be-compelled to-pierce you to the-ground who to-hear
contempsit, et noluit declinare. Percussit ergo eum Abner
scorned and would-not to-turn-aside struck therefore him Abner

aversa hasta in inguine, et transfodit eum, et mortuus
with-the-reversed spear in the-groin and transfixed him and dead
est. Cujus enim Asael typum tenuit, nisi eorum, quos
he-was of-whom for Asahel the-type held but of-those whom
vehementer arripiens furor in præceps ducit? Qui in eodem
vehemently seizing fury into headlong leads who in the-same
furoris impetu tanto caute declinandi sunt, quanto et insane
of-fury onset so-much cautiously to-be-avoided are as also madly
rapiuntur. Unde et Abner, qui nostro sermone patris
they-are-hurried whence also Abner who in-our speech of-the-father
lucerna dicitur, fugit, quia doctorum lingua quæ supernum
the-lamp is-called fled because of-teachers the-tongue which the-heavenly
Dei lumen indicat, cum per abrupta furoris mentem
of-God light indicates when over the-precipices of-fury the-mind
cujuspiam ferri conspicit, cumque contra irascentem
of-anyone to-be-borne it-perceives and-when against one-raging
dissimulat verborum jacula reddere, quasi persequentem non
it-forbears of-words the-darts to-return as-if the-pursuer not
vult ferire. Sed cum iracundi nulla consideratione se
it-wills to-strike but when the-wrathful by-no consideration themselves
mitigant, et quasi Asael persequi et insanire non cessant,
soften and as-if Asahel to-pursue and to-rage not they-cease
necesse est ut hi qui furentes conantur reprimere, nequaquam
necessary it-is that those who the-raging try to-restrain by-no-means
se in furore erigant, sed quidquid est tranquillitatis
themselves in fury raise but whatever there-is of-tranquility
ostendant; quædam vero subtiliter proferant, in quibus
they-show certain-things but subtly they-bring-forward in which
ex obliquo furentis animum pungant. Unde et Abner
from the-oblique of-the-raging-one the-mind they-may-prick whence also Abner
cum contra persequentem substitit, non eum recta, sed
when against the-pursuer he-stood not him with-the-straight but

aversa hasta transforavit. Ex mucrone quippe percutere, est
the-reversed spear he-pierced from the-point indeed to-strike is
impetu apertæ increpationis obviare. Aversa vero hasta
with-the-onset of-open rebuke to-meet with-the-reversed but spear
persequentem ferire, est furentem tranquille ex quibusdam
the-pursuer to-strike is the-raging-one calmly from certain-things
tangere, et quasi parcendo superare. Asael autem protinus
to-touch and as-if by-sparing to-overcome Asahel moreover at-once
occumbit, quia commotæ mentes dum et parci sibi
falls because agitated minds while both to-be-spared themselves
sentiunt, et tamen responsorum ratione in intimis
they-feel and yet by-the-reason of-the-answers in the-inmost-parts
sub tranquillitate tanguntur, ab eo quod et erexerant
under tranquility are-touched from that which also they-had-raised
statim cadunt. Qui ergo a fervoris sui impetu sub
at-once they-fall those-who therefore from of-fervor their the-onset under
lenitatis percussione resiliunt, quasi sine ferro moriuntur.
of-gentleness the-stroke spring-back as-if without iron die

Quomodo admonendi humiles et elati

XVII · THE HUMBLE AND THE PROUD

In paired sayings of Scripture, the humble hear how real the glory they hope for is, the proud how empty theirs is. The humble may keep silent from fear when they should rebuke, the proud rebuke beyond measure. The proud are corrected better with some praise, or by being asked for help, as Moses asked Hobab to guide Israel.

Aliter admonendi sunt humiles, atque aliter elati. Illis
otherwise to-be-admonished are the-humble and otherwise the-proud to-those
insinuandum est quam sit vera excellentia quam sperando
to-be-intimated it-is how is true the-excellence which by-hoping

tenent; istis vero intimandum est quam sit nulla temporalis
they-hold to-these but to-be-intimated it-is how is nothing temporal
gloria, quam et amplectentes non tenent. Audiant humiles
glory which even embracing not they-hold let-hear the-humble
quam sint æterna quæ appetunt, quam transitoria
how are eternal the-things-which they-seek how transitory
quæ contemnunt; audiant elati quam sint transitoria
the-things-which they-despise let-hear the-proud how are transitory
quæ ambiunt, quam æterna quæ perdunt.
the-things-which they-court how eternal the-things-which they-lose
Audiant humiles ex magistra voce Veritatis: Omnis qui se
let-hear the-humble from the-teaching voice of-the-Truth every-one who himself
humiliat, exaltabitur; audiant elati: Omnis qui se exaltat,
humbles shall-be-exalted let-hear the-proud every-one who himself exalts
humiliabitur. Audiant humiles: Gloriam præcedit humilitas;
shall-be-humbled let-hear the-humble glory precedes humility
audiant elati: Ante ruinam exaltatur spiritus. Audiant
let-hear the-proud before ruin is-exalted the-spirit let-hear
humiles: Ad quem respiciam, nisi ad humilem et quietum, et
the-humble to whom shall-I-look but to the-humble and quiet and
trementem sermones meos? audiant elati: Quid superbit terra
trembling-at words my let-hear the-proud why is-proud earth
et cinis? Audiant humiles: Deus humilia respicit; audiant
and ashes let-hear the-humble God humble-things regards let-hear
elati: Et alta a longe cognoscit. Audiant humiles, quia
the-proud and lofty-things from afar he-knows let-hear the-humble that
Filius hominis non venit ministrari, sed ministrare; audiant
the-Son of-man not came to-be-ministered-to but to-minister let-hear
elati, quia initium omnis peccati superbia est. Audiant
the-proud that the-beginning of-all sin pride is let-hear
humiles, quia Redemptor noster humiliavit semetipsum, factus
the-humble that Redeemer our humbled himself made

obediens usque ad mortem; audiant elati quod de eorum
obedient even to death let-hear the-proud what of their
capite scriptum est: Ipse est rex super universos filios
head written is he is king over all the-sons
superbiæ. Occasio igitur perditionis nostræ facta est superbia
of-pride the-occasion therefore of-perdition our made was the-pride
diaboli, et argumentum redemptionis nostræ inventa est
of-the-devil and the-proof of-redemption our found was
humilitas Dei. Hostis enim noster inter omnia conditus, voluit
the-humility of-God enemy for our among all-things created wished
videri supra omnia elatus: Redemptor autem noster magnus
to-be-seen above all-things lifted-up Redeemer moreover our great
manens super omnia, fieri inter omnia dignatus est parvus.
remaining above all-things to-become among all-things deigned has small
Dicatur ergo humilibus, quia dum se dejiciunt, ad
let-it-be-said therefore to-the-humble that while themselves they-cast-down to
Dei similitudinem ascendunt: dicatur elatis, quia dum
of-God the-likeness they-ascend let-it-be-said to-the-proud that while
se erigunt, in apostatæ angeli imitationem cadunt.
themselves they-raise into of-the-apostate angel the-imitation they-fall
Quid itaque elatione dejectius, quæ dum supra se tenditur,
what and-so than-elation more-abject which while above itself it-stretches
ab altitudine veræ celsitudinis elongatur? Et quid humilitate
from the-height of-true loftiness is-removed and what than-humility
sublimius, quæ dum se in ima deprimit, auctori suo
more-sublime which while itself into the-lowest presses to-author its
manenti super summa conjungit? Est tamen aliud
remaining above the-highest-things joins there-is yet another-thing
quod in eis debeat caute pensari, quia sæpe quidam
which in them ought cautiously to-be-weighed that often some
humilitatis decipiuntur specie, quidam vero elationis suæ
of-humility are-deceived by-the-appearance some but of-elation their

ignoratione falluntur. Nam plerumque nonnullis qui sibi
by-ignorance are-misled for often to-some who to-themselves
humiles videntur, is qui hominibus deferri non debet,
humble seem that which to-men to-be-deferred not ought
conjunctus est timor; plerumque vero elatos comitari solet
joined is fear often but the-proud to-accompany is-wont
liberæ vocis assertio. Et cum quædam increpanda sunt vitia,
of-free voice the-assertion and when certain to-be-rebuked are vices
illi reticent ex timore, et tamen tacere se æstimant
those are-silent from fear and yet to-be-silent themselves they-reckon
ex humilitate, isti loquuntur per impatientiam elationis,
from humility these speak through the-impatience of-elation
et tamen se credunt loqui per libertatem rectitudinis.
and yet themselves believe to-speak through the-freedom of-rectitude
Illos ut perversa non increpent, sub specie humilitatis
those that perverse-things not they-rebuke under the-appearance of-humility
premit culpa formidinis; istos ad increpanda quæ non
presses the-fault of-fear these to rebuking what-things not
debent, aut magis increpanda quam debent, sub imagine
they-ought or more to-be-rebuked than they-ought under the-image
libertatis effrenatio impellit tumoris. Unde et elati
of-freedom the-unbridledness drives of-swelling whence also the-proud
admonendi sunt, ne plus quam decet sint liberi; et humiles
to-be-admonished are lest more than is-fitting they-be free and the-humble
admonendi sunt, ne plus quam expedit sint subjecti,
to-be-admonished are lest more than is-expedient they-be subject
ne aut illi defensionem justitiæ vertant in exercitationem
lest either those the-defense of-justice turn into the-exercise
superbiæ, aut isti cum student plus quam necesse est
of-pride or these when they-strive more than necessary it-is
hominibus subjici, compellantur eorum etiam vitia venerari.
to-men to-be-subjected be-compelled their even vices to-venerate

Considerandum vero est quod plerumque elatos utilius
to-be-considered but it-is that often the-proud more-usefully
corripimus, si eorum correptionibus quædam laudum fomenta
we-reprove if their with-reproofs certain of-praises poultices
misceamus. Inferenda namque illis sunt aut alia bona
we-mingle to-be-brought for to-them are either other good-things
quæ in ipsis sunt, aut dicendum certe quæ poterant esse
which in themselves are or to-be-said surely what could be
si non sunt; et tunc demum resecanda sunt mala quæ
if not they-are and then at-last to-be-cut-away are the-evils which
nobis displicent, cum prius ad audiendum eorum placabilem
to-us displease when first for hearing their placable
mentem fecerint præmissa bona quæ placent. Nam et
mind have-made put-first the-good-things which please for even
equos indomitos blanda prius manu tangimus, ut eos
horses untamed with-coaxing first hand we-touch that them
nobis plenius postmodum etiam per flagella subigamus.
to-ourselves more-fully afterward even through whips we-may-subdue
Et amaro pigmentorum poculo mellis dulcedo adjungitur,
and to-the-bitter of-drugs cup of-honey the-sweetness is-added
ne ea quæ saluti profutura est, in ipso gustu aspera
lest that which to-health about-to-profit is in the-very taste harsh
amaritudo sentiatur; dum vero gustus per dulcedinem
bitterness be-felt while but the-taste through sweetness
fallitur, humor mortiferus per amaritudinem vacuatur. Ipsa
is-deceived the-humor deadly through bitterness is-emptied the-very
ergo in elatis invectionis exordia, permixta sunt laude
therefore with the-proud of-invective beginnings mingled are with-praise
temperanda, ut dum admittunt favores quos diligunt, etiam
to-be-tempered that while they-admit favors which they-love also
correptiones recipiant quas oderunt.
reproofs they-may-receive which they-hate

Plerumque autem persuadere elatis utilia melius possumus,
often moreover to-persuade the-proud useful-things better we-can
si profectum eorum nobis potius quam illis profuturum
if advancement their to-us rather than to-them to-be-profitable
dicamus, si eorum meliorationem nobis magis quam sibi
we-say if their betterment for-us more than for-themselves
impendi postulemus. Facile enim ad bonum elatio flectitur,
to-be-expended we-ask easily for to good elation is-bent
si et aliis ejus inflexio prodesse credatur. Unde Moyses, qui
if also to-others its bending to-profit be-believed whence Moses who
regente se Deo, deserti iter aerea columna duce pergebat
with-ruling him God of-the-desert the-way with-airy pillar as-guide was-going
cum Hobab cognatum suum a gentilitatis conversatione
when Hobab kinsman his from of-heathenism the-way-of-life
vellet educere, et omnipotentis Dei dominio subjugare:
wished to-lead-out and of-almighty God to-the-dominion to-subject
Proficiscimur ad locum quem Dominus daturus est nobis;
we-are-setting-out to the-place which the-Lord about-to-give is to-us
veni nobiscum, ut bene faciamus tibi, quia Dominus bona
come with-us that well we-may-do to-you because the-Lord good-things
promisit Israeli. Cui cum respondisset ille: Non vadam
has-promised to-Israel to-whom when had-answered he not I-shall-go
tecum, sed revertar in terram meam in qua natus sum;
with-you but I-shall-return to land my in which born I-was
illico adjunxit: Noli nos relinquere; tu enim nosti in quibus
at-once he-added do-not us leave you for know in what
locis per desertum castra ponere debeamus, et eris
places through the-desert camp to-pitch we-ought and you-shall-be
ductor noster. Neque enim Moysi mentem ignorantia itineris
guide our nor for of-Moses the-mind ignorance of-the-way
angustabat, quem et ad prophetiæ scientiam cognitio
was-confining whom both to of-prophecy the-knowledge the-recognition

Divinitatis expanderat, quem columna exterius præibat, quem
of-the-Godhead had-expanded whom the-pillar outwardly was-preceding whom
de cunctis interius per conversationem cum Deo sedulam
about all-things inwardly through conversation with God assiduous
locutio familiaris instruebat. Sed videlicet vir providus
speech familiar was-instructing but namely the-man provident
elato auditori colloquens, solatium petivit ut daret;
to-the-proud hearer speaking help asked that he-might-give
ducem requirebat in via, ut dux ei fieri potuisset
a-leader he-was-seeking on the-way that a-leader to-him to-become he-might-be-able
ad vitam. Egit itaque ut superbus auditor voci ad
to life he-acted and-so that the-proud hearer to-the-voice to
meliora suadenti eo magis fieret devotus, quo
better-things persuading in-that more might-become devoted the-more
putaretur necessarius; et unde se exhortatorem suum
he-was-thought necessary and whence himself the-exhorter his
præcedere crederet, inde se sub verbis exhortantis inclinaret.
to-precede he-believed thence himself under the-words of-the-exhorter he-might-bow

Quomodo admonendi pertinaces et inconstantes

XVIII · THE OBSTINATE AND THE FICKLE

The obstinate think more of themselves than they are and so reject others' counsel; they must learn humility from the Son, who did not seek his own will. The fickle must strengthen their minds with gravity, cutting away the root of levity, as Paul denied that he acted lightly.

Aliter admonendi sunt pertinaces, atque aliter inconstantes.
otherwise to-be-admonished are the-obstinate and otherwise the-fickle
Illis dicendum est quod plus de se quam sunt
to-those to-be-said it-is that more of themselves than they-are

sentiunt, et idcirco alienis consiliis non acquiescunt; istis
they-think and therefore to-others' counsels not they-assent to-these
vero intimandum est quod valde se despicientes negligunt,
but to-be-intimated it-is that greatly themselves despising they-neglect
et ideo levitate cogitationum a suo judicio per
and therefore by-the-lightness of-thoughts from their-own judgment through
temporum momenta flectuntur. Illis dicendum est quia nisi
of-times the-moments they-are-bent to-those to-be-said it-is that unless
meliores se cæteris æstimarent, nequaquam cunctorum
better themselves than-the-others they-reckoned by-no-means of-all
consilia suæ deliberationi postponerent; istis dicendum
the-counsels to-their-own deliberation they-would-put-after to-these to-be-said
est quia si hoc quod sunt, utcunque attenderent, nequaquam
it-is that if this which they-are in-any-way they-attended by-no-means
eos per tot varietatis latera mutabilitatis aura versaret.
them through so-many of-variety sides of-changeableness the-breeze would-turn
Illis per Paulum dicitur: Nolite prudentes esse apud
to-those through Paul it-is-said do-not wise be in
vosmetipsos; at contra isti audiunt: Non circumferamur
your-own-eyes but on-the-contrary these hear not let-us-be-carried-about
omni vento doctrinæ. De illis per Salomonem dicitur:
by-every wind of-doctrine of those through Solomon it-is-said
Comedent fructus viæ suæ, suisque consiliis
they-shall-eat the-fruits of-way their-own and-with-their-own counsels
saturabuntur; de istis autem ab eo rursus scribitur: Cor
they-shall-be-filled of these moreover by him again it-is-written the-heart
stultorum dissimile erit. Cor quippe sapientum sibimetipsi
of-fools unlike shall-be the-heart indeed of-the-wise to-itself
semper est simile; quia dum rectis persuasionibus acquiescit,
always is like because while to-right persuasions it-assents
constanter se in bono opere dirigit. Cor vero stultorum
constantly itself in good work it-directs the-heart but of-fools

dissimile est, quia dum mutabilitate se varium exhibet,
unlike is because while by-changeableness itself varied it-shows
nunquam id quod fuerat manet. Et quia quædam vitia sicut
never that which it-had-been remains and because certain vices as
ex semetipsis gignunt alia, ita ex aliis oriuntur, sciendum
from themselves beget others so from others they-arise to-be-known
summopere est quod tunc ea corripiendo melius tergimus,
above-all it-is that then them by-reproving better we-wipe-away
cum ab ipso amaritudinis suæ fonte siccamus. Pertinacia
when from the-very of-bitterness their spring we-dry obstinacy
quippe ex superbia, inconstantia vero ex levitate generatur.
indeed from pride fickleness but from lightness is-generated
Admonendi igitur sunt pertinaces, ut elationem suæ
to-be-admonished therefore are the-obstinate that the-elation of-their
cogitationis agnoscant, et semetipsos vincere studeant; ne
thought they-recognize and themselves to-conquer they-strive lest
dum rectis aliorum suasionibus foris superari despiciunt,
while by-right of-others persuasions outwardly to-be-overcome they-scorn
intus a superbia captivi teneantur. Admonendi sunt, ut
inwardly by pride captive they-be-held to-be-admonished they-are that
solerter aspiciant quia Filius hominis, cui una semper cum
skillfully they-regard that the-Son of-man to-whom one always with
Patre voluntas est, ut exemplum nobis frangendæ nostræ
the-Father will is that an-example to-us of-breaking our
voluntatis præbeat, dicit: Non quæro voluntatem meam,
will he-might-offer says not I-seek will my
sed voluntatem ejus qui misit me Patris. Qui ut hujus
but the-will of-him who sent me of-the-Father who that of-this
adhuc virtutis gratiam commendaret, servaturum se hoc
still virtue the-grace he-might-commend about-to-keep himself this
in extremo judicio præmisit, dicens: Ego a me ipso non
in the-last judgment declared-beforehand saying I of me myself not

possum facere quidquam, sed sicut audio, judico. Qua itaque
can to-do anything but as I-hear I-judge with-what and-so
conscientia dedignatur homo alienæ voluntati acquiescere,
conscience disdains man to-another's will to-assent
quando Dei et hominis Filius, cum virtutis suæ gloriam
when of-God and of-man the-Son when of-virtue his the-glory
venit ostendere, testatur se non a semetipso judicare?
he-came to-show testifies himself not of himself to-judge
At contra admonendi sunt inconstantes, ut mentem
but on-the-contrary to-be-admonished are the-fickle that the-mind
gravitate roborent. Tunc enim genimina in se mutabilitatis
with-gravity they-strengthen then for the-offshoots in themselves of-changeableness
arefaciunt, cum a corde prius radicem levitatis abscidunt,
they-wither when from the-heart first the-root of-lightness they-cut-off
quia et tunc fabrica robusta construitur, cum prius locus
because also then a-building sturdy is-constructed when first a-place
solidus, in quo fundamentum poni debeat, providetur. Nisi
solid in which the-foundation to-be-laid ought is-provided unless
ergo ante mentis levitas caveatur, cogitationum
therefore beforehand of-the-mind the-lightness be-guarded-against of-thoughts
inconstantia minime vincitur. A quibus se alienum Paulus
the-fickleness not-at-all is-conquered from which-things himself a-stranger Paul
fuisse perhibuit, cum dicit: Numquid levitate usus sum?
to-have-been declared when he-says surely-not lightness used I-have
aut quæ cogito, secundum carnem cogito, ut sit apud
or what-things I-think according-to the-flesh do-I-think that there-be with
me, est et non? Ac si aperte dicat: Idcirco mutabilitatis
me is and not as if openly he-should-say therefore of-changeableness
aura non moveor, quia levitatis vitio non succumbo.
by-the-breeze not I-am-moved because of-lightness to-the-vice not I-succumb

Quomodo admonendi qui intemperantius, et qui parcius cibo utuntur

XIX · THE GLUTTONOUS AND THE ABSTINENT

Gluttony brings talkativeness, levity, and lust, as the rich man burned in his tongue and the chief cook destroyed the walls of Jerusalem. The abstinent risk impatience and pride; fasting pleases God only joined to other virtues and to alms, and they must not condemn the food God created.

Aliter admonendi sunt gulæ dediti, atque aliter abstinentes.
otherwise to-be-admonished are to-gluttony given and otherwise the-abstinent
Illos enim superfluitas locutionis, levitas operis, atque luxuria:
those for superfluity of-speech lightness of-work and lust
istos vero sæpe impatientiæ, sæpe vero superbiæ culpa
these but often of-impatience often but of-pride the-fault
comitatur. Nisi enim gulæ deditos immoderata loquacitas
accompanies unless for to-gluttony the-given immoderate talkativeness
raperet, dives ille qui epulatus quotidie dicitur splendide
snatched rich that who to-have-feasted daily is-said splendidly
in lingua gravius non arderet, dicens: Pater Abraham,
in the-tongue more-heavily not would-burn saying father Abraham
miserere mei, et mitte Lazarum, ut intingat extremum
have-mercy on-me and send Lazarus that he-may-dip the-tip
digiti sui in aquam, ut refrigeret linguam meam, quia
of-finger his in water that he-may-cool tongue my because
crucior in hac flamma. Quibus profecto verbis ostenditur
I-am-tormented in this flame by-which surely words it-is-shown
quia epulando quotidie crebrius in lingua peccaverat, qui
that by-feasting daily more-often in the-tongue he-had-sinned who
totus ardens refrigerari se præcipue in lingua requirebat.
wholly burning to-be-cooled himself chiefly in the-tongue sought

Rursum quia gulæ deditos levitas protinus operis sequitur,
again that to-gluttony the-given lightness forthwith of-work follows
auctoritas sacra testatur, dicens: Sedit populus manducare et
authority sacred testifies saying sat-down the-people to-eat and
bibere, et surrexerunt ludere. Quos plerumque edacitas usque
to-drink and they-rose-up to-play whom often voracity even
ad luxuriam pertrahit, quia dum satietate venter extenditur,
to lust drags because while by-satiety the-belly is-stretched
aculei libidinis excitantur. Unde et hosti callido, qui
the-stings of-lust are-roused whence also to-the-enemy cunning who
primi hominis sensum in concupiscentia pomi aperuit, sed
of-the-first man the-sense in the-desire of-the-apple opened but
in peccati laqueo strinxit, divina voce dicitur: Pectore et
in of-sin the-snare bound by-the-divine voice it-is-said on-the-breast and
ventre repes, ac si ei aperte diceretur: Cogitatione et
belly you-shall-creep as if to-him openly it-were-said by-thought and
ingluvie super humana corda dominaberis. Quia gulæ deditos
gluttony over human hearts you-shall-rule that to-gluttony the-given
luxuria sequitur, propheta testatur, qui dum aperta narrat,
lust follows the-prophet testifies who while open-things he-narrates
occulta denuntiat, dicens: Princeps cocorum destruxit muros
hidden-things he-announces saying the-chief of-the-cooks destroyed the-walls
Jerusalem. Princeps namque cocorum venter est, cui magna
of-Jerusalem the-chief for of-the-cooks the-belly is to-which with-great
cura obsequium a cocis impenditur, ut ipse delectabiliter
care service by the-cooks is-expended that it-itself delightfully
cibis impleatur. Muri autem Jerusalem virtutes sunt
with-foods may-be-filled the-walls moreover of-Jerusalem the-virtues are
animæ, ad desiderium supernæ pacis elevatæ. Cocorum igitur
of-the-soul to the-desire of-heavenly peace raised of-the-cooks therefore

princeps muros Jerusalem dejicit; quia dum venter ingluvie
the-chief the-walls of-Jerusalem casts-down because while the-belly by-gluttony
extenditur, virtutes animæ per luxuriam destruuntur.
is-stretched the-virtues of-the-soul through lust are-destroyed
Quo contra nisi mentes abstinentium plerumque
against-which on-the-contrary unless the-minds of-the-abstinent often
impatientia a sinu tranquillitatis excuteret, nequaquam
impatience from the-bosom of-tranquility shook-out by-no-means
Petrus cum diceret: Ministrate in fide vestra virtutem, in
Peter when he-said supply in faith your virtue in
virtute autem scientiam, in scientia autem abstinentiam;
virtue moreover knowledge in knowledge moreover abstinence
protinus vigilanter adjungeret, dicens: In abstinentia
forthwith watchfully would-have-added saying in abstinence
autem patientiam. Deesse quippe abstinentibus patientiam
moreover patience to-be-lacking indeed in-the-abstinent patience
prævidit, quæ eis ut adesset admonuit. Rursum
he-foresaw which to-them that it-might-be-present he-admonished again
nisi cogitationes abstinentium nonnunquam superbiæ culpa
unless the-thoughts of-the-abstinent sometimes of-pride the-fault
transfigeret, Paulus minime dixisset: Qui non manducat,
pierced Paul not-at-all would-have-said he-who not eats
manducantem non judicet. Qui rursum ad alios loquens,
him-who-eats not let-him-judge who again to others speaking
dum de abstinentiæ virtute gloriantium præcepta perstringeret,
while of abstinence the-virtue of-those-glorying the-precepts he-touched-upon
adjunxit: Quæ sunt rationem quidem habentia sapientiæ in
added which are a-reason indeed having of-wisdom in
superstitione et humilitate, et non ad parcendum corpori,
superstition and humility and not for sparing the-body
non in honore aliquo ad saturitatem carnis. Qua in
not in honor any for the-satisfying of-the-flesh which in

re notandum est quod in disputatione sua prædicator
matter to-be-noted it-is that in disputation his the-preacher
egregius superstitioni humilitatis speciem jungit, quia dum
excellent to-superstition of-humility the-appearance joins because while
plus quam necesse est per abstinentiam caro atteritur,
more than necessary is through abstinence the-flesh is-worn-down
humilitas foris ostenditur, sed de hac ipsa humilitate graviter
humility outside is-shown but of this very humility gravely
interius superbitur. Et nisi aliquando mens ex abstinentiæ
inwardly it-is-proud and unless sometimes the-mind from of-abstinence
virtute tumesceret, nequaquam hanc velut inter magna merita
the-virtue swelled by-no-means it as among great merits
Pharisæus arrogans studiose numeraret, dicens: Jejuno
the-Pharisee arrogant zealously would-have-counted saying I-fast
bis in sabbato. Admonendi ergo sunt gulæ dediti, ne
twice in the-sabbath to-be-admonished therefore are to-gluttony the-given lest
in eo quod escarum delectationi incubant, luxuriæ se
in that which of-foods to-the-delight they-lie-upon of-lust themselves
mucrone transfigant; et quanta sibi per esum loquacitas,
with-the-sword they-pierce and how-much to-them through eating talkativeness
quanta mentis levitas insidietur, aspiciant, ne dum ventri
how-much of-mind lightness lies-in-wait they-regard lest while the-belly
molliter serviunt, vitiorum laqueis crudeliter astringantur.
softly they-serve of-vices with-the-snares cruelly they-be-bound
Tanto enim longius a secundo parente receditur, quanto
so-much for farther from the-second parent it-is-withdrawn as
per immoderatum usum dum manus ad cibum tenditur,
through immoderate use while the-hand to food is-stretched
parentis primi lapsus iteratur. At contra admonendi
of-the-parent first the-fall is-repeated but on-the-contrary to-be-admonished
sunt abstinentes, ut sollicite semper aspiciant, ne cum
are the-abstinent that carefully always they-regard lest when

gulæ vitium fugiunt, acriora his vitia quasi ex virtute
of-gluttony the-vice they-flee sharper than-these vices as-if from virtue
generentur; ne dum carnem macerant, ad impatientiam
be-generated lest while the-flesh they-macerate into impatience
spiritus erumpant: et nulla jam virtus sit quod caro vincitur,
of-spirit they-break-out and no now virtue be that the-flesh is-conquered
si spiritus ab ira superatur. Aliquando autem dum mens
if the-spirit by anger is-overcome sometimes moreover while the-mind
abstinentium ab ira se deprimit, hanc quasi peregrina
of-the-abstinent from anger itself presses-down it as-if foreign
veniens lætitia corrumpit, et eo abstinentiæ bonum deperit,
coming gladness corrupts and in-that of-abstinence the-good perishes
quo sese a spiritalibus vitiis minime custodit. Unde recte
in-that itself from spiritual vices not-at-all it-guards whence rightly
per prophetam dicitur: In diebus jejuniorum vestrorum
through the-prophet it-is-said in the-days of-fasts your
inveniuntur voluntates vestræ. Et paulo post: In judicia et
are-found wills your and a-little after for judgments and
rixas jejunatis, et percutitis pugnis. Voluntas quippe ad
quarrels you-fast and you-strike with-fists will indeed to
lætitiam pertinet, pugnus ad iram. Incassum ergo per
gladness pertains the-fist to anger in-vain therefore through
abstinentiam corpus atteritur, si inordinatis dimissa motibus
abstinence the-body is-worn-down if to-inordinate let-loose motions
mens vitiis dissipatur. Rursumque admonendi sunt, ut
the-mind by-vices is-scattered and-again to-be-admonished they-are that
abstinentiam suam et semper sine imminutione custodiant
abstinence their both always without diminution they-guard
et nunquam hanc apud occultum Judicem eximiæ virtutis
and never it with the-hidden Judge of-exceptional virtue
credant, ne si fortasse magni esse meriti creditur, cor in
they-believe lest if perhaps of-great to-be merit it-is-believed the-heart into

elationem sublevetur. Hinc namque per prophetam dicitur:
elation be-lifted hence for through the-prophet it-is-said
Nunquid tale est jejunium quod elegi? Sed frange esurienti
surely-not such is the-fast which I-have-chosen but break to-the-hungry
panem tuum, et egenos vagosque induc in domum tuam.
bread your and the-needy and-wanderers bring-in into house your
Qua in re pensandum est virtus abstinentiæ quam parva
which in matter to-be-weighed it-is the-virtue of-abstinence how small
respicitur, quæ nonnisi ex aliis virtutibus commendatur. Hinc
is-regarded which not-except from other virtues is-commended hence
Joel ait: Sanctificate jejunium. Jejunium quippe sanctificare,
Joel says sanctify a-fast a-fast indeed to-sanctify
est adjunctis aliis bonis dignam Deo abstinentiam carnis
is with-added other good-things worthy to-God the-abstinence of-the-flesh
ostendere. Admonendi sunt abstinentes; ut noverint, quia
to-show to-be-admonished are the-abstinent that they-may-know that
tunc placentem Deo abstinentiam offerunt, cum ea quæ
then pleasing to-God abstinence they-offer when those-things which
sibi de alimentis subtrahunt, indigentibus largiuntur.
from-themselves of foods they-withdraw to-the-needy they-bestow
Solerter namque audiendum est, quod per prophetam
skillfully for to-be-heard it-is what through the-prophet
Dominus redarguit, dicens: Cum jejunaretis et plangeretis
the-Lord reproves saying when you-fasted and mourned
in quinto et in septimo mense per hos septuaginta
in the-fifth and in the-seventh month through these seventy
annos, nunquid jejunium jejunastis mihi? Et cum comedistis
years surely-not a-fast you-fasted to-me and when you-ate
et bibistis, nunquid non vobismetipsis comedistis, et
and drank is-it not for-yourselves you-ate and
vobismetipsis bibistis? Non enim Deo, sed sibi quisque
for-yourselves you-drank not for for-God but for-himself each

jejunat, si ea quæ ventri ad tempus subtrahit, non
fasts if those-things which from-the-belly for a-time he-withdraws not
egenis tribuit, sed ventri postmodum offerenda custodit.
to-the-needy he-gives but for-the-belly afterward to-be-offered he-keeps
Itaque ne aut illos appetitus gulæ a mentis statu dejiciat,
and-so lest either those the-appetite of-gluttony from of-mind the-state cast-down
aut istos afflicta caro ex elatione supplantet, audiant illi ex
or these the-afflicted flesh from elation trip-up let-hear those from
ore Veritatis: Attendite autem vobis, ne forte graventur
the-mouth of-the-Truth take-heed moreover to-yourselves lest perhaps be-weighed-down
corda vestra in crapula et ebrietate, et curis hujus mundi.
hearts your in surfeiting and drunkenness and the-cares of-this world
Ubi utilis quoque pavor adjungitur: Et superveniat in vos
where a-useful also dread is-added and come upon you
repentina dies illa. Tanquam laqueus enim superveniet in
sudden day that as a-snare for it-shall-come upon
omnes, qui sedent super faciem omnis terræ. Audiant isti: Non
all who sit upon the-face of-all the-earth let-hear these not
quod intrat in os, coinquinat hominem, sed quod procedit
what enters into the-mouth defiles a-man but what proceeds
ex ore, coinquinat hominem. Audiant illi: Esca ventri,
from the-mouth defiles a-man let-hear those food for-the-belly
et venter escis; Deus autem et hunc et has destruet. Et
and the-belly for-foods God moreover both it and these shall-destroy and
rursum: Non in commessationibus et ebrietatibus. Et rursum:
again not in revelings and drunkennesses and again
Esca nos non commendat Deo. Audiant isti, quia omnia
food us not commends to-God let-hear these that all-things
munda mundis; coinquinatis autem et infidelibus nihil est
clean to-the-clean to-the-defiled moreover and unbelieving nothing is
mundum. Audiant illi: Quorum deus venter est, et gloria in
clean let-hear those whose god the-belly is and glory in

confusione ipsorum. Audiant isti: Discedent quidam a fide.
the-shame of-themselves let-hear these shall-depart some from the-faith
Et paulo post: Prohibentium nubere, abstinere a cibis, quos
and a-little after forbidding to-marry to-abstain from foods which
Deus creavit ad percipiendum cum gratiarum actione fidelibus
God created for receiving with of-thanks giving by-the-faithful
et his qui cognoverunt veritatem. Audiant illi: Bonum est
and by-those who have-known the-truth let-hear those good it-is
non manducare carnem, neque bibere vinum: neque in quo
not to-eat flesh nor to-drink wine nor in which
frater tuus scandalizatur. Audiant isti: Modico vino utere
brother your is-scandalized let-hear these a-little wine use
propter stomachum et frequentes tuas infirmitates. Quatenus
for-the-sake-of the-stomach and frequent your infirmities so-that
et illi discant cibos carnis inordinate non appetere, et isti
both those may-learn the-foods of-the-flesh inordinately not to-seek and these
creaturam Dei quam non appetunt, non audeant condemnare.
the-creature of-God which not they-seek not dare to-condemn

Quomodo admonendi qui sua distribuunt, et qui rapiunt aliena

XX · THOSE WHO GIVE AND THOSE WHO SEIZE

Those who give must not think themselves better than those they feed, being stewards of another's goods; they must give in right measure, cheerfully, not to sinners as sinners, nor to buy license to sin. Those who seize must hear the judgment on those who merely did not give, the woes on those who join house to house, and how soon death takes all.

Aliter admonendi sunt qui jam sua misericorditer
otherwise to-be-admonished are those-who already their-own mercifully
tribuunt, atque aliter qui adhuc et aliena rapere
give and otherwise those-who still even others'-things to-seize
contendunt. Admonendi namque sunt qui jam sua
strive to-be-admonished for are those-who already their-own
misericorditer tribuunt, ne cogitatione tumida super eos
mercifully give lest by-thought swollen above those
se quibus terrena largiuntur, extollant; ne idcirco
themselves to-whom earthly-things they-bestow they-exalt lest therefore
se meliores æstiment, quia contineri per se
themselves better they-reckon because to-be-maintained through themselves
cæteros vident. Nam terrenæ domus dominus famulorum
the-others they-see for of-an-earthly house the-master of-the-servants
ordines ministeriaque dispertiens, hos ut regant, illos vero
the-ranks and-ministries distributing these that they-may-rule those but
statuit ut ab aliis regantur. Istos jubet ut necessaria
he-appoints that by others they-may-be-ruled these he-commands that necessities
cæteris præbeant, illos ut accepta ab aliis sumant. Et
to-the-others they-supply those that the-received-things from others they-take and
tamen plerumque offendunt qui regunt, et in patris
yet often offend those-who rule and in of-the-father

familias gratia permanent qui reguntur. Iram merentur
of-the-household the-favor remain those-who are-ruled anger merit
qui dispensatores sunt, sine offensione perdurant qui
those-who stewards are without offense continue those-who
ex aliena dispensatione subsistunt. Admonendi sunt igitur
from another's stewardship subsist to-be-admonished are therefore
qui jam quæ possident misericorditer tribuunt, ut a
those-who already what they-possess mercifully give that by
cœlesti Domino dispensatores se positos subsidiorum
the-heavenly Lord stewards themselves placed of-supplies
temporalium agnoscant: et tanto humiliter præbeant, quanto
temporal they-recognize and so-much humbly they-offer as
et aliena esse intelligunt quæ dispensant. Cumque in illorum
also another's to-be they-understand what they-dispense and-when in their
ministerio quibus accepta largiuntur constitutos se
ministry to-whom the-received-things they-bestow appointed themselves
esse considerant, nequaquam eorum mentes tumor sublevet,
to-be they-consider by-no-means their minds swelling may-lift
sed timor premat. Unde et necesse est ut sollicite perpendant
but fear may-press whence also necessary it-is that carefully they-weigh
ne commissa indigne distribuant; ne quædam quibus nulla,
lest the-entrusted-things unworthily they-distribute lest some-things to-whom nothing
ne nulla quibus quædam; ne multa quibus pauca, ne pauca
lest nothing to-whom some-things lest much to-whom little lest little
præbeant quibus impendere multa debuerunt; ne præcipitatione
they-offer to-whom to-expend much they-ought lest by-haste
hoc quod tribuunt inutiliter spargant; ne tarditate petentes
this which they-give uselessly they-scatter lest by-slowness petitioners
noxie crucient; ne recipiendæ hic gratiæ intentio subrepat;
harmfully they-torment lest of-receiving here favor the-intention creep-in
ne dationis lumen laudis transitoriæ appetitio exstinguat;
lest of-giving the-light of-praise transitory the-craving extinguish

ne oblatum munus conjuncta tristitia obsideat; ne in bene
lest the-offered gift joined sadness besiege lest in well
oblato munere animus plus quam decet hilarescat, ne
offered gift the-mind more than is-fitting become-merry lest
sibi quidquam, cum totum recte impleverint, tribuant,
to-themselves anything when all rightly they-have-fulfilled they-ascribe
et simul omnia postquam peregerint perdant. Ne enim
and at-once all-things after they-have-accomplished they-lose lest for
sibi virtutem suæ liberalitatis deputent, audiant quod
to-themselves the-virtue of-their generosity they-attribute let-them-hear what
scriptum est: Si quis administrat, tanquam ex virtute
written is if anyone ministers as from the-strength
quam administrat Deus. Ne in benefactis immoderatius
which ministers God lest in benefits too-immoderately
gaudeant, audiant quod scriptum est: Cum feceritis omnia
they-rejoice let-them-hear what written is when you-have-done all-things
quæ præcepta sunt vobis, dicite: Servi inutiles sumus, quod
which commanded are to-you say servants useless we-are what
debuimus facere, fecimus. Ne largitatem tristitia corrumpat,
we-ought to-do we-have-done lest generosity sadness corrupt
audiant quod scriptum est: Hilarem enim datorem diligit
let-them-hear what written is a-cheerful for giver loves
Deus. Ne ex impenso munere transitoriam laudem quærant,
God lest from the-expended gift transitory praise they-seek
audiant quod scriptum est: Nesciat sinistra tua quid
let-them-hear what written is let-not-know left-hand your what
faciat dextera tua; Id est, piæ dispensationi nequaquam
does right-hand your that is to-pious stewardship by-no-means
se gloria vitæ præsentis admisceat, sed opus rectitudinis
itself the-glory of-life present mingle but the-work of-rectitude
appetitio ignoret favoris. Ne impensæ gratiæ vicissitudinem
the-craving may-not-know of-favor lest of-the-expended favor a-return

requirant, audiant quod scriptum est: Cum facis prandium
they-seek let-them-hear what written is when you-make a-dinner
aut cœnam, noli vocare amicos tuos, neque fratres tuos, neque
or supper do-not call friends your nor brothers your nor
cognatos, neque vicinos divites, ne forte et ipsi te reinvitent,
kinsmen nor neighbors rich lest perhaps also they you invite-back
et fiat tibi retributio: sed cum facis convivium,
and there-be-made to-you recompense but when you-make a-feast
voca pauperes, debiles, claudos, cæcos; et beatus eris,
call the-poor the-feeble the-lame the-blind and blessed you-shall-be
quia non habent unde retribuere tibi. Ne quæ præbenda sunt
because not they-have whence to-repay you lest what to-be-offered are
citius, sero præbeantur, audiant quod scriptum est: Ne
more-quickly late be-offered let-them-hear what written is do-not
dicas amico tuo: Vade et revertere, et cras dabo tibi,
say to-friend your go and return and tomorrow I-shall-give to-you
cum statim possis dare. Ne sub obtentu largitatis ea
when at-once you-can give lest under the-pretext of-generosity those-things
quæ possident inutiliter spargant, audiant quod scriptum
which they-possess uselessly they-scatter let-them-hear what written
est: Sudet eleemosyna in manu tua. Ne cum multa necesse
is let-sweat alms in hand your lest when many-things necessary
sint, pauca largiantur, audiant quod scriptum est: Qui
are few-things they-bestow let-them-hear what written is he-who
parce seminat, parce et metet. Ne cum pauca oportet,
sparingly sows sparingly also shall-reap lest when few-things it-behooves
plurima præbeant et ipsi postmodum minime inopiam
very-many-things they-offer and themselves afterward not-at-all want
tolerantes ad impatientiam erumpant, audiant quod scriptum
enduring into impatience break-out let-them-hear what written
est: Non ut aliis sit remissio, vobis autem tribulatio, sed
is not that to-others there-be relief to-you moreover tribulation but

ex æqualitate, vestra abundantia illorum inopiam suppleat,
from equality your abundance their want may-supply
et ut illorum abundantia vestræ inopiæ sit supplementum.
and that their abundance of-your want may-be a-supply
Cum enim dantis mens ferre inopiam nescit, si multa
when for of-the-giver the-mind to-bear want knows-not if many-things
sibi subtrahit, occasionem contra se impatientiæ exquirit.
from-itself it-withdraws an-occasion against itself of-impatience it-seeks-out
Prius namque præparandus est patientiæ animus, et tunc
first for to-be-prepared is for-patience the-mind and then
aut multa sunt aut cuncta largienda, ne dum minus
either many-things are or all-things to-be-bestowed lest while less
æquanimiter inopia irruens fertur, et præmissæ largitatis
with-equanimity want rushing-in is-borne both of-the-preceding generosity
merces pereat, et adhuc mentem deterius murmuratio
the-reward perish and further the-mind worse murmuring
subsequens perdat. Ne omnino nihil eis præbeant, quibus
following ruin lest altogether nothing to-those they-offer to-whom
conferre aliquid parvum debent, audiant quod scriptum est:
to-confer something small they-ought let-them-hear what written is
Omni petenti te tribue. Ne saltem aliquid præbeant, quibus
to-every-one asking you give lest at-least something they-offer to-whom
omnino conferre nil debent, audiant quod scriptum est:
at-all to-confer nothing they-ought let-them-hear what written is
Da bono, et non receperis peccatorem; benefac humili,
give to-the-good and not receive the-sinner do-good to-the-humble
et non dederis impio. Et rursum: Panem tuum et
and not give to-the-impious and again bread your and
vinum super sepulturam justi constitue, et noli ex eo
wine upon the-burial of-the-just set and do-not from it
manducare et bibere cum peccatoribus.
eat and drink with sinners

Panem enim suum et vinum peccatoribus præbet, qui
bread for his-own and wine to-sinners offers he-who
iniquis subsidia pro eo quod iniqui sunt impendit. Unde et
to-the-wicked supplies for that that wicked they-are expends whence also
nonnulli hujus mundi divites, cum fame crucientur Christi
some of-this world rich-men while by-hunger are-tormented of-Christ
pauperes, effusis largitatibus nutriunt histriones. Qui vero
the-poor with-poured-out largesses they-feed actors who but
indigenti etiam peccatori panem suum, non quia peccator, sed
to-the-needy even sinner bread his-own not because a-sinner but
quia homo est, tribuit; nimirum non peccatorem, sed justum
because a-man he-is gives surely not a-sinner but a-just
pauperem nutrit, quia in illo non culpam, sed naturam diligit.
poor-man feeds because in him not the-fault but the-nature he-loves
Admonendi sunt etiam qui jam sua misericorditer
to-be-admonished are also those-who already their-own mercifully
largiuntur, ut sollicite custodire studeant, ne cum
bestow that carefully to-guard they-strive lest while
commissa peccata eleemosynis redimunt, adhuc redimenda
committed sins with-alms they-redeem still things-to-be-redeemed
committant; ne venalem Dei justitiam æstiment, si cum
they-commit lest venal of-God the-justice they-reckon if while
curant pro peccatis nummos tribuere, arbitrentur se
they-take-care for sins coins to-give they-think themselves
posse inulte peccare. Plus est namque anima quam esca, et
to-be-able unpunished to-sin more is for the-soul than food and
corpus quam vestimentum. Qui ergo escam aut vestimentum
the-body than clothing he-who therefore food or clothing
pauperibus largitur, sed tamen animæ vel corporis iniquitate
to-the-poor bestows but yet of-soul or of-body by-iniquity

polluitur, quod minus est justitiæ obtulit, et quod majus
is-polluted what less is to-justice he-has-offered and what greater
est, culpæ; sua enim Deo dedit, et se diabolo.
is to-fault his-own for to-God he-has-given and himself to-the-devil
At contra admonendi sunt qui adhuc et aliena
but on-the-contrary to-be-admonished are those-who still even others'-things
rapere contendunt, ut sollicite audiant quid veniens in judicium
to-seize strive that carefully they-hear what coming to judgment
Dominus dicat. Ait namque: Esurivi, et non dedistis mihi
the-Lord says he-says for I-hungered and not you-gave me
manducare; sitivi, et non dedistis mihi bibere; hospes eram,
to-eat I-thirsted and not you-gave me to-drink a-stranger I-was
et non collegistis me; nudus, et non operuistis me; infirmus
and not you-took-in me naked and not you-covered me sick
et in carcere, et non visitastis me. Quibus etiam præmittit,
and in prison and not you-visited me to-whom also he-says-beforehand
dicens: Discedite a me, maledicti, in ignem æternum,
saying depart from me cursed into the-fire eternal
qui paratus est diabolo et angelis ejus. Ecce nequaquam
which prepared is for-the-devil and angels his behold by-no-means
audiunt, quia rapinas vel quælibet alia violenta commiserunt,
they-hear that robberies or any other violent-things they-committed
et tamen æternis gehennæ ignibus mancipantur. Hinc
and yet to-the-eternal of-gehenna fires they-are-consigned hence
ergo colligendum est quanta damnatione plectendi sunt
therefore to-be-gathered it-is with-how-great damnation to-be-punished are
qui rapiunt aliena, si tanta animadversione feriuntur
those-who seize others'-things if with-so-great punishment are-struck
qui sua indiscrete tenuerunt. Perpendant quo eos
those-who their-own indiscreetly have-held let-them-weigh with-what them
obliget reatu res rapta, si tali subjicit pœnæ non
binds guilt a-thing seized if to-such it-subjects punishment not

tradita. Perpendant quid mereatur injustitia illata, si tanta
handed-over let-them-weigh what merits injustice inflicted if of-so-great
percussione digna est pietas non impensa.
striking worthy is piety not expended
Cum aliena rapere intendunt, audiant quod scriptum est:
when others'-things to-seize they-intend let-them-hear what written is
Væ ei qui multiplicat non sua; usquequo aggravat
woe to-him who multiplies not his-own-things how-long does-he-load
contra se densum lutum? Avaro quippe contra se
against himself thick mud for-the-greedy-man indeed against himself
densum lutum aggravare, est terrena lucra cum pondere
thick mud to-load is earthly gains with the-weight
peccati cumulare. Cum multiplicare large habitationis spatia
of-sin to-heap-up when to-multiply widely of-dwelling the-spaces
cupiunt, audiant quod scriptum est: Væ qui conjungitis
they-desire let-them-hear what written is woe you-who join
domum ad domum, et agrum agro copulatis, usque ad
house to house and field to-field couple even to
terminum loci. Nunquid habitabitis soli vos in medio
the-boundary of-the-place surely-not shall-you-dwell alone you in the-midst
terræ? Ac si aperte diceret: Quousque vos extenditis,
of-the-earth as if openly he-said how-far yourselves you-stretch
qui habere in communi mundo consortes minime potestis?
who to-have in the-common world partners not-at-all can
Conjunctos quidem premitis, sed contra quos valeatis
the-joined indeed you-press but against whom you-may-be-able
vos extendere, semper invenitis. Cum augendis pecuniis
yourselves to-stretch always you-find when for-increasing money
inhiant, audiant quod scriptum est: Avarus non impletur
they-gape let-them-hear what written is the-greedy-man not is-filled
pecunia; et qui amat divitias, non capiet fructus ex
with-money and he-who loves riches not shall-take fruits from

eis. Fructus quippe ex illis caperet, si eas bene spargere
them fruits indeed from them he-would-take if them well to-scatter
non amando voluisset. Qui vero eas diligendo retinet, hic
not loving he-had-wished he-who but them by-loving retains he
utique sine fructu derelinquet. Cum repleri cunctis
surely without fruit shall-leave-them-behind when to-be-filled with-all
simul opibus inardescunt, audiant quod scriptum est: Qui
at-once riches they-burn let-them-hear what written is he-who
festinat ditari, non erit innocens; profecto enim qui
hastens to-be-enriched not shall-be innocent surely for he-who
augere opes ambit, vitare peccatum negligit; et more
to-increase riches courts to-avoid sin neglects and in-the-manner
avium captus, cum escam terrenarum rerum avidus conspicit,
of-birds caught when the-bait of-earthly things greedy he-beholds
quo stranguletur peccati laqueo non agnoscit. Cum quælibet
by-what he-is-strangled of-sin the-snare not he-recognizes when any
præsentis mundi lucra desiderant, et ea quæ de futuro
of-the-present world gains they-desire and those-things which in the-future
damna patientur, ignorant, audiant quod scriptum est:
losses they-shall-suffer they-know-not let-them-hear what written is
Hæreditas ad quam festinatur in principio, in novissimo
the-inheritance to which it-is-hastened in the-beginning in the-last
benedictione carebit. Ex hac quippe vita initium
with-blessing shall-be-without from this indeed life the-beginning
ducimus, ut ad benedictionis sortem in novissimo veniamus:
we-draw that to of-blessing the-lot in the-last we-may-come
qui itaque in principio hæreditari festinant, sortem
those-who and-so in the-beginning to-inherit hasten the-lot
sibi in novissimo benedictionis amputant; quia dum
from-themselves in the-last of-blessing cut-off because while
per avaritiæ nequitiam hic multiplicari appetunt, illic ab
through of-avarice the-wickedness here to-be-multiplied they-seek there from

æterno patrimonio exhæredes fiunt. Cum vel plurima
the-eternal patrimony disinherited they-become when either very-many-things
ambiunt, vel obtinere cuncta quæ ambierint possunt,
they-court or to-obtain all-things which they-have-courted they-can
audiant quod scriptum est: Quid prodest homini si totum
let-them-hear what written is what does-it-profit a-man if the-whole
mundum lucretur, animæ vero suæ detrimentum faciat? Ac
world he-gain of-soul but his-own loss he-make as
si aperte Veritas dicat: Quid prodest homini si totum quod
if openly the-Truth should-say what does-it-profit a-man if all that
extra se est congregat, si hoc ipsum solum quod ipse
outside himself is he-gathers if this very alone which he-himself
est, damnat? Plerumque autem citius raptorum avaritia
is he-damns often moreover more-quickly of-robbers the-avarice
corrigitur, si in verbis admonentis quam fugitiva sit præsens
is-corrected if in the-words of-the-admonisher how fleeting is the-present
vita, monstretur: si eorum ad medium memoria deducatur,
life be-shown if their into the-middle the-memory be-brought
qui et ditari in hoc mundo diu conati sunt, et tamen
who both to-be-enriched in this world long tried have and yet
in adeptis divitiis diu manere nequiverunt, quibus festina
in obtained riches long to-remain could-not from-whom hasty
mors repente et simul abstulit quidquid eorum nequitia nec
death suddenly and at-once took-away whatever their wickedness neither
simul nec repente congregavit; qui non solum hic rapta
at-once nor suddenly gathered who not only here the-seized-things
reliquerunt, sed secum ad judicium causas rapinæ detulerunt.
left but with-them to judgment the-cases of-robbery carried
Illorum itaque exempla audiant, quos in verbis suis
of-those and-so the-examples let-them-hear whom in words their

proculdubio et ipsi condemnant; ut cum post verba
beyond-doubt also they-themselves condemn that when after the-words
ad cor redeunt, imitari saltem quos judicant, erubescant.
to the-heart they-return to-imitate at-least whom they-judge they-may-blush

Quomodo admonendi qui aliena non appetunt, sed sua retinent; et qui sua tribuentes, aliena tamen rapiunt

XXI · KEEPERS OF THEIR OWN, AND GRASPING GIVERS

Those who neither seize nor give must know that the earth is common to all, and that to give the poor their due is justice, not mercy; the barren fig tree takes up the ground. Those who give lavishly and then seize to make up the loss must learn that an offering from the goods of the poor is like killing a son before his father's eyes.

Aliter admonendi sunt qui nec aliena appetunt,
otherwise to-be-admonished are those-who neither others'-things seek
nec sua largiuntur; atque aliter qui et ea quæ
nor their-own bestow and otherwise those-who both those-things which
habent tribuunt, et tamen aliena rapere non desistunt.
they-have give and yet others'-things to-seize not cease
Admonendi sunt qui nec aliena appetunt, nec sua
to-be-admonished are those-who neither others'-things seek nor their-own
largiuntur, ut sciant sollicite quod ea de qua sumpti
bestow that they-may-know carefully that that from which taken
sunt, cunctis hominibus terra communis est, et idcirco
they-are to-all men the-earth common is and therefore
alimenta quoque omnibus communiter profert. Incassum
foods also to-all in-common it-brings-forth in-vain
ergo se innocentes putant, qui commune Dei munus
therefore themselves innocent they-think who the-common of-God gift
sibi privatum vindicant; qui cum accepta non
for-themselves as-private claim who when the-received-things not

tribuunt, in proximorum nece grassantur, quia tot pene
they-give in of-their-neighbors the-slaughter they-run-riot because so-many almost
quotidie perimunt, quot morientium pauperum apud se
daily they-kill as of-the-dying poor with themselves
subsidia abscondunt. Nam cum quælibet necessaria indigentibus
the-supplies they-hide for when any necessities to-the-needy
ministramus, sua illis reddimus, non nostra largimur;
we-minister their-own to-them we-render not ours we-bestow
justitiæ debitum potius solvimus, quam misericordiæ opera
of-justice the-debt rather we-pay than of-mercy the-works
implemus. Unde et ipsa Veritas cum de misericordia caute
we-fulfill whence also the-very Truth when of mercy cautiously
exhibenda loqueretur, ait: Attendite ne justitiam vestrum
to-be-shown he-spoke says take-heed lest justice your
faciatis coram hominibus. Cui quoque sententiæ etiam
you-do before men to-which also sentence even
Psalmista concinens dicit: Dispersit dedit pauperibus,
the-Psalmist harmonizing says he-has-dispersed he-has-given to-the-poor
justitia ejus manet in æternum. Cum enim largitatem impensam
justice his remains for ever when for the-generosity expended
pauperibus præmisisset, non hanc vocare misericordiam, sed
on-the-poor he-had-put-first not it to-call mercy but
justitiam maluit; quia quod a communi Domino tribuitur,
justice he-preferred because what by the-common Lord is-given
justum profecto est, ut quicunque accipiunt, eo communiter
just surely it-is that whoever receive it in-common
utantur. Hinc etiam Salomon ait: Qui justus est, tribuet et
may-use hence also Solomon says he-who just is shall-give and
non cessabit. Admonendi sunt quoque ut sollicite attendant
not shall-cease to-be-admonished they-are also that carefully they-attend
quod ficulnea quæ fructum non habuit, contra hanc districtus
that the-fig-tree which fruit not had against it the-strict

agricola queritur, quod etiam terram occupavit. Terram quippe
husbandman complains that even the-ground it-occupied the-ground indeed
ficulnea sine fructu occupat, quando mens tenacium hoc
the-fig-tree without fruit occupies when the-mind of-the-tenacious that
quod prodesse multis poterat, inutiliter servat. Terram ficulnea
which to-profit many could uselessly keeps the-ground the-fig-tree
sine fructu occupat, quando locum quem exercere alius per
without fruit occupies when the-place which to-cultivate another through
solem boni operis valuit, stultus per desidiæ umbram premit.
the-sun of-good work could the-fool through of-sloth the-shade presses
Hi autem nonnunquam dicere solent: Concessis utimur,
these moreover sometimes to-say are-wont what-is-granted we-use
aliena non quærimus, et si digna misericordiæ
others'-things not we-seek and if worthy-things of-mercy
retributione non agimus, nulla tamen perversa perpetramus.
with-recompense not we-do no yet perverse-things we-commit
Quod idcirco sentiunt, quia videlicet aurem cordis
which for-this-reason they-feel because namely the-ear of-the-heart
a verbis cœlestibus claudunt. Neque enim dives in
to words heavenly they-close nor for the-rich-man in
Evangelio, qui induebatur purpura et bysso, qui epulabatur
the-Gospel who was-clothed in-purple and fine-linen who feasted
quotidie splendide, aliena rapuisse, sed infructuose propriis
daily splendidly others'-things to-have-seized but unfruitfully his-own
usus fuisse perhibetur, eumque post hanc vitam ultrix
used to-have is-declared and-him after this life avenging
gehenna suscepit, non quia aliquid illicitum gessit, sed
gehenna received not because anything unlawful he-did but
quia immoderato usu totum se licitis tradidit.
because by-immoderate use whole himself to-lawful-things he-handed-over

Admonendi sunt tenaces, ut noverint quod hanc primam
to-be-admonished are the-tenacious that they-may-know that this first
injuriam faciunt Deo, quia danti sibi omnia, nullam
injury they-do to-God because to-him-giving to-them all-things no
misericordiæ hostiam reddunt. Hinc enim Psalmista ait: Non
of-mercy victim they-render hence for the-Psalmist says not
dabit Deo propitiationem suam, nec pretium redemptionis
shall-he-give to-God propitiation his nor the-price of-the-redemption
animæ suæ. Pretium namque redemptionis dare, est opus
of-soul his the-price for of-redemption to-give is a-work
bonum prævenienti nos gratiæ reddere. Hinc Joannes exclamat
good to-the-preventing us grace to-render hence John cries
dicens: Jam securis ad radicem arboris posita est. Omnis
saying already the-axe to the-root of-the-tree laid is every
arbor quæ non facit fructum bonum, excidetur, et in
tree which not makes fruit good shall-be-cut-down and into
ignem mittetur. Qui ergo se innoxios, quia aliena
the-fire shall-be-cast those-who therefore themselves harmless because others'-things
non rapiunt æstimant, ictum securis vicinæ prævideant,
not they-seize reckon the-blow of-the-axe near let-them-foresee
et torporem improvidæ securitatis amittant, ne cum ferre
and the-torpor of-improvident security let-them-lose lest while to-bear
fructum boni operis negligunt, a præsenti vita funditus
the-fruit of-good work they-neglect from the-present life utterly
quasi a viriditate radicis exsecentur.
as-if from the-greenness of-the-root they-be-cut-off
At contra admonendi sunt, qui et ea quæ habent
but on-the-contrary to-be-admonished are those-who both those-things which they-have
tribuunt, et aliena rapere non desistunt ne valde munifici
give and others'-things to-seize not cease lest very munificent
videri appetant, et de boni specie deteriores fiant.
to-seem they-seek and from of-good the-appearance worse they-become

Hi etenim propria indiscrete tribuentes, non solum ut supra
these for their-own indiscreetly giving not only as above
jam diximus, ad impatientiæ murmurationem proruunt; sed
already we-have-said into of-impatience murmuring rush but
cogente se inopia, usque ad avaritiam devolvuntur. Quid
with-compelling them want even to avarice they-are-rolled what
ergo eorum mente infelicius, quibus de largitate nascitur
therefore than-their mind more-unhappy to-whom from generosity is-born
avaritia, et peccatorum seges quasi ex virtute seminatur?
avarice and of-sins the-crop as-if from virtue is-sown
Prius itaque admonendi sunt ut tenere sua rationabiliter
first and-so to-be-admonished they-are that to-hold their-own reasonably
sciant, et tunc demum ut aliena non ambiant. Si
they-may-know and then at-last that others'-things not they-court if
enim radix culpæ in ipsa effusione non exuritur, nunquam
for the-root of-the-fault in the-very pouring-out not is-burned-out never
per ramos exuberans avaritiæ spina siccatur. Occasio
through the-branches abounding of-avarice the-thorn is-dried the-occasion
ergo rapiendi subtrahitur, si bene prius jus possidendi
therefore of-seizing is-withdrawn if well first the-right of-possessing
disponatur. Tunc vero admoniti audiant, quomodo quæ
be-ordered then but admonished let-them-hear how what
habent misericorditer tribuant, quando nimirum didicerunt
they-have mercifully they-may-give when surely they-have-learned
ut bona misericordiæ per interjectam rapinæ nequitiam
that the-good-things of-mercy through interposed of-robbery wickedness
non confundant. Violenter enim exquirunt quæ misericorditer
not they-confound violently for they-seek-out what mercifully
largiuntur. Sed aliud est pro peccatis misericordiam facere,
they-bestow but another-thing it-is for sins mercy to-do
aliud pro misericordia facienda peccare: quæ jam nequaquam
another for mercy to-be-done to-sin which now by-no-means

misericordia nuncupari potest, quia ad dulcem fructum
mercy to-be-called can because to sweet fruit
non proficit quæ per virus pestiferæ radicis amarescit.
not it-attains which through the-poison of-a-pestilent root grows-bitter
Hinc est enim quod ipsa etiam sacrificia per prophetam
hence it-is for that the-very even sacrifices through the-prophet
Dominus reprobat, dicens: Ego Dominus diligens judicium,
the-Lord rejects saying I the-Lord loving judgment
et odio habens rapinam in holocausto. Hinc iterum dixit:
and in-hatred holding robbery in burnt-offering hence again he-said
Hostiæ impiorum abominabiles, quæ offerentur ex scelere.
the-victims of-the-impious abominable which shall-be-offered from crime
Qui sæpe quoque et indigentibus subtrahunt quæ Deo
who often also even from-the-needy withdraw what to-God
largiuntur. Sed quanta eos animadversione renuat per
they-bestow but with-how-great them punishment he-rejects through
quemdam sapientem Dominus demonstrat, dicens: Qui offert
a-certain wise-man the-Lord shows saying he-who offers
sacrificium de substantia pauperis, quasi qui victimat filium
sacrifice from the-substance of-the-poor-man as-if who sacrifices a-son
in conspectu patris sui. Quid namque esse intolerabilius
in the-sight of-father his what for to-be more-intolerable
potest, quam mors filii ante oculos patris? Hoc
can than the-death of-a-son before the-eyes of-the-father this
itaque sacrificium quanta ira aspiciatur ostenditur, quod
and-so sacrifice with-how-great anger is-regarded is-shown that
orbati patris dolori comparatur. Et tamen plerumque
of-a-bereaved father to-the-grief it-is-compared and yet often
quanta tribuunt, pensant; quanta autem rapiunt, considerare
how-much they-give they-weigh how-much moreover they-seize to-consider
dissimulant. Quasi mercedem numerant, et perpendere culpas
they-neglect as-if the-reward they-count and to-weigh the-faults

recusant. Audiant itaque quod scriptum est: Qui mercedes
they-refuse let-them-hear and-so what written is he-who wages
congregavit, misit eas in sacculum pertusum. In sacculo
has-gathered has-put them into a-bag pierced in a-bag
quippe pertuso videtur, quando pecunia mittitur; sed quando
indeed pierced it-is-seen when money is-put but when
amittitur, non videtur. Qui ergo quanta largiuntur
it-is-lost not it-is-seen those-who therefore how-much they-bestow
aspiciunt, sed quantum rapiunt non perpendunt, in pertuso
regard but how-much they-seize not weigh in a-pierced
sacculo mercedes mittunt, quia profecto has in spem suæ
bag wages put because surely these in the-hope of-their
fiduciæ intuentes congerunt, sed non intuentes perdunt.
confidence beholding they-heap-up but not beholding they-lose

Quomodo admonendi sunt discordes et pacati

XXII · THE DISCORDANT AND THE PEACEABLE

The discordant cannot be spiritual, whatever their gifts, for the fruit of the Spirit is peace; their offering is refused until they are reconciled. The peaceable must not love the world's peace so much that they leave the wicked unrebuked; peace must be kept in the heart even when it is broken outwardly by correction.

Aliter admonendi sunt discordes, atque aliter pacati.
otherwise to-be-admonished are the-discordant and otherwise the-peaceable
Discordes namque admonendi sunt ut certissime sciant
the-discordant for to-be-admonished are that most-certainly they-may-know
quia quantislibet virtutibus polleant, spiritales fieri
that with-however-many virtues they-may-be-strong spiritual to-become
nullatenus possunt, si uniri per concordiam proximis
in-no-way they-can if to-be-united through concord to-their-neighbors

negligunt. Scriptum quippe est: Fructus autem spiritus est
they-neglect written indeed it-is the-fruit moreover of-the-spirit is
charitas, gaudium, pax. Qui ergo servare pacem non curat,
charity joy peace he-who therefore to-keep peace not cares
ferre fructum spiritus recusat. Hinc Paulus ait: Cum sit
to-bear the-fruit of-the-spirit refuses hence Paul says since there-is
inter vos zelus et contentio, nonne carnales estis? Hinc
among you envy and strife not carnal are-you hence
iterum quoque dicit: Pacem sequimini cum omnibus, et
again also he-says peace follow with all-men and
sanctimoniam, sine qua nemo videbit Deum. Hinc rursum
holiness without which no-one shall-see God hence again
admonens ait: Solliciti servare unitatem spiritus in vinculo
admonishing he-says careful to-keep the-unity of-the-spirit in the-bond
pacis: unum corpus et unus spiritus, sicut vocati estis in
of-peace one body and one spirit as called you-are in
una spe vocationis vestræ. Ad unam ergo vocationis spem
one hope of-calling your to one therefore of-calling hope
nequaquam pertingitur, si non ad eam unita cum proximis
by-no-means is-it-reached if not to it united with neighbors
mente curratur. At sæpe nonnulli quo quædam specialiter
in-mind it-be-run but often some the-more certain specially
dona percipiunt, eo superbiendo donum concordiæ quod
gifts they-receive the-more by-being-proud the-gift of-concord which
majus est, amittunt; ut si fortasse carnem præ cæteris
greater is they-lose so-that if perhaps the-flesh beyond the-others
gulæ refrenatione quis edomat, concordare eis quos
of-gluttony by-the-curbing one subdues to-agree with-those whom
superat abstinendo contemnat. Sed qui abstinentiam a
he-surpasses by-abstaining he-scorns but he-who abstinence from
concordia separat, quid admoneat Psalmista perpendat; ait
concord separates what admonishes the-Psalmist let-him-weigh he-says

enim: Laudate eum in tympano et choro. In tympano
for praise him with timbrel and choir in the-timbrel
namque sicca et percussa pellis resonat, in choro autem
for dry and struck skin resounds in the-choir moreover
voces societate concordant. Quisquis itaque corpus affligit, sed
voices in-fellowship agree whoever and-so the-body afflicts but
concordiam deserit, Deum quidem laudat in tympano, sed
concord forsakes God indeed praises with timbrel but
non laudat in choro. Sæpe vero dum quosdam major scientia
not praises with choir often but while some greater knowledge
erigit, a cæterorum societate disjungit, et quasi quo
raises from of-the-others the-fellowship it-disjoins and as-if by-how-much
plus sapiunt, eo a concordiæ virtute desipiscunt. Hi
more they-know by-so-much from of-concord the-virtue they-grow-foolish these
itaque audiant quid per semetipsam Veritas dicat: Habete
and-so let-hear what through himself the-Truth says have
sal in vobis, et pacem habete inter vos. Sal quippe sine
salt in you and peace have among you salt indeed without
pace non virtutis est donum, sed damnationis argumentum.
peace not of-virtue is a-gift but of-damnation a-proof
Quo enim quisque melius sapit, eo deterius
by-how-much for each better knows by-so-much worse
delinquit; et idcirco inexcusabiliter merebitur supplicium,
he-offends and therefore inexcusably shall-merit punishment
quia prudenter si voluisset, potuit vitare peccatum. Quibus
because prudently if he-had-wished he-could to-avoid sin to-whom
recte quoque per Jacobum dicitur: Quod si zelum amarum
rightly also through James it-is-said but if zeal bitter
habetis, et contentiones sunt in corde vestro, nolite gloriari,
you-have and contentions are in heart your do-not glory
et mendaces esse adversum veritatem. Non est ista sapientia
and liars be against the-truth not is this wisdom

desursum descendens, sed terrena, animalis, diabolica. Quæ
from-above descending but earthly animal devilish which
autem desursum est sapientia primum quidem pudica est,
moreover from-above is wisdom first indeed chaste is
deinde pacifica. Pudica videlicet, quia caste intelligit; pacifica
then peaceable chaste namely because chastely it-understands peaceable
autem, quia per elationem se minime a proximorum
moreover because through elation itself not-at-all from of-neighbors
societate disjungit. Admonendi sunt dissidentes, ut noverint
the-fellowship it-disjoins to-be-admonished are the-dissenting that they-may-know
quod tandiu nullum boni operis Deo sacrificium immolant,
that so-long no of-good work to-God sacrifice they-offer
quandiu a proximorum charitate discordant. Scriptum
as-long-as from of-their-neighbors the-charity they-are-at-discord written
namque est: Si offers munus tuum ad altare, et ibi
for it-is if you-offer gift your at the-altar and there
recordatus fueris quia frater tuus habet aliquid adversum
remembered you-shall-have that brother your has something against
te, relinque ibi munus tuum ante altare, et vade prius
you leave there gift your before the-altar and go first
reconciliari fratri tuo, et tunc veniens offeres munus
to-be-reconciled to-brother your and then coming you-shall-offer gift
tuum. Ex qua scilicet præceptione pensandum est quorum
your from which namely precept to-be-weighed it-is of-whom
hostia repellitur, quam intolerabilis culpa monstratur. Nam
the-victim is-rejected how intolerable the-fault is-shown for
cum mala cuncta bonis sequentibus diluantur, pensemus
when evils all by-good-things following are-washed-away let-us-weigh
quanta sint mala discordiæ, quæ nisi exstincta funditus
how-great are the-evils of-discord which unless extinguished utterly
fuerint, bonum subsequi non permittunt. Admonendi sunt
they-have-been good to-follow not they-permit to-be-admonished are

discordes, ut si aures a mandatis cœlestibus declinant,
the-discordant that if the-ears from commands heavenly they-turn-aside
mentis oculos ad consideranda ea quæ in infimis
of-the-mind the-eyes for considering those-things which in the-lowest
versantur aperiant; quod sæpe aves unius ejusdemque
are-engaged they-may-open that often birds of-one and-the-same
generis sese socialiter volando non deserunt, et quod
kind each-other sociably in-flying not forsake and that
gregatim animalia bruta pascuntur. Quia si solerter aspicimus,
in-herds animals brute graze because if skillfully we-look
concordando sibi irrationalis natura indicat, quantum malum
by-agreeing with-itself irrational nature shows how-great evil
per discordiam rationalis natura committat, quando hæc a
through discord rational nature commits when this from
rationis intentione perdidit, quod illa motu naturali custodit.
of-reason the-intention has-lost what that by-motion natural keeps
At contra admonendi sunt pacati, ne dum plus quam
but on-the-contrary to-be-admonished are the-peaceable lest while more than
necesse est, pacem quam possident amant, ad perpetuam
necessary is the-peace which they-possess they-love to the-perpetual
pervenire non appetant. Plerumque enim gravius intentionem
to-come not they-seek often for more-heavily the-intention
mentium rerum tranquillitas tentat; ut quo non sunt
of-minds of-things the-tranquility tempts so-that by-how-much not are
molesta quæ tenent, eo minus amabilia fiant
troublesome the-things-which they-hold by-so-much less lovable become
quæ vocant; et quo delectant præsentia, eo
the-things-which call and by-how-much delight present-things by-so-much
non inquirantur æterna. Unde et per semetipsam Veritas
not are-sought eternal-things whence also through himself the-Truth
loquens, cum terrenam pacem a superna distingueret, atque
speaking when earthly peace from heavenly he-distinguished and

ad venturam discipulos ex præsenti provocaret, ait: Pacem
to the-coming the-disciples from the-present he-called-forth says peace
relinquo vobis, pacem meam do vobis. Relinquo scilicet
I-leave to-you peace my I-give to-you I-leave namely
transitoriam, do mansuram. Si ergo in ea cor quæ relicta
the-transitory I-give the-abiding if therefore on that the-heart which left
est figitur, nunquam ad illam quæ danda est, pervenitur.
is is-fixed never to that which to-be-given is is-it-come
Pax igitur præsens ita tenenda est, et ut diligi debeat
the-peace therefore present so to-be-held is both that to-be-loved it-ought
et contemni; ne si immoderate diligitur, diligentis animus
and to-be-despised lest if immoderately it-is-loved of-the-lover the-mind
in culpa capiatur. Unde et admonendi sunt pacati, ne
in fault be-caught whence also to-be-admonished are the-peaceable lest
dum nimis humanam pacem desiderant, pravos hominum
while too-much human peace they-desire the-crooked of-men
mores nequaquam redarguant; et consentiendo perversis,
ways by-no-means they-reprove and by-consenting to-the-perverse
ab auctoris sui se pace disjungant; ne dum humana
from of-author their themselves the-peace they-disjoin lest while human
foras jurgia metuunt, interni fœderis discissione feriantur.
outward quarrels they-fear of-the-inward covenant by-the-rending they-be-struck
Quid est enim pax transitoria, nisi quoddam vestigium pacis
what is for peace transitory but a-certain trace of-peace
æternæ? Quid ergo esse dementius potest, quam vestigia in
eternal what therefore to-be more-insane can than traces in
pulvere impressa diligere, sed ipsum a quo impressa sunt,
the-dust impressed to-love but him by whom impressed they-are
non amare? Hinc David dum totum se ad fœdera pacis
not to-love hence David while wholly himself to the-covenants of-peace
internæ constringeret, testatur quod cum malis concordiam
inward he-bound testifies that with the-wicked concord

non teneret, dicens: Nonne qui te oderunt, Deus, oderam
not he-held saying did-not those-who you hated God I-hated
illos, et super inimicos tuos tabescebam? Perfecto odio
them and over enemies your was-I-wasting-away with-perfect hatred
oderam illos, inimici facti sunt mihi. Inimicos etenim Dei
I-hated them enemies made they-are to-me the-enemies for of-God
perfecto odio odisse, est et quod facti sunt diligere, et quod
with-perfect hatred to-hate is both what made they-are to-love and what
faciunt increpare; mores pravorum premere, vitæ prodesse.
they-do to-rebuke the-ways of-the-crooked to-press for-the-life to-profit
Pensandum ergo est, quando ab increpatione quiescitur,
to-be-weighed therefore it-is when from rebuke it-is-rested
quanta culpa cum pessimis pax tenetur, si propheta tantus
how-great a-fault with the-worst peace is-held if a-prophet so-great
hoc velut in hostiam Deo obtulit, quod contra se pro
this as-if as a-victim to-God offered that against himself for
Domino pravorum inimicitias excitavit. Hinc est quod tribus
the-Lord of-the-crooked the-enmities he-roused hence it-is that the-tribe
Levi assumptis gladiis per castrorum media transiens, quia
of-Levi with-taken-up swords through of-the-camp the-midst passing because
feriendis noluit peccatoribus parcere, Deo manus dicta
to-be-struck it-would-not the-sinners to-spare to-God hands said
est consecrasse. Hinc Phinees peccantium civium gratiam
is to-have-consecrated hence Phinehas of-sinning citizens the-favor
spernens, coeuntes cum Madianitis perculit, et iram
spurning those-coupling with the-Midianites struck and the-wrath
Domini iratus placavit. Hinc per semetipsam Veritas dicit:
of-the-Lord angry he-appeased hence through himself the-Truth says
Nolite arbitrari, quia venerim pacem mittere in terram. Non
do-not think that I-came peace to-send upon earth not
veni pacem mittere, sed gladium. Malorum namque cum
I-came peace to-send but a-sword of-the-wicked for when

incaute amicitiis jungimur, culpis ligamur. Unde Josaphat,
incautiously in-friendships we-are-joined by-the-faults we-are-bound whence Jehoshaphat
qui tot de anteacta vita præconiis attollitur, de Achab
who with-so-many for (his)-former life praises is-extolled for of-Ahab
regis amicitiis pene periturus increpatur. Cui a Domino
the-king the-friendships almost about-to-perish is-rebuked to-whom by the-Lord
per prophetam dicitur: Impio præbes auxilium, et
through the-prophet it-is-said to-the-impious you-offer help and
his qui oderunt Dominum, amicitia jungeris; et idcirco
to-those who hate the-Lord in-friendship you-are-joined and therefore
iram quidem Domini merebaris, sed bona opera inventa
the-wrath indeed of-the-Lord you-were-meriting but good works found
sunt in te, eo quod abstuleris lucos de terra
have-been in you for-this that you-have-taken-away the-groves from the-land
Juda. Ab illo enim qui summe rectus est, eo ipso
of-Judah from him for who supremely right is by-that very-fact
jam discrepat, quo perversorum amicitiis vita nostra
now it-differs by-which of-the-perverse with-the-friendships the-life our
concordat. Admonendi sunt pacati, ne si ad correptionis
agrees to-be-admonished are the-peaceable lest if to of-reproof
verba prosiliant, temporalem pacem sibi perturbare
the-words they-leap temporal peace for-themselves to-disturb
formident. Rursumque admonendi sunt, ut eamdem pacem
they-dread and-again to-be-admonished they-are that the-same peace
dilectione integra intrinsecus teneant, quam per invectionem
with-love whole inwardly they-hold which through the-invective
vocis sibi extrinsecus turbant. Quod utrumque
of-the-voice for-themselves outwardly they-disturb which each
provide se David servasse perhibet, cum dicit: Cum his
providently himself David to-have-kept declares when he-says with those
qui oderunt pacem, eram pacificus, cum loquebar illis,
who hated peace I-was peaceable when I-spoke to-them

impugnabant me gratis. Ecce et loquens impugnabatur;
they-attacked me without-cause behold both speaking he-was-attacked
et tamen impugnatus, erat pacificus, quia nec insanientes
and yet attacked he-was peaceable because neither the-mad
cessabat reprehendere, nec reprehensos negligebat amare. Hinc
he-ceased to-reprove nor the-reproved he-neglected to-love hence
etiam Paulus ait: Si fieri potest, quod ex vobis est,
also Paul says if to-be-done it-can as-far-as from you is
cum omnibus hominibus pacem habentes. Hortaturus enim
with all men peace having about-to-exhort for
discipulos ut pacem cum omnibus haberent, præmisit,
the-disciples that peace with all-men they-might-have he-said-first
dicens: Si fieri potest, atque subjunxit: Quod ex vobis
saying if to-be-done it-can and added as-far-as from you
est. Difficile quippe erat ut si male acta corriperent,
is difficult indeed it-was that if ill done-things they-reproved
habere pacem cum omnibus possent. Sed cum temporalis pax
to-have peace with all-men they-could but when temporal peace
in pravorum cordibus ex nostra increpatione confunditur,
in of-the-crooked the-hearts from our rebuke is-confounded
inviolata necesse est ut in nostro corde servetur. Recte itaque
inviolate necessary it-is that in our heart it-be-kept rightly and-so
ait. Quod ex vobis est. Ac si nimirum dicat: Quia
he-says as-far-as from you is as if surely he-should-say because
pax ex duarum partium consensu subsistit, si ab eis qui
peace from of-two parties the-consent subsists if by those who
corripiuntur expellitur, integra tamen in vestra qui corripitis
are-reproved it-is-driven-out whole yet in your who reprove
mente teneatur. Unde idem rursum discipulos admonet,
mind let-it-be-held whence the-same again the-disciples admonishes
dicens: Si quis non obedit verbo nostro, per epistolam hunc
saying if anyone not obeys word our through the-letter him

notate: et non commisceamini cum illo, ut confundatur.
note and not mix with him that he-may-be-confounded
Atque illico adjunxit: Et nolite ut inimicum existimare
and at-once he-added and do-not as an-enemy esteem
illum, sed corripite ut fratrem. Ac si diceret: Pacem cum
him but reprove-him as a-brother as if he-should-say peace with
eo exteriorem solvite, sed interiorem circa illum medullitus
him outward dissolve but the-inward about him in-the-marrow
custodite; ut peccantis mentem sic vestra discordia feriat,
guard that of-the-sinner the-mind so your discord may-strike
quatenus pax a cordibus vestris nec abnegata discedat.
so-that peace from hearts your not-even denied may-depart

Quomodo admonendi qui jurgia serunt, et pacifici

XXIII · SOWERS OF DISCORD AND PEACEMAKERS

Sowers of discord are the apostate angel's followers, and by killing charity they destroy every virtue at once. Peacemakers must not unite the wicked, whose concord only strengthens them against the good, as Paul divided the Pharisees from the Sadducees; but among the wicked who cannot harm the good, earthly peace should be built, so that it may lead them on to God's.

Aliter admonendi sunt seminantes jurgia, atque aliter
otherwise to-be-admonished are those-sowing quarrels and otherwise
pacifici. Admonendi namque sunt qui jurgia seminant,
the-peacemakers to-be-admonished for are those-who quarrels sow
ut cujus sint sequaces agnoscant. De apostata quippe
that of-whom they-are followers they-may-recognize of the-apostate indeed
angelo scriptum est, cum bonæ messi inserta fuisset zizania:
angel written it-is when into-the-good harvest sown had-been tares
Inimicus homo hoc fecit. De cujus etiam membro per
an-enemy man this has-done of whose also member through

Salomonem dicitur: Homo apostata, vir inutilis, graditur
Solomon it-is-said a-man apostate a-man unprofitable walks
ore perverso, annuit oculis, terit pede; digito
with-mouth perverse he-winks with-the-eyes he-presses with-the-foot with-the-finger
loquitur, pravo corde machinatur malum, et omni tempore
he-speaks with-crooked heart he-devises evil and at-every time
jurgia seminat. Ecce quem seminantem jurgia dicere voluit,
quarrels sows behold him-whom sowing quarrels to-call he-wished
prius apostatam nominavit: quia nisi more superbientis
first an-apostate he-named because unless in-the-manner of-the-proud
angeli a conspectu Conditoris prius intus aversione
angel from the-sight of-the-Creator first within by-the-turning-away
mentis caderet, foras postmodum usque ad seminanda jurgia
of-mind he-fell outside afterward even to sowing quarrels
non veniret. Qui recte describitur quod annuit oculis,
not he-would-come who rightly is-described that he-winks with-the-eyes
digito loquitur, terit pede. Interior namque est
with-the-finger speaks presses with-the-foot inward for is
custodia, quæ ordinata servat exterius membra. Qui ergo
the-guard which ordered keeps outwardly the-members he-who therefore
statum mentis perdidit, subsequenter foras in inconstantiam
the-state of-the-mind has-lost subsequently outside into inconstancy
motionis fluit, atque exteriori mobilitate indicat, quod nulla
of-motion flows and by-outward mobility shows that by-no
interius radice subsistat. Audiant jurgiorum seminatores quod
inwardly root he-subsists let-hear of-quarrels the-sowers what
scriptum est: Beati pacifici, quoniam filii Dei vocabuntur.
written is blessed the-peacemakers for sons of-God they-shall-be-called
Atque e diverso colligant, quia si filii Dei vocantur
and on-the-other hand let-them-gather that if sons of-God are-called
qui pacem faciunt, proculdubio Satanæ sunt filii qui
those-who peace make beyond-doubt of-Satan are the-sons those-who

confundunt. Omnes autem qui per discordiam separantur a
confound all moreover who through discord are-separated from
viriditate dilectionis, arefiunt. Qui etsi boni operis fructus
the-greenness of-love wither who even-if of-good work the-fruits
in suis actionibus proferunt, profecto nulli sunt, quia
in their actions bring-forth surely of-no-account they-are because
non ex unitate charitatis oriuntur. Hinc ergo perpendant
not from the-unity of-charity they-arise hence therefore let-weigh
seminantes jurgia, quam multipliciter peccant: qui dum unam
those-sowing quarrels how manifoldly they-sin who while one
nequitiam perpetrant, ab humanis cordibus cunctas simul
wickedness they-commit from human hearts all at-once
virtutes eradicant. In uno enim malo innumera peragunt,
the-virtues they-uproot in one for evil innumerable-things they-accomplish
quia seminando discordiam, charitatem quæ nimirum virtutum
because by-sowing discord charity which surely of-virtues
omnium mater est, exstinguunt. Quia autem nihil pretiosius
all the-mother is they-extinguish because moreover nothing more-precious
est Deo virtute dilectionis, nil est desiderabilius diabolo
is to-God than-the-virtue of-love nothing is more-desirable to-the-devil
exstinctione charitatis. Quisquis ergo seminando jurgia
than-the-extinction of-charity whoever therefore by-sowing quarrels
dilectionem proximorum perimit, hosti Dei familiarius
the-love of-neighbors destroys the-enemy of-God more-intimately
servit, quia qua ille amissa cecidit, hanc iste vulneratis
serves because with-which he having-lost fell this this-one from-wounded
cordibus subtrahens, eis iter ascensionis abscidit.
hearts withdrawing to-them the-way of-ascent cuts-off
At contra admonendi sunt pacifici, ne tantæ actionis
but on-the-contrary to-be-admonished are the-peacemakers lest of-so-great an-action
pondus levigent, si inter quos fundare pacem debeant,
the-weight they-make-light if among whom to-found peace they-ought

ignorent. Nam sicut multum nocet si unitas desit bonis,
they-know-not for as much it-harms if unity be-lacking to-the-good
ita valde est noxium si non desit malis. Si ergo
so very is it-harmful if not it-be-lacking to-the-wicked if therefore
perversorum nequitia in pace jungitur, profecto eorum malis
of-the-perverse the-wickedness in peace is-joined surely their evil
actibus robur augetur; quia quo sibi in malitia
to-acts strength is-increased because the-more with-one-another in malice
congruunt, eo se robustius bonorum afflictionibus
they-agree the-more themselves more-robustly of-the-good on-the-afflictions
illidunt. Hinc namque est quod contra damnati illius vasis,
they-dash hence for it-is that against of-the-damned that vessel
videlicet Antichristi prædicatores, divina voce beato Job
namely of-Antichrist the-preachers by-the-divine voice to-blessed Job
dicitur: Membra carnium ejus cohærentia sibi. Hinc
it-is-said the-members of-the-flesh of-him cleaving to-one-another hence
sub squamarum specie de ejus satellitibus perhibetur: Una
under of-scales the-figure of his attendants it-is-declared one
uni conjungitur, et ne spiraculum quidem incedit per eas.
to-one is-joined and not breath even goes through them
Sequaces quippe illius quo nulla inter se discordiæ
followers indeed of-him the-more by-no among themselves of-discord
adversitate divisi sunt, eo in bonorum gravius nece
adversity divided they-are the-more in of-the-good more-heavily the-slaughter
glomerantur. Qui ergo iniquos pace sociat, iniquitati
they-are-massed he-who therefore the-wicked in-peace allies to-iniquity
vires administrat, quia bonos deterius deprimunt, quos et
strength supplies because the-good worse they-press whom also
unanimiter persequuntur. Unde prædicator egregius gravi
unanimously they-persecute whence the-preacher excellent by-heavy
Pharisæorum Sadducæorumque persecutione deprehensus, inter
of-Pharisees and-Sadducees persecution caught among

semetipsos dividere studuit, quos contra se graviter unitos
themselves to-divide strove whom against himself heavily united
vidit, cum clamavit, dicens: Viri fratres, ego Pharisæus sum,
he-saw when he-cried saying men brothers I a-Pharisee am
filius Pharisæorum, de spe et resurrectione mortuorum
son of-Pharisees concerning the-hope and resurrection of-the-dead
ego judicor. Dumque Sadducæi spem resurrectionemque
I am-judged and-while the-Sadducees the-hope and-resurrection
mortuorum esse denegarent, quam Pharisæi juxta sacri
of-the-dead to-be denied which the-Pharisees according-to of-sacred
eloquii præcepta crederent, facta in persecutorum unanimitate
speech the-precepts believed made in of-the-persecutors the-unanimity
dissensio est, et divisa turba illæsus Paulus exivit, quæ hunc
a-dissension was and divided the-crowd unharmed Paul went-out which him
unita prius immaniter pressit. Admonendi itaque sunt qui
united before monstrously pressed to-be-admonished and-so are those-who
faciendæ pacis studiis occupantur, ut pravorum mentibus
in-making peace in-pursuits are-occupied that of-the-crooked into-the-minds
prius amorem debeant internæ pacis infundere, quatenus eis
first the-love they-ought of-inward peace to-pour so-that to-them
postmodum valeat exterior pax prodesse; ut dum eorum
afterward may-avail outward peace to-profit that while their
cor in illius cognitione suspenditur, nequaquam ad nequitiam
heart in of-that the-knowledge is-held-suspended by-no-means to wickedness
ex hujus perceptione rapiatur; dumque supernam provident,
from of-this the-receiving it-be-snatched and-while the-heavenly they-foresee
terrenam nullo modo ad usum suæ deteriorationis inclinent.
the-earthly in-no way to the-use of-their deterioration they-incline
Cum vero perversi quique tales sunt, ut nocere bonis
when but the-perverse each such are that to-harm the-good
nequeant, etiamsi concupiscant, inter hos nimirum debet
they-cannot even-if they-desire among these surely ought

terrena pax construi et priusquam ab eis valeat superna
earthly peace to-be-built even before by them can the-heavenly
cognosci; ut hi scilicet quos contra dilectionem Dei
to-be-known that these namely whom against the-love of-God
malitia suæ impietatis exasperat, saltem ex proximi amore
the-malice of-their impiety exasperates at-least from of-neighbor love
mansuescant; et quasi e vicino ad melius transeant, ut ad
may-grow-gentle and as-if from near to better may-pass that to
illam quæ a se longe est, pacem Conditoris ascendant.
that which from them far is the-peace of-the-Creator they-may-ascend

Quomodo admonendi rudes in doctrina sacra, et docti, sed non humiles

XXIV · MISREADERS OF SCRIPTURE, AND PROUD READERS

Those who misread Scripture, swollen with pride, turn wine into poison and, like heretics, make God's gifts an offering to Baal. Those who understand it rightly but speak it proudly must apply the medicine first to themselves, drink first from their own cistern, and not share the waters with strangers by seeking praise.

Aliter admonendi sunt qui sacræ legis verba non recte
otherwise to-be-admonished are those-who of-the-sacred law the-words not rightly
intelligunt; atque aliter qui recte quidem intelligunt, sed
understand and otherwise those-who rightly indeed understand but
hæc humiliter non loquuntur. Admonendi enim sunt qui
them humbly not speak to-be-admonished for are those-who
sacræ legis verba non recte intelligunt, ut perpendant,
of-the-sacred law the-words not rightly understand that they-weigh
quia saluberrimum vini potum in veneni sibi poculum
that the-most-wholesome of-wine drink into of-poison for-themselves a-cup
vertunt, ac per medicinale ferrum vulnere mortali se
they-turn and through the-medicinal knife with-a-wound mortal themselves

feriunt, dum per hoc in se sana perimunt, per
they-strike while through this in themselves the-sound-parts they-kill through
quod salubriter abscindere sauciata debuerunt. Admonendi
which healthfully to-cut-away the-wounded-parts they-ought to-be-admonished
sunt, ut perpendant quod Scriptura sacra in nocte vitæ
they-are that they-weigh that Scripture sacred in the-night of-life
præsentis quasi quædam nobis lucerna sit posita, cujus
present as-if a-certain for-us lamp has been-set of-which
nimirum verba dum non recte intelligunt, de lumine
surely the-words while not rightly they-understand from light
tenebrescunt. Quos videlicet ad intellectum pravum intentio
they-grow-dark whom namely to understanding crooked intention
perversa non raperet, nisi prius superbia inflaret. Dum enim
perverse not would-snatch unless first pride puffed-up while for
se præ cæteris sapientes arbitrantur, sequi alios ad
themselves beyond the-others wise they-think to-follow others toward
melius intellecta despiciunt; atque ut apud imperitum
better understood-things they-despise and that among the-unskilled
vulgus scientiæ sibi nomen extorqueant, student
common-people of-knowledge for-themselves the-name they-may-extort they-strive
summopere et ab aliis recte intellecta destruere, et sua
above-all both by others rightly understood-things to-destroy and their-own
perversa roborare. Unde bene per prophetam dicitur:
perverse-things to-strengthen whence well through the-prophet it-is-said
Secuerunt prægnantes Galaad ad dilatandum terminum
they-cut the-pregnant-women of-Gilead for widening border
suum. Galaad namque acervus testimonii interpretatur. Et
their Gilead for heap of-testimony is-interpreted and
quia cuncta simul congregatio Ecclesiæ per confessionem
because all together the-congregation of-the-Church through confession
servit testimonio veritatis, non incongrue per Galaad Ecclesia
serves for-testimony of-the-truth not unfittingly by Gilead the-Church

exprimitur, quæ ore cunctorum fidelium, de Deo
is-expressed which by-the-mouth of-all the-faithful about God
quæque vera sunt testatur. Prægnantes autem vocantur
whatever true-things are testifies the-pregnant moreover are-called
animæ, quæ intellectum verbi ex divino amore concipiunt,
souls which understanding of-the-word from divine love conceive
si ad perfectum tempus veniant, conceptam intelligentiam
if to the-perfect time they-come the-conceived understanding
operis ostensione parituræ. Terminum vero suum
of-work by-the-showing about-to-bring-forth border but one's-own
dilatare, est opinionis suæ nomen extendere. Secuerunt
to-widen is of-opinion one's-own the-name to-extend they-cut
ergo prægnantes Galaad ad dilatandum terminum suum;
therefore the-pregnant-women of-Gilead for widening border their
quia nimirum hæretici mentes fidelium quæ jam aliquid
because surely heretics the-minds of-the-faithful which already something
de veritatis intellectu conceperant perversa prædicatione
of of-truth the-understanding had-conceived with-perverse preaching
perimunt, et scientiæ sibi nomen extendunt. Parvulorum
kill and of-knowledge for-themselves the-name extend of-little-ones
corda jam de verbi conceptione gravida, erroris gladio
the-hearts already with of-the-word the-conception pregnant of-error with-the-sword
scindunt, et quasi doctrinæ sibi opinionem faciunt.
they-cut and as-if of-doctrine for-themselves a-reputation they-make
Hos ergo cum conamur instruere ne perversa sentiant,
these therefore when we-try to-instruct lest perverse-things they-think
admoneamus prius necesse est, ne inanem gloriam quærant.
we-should-admonish first necessary it-is lest empty glory they-seek
Si enim radix elationis absciditur, consequenter rami
if for the-root of-elation is-cut-off consequently the-branches
pravæ assertionis arefiunt. Admonendi sunt etiam, ne
of-crooked assertion wither to-be-admonished they-are also lest

errores discordiasque generando, legem Dei quæ idcirco
errors and-discords by-generating the-law of-God which for-this-reason
data est ut sacrificia Satanæ prohibeat, eamdem ipsam in
given was that the-sacrifices of-Satan it-might-forbid that-same very into
Satanæ sacrificium vertant. Unde per prophetam Dominus
of-Satan a-sacrifice they-turn whence through the-prophet the-Lord
queritur, dicens: Dedi eis frumentum, vinum et oleum,
complains saying I-gave to-them corn wine and oil
et argentum multiplicavi eis et aurum, quæ fecerunt
and silver I-multiplied to-them and gold which they-made-into
Baal. Frumentum quippe a Domino accipimus, quando
Baal corn indeed from the-Lord we-receive when
in dictis obscurioribus subducto tegmine litteræ per
in sayings more-obscure with-withdrawn the-covering of-the-letter through
medullam spiritus legis interna sentimus. Vinum
the-marrow of-the-spirit of-the-law the-inward-things we-perceive wine
suum Dominus nobis præstat, cum Scripturæ suæ alta
his the-Lord to-us supplies when of-Scripture his by-the-lofty
prædicatione nos debriat. Oleum quoque suum nobis tribuit,
preaching us he-inebriates oil also his to-us he-gives
cum præceptis apertioribus vitam nostram blanda lenitate
when by-precepts plainer life our with-coaxing gentleness
disponit. Argentum multiplicat cum nobis luce veritatis
he-orders silver he-multiplies when to-us with-the-light of-truth
plena eloquia subministrat. Auro quoque nos ditat, quando
full utterances he-supplies with-gold also us he-enriches when
cor nostrum intellectu summi fulgoris irradiat.
heart our with-the-understanding of-the-highest splendor he-irradiates
Quæ cuncta hæretici Baal offerunt, quia apud auditorum
which all heretics to-Baal offer because with of-hearers
suorum corda corrupte omnia intelligendo pervertunt.
their the-hearts corruptly all-things by-understanding they-pervert

Et de frumento Dei, vino atque oleo, argento pariter
and from the-corn of-God the-wine and the-oil the-silver alike
et auro, Satanæ sacrificium immolant, quia ad errorem
and gold to-Satan a-sacrifice they-offer because to the-error
discordiæ verba pacis inclinant. Unde admonendi sunt
of-discord the-words of-peace they-incline whence to-be-admonished they-are
ut perpendant, quia dum perversa mente de præceptis
that they-weigh that while with-perverse mind from the-precepts
pacis discordiam faciunt, justo Dei examine ipsi
of-peace discord they-make by-the-just of-God examination they-themselves
de verbis vitæ moriuntur. At contra admonendi
from the-words of-life die but on-the-contrary to-be-admonished
sunt qui recte quidem verba legis intelligunt, sed
are those-who rightly indeed the-words of-the-law understand but
hæc humiliter non loquuntur; ut in divinis sermonibus
them humbly not speak that in the-divine words
prius quam aliis eos proferant, semetipsos requirant, ne
before than to-others them they-bring-forth themselves they-seek lest
insequentes aliorum facta, se deserant; et cum recte
pursuing of-others the-deeds themselves they-desert and when rightly
cuncta de sacra Scriptura sentiunt, hoc solum quod per
all-things of the-sacred Scripture they-perceive this alone which through
illam contra elatos dicitur, non attendant. Improbus quippe
it against the-proud is-said not they-attend wicked indeed
et imperitus est medicus, qui alienum mederi appetit, et
and unskilled is the-physician who another to-heal seeks and
ipse vulnus quod patitur nescit. Qui igitur verba Dei
he-himself the-wound which he-suffers knows-not those-who therefore the-words of-God
humiliter non loquuntur, profecto admonendi sunt, ut cum
humbly not speak surely to-be-admonished are that when
medicamina ægris apponunt, prius virus suæ pestis
medicines to-the-sick they-apply first the-poison of-their-own plague

inspiciant, ne alios medendo ipsi moriantur. Admoneri
they-inspect lest others by-healing they-themselves die to-be-admonished
debent, ut considerent ne a virtute dicti, dicendi
they-ought that they-consider lest from the-virtue of-what-is-said of-speaking
qualitate discordent, ne loquendo aliud, et ostendendo
by-the-quality they-be-at-discord lest by-speaking one-thing and by-showing
aliud prædicent. Audiant itaque quod scriptum est: Si
another they-preach let-them-hear and-so what written is if
quis loquitur, quasi sermones Dei. Qui ergo verba
anyone speaks as-if the-words of-God those-who therefore the-words
quæ proferunt, ex propriis non habent, cur quasi de
which they-bring-forth from their-own not have why as-if of
propriis tument? Audiant quod scriptum est: Sicut ex
their-own-things do-they-swell let-them-hear what written is as from
Deo coram Deo in Christo loquimur. Ex Deo enim coram
God before God in Christ we-speak from God for before
Deo loquitur, qui prædicationis verbum et quia a Deo
God speaks he-who of-preaching the-word both that from God
accepit intelligit, et placere per illud Deo non hominibus
he-has-received understands and to-please through it God not men
quærit. Audiant quod scriptum est: Abominatio Domini est
seeks let-them-hear what written is an-abomination of-the-Lord is
omnis arrogans. Quia videlicet dum in verbo Dei gloriam
every arrogant-man because namely while in the-word of-God glory
propriam quærit, jus dantis invadit; eumque laudi suæ
his-own he-seeks the-right of-the-giver he-invades and-him to-praise his-own
postponere nequaquam metuit, a quo hoc ipsum quod
to-put-after by-no-means he-fears from whom this very which
laudatur accepit. Audiant quod prædicatori per Salomonem
is-praised he-received let-them-hear what to-the-preacher through Solomon
dicitur: Bibe aquam de cisterna tua, et fluenta putei tui.
is-said drink water from cistern your and the-streams of-well your

Deriventur fontes tui foras, et in plateis aquas divide.
let-be-drawn-off springs your outside and in the-streets the-waters divide
Habeto eas solus, nec sint alieni participes tui. Aquam
have them alone nor let-be strangers sharers of-yours water
quippe prædicator de cisterna sua bibit, cum ad cor
indeed the-preacher from cistern his-own drinks when to heart
suum rediens, prius audit ipse quod dicit. Bibit sui
his returning first hears he-himself what he-says he-drinks of-his-own
fluenta putei, si sui irrigatione verbi infunditur. Ubi
the-streams of-well if of-his-own by-the-watering word he-is-steeped where
bene subjungitur: Deriventur fontes tui foras, et in plateis
well it-is-added let-be-drawn-off springs your outside and in the-streets
aquas divide. Rectum quippe est ut ipse prius bibat, et
the-waters divide right indeed it-is that he-himself first drink and
tunc prædicando aliis influat. Fontes namque foras derivare,
then by-preaching into-others flow springs for outside to-draw-off
est exterius aliis vim prædicationis infundere. In plateis
is outwardly into-others the-force of-preaching to-pour in the-streets
autem aquas dividere, est in magna auditorum amplitudine
moreover the-waters to-divide is in great of-hearers the-breadth
juxta uniuscujusque qualitatem divina eloquia dispensare. Et
according-to of-each-one the-quality divine utterances to-dispense and
quia plerumque inanis gloriæ appetitus subrepit dum sermo
because often of-empty glory the-craving creeps-in while the-word
Dei ad multorum notitiam currit, postquam dictum est: In
of-God to of-many the-knowledge runs after said it-has in
plateis aquas divide, recte subjungitur: Habeto eas solus, nec
the-streets the-waters divide rightly it-is-added have them alone nor
sint alieni participes tui. Alienos quippe malignos spiritus
let-be strangers sharers of-yours strangers indeed malignant spirits
vocat, de quibus per Prophetam tentati hominis voce
he-calls of whom through the-Prophet of-a-tempted man in-the-voice

dicitur: Alieni insurrexerunt in me, et fortes quæsierunt
it-is-said strangers have-risen-up against me and strong-ones have-sought
animam meam. Ait ergo: Aquas et in plateis divide, et
soul my he-says therefore the-waters both in the-streets divide and
tamen solus habe. Ac si apertius dicat: Sic necesse est
yet alone have as if more-openly he-should-say so necessary it-is
ut prædicationi exterius servias, quatenus per elationem
that preaching outwardly you-serve so-that through elation
te immundis spiritibus non conjungas, ne in divini verbi
you to-unclean spirits not you-join lest in of-the-divine word
ministerio hostes tuos ad te participes admittas. Aquas
the-ministry enemies your to yourself as-sharers you-admit the-waters
ergo et in plateis dividimus, et tamen soli possidemus,
therefore both in the-streets we-divide and yet alone we-possess
quando et exterius late prædicationem fundimus, et tamen
when both outwardly widely preaching we-pour-out and yet
per eam humanas laudes assequi minime ambimus.
through it human praises to-obtain not-at-all we-seek

Quomodo admonendi qui officium prædicationis nimia humilitate detrectant, et qui præcipiti festinatione occupant

XXV · SHRINKING FROM PREACHING, AND RUSHING IN

Those able to preach who refuse from humility hide grain from the starving and withhold the sword from blood. Those whom youth or imperfection forbid but who rush into preaching are like fledglings flying before their feathers grow; Christ himself waited until his thirtieth year, and at twelve questioned the teachers rather than taught them.

Aliter admonendi sunt qui cum prædicare digne valeant,
otherwise to-be-admonished are those-who though to-preach worthily they-be-able
præ nimia humilitate formidant; atque aliter admonendi
through excessive humility shrink and otherwise to-be-admonished
sunt quos a prædicatione imperfectio vel ætas prohibet,
are those-whom from preaching imperfection or age forbids
et tamen præcipitatio impellit. Admonendi namque sunt
and yet rashness drives to-be-admonished for are
qui cum prædicare utiliter possunt, immoderata tamen
those-who though to-preach usefully they-can by-immoderate yet
humilitate refugiunt; ut ex minori consideratione colligant
humility shrink that from a-lesser consideration they-gather
quantum in majoribus rebus derelinquant. Si enim indigentibus
how-much in greater matters they-forsake if for from-(their)-needy
proximis ipsi quas haberent pecunias absconderent,
neighbors they-themselves what they-had money hid
adjutores proculdubio calamitatis exstitissent. Quo ergo
helpers beyond-doubt of-calamity they-would-have-proved with-what therefore
reatu constringantur aspiciant, qui dum peccantibus fratribus
guilt they-are-bound let-them-regard who while from-sinning brothers

verbum prædicationis subtrahunt, morientibus mentibus vitæ
the-word of-preaching they-withdraw from-dying minds of-life
remedia abscondunt. Unde et bene quidam sapiens dicit:
the-remedies they-hide whence also well a-certain wise-man says
Sapientia abscondita et thesaurus invisus, quæ utilitas in
wisdom hidden and treasure unseen what usefulness in
utrisque? Si populos fames attereret, et occulta frumenta
both if the-peoples famine wore-down and hidden corn
ipsi servarent, auctores proculdubio mortis existerent.
they-themselves kept the-authors beyond-doubt of-death they-would-prove
Qua itaque plectendi sunt pœna considerent, qui cum
with-what and-so to-be-punished are-they penalty let-them-consider who when
fame verbi animæ pereant, ipsi panem perceptæ
by-the-famine of-the-word souls perish they-themselves the-bread of-received
gratiæ non ministrant. Unde et bene per Salomonem
grace not minister whence also well through Solomon
dicitur: Qui abscondit frumenta, maledicetur in populis.
it-is-said he-who hides corn shall-be-cursed among the-peoples
Frumenta quippe abscondere, est prædicationis sanctæ apud
corn indeed to-hide is of-preaching holy with
se verba retinere. In populis autem talis quisque
oneself the-words to-retain among the-peoples moreover such each
maledicitur, quia in solius culpa silentii pro multorum
is-cursed because in of-sole the-fault silence for of-the-many
quos corrigere potuit pœna damnatur. Si medicinalis
whom to-correct he-could the-penalty he-is-condemned if of-the-medical
artis minime ignari secandum vulnus cernerent, et tamen
art not-at-all ignorant to-be-cut a-wound they-saw and yet
secare recusarent, profecto peccatum fraternæ mortis ex
to-cut refused surely the-sin of-a-brother's death from
solo torpore committerent. Quanta ergo culpa involvantur
mere torpor they-would-commit in-how-great therefore fault they-are-involved

aspiciant, qui dum cognoscunt vulnera mentium, curare ea
let-them-regard who while they-know the-wounds of-minds to-cure them
negligunt sectione verborum. Unde et bene per prophetam
they-neglect by-the-cutting of-words whence also well through the-prophet
dicitur: Maledictus qui prohibet gladium suum a sanguine.
it-is-said cursed he-who withholds sword his from blood
Gladium quippe a sanguine prohibere, est prædicationis
the-sword indeed from blood to-withhold is of-preaching
verbum a carnalis vitæ interfectione retinere. De quo
the-word from of-carnal life the-slaying to-hold-back of which
rursum gladio dicitur: Et gladius meus manducabit carnes.
again sword it-is-said and sword my shall-eat flesh
Hi itaque cum apud se sermonem prædicationis occultant,
these and-so when with themselves the-word of-preaching they-hide
divinas contra se sententias terribiliter audiant, quatenus
the-divine against themselves sentences terribly let-them-hear so-that
ab eorum cordibus timorem timor expellat. Audiant quod
from their hearts fear fear may-drive-out let-them-hear that
talentum qui erogare noluit, cum sententia damnationis
the-talent he-who to-pay-out would-not with the-sentence of-damnation
amisit. Audiant quod Paulus eo se a proximorum
lost let-them-hear that Paul in-that himself from of-neighbors
sanguine mundum credidit, quo feriendis eorum vitiis
the-blood clean believed in-that to-be-struck their vices
non pepercit, dicens: Contestor vos hodierna die, quia
not he-spared saying I-call-to-witness you on-this-present day that
mundus sum a sanguine omnium: non enim subterfugi
clean I-am from the-blood of-all not for I-shrank
quominus annuntiarem omne consilium Dei vobis. Audiant
whereby-not I-should-announce all the-counsel of-God to-you let-them-hear
quod voce angelica Joannes admonetur, cum dicitur:
that by-the-voice angelic John is-admonished when it-is-said

Qui audit, dicat: Veni. Ut nimirum cui se vox
he-who hears let-him-say come that surely whom to-himself the-voice
interna insinuat, illuc etiam clamando alios quo ipse
inward insinuates thither also by-crying others whither he-himself
rapitur trahat; ne clausas fores etiam vocatus inveniat, si
is-snatched he-may-draw lest closed the-doors even called he-find if
vocanti vacuus appropinquat. Audiant quod Isaias quia a
to-the-caller empty he-approach let-them-hear that Isaiah because from
verbi ministerio tacuit, illustratus superno lumine,
of-the-word the-ministry he-was-silent illumined with-the-heavenly light
magna voce pœnitentiæ se ipse reprehendit, dicens:
with-a-great voice of-penitence himself he-himself reproves saying
Væ mihi quia tacui. Audiant quod per Salomonem
woe to-me because I-was-silent let-them-hear that through Solomon
in illum prædicationis scientia multiplicari promittitur, qui
to him of-preaching the-knowledge to-be-multiplied is-promised who
in hoc quod jam obtinuit, torporis vitio non tenetur.
in this which already he-has-obtained of-torpor by-the-vice not is-held
Ait namque: Anima quæ benedicit, impinguabitur; et
he-says for the-soul which blesses shall-be-made-fat and
qui inebriat, ipse quoque inebriatur. Qui enim exterius
he-who inebriates he-himself also is-inebriated he-who for outwardly
prædicando benedicit, interioris augmenti pinguedinem recipit;
by-preaching blesses of-inward increase the-fatness receives
et dum vino eloquii auditorum mentem debriare non
and while with-the-wine of-eloquence of-the-hearers the-mind to-inebriate not
desinit, potu multiplicati muneris debriatus excrescit.
he-ceases by-the-drink of-multiplied gift inebriated he-grows
Audiant quod David hoc Deo in munere obtulit, quod
let-them-hear that David this to-God as gift offered that
prædicationis gratiam quam acceperat non abscondit, dicens;
of-preaching the-grace which he-had-received not he-hid saying

Ecce labia mea non prohibebo, Domine, tu cognovisti;
behold lips my not I-shall-restrain Lord you have-known
justitiam tuam non abscondi in corde meo, veritatem tuam
justice your not I-have-hidden in heart my truth your
et salutare tuum dixi. Audiant quod sponsi
and salvation your I-have-spoken let-them-hear that of-the-bridegroom
colloquio ad sponsam dicitur: Quæ habitas in hortis,
in-the-colloquy to the-bride it-is-said you-who dwell in the-gardens
amici auscultant; fac me audire vocem tuam. Ecclesia
the-friends listen make me to-hear voice your the-Church
quippe in hortis habitat, quæ ad viriditatem intimam exculta
indeed in the-gardens dwells which to greenness inmost cultivated
plantaria virtutum servat. Cujus vocem amicos auscultare,
the-nurseries of-virtues keeps whose voice the-friends to-listen-to
est electos quosque verbum prædicationis illius desiderare:
is the-elect all the-word of-preaching her to-desire
quam videlicet vocem sponsus audire desiderat, quia ad
which namely voice the-bridegroom to-hear desires because for
prædicationem ejus per electorum suorum animas anhelat.
preaching her through of-the-elect his the-souls he-pants
Audiant quod Moyses cum irascentem Deum populo
let-them-hear that Moses when angry God with-the-people
cerneret, et assumi ad ulciscendum gladio juberet;
he-saw and to-be-taken-up for avenging with-the-sword he-commanded
illos a parte Dei denuntiavit existere, qui delinquentium
those on the-side of-God he-declared to-be who of-the-offenders
scelera incunctanter ferirent, dicens: Si quis Domini est,
the-crimes unhesitatingly should-strike saying if anyone of-the-Lord is
jungatur mihi; ponat vir gladium super femur suum:
let-him-join me let-put each-man sword upon thigh his
ite et redite de porta usque ad portam per medium
go and return from gate even to gate through the-midst

castrorum, et occidat unusquisque fratrem, et amicum,
of-the-camp and let-slay each brother and friend
et proximum suum. Gladium quippe super femur ponere,
and neighbor his the-sword indeed upon the-thigh to-put
est prædicationis studium voluptatibus carnis anteferre; ut
is of-preaching the-pursuit to-the-pleasures of-the-flesh to-prefer that
cum sancta quis studet dicere, curet necesse est illicitas
when holy-things anyone strives to-say he-take-care necessary it-is unlawful
suggestiones edomare. De porta vero usque ad portam ire,
suggestions to-subdue from gate but even to gate to-go
est a vitio usque ad vitium, per quod ad mentem
is from vice even to vice through which into the-mind
mors ingreditur, increpando discurrere. Per medium vero
death enters by-rebuking to-run-about through the-midst but
castrorum transire, est tanta æqualitate intra Ecclesiam
of-the-camp to-pass is with-such equality within the-Church
vivere, ut qui delinquentium culpas redarguit, in nullius
to-live that he-who of-the-offenders the-faults reproves to no-one's
se debeat favorem declinare. Unde et recte subjungitur:
himself he-ought favor to-incline whence also rightly it-is-added
Occidat vir fratrem, et amicum et proximum suum.
let-slay each-man brother and friend and neighbor his
Fratrem scilicet et amicum et proximum interficit, qui cum
brother namely and friend and neighbor he-kills who when
punienda invenit, ab increpationis gladio nec eis
things-to-be-punished he-finds from of-rebuke the-sword not-even those
quos per cognationem diligit parcit. Si ergo ille Dei
whom through kinship he-loves spares if therefore he of-God
dicitur qui ad ferienda vitia zelo divini amoris excitatur
is-said who for striking vices by-the-zeal of-divine love is-roused
profecto esse se Dei denegat, qui inquantum sufficit,
surely to-be himself of-God denies he-who in-as-far-as he-suffices

increpare vitam carnalium recusat. At contra admonendi
to-rebuke the-life of-the-carnal refuses but on-the-contrary to-be-admonished
sunt quos a prædicationis officio vel imperfectio, vel
are those-whom from of-preaching the-office either imperfection or
ætas prohibet, et tamen præcipitatio impellit, ne dum
age forbids and yet rashness drives lest while
tanti sibi onus officii præcipitatione arrogant, viam
of-so-great to-themselves the-burden of-office by-rashness they-arrogate the-way
sibi subsequentis meliorationis abscidant; et cum
for-themselves of-subsequent betterment they-cut-off and when
arripiunt intempestive quod non valent, perdant etiam quod
they-seize untimely what not they-are-able they-lose even what
implere quandoque tempestive potuissent; atque scientiam,
to-fulfill at-some-time timely they-could-have and knowledge
quia incongrue conantur ostendere, juste ostendantur amisisse.
because unfittingly they-try to-show justly be-shown to-have-lost
Admonendi sunt ut considerent quod pulli avium si
to-be-admonished they-are that they-consider that the-chicks of-birds if
ante pennarum perfectionem volare appetant, unde ire in
before of-the-feathers the-perfection to-fly they-seek whence to-go into
alta cupiunt, inde in ima merguntur. Admonendi
the-heights they-desire thence into the-depths are-plunged to-be-admonished
sunt ut considerent quod, structuris recentibus necdum
they-are that they-consider that on-structures new not-yet
solidatis, si tignorum pondus superponitur, non habitaculum,
made-solid if of-beams the-weight is-laid not a-dwelling
sed ruina fabricatur. Admonendi sunt, ut considerent quod
but a-ruin is-built to-be-admonished they-are that they-consider that
conceptas soboles feminæ si priusquam plene formentur
conceived offspring women if before fully they-are-formed
proferunt, nequaquam domos, sed tumulos replent. Hinc est
they-bring-forth by-no-means houses but tombs they-fill hence it-is

enim quod ipsa Veritas, quæ repente quos vellet roborare
for that the-very Truth which suddenly whom it-wished to-strengthen
potuisset, ut exemplum sequentibus daret, ne imperfecti
could-have that an-example to-those-following it-might-give lest the-imperfect
prædicare præsumerent, postquam plene discipulos de virtute
to-preach presume after fully the-disciples about the-virtue
prædicationis instruxit, illico adjunxit: Vos autem sedete in
of-preaching it-instructed at-once added you moreover sit in
civitate quoadusque induamini virtute ex alto. In civitate
the-city until you-be-clothed with-power from on-high in the-city
quippe considemus, si intra mentium nostrarum nos
indeed we-sit if within of-minds our ourselves
claustra constringimus, ne loquendo exterius evagemur;
the-enclosures we-confine lest by-speaking outwardly we-wander
ut cum virtute divina perfecte induimur, tunc quasi a
that when with-power divine perfectly we-are-clothed then as-if from
nobismetipsis foras etiam alios instruentes exeamus. Hinc
ourselves outside also others instructing we-may-go-out hence
per quemdam sapientem dicitur; Adolescens loquere in causa
through a-certain wise-man it-is-said young-man speak in cause
tua vix; et si bis interrogatus fueris, habeat initium
your scarcely and if twice questioned you-shall-have-been let-have a-beginning
responsio tua. Hinc est quod idem Redemptor noster, cum
answer your hence it-is that the-same Redeemer our though
in cœlis sit conditor, et ostensione suæ potentiæ semper
in heaven he-be the-creator and by-the-showing of-his power always
doctor angelorum, ante tricennale tempus in terra magister
the-teacher of-angels before the-thirtieth-year time on earth master
noluit fieri hominum; ut videlicet præcipitatis vim
would-not to-become of-men that namely into-the-rash the-force
saluberrimi timoris infunderet, cum ipse etiam, qui labi
of-most-wholesome fear he-might-pour since he-himself even who to-slip

non posset, perfectæ vitæ gratiam non nisi perfecta ætate
not could of-perfect life the-grace not except at-perfect age
prædicaret. Scriptum quippe est: Cum factus esset annorum
preached written indeed it-is when made be-was of-years
duodecim, remansit puer Jesus in Jerusalem. De quo a
twelve remained the-boy Jesus in Jerusalem of whom by
parentibus requisito, paulo post subditur: Invenerunt illum
(his)-parents sought a-little after it-is-added they-found him
in templo sedentem in medio doctorum, audientem illos et
in the-temple sitting in the-midst of-the-teachers hearing them and
interrogantem. Vigilanti itaque consideratione pensandum est,
questioning with-watchful and-so consideration to-be-weighed it-is
quod cum Jesus annorum duodecim dicitur in medio doctorum
that when Jesus of-years twelve is-said in the-midst of-teachers
sedens, non docens, sed interrogans invenitur. Quo exemplo
sitting not teaching but questioning is-found by-which example
scilicet ostenditur ne infirmus docere quis audeat, si ille puer
namely it-is-shown lest the-weak to-teach anyone dare if that boy
doceri interrogando voluit, qui per divinitatis potentiam
to-be-taught by-questioning wished who through of-divinity the-power
verbum scientiæ ipsis suis doctoribus ministravit. Cum
the-word of-knowledge to-those-very his teachers ministered when
vero per Paulum discipulo dicitur. Præcipe hæc et
but through Paul to-the-disciple it-is-said command these-things and
doce: nemo adolescentiam tuam contemnat; sciendum nobis
teach let-no-one youth your despise to-be-known by-us
est quia in sacro eloquio aliquando adolescentia juventus
it-is that in sacred speech sometimes adolescence youth
vocatur. Quod citius ostenditur, si Salomonis ad medium
is-called which more-quickly is-shown if of-Solomon into the-middle
verba proferantur, qui ait: Lætare juvenis in adolescentia
the-words be-brought who says rejoice young-man in adolescence

tua. Si enim utraque unum esse non decerneret, quem
your if for both one to-be not he-judged him-whom
monebat in adolescentia, juvenem non vocaret.
he-was-admonishing in adolescence young-man not he-would-call

Quomodo admonendi quibus omnia ex sententia succedunt, et quibus nulla

XXVI · THE PROSPEROUS AND THE AFFLICTED

The prosperous must not love the journey's comforts in place of the homeland; prosperity is the left hand of God, and is sometimes given to condemn more fully. The afflicted, denied what they desire, must see that God guards them as heirs: power snared even David, and Solomon, untried by adversity, fell into idolatry.

Aliter admonendi sunt qui in hoc quod temporaliter
otherwise to-be-admonished are those-who in this which temporally
appetunt prosperantur; atque aliter qui ea quidem
they-seek prosper and otherwise those-who those-things indeed
quæ mundi sunt concupiscunt, sed tamen adversitatis
which of-the-world are covet but yet of-adversity
labore fatigantur. Admonendi namque sunt qui in hoc
by-the-toil are-wearied to-be-admonished for are those-who in this
quod temporaliter appetunt prosperantur, ne cum cuncta
which temporally they-seek prosper lest when all-things
ad votum suppetunt, dantem quærere negligant; sed in
to wish are-at-hand the-giver to-seek they-neglect but in
his quæ dantur animum figant; ne peregrinationem
those-things which are-given the-mind they-fix lest the-pilgrimage
pro patria diligant ne subsidia itineris in obstacula
instead-of the-fatherland they-love lest the-supplies of-the-journey into obstacles
perventionis vertant, ne nocturno lunæ lumine delectati,
of-arrival they-turn lest by-the-nightly of-the-moon light delighted

claritatem solis videre refugiant. Admonendi itaque sunt
the-brightness of-the-sun to-see they-shun to-be-admonished and-so are
ut quæque in hoc mundo consequuntur, calamitatis solatia,
that whatever in this world they-obtain of-calamity consolations
non autem præmia retributionis credant; sed contra favores
not moreover rewards of-retribution they-believe but against the-favors
mundi mentem erigant, ne in eis ex tota cordis
of-the-world the-mind they-raise lest in them from the-whole of-heart
delectatione succumbant. Quisquis enim prosperitatem qua
delight they-succumb whoever for the-prosperity which
utitur, apud judicium cordis, melioris vitæ amore non
he-uses at the-judgment of-the-heart of-the-better life by-the-love not
reprimit, favorem vitæ transeuntis in mortis perpetuæ
represses the-favor of-life passing into of-death perpetual
occasionem vertit. Hinc est enim quod sub Idumæorum
an-occasion turns hence it-is for that under of-the-Edomites
specie, qui vincendos se prosperitati suæ reliquerunt,
the-figure who to-be-conquered themselves to-prosperity their-own left
in hujus mundi successibus lætantes increpantur cum dicitur:
in of-this world the-successes rejoicing are-rebuked when it-is-said
Dederunt terram meam sibi in hæreditatem cum gaudio,
they-have-given land my to-themselves for an-inheritance with joy
et toto corde, et ex animo. Quibus verbis perpenditur,
and with-whole heart and from the-soul by-which words it-is-weighed
quod non solum quia gaudeant, sed quod toto corde
that not only because they-rejoice but that with-whole heart
et ex animo gaudeant, districta reprehensione feriantur.
and from the-soul they-rejoice with-strict reproof they-are-struck
Hinc Salomon ait: Aversio parvulorum interficiet eos, et
hence Solomon says the-turning-away of-the-little-ones shall-kill them and
prosperitas stultorum perdet illos. Hinc Paulus admonet
the-prosperity of-fools shall-destroy them hence Paul admonishes

dicens: Qui emunt, tanquam non possidentes, et qui
saying those-who buy as-if not possessing and those-who
utuntur hoc mundo, tanquam non utantur. Ut videlicet sic
use this world as-if not they-used that namely so
nobis quæ suppetunt, exterius serviant, quatenus a
to-us the-things-which are-at-hand outwardly may-serve that from
supernæ delectationis studio animum non inflectant, ne
of-heavenly delight the-pursuit the-mind not they-bend lest
luctum nobis internæ peregrinationis temperent eaque
the-mourning for-us of-inward pilgrimage they-temper and-those-things
in exsilio positis subsidium præbent; et quasi felices in
in exile to-(those)-placed help offer and as-if happy in
transitoriis nos gaudeamus, qui ab æternis nos interim
transitory-things ourselves we-rejoice who from eternal-things ourselves meanwhile
miseros cernimus. Hinc namque est quod electorum voce
wretched see hence for it-is that of-the-elect in-the-voice
dicit Ecclesia: Læva ejus sub capite meo, et dextera illius
says the-Church the-left his under head my and right-hand his
amplexabitur me. Sinistram Dei, prosperitatem videlicet vitæ
shall-embrace me the-left of-God the-prosperity namely of-life
præsentis, quasi sub capite posuit, quam intentione summi
present as-if under the-head it-has-placed which by-the-intention of-the-highest
amoris premit. Dextera vero Dei eam amplectitur; quia sub
love it-presses the-right but of-God it embraces because under
æterna ejus beatitudine tota devotione continetur. Hinc
eternal his blessedness with-whole devotion it-is-held hence
rursum per Salomonem dicitur: Longitudo dierum in dextera
again through Solomon it-is-said length of-days in right-hand
ejus, in sinistra vero illius divitiæ et gloria. Divitiæ itaque et
her in left but her riches and glory riches and-so and
gloria qualiter sint habenda docuit, quæ posita in sinistra
glory how they-are to-be-held he-taught which placed on the-left

memoravit. Hinc Psalmista ait: Salvum me fac dextera
he-mentioned hence the-Psalmist says saved me make with-right-hand
tua. Neque enim ait manu, sed dextera; ut videlicet cum
your nor for says with-hand but with-right-hand that namely when
dexteram diceret, quia æternam salutem quæreret, indicaret.
right-hand he-said that eternal salvation he-sought he-might-indicate
Hinc rursum scriptum est: Dextera manus tua, Domine,
hence again written it-is the-right hand your Lord
confregit inimicos. Hostes enim Dei etsi in sinistra ejus
has-broken the-enemies the-enemies for of-God even-if on the-left his
proficiunt, dextera franguntur quia plerumque pravos
they-advance by-the-right-hand are-broken because often the-crooked
vita præsens elevat, sed adventus æternæ beatitudinis damnat.
life present raises but the-coming of-eternal blessedness condemns
Admonendi sunt qui in hoc mundo prosperantur, ut
to-be-admonished are those-who in this world prosper that
solerter considerent quia præsentis vitæ prosperitas aliquando
skillfully they-consider that of-present life the-prosperity sometimes
idcirco datur ut ad meliorem vitam provocet, aliquando
for-this-reason is-given that to better life it-may-call-forth sometimes
vero ut in æternum plenius damnet. Hinc est enim quod
but that for ever more-fully it-may-condemn hence it-is for that
plebi Israeliticæ Chanaan terra promittitur, ut quandoque
to-the-people Israelite of-Canaan the-land is-promised that at-some-time
ad æterna speranda provocetur. Neque enim rudis ille
to eternal-things to-be-hoped-for it-may-be-called-forth nor for rude that
populus promissionibus Dei in longinquum crederet, si a
people the-promises of-God into the-distance would-believe if from
promissore suo non etiam e vicino aliquid percepisset. Ut
promiser its not also from near something it-had-received that
ergo ad æternorum fidem certius roboretur, nequaquam
therefore to of-eternal-things faith more-surely it-may-be-strengthened by-no-means

solummodo spe ad res, sed rebus quoque ad spem trahitur.
only by-hope to things but by-things also to hope it-is-drawn
Quod liquido Psalmista testatur, dicens: Dedit eis regiones
which clearly the-Psalmist testifies saying he-gave them the-regions
gentium, et labores populorum possederunt: ut custodiant
of-the-nations and the-labors of-the-peoples they-possessed that they-may-keep
justificationes ejus, et legem ejus requirant. Sed cum
justifications his and law his seek but when
largientem Deum humana mens boni operis responsione non
the-bestowing God the-human mind of-good work by-response not
sequitur, unde nutrita pie creditur, inde justius damnatur.
follows whence nourished piously it-is-believed thence more-justly it-is-condemned
Hinc enim per Psalmistam rursum dicitur: Dejecisti eos,
hence for through the-Psalmist again it-is-said you-cast-down them
dum allevarentur. Quia videlicet reprobi cum recta
while they-were-being-lifted-up because namely the-reprobate when right
opera divinis muneribus non rependunt, cum totos se
works for-divine gifts not repay when wholly themselves
hic deserunt, et affluentibus prosperitatibus dimittunt, unde
here they-abandon and to-flowing prosperities let-go whence
exterius proficiunt, inde ab intimis cadunt. Hinc est quod in
outwardly they-advance thence from the-inmost they-fall hence it-is that in
inferno cruciato diviti dicitur: Recepisti bona in vita tua.
hell to-the-tormented rich-man it-is-said you-received good-things in life your
Idcirco enim bona hic recepit et malus, ut illic plenius mala
therefore for good-things here he-received even evil that there more-fully evils
reciperet, quia hic fuerat nec per bona conversus.
he-might-receive because here he-had-been not-even through good-things converted
At contra admonendi sunt, qui ea quidem quæ
but on-the-contrary to-be-admonished are those-who those-things indeed which
mundi sunt concupiscunt, sed tamen adversitatis labore
of-the-world are covet but yet of-adversity by-the-toil

fatigantur, ut sollicita consideratione perpendant, Creator
are-wearied that with-careful consideration they-weigh the-Creator
dispositorque cunctorum quanta super eos gratia vigilat,
and-disposer of-all how-great over them grace watches
quos in sua desideria non relaxat. Ægro quippe
whom to their-own desires not he-releases to-the-sick-man indeed
quem medicus desperat, concedit ut cuncta quæ concuspiscit
whom the-physician despairs-of he-grants that all-things which he-desires
accipiat. Nam qui sanari posse creditur, a multis
he-receive for he-who to-be-healed to-be-able is-believed from many-things
quæ appetit prohibetur: et pueris nummos subtrahimus,
which he-seeks is-forbidden and from-boys coins we-withdraw
quibus tota simul patrimonia hæredibus reservamus. Hinc
for-whom whole at-once patrimonies as-heirs we-reserve hence
ergo de spe æternæ hæreditatis gaudium sumant, quos
therefore from the-hope of-eternal inheritance joy let-them-take whom
adversitas vitæ temporalis humiliat; quia nisi salvandos in
the-adversity of-life temporal humbles because unless to-be-saved for
perpetuum cerneret, erudiendos sub disciplinæ regimine divina
ever it-saw to-be-instructed under of-discipline the-rule the-divine
dispensatio non frenaret. Admonendi itaque sunt qui in
dispensation not would-bridle to-be-admonished and-so are those-who in
his quæ temporaliter concupiscunt, adversitatis labore
those-things which temporally they-covet of-adversity by-the-toil
fatigantur, ut sollicite considerent quod plerumque etiam
are-wearied that carefully they-consider that often even
justos cum temporalis potentia sustollit, velut in laqueo culpæ
the-just when temporal power lifts-up as-if in a-snare fault
comprehendit. Nam sicut in priori hujus voluminis parte
catches for as in the-former of-this volume part
jam diximus, David Deo amabilis rectior fuit in servitio,
already we-have-said David to-God beloved more-upright was in servitude

quam cum pervenit ad regnum. Servus namque amore
than when he-came to the-kingdom the-servant for by-love
justitiæ, deprehensum adversarium ferire timuit; rex autem
of-justice the-caught adversary to-strike feared the-king moreover
persuasione luxuriæ devotum militem etiam sub studio fraudis
by-the-persuasion of-lust a-devoted soldier even under the-pursuit of-fraud
exstinxit. Quis ergo opes, quis potestatem, quis gloriam
extinguished who therefore riches who power who glory
quærat innoxie, si et illi exstiterunt noxia, qui hæc
may-seek harmlessly if even to-him they-proved harmful who these-things
habuit non quæsita? Quis inter hæc sine magni discriminis
had not sought who among these without of-great peril
labore salvabitur, si ille in his culpa interveniente
toil shall-be-saved if he in these-things fault intervening
turbatus est, qui ad hæc fuerat Deo eligente præparatus?
disturbed was who for these-things had-been with-God choosing prepared
Admonendi sunt ut considerent quia Salomon qui post
to-be-admonished they-are that they-consider that Solomon who after
tantam sapientiam usque ad idololatriam cecidisse describitur,
so-great wisdom even to idolatry to-have-fallen is-described
nihil in hoc mundo priusquam caderet, adversitatis habuisse
nothing in this world before he-fell of-adversity to-have-had
memoratur; sed concessa sapientia funditus cor deseruit,
is-recorded but granted wisdom utterly the-heart forsook
quod nulla vel minima tribulationis disciplina custodivit.
which no or least of-tribulation discipline guarded

Quomodo admonendi conjugati et cœlibes

XXVII · THE MARRIED AND THE UNMARRIED

The married must please each other without displeasing God, bear each other's burdens, and remember that marriage is for children; their intemperance is spared, as Lot was in little Zoar. The unmarried must serve God the more freely, avoid unlawful union, and marry rather than burn, unless they have vowed something better.

Aliter admonendi sunt conjugiis obligati, atque aliter
otherwise to-be-admonished are by-marriages bound and otherwise
a conjugii nexibus liberi. Admonendi namque sunt
from of-marriage the-bonds free to-be-admonished for are
conjugiis obligati, ut cum vicissim quæ sunt alterius
by-marriages bound that when mutually the-things-which are of-the-other
cogitant, sic eorum quisque placere studeat conjugi, ut
they-think so of-them each to-please may-strive the-spouse that
non displiceat Conditori, sic ea quæ hujus mundi
not he-displease the-Creator so those-things which of-this world
sunt agant, ut tamen appetere quæ Dei sunt non
are they-may-do that yet to-seek the-things-which of-God are not
omittant; sic de bonis præsentibus gaudeant, ut tamen
they-omit so in good-things present they-may-rejoice that yet
sollicita intentione mala æterna pertimescant; sic de malis
with-careful intention evils eternal they-dread so over evils
temporalibus lugeant, ut tamen consolatione integra spem
temporal they-may-mourn that yet with-consolation whole hope
in bonis perennibus figant; quatenus dum in transitu
in good-things everlasting they-fix so-that while in passing
cognoscunt esse quod agunt in mansione quod appetunt;
they-know to-be what they-do in the-abiding-place what they-seek

nec mala mundi cor frangant, cum spes bonorum
neither the-evils of-the-world the-heart may-break when the-hope of-good-things
cœlestium roborat; nec bona præsentis vitæ decipiant,
heavenly strengthens nor the-good-things of-present life may-deceive
cum suspecta subsequentis judicii mala contristant. Itaque
when the-suspected of-the-following judgment evils sadden and-so
animus Christianorum conjugum et infirmus et fidelis, qui
the-mind of-Christian spouses both weak and faithful which
et plene cuncta temporalia despicere non valet, et tamen
both fully all temporal-things to-despise not is-able and yet
æternis se conjungere per desiderium valet; quamvis in
to-eternal-things itself to-join through desire is-able although in
delectatione carnis interim jaceat, supernæ spei refectione
the-delight of-the-flesh meanwhile it-lies of-heavenly hope by-the-refreshment
convalescat. Et si habet quæ mundi sunt in usu
it-may-grow-strong and if it-has the-things-which of-the-world are in the-use
itineris, sperat quæ Dei sunt in fructu perventionis;
of-the-journey it-hopes-for the-things-which of-God are in the-fruit of-arrival
nec totum se ad hoc quod agit conferat, ne ab eo quod
nor whole itself to this which it-does let-it-devote lest from that which
robuste sperare debuit funditus cadat. Quod bene ac breviter
sturdily to-hope it-ought utterly it-fall which well and briefly
Paulus exprimit, dicens: Qui habent uxores, tanquam non
Paul expresses saying those-who have wives as-if not
habentes sint; et qui flent tanquam non flentes; et
having let-them-be and those-who weep as-if not weeping and
qui gaudent, tanquam non gaudentes. Uxorem quippe
those-who rejoice as-if not rejoicing a-wife indeed
quasi non habendo habet, qui sic per illam carnali
as-if not having has he-who so through her with-carnal
consolatione utitur, ut tamen nunquam ad prava opera a
consolation uses that yet never to crooked works from

melioris intentionis rectitudine ejus amore flectatur. Uxorem
of-better intention the-rectitude her by-love he-be-bent a-wife
quasi non habendo habet, qui transitoria esse cuncta
as-if not having has he-who transitory to-be all-things
conspiciens, curam carnis ex necessitate tolerat, sed æterna
perceiving the-care of-the-flesh from necessity bears but the-eternal
gaudia spiritus ex desiderio exspectat. Non flendo autem
joys of-the-spirit from desire awaits not by-weeping moreover
flere, est sic exteriora adversa plangere, ut tamen noverit
to-weep is so outward adversities to-lament that yet he-may-know
æternæ spei consolatione gaudere. Et rursum, non gaudendo
of-eternal hope with-the-consolation to-rejoice and again not by-rejoicing
gaudere, est sic de infimis animum attollere, ut tamen
to-rejoice is so from the-lowest-things the-mind to-raise that yet
nunquam desinat summa formidare. Ubi apte quoque
never he-cease the-highest-things to-dread where fitly also
paulo post subdit: Præterit enim figura hujus mundi. Ac si
a-little after he-adds passes-away for the-fashion of-this world as if
aperte diceret: Nolite, constanter mundum diligere, quando
openly he-should-say do-not constantly the-world love when
et ipse non potest, quem diligitis, stare. Incassum cor
even it not can which you-love stand in-vain the-heart
quasi manentes figitis, dum fugit ipse quem amatis.
as-if as-abiding you-fix while flees it-itself which you-love
Admonendi sunt conjuges, ut ea in quibus sibi
to-be-admonished are spouses that those-things in which to-each-other
aliquando displicent, et patientes invicem tolerent, et
sometimes they-are-displeasing both patiently mutually they-bear and
exhortantes invicem salvent. Scriptum namque est: Invicem
exhorting mutually they-save written for it-is one-another's
onera vestra portate, et sic adimplebitis legem Christi. Lex
burdens your bear and so you-shall-fulfill the-law of-Christ the-law

quippe Christi charitas est; quia ex illo nobis et
indeed of-Christ charity is because from that-charity to-us both
largiter sua bona contulit, et æquanimiter mala nostra
largely his good-things he-conferred and with-equanimity evils our
portavit. Tunc ergo legem Christi imitando complemus,
bore then therefore the-law of-Christ by-imitating we-fulfill
quando et nostra bona benigne conferimus, et nostrorum
when both our good-things kindly we-confer and of-our-own-people
mala pie sustinemus. Admonendi quoque sunt, ut eorum
the-evils dutifully we-bear to-be-admonished also they-are that of-them
quisque non tam quæ ab altero tolerat, quam quæ ab
each not so-much what from the-other he-bears as what by
ipso tolerantur attendat. Si enim sua quæ portantur
himself are-borne he-attend if for his-own-things which are-borne
considerat, ea quæ ab altero sustinet, levius portat.
he-considers those-things which from the-other he-bears more-lightly he-carries
Admonendi sunt conjuges, ut suscipiendæ prolis se
to-be-admonished are spouses that to-be-received of-offspring themselves
meminerint causa conjunctos, et cum immoderatæ
they-remember for-the-sake joined and when to-immoderate
admistioni servientes, propagationis articulum in usum
intercourse being-slaves of-propagation the-occasion into the-use
transferunt voluptatis, perpendant quod licet extra non
they-transfer of-pleasure they-weigh that although outside not
exeant, in ipso tamen conjugio conjugii jura transcendunt.
they-go in the-very yet marriage of-marriage the-rights they-transgress
Unde necesse est ut crebris exorationibus deleant quod
whence necessary it-is that with-frequent prayers they-wipe-out that
pulchram copulæ speciem admistis voluptatibus fœdant.
the-fair of-union appearance with-mingled pleasures they-defile
Hinc est enim quod peritus medicinæ cœlestis Apostolus
hence it-is for that skilled in-medicine heavenly the-Apostle

non tam sanos instituit, quam infirmis medicamenta
not so-much the-healthy instructed as to-the-sick medicines
monstravit, dicens: De quibus scripsistis mihi: Bonum
showed saying about things-which you-wrote to-me good
est homini mulierem non tangere; propter fornicationem
it-is for-a-man a-woman not to-touch for-the-sake-of fornication
autem unusquisque suam habeat uxorem, et unaquæque
moreover each his-own let-have wife and each-woman
suum virum habeat. Qui enim fornicationis metum præmisit,
her-own husband let-have he-who for of-fornication the-fear put-first
profecto non stantibus præceptum contulit; sed ne fortasse
surely not to-the-standing a-precept gave but lest perhaps
in terram ruerent, lectum cadentibus ostendit. Unde
to the-ground they-should-fall a-bed to-the-falling he-showed whence
adhuc infirmantibus subdidit: Uxori vir debitum reddat
further to-the-weak he-added to-the-wife the-husband the-debt let-render
similiter et uxor viro. Quibus dum in magna honestate
likewise also the-wife to-the-husband to-whom while in great honorableness
conjugii aliquid de voluptate largiretur, adjunxit: Hoc autem
of-marriage something of pleasure he-granted he-added this moreover
dico secundum indulgentiam, non secundum imperium. Culpa
I-say by-way-of indulgence not by-way-of command a-fault
quippe esse innuitur, quod indulgeri perhibetur; sed quæ
indeed to-be is-hinted which to-be-indulged is-declared but which
tanto citius relaxetur, quanto non per hanc illicitum
so-much more-quickly is-remitted as not through it unlawful
quid agitur, sed hoc quod est licitum, sub moderamine
something is-done but this which is lawful under moderation
non tenetur. Quod bene Loth in semetipso exprimit,
not is-held which well Lot in himself expresses
qui ardentem Sodomam fugit; sed tamen Segor inveniens,
who the-burning Sodom fled but yet Zoar finding

nequaquam mox montana conscendit. Ardentem quippe
by-no-means soon the-mountains ascended the-burning indeed
Sodomam fugere, est illicita carnis incendia declinare.
Sodom to-flee is the-unlawful of-the-flesh fires to-avoid
Altitudo vero montium, est munditia continentium. Vel
the-height but of-the-mountains is the-purity of-the-continent or
certe quasi in monte sunt qui etiam carnali copulæ
surely as-if on a-mountain are those-who even to-carnal union
inhærent, sed tamen extra suscipiendæ prolis admistionem
cling but yet beyond to-be-received of-offspring the-intercourse
debitam, nulla carnis voluptate solvuntur. In monte quippe
due by-no of-the-flesh pleasure are-loosened on a-mountain indeed
stare est, nisi fructum propaginis in carne non quærere. In
to-stand is except the-fruit of-propagation in the-flesh not to-seek on
monte stare, est carni carnaliter non adhærere. Sed quia
a-mountain to-stand is to-the-flesh carnally not to-cleave but because
multi sunt qui scelera quidem carnis deserunt, nec tamen
many are who the-crimes indeed of-the-flesh forsake nor yet
in conjugio positi usus solummodo debiti jura conservant,
in marriage placed of-the-use only due the-rights keep
exiit quidem Loth Sodomam, sed tamen mox ad montana
went-out indeed Lot from-Sodom but yet soon to the-mountains
non pervenit, quia jam damnabilis vita relinquitur, sed
not he-came because already a-damnable life is-left but
adhuc celsitudo conjugalis continentiæ subtiliter non tenetur.
still the-loftiness of-conjugal continence subtly not is-held
Est vero in medio Segor civitas, quæ fugientem salvet
there-is but in the-middle Zoar a-city which the-fleeing may-save
infirmum, quia videlicet cum sibi per incontinentiam
weak-one because namely when with-each-other through incontinence
miscentur conjuges, et lapsus scelerum fugiunt, et tamen
are-mingled spouses both the-falls of-crimes they-flee and yet

venia salvantur. Quasi parvam quippe civitatem inveniunt in
by-pardon are-saved as-if a-small indeed city they-find in
qua ab ignibus defendantur, quia conjugalis hæc vita non
which from the-fires they-may-be-defended because conjugal this life not
quidem in virtutibus mira est, sed tamen a suppliciis
indeed in virtues wonderful is but yet from punishments
secura. Unde idem Loth ad angelum dicit: Est civitas hic
secure whence the-same Lot to the-angel says there-is a-city here
juxta, ad quam possum fugere, parva; et salvabor in ea.
near to which I-can flee small and I-shall-be-saved in it
Nunquid non modica est, et vivet anima mea in ea? Juxta
is-it not small is and shall-live soul my in it near
ergo dicitur, et tamen ad salutem tuta perhibetur, quia
therefore it-is-said and yet for salvation safe it-is-declared because
conjugalis vita nec a mundo longe divisa est, nec tamen
conjugal life neither from the-world far divided is nor yet
a gaudio salutis aliena. Sed tunc in hac actione vitam
from the-joy of-salvation estranged but then in this action life
suam conjuges quasi in parva civitate custodiunt, quando pro
their spouses as-if in a-small city guard when for
se assiduis deprecationibus intercedunt. Unde et recte
each-other with-assiduous prayers they-intercede whence also rightly
per angelum ad eumdem Loth dicitur: Ecce etiam in hoc
through the-angel to the-same Lot it-is-said behold even in this
suscepi preces tuas, ut non subvertam urbem pro qua
I-have-accepted prayers your that not I-overthrow the-city for which
locutus es. Qui videlicet cum deprecatio funditur Deo
spoken you-have who namely when prayer is-poured-out to-God
nequaquam talis conjugii vita damnatur. De qua deprecatione
by-no-means of-such marriage the-life is-condemned of which prayer

Paulus quoque admonet, dicens: Nolite fraudare invicem,
Paul also admonishes saying do-not defraud one-another
nisi forte ex consensu ad tempus, ut vacetis orationi.
unless perhaps from consent for a-time that you-may-be-free for-prayer
At contra admonendi sunt qui ligati conjugiis non
but on-the-contrary to-be-admonished are those-who bound by-marriages not
sunt, ut præceptis cœlestibus eo rectius serviant, quo eos
are that to-precepts heavenly the-more rightly they-serve the-more them
ad curas mundi nequaquam jugum copulæ carnalis inclinat;
to the-cares of-the-world by-no-means the-yoke of-union carnal bends
ut quos onus licitum conjugii non gravat, nequaquam
that whom the-burden lawful of-marriage not weighs-down by-no-means
pondus illicitum terrenæ sollicitudinis premat; sed tanto eos
the-weight unlawful of-earthly solicitude may-press but so-much them
paratiores dies ultimus, quanto et expeditiores inveniat; ne
more-prepared the-day last as also more-unencumbered it-may-find lest
quo meliora agere vacantes possunt, sed tamen negligunt,
by-how-much better-things to-do being-free they-can but yet neglect
eo supplicia deteriora mereantur. Audiant quod Apostolus
by-so-much punishments worse they-merit let-them-hear that the-Apostle
cum quosdam ad cœlibatus gratiam instrueret, non conjugium
when some to of-celibacy the-grace he-instructed not marriage
sprevit, sed curas mundi nascentes ex conjugio repulit,
spurned but the-cares of-the-world arising from marriage repelled
dicens: Hoc ad utilitatem vestram dico, non ut laqueum
saying this for usefulness your I-say not that a-snare
vobis injiciam; sed ad id quod honestum est, et quod
on-you I-may-throw but for that which honorable is and which
facultatem præbeat sine impedimento Domino observiendi.
ability may-offer without hindrance the-Lord to-attend-upon
Ex conjugiis quippe terrenæ sollicitudines prodeunt; et idcirco
from marriages indeed earthly solicitudes come-forth and therefore

magister gentium auditores suos ad meliora persuasit, ne
the-master of-the-Gentiles hearers his to better-things persuaded lest
sollicitudine terrena ligarentur. Quem igitur cælibem curarum
by-solicitude earthly they-be-bound whom therefore unmarried of-cares
sæcularium impedimentum præpedit, et conjugio se
worldly a-hindrance hinders both to-marriage himself
nequaquam subdidit, et tamen conjugii onera non evasit.
by-no-means he-subjected and yet of-marriage the-burdens not he-escaped
Admonendi sunt cælibes, ne sine damnationis judicio
to-be-admonished are the-unmarried lest without of-damnation judgment
misceri se feminis vacantibus putent. Cum enim
to-be-mingled themselves with-women unattached they-think when for
Paulus fornicationis vitium tot criminibus exsecrandis
Paul of-fornication the-vice among-so-many crimes accursed
inseruit, cujus sit reatus indicavit, dicens: Neque fornicatores,
inserted of-what it-is guilt he-indicated saying neither fornicators
neque idolis servientes, neque adulteri, neque molles,
nor to-idols serving nor adulterers nor the-effeminate
neque masculorum concubitores, neque fures, neque avari,
nor of-males the-abusers nor thieves nor the-covetous
neque ebriosi, neque maledici, neque rapaces regnum Dei
nor drunkards nor revilers nor robbers the-kingdom of-God
possidebunt. Et rursum: Fornicatores autem et adulteros
shall-possess and again fornicators moreover and adulterers
judicabit Deus. Admonendi itaque sunt, ut si tentationum
shall-judge God to-be-admonished and-so are that if of-temptations
procellas cum difficultate salutis tolerant, conjugii portum
the-storms with difficulty of-salvation they-bear of-marriage the-harbor
petant. Scriptum namque est: Melius est nubere, quam
they-may-seek written for it-is better it-is to-marry than
uri. Sine culpa scilicet ad conjugium veniunt, si tamen
to-burn without fault namely to marriage they-come if yet

necdum meliora voverunt. Nam quisquis bonum majus
not-yet better-things they-have-vowed for whoever a-good greater
subire proposuit, bonum minus quod licuit, illicitum fecit.
to-undergo has-purposed the-good lesser which was-lawful unlawful has-made
Scriptum quippe est: Nemo mittens manum suam ad aratrum,
written indeed it-is no-one putting hand his to the-plow
et respiciens retro, aptus est regno cœlorum. Qui
and looking back fit is for-the-kingdom of-heaven he-who
igitur fortiori studio intenderat, retro convincitur respicere,
therefore to-a-stronger pursuit had-aimed back is-convicted to-look
si relictis amplioribus bonis ad minima retorquetur.
if with-left-behind fuller good-things to the-least he-is-turned-back

Quomodo admonendi peccata carnis experti, et eorum expertes

XXVIII · SINNERS IN THE FLESH, AND THE CHASTE

Those who have sinned in the flesh must fear the sea after shipwreck and repair what they tore, trusting God, who calls them back from behind. Those who have not must fear a fall the more for standing high, prefer virginity without exalting themselves over the married, and know that a fervent penitent may please God more than a torpid innocent.

Aliter admonendi sunt peccatorum carnis conscii, atque
otherwise to-be-admonished are of-sins of-the-flesh conscious and
aliter ignari. Admonendi namque sunt peccata carnis
otherwise ignorant to-be-admonished for are the-sins of-the-flesh
experti, ut mare saltem post naufragium metuant,
having-experienced that the-sea at-least after shipwreck they-may-fear
et perditionis suæ discrimina vel cognita perhorrescant; ne
and of-perdition their the-perils even known they-may-dread lest

qui pie post perpetrata mala servati sunt, hæc improbe
those-who dutifully after committed evils saved have-been these wickedly
repetendo moriantur. Unde peccanti animæ et nunquam a
by-repeating may-die whence to-the-sinning soul and never from
peccato desinenti dicitur: Frons mulieris meretricis facta
sin ceasing it-is-said the-forehead of-a-woman harlot made
est tibi, noluisti erubescere. Admonendi itaque sunt ut
has-been for-you you-would-not blush to-be-admonished and-so they-are that
studeant quatenus si accepta naturæ bona integra servare
they-strive so-that if the-received of-nature good-things whole to-keep
noluerunt, saltem scissa resarciant. Quibus nimirum necesse est
they-would-not at-least the-torn they-may-mend to-whom surely necessary it-is
ut perpendant in tam magno fidelium numero quam multi
that they-weigh in so great of-the-faithful number how many
et se illibatos custodiant, et alios ab errore convertant.
both themselves unblemished keep and others from error convert
Quid ergo isti dicturi sunt, si aliis in integritate stantibus,
what therefore these about-to-say are if others in integrity standing
ipsi nec post damna resipiscunt. Quid dicturi
they-themselves not-even after the-losses come-to-their-senses what about-to-say
sunt, si cum multi et alios secum deferunt ad regnum, hi
are-they if when many even others with-them bring to the-kingdom these
exspectanti Domino nec semetipsos reducunt? Admonendi
to-the-waiting Lord not-even themselves bring-back to-be-admonished
sunt, ut præterita commissa considerent, et imminentia
they-are that the-past things-committed they-consider and the-impending-things
devitent. Unde sub Judææ specie per prophetam Dominus
they-avoid whence under of-Judea the-figure through the-prophet the-Lord
corruptis in hoc mundo mentibus transactas ad memoriam
to-corrupted in this world minds the-past to memory
culpas revocat, quatenus pollui in futuris erubescant,
faults recalls so-that to-be-polluted in the-future they-may-blush

dicens: Fornicatæ sunt in Ægypto, in adolescentia sua
saying committed-fornication they-have in Egypt in youth their
fornicatæ sunt; ibi subacta sunt ubera earum, et fractæ
committed-fornication they-have there handled were the-breasts their and broken
sunt mammæ pubertatis earum. In Ægypto quippe ubera
were the-teats of-puberty their in Egypt indeed the-breasts
subiguntur, cum turpi hujus mundi desiderio humanæ
are-handled when to-the-base of-this world desire of-the-human
mentis voluntas substernitur. In Ægypto pubertatis mammæ
mind the-will is-laid-under in Egypt of-puberty the-teats
franguntur, quando naturales sensus adhuc in semetipsis
are-broken when the-natural senses still in themselves
integri, pulsantis concupiscentiæ corruptione vitiantur.
whole of-striking concupiscence by-the-corruption are-vitiated
Admonendi sunt peccata carnis experti, ut vigilanti
to-be-admonished are the-sins of-the-flesh having-experienced that with-watchful
cura conspiciant post delicta nobis ad se redeuntibus Deus
care they-behold after offenses to-us to him returning God
quanta benevolentia sinum suæ pietatis expandat, cum per
with-how-great kindness the-bosom of-his piety spreads when through
prophetam dicat: Si dimiserit vir uxorem suam, et illa
the-prophet he-says if shall-have-put-away a-man wife his and she
recedens duxerit virum alium, nunquid revertetur ad eam
departing shall-have-taken husband another surely-not shall-he-return to her
ultra? Nunquid non polluta et contaminata erit mulier illa?
again is-it not polluted and defiled shall-be woman that
Tu autem fornicata es cum amatoribus multis, tamen
you moreover committed-fornication have with lovers many yet
revertere ad me, dicit Dominus. Ecce de fornicante et relicta
return to me says the-Lord behold about the-fornicating and abandoned
muliere argumentum justitiæ proponitur, et tamen nobis post
woman an-argument of-justice is-set-forth and yet to-us after

lapsum redeuntibus non justitia, sed pietas exhibetur. Ut hinc
a-fall returning not justice but piety is-shown that hence
utique colligamus, si nobis delinquentibus tanta pietate
surely we-may-gather if to-us offending with-so-great piety
parcitur, a nobis nec post delictum redeuntibus quanta
it-is-spared by us not-even after the-offense returning with-how-great
improbitate peccatur; aut quæ ab illo erit super improbos
wickedness it-is-sinned or what from him shall-be over the-wicked
venia, qui non cessat vocare post culpam. Quæ nimirum
pardon who not ceases to-call after the-fault which surely
bene per prophetam post delictum misericordia vocationis
well through the-prophet after the-offense the-mercy of-calling
exprimitur, cum averso homini dicitur: Et erunt oculi tui
is-expressed when to-turned-away man it-is-said and shall-be eyes your
videntes præceptorem tuum, et aures tuæ audient verbum post
seeing teacher your and ears your shall-hear the-word behind
tergum monentis. Humanum quippe genus Dominus in
the-back of-the-one-admonishing the-human indeed race the-Lord to
faciem monuit, quando in paradiso condito homini atque in
the-face admonished when in paradise to-created man and in
libero arbitrio stanti, quid facere, quidve non facere deberet,
free will standing what to-do or-what not to-do he-ought
indixit. Sed homo in Dei faciem terga dedit, cum superbiens
he-declared but man to of-God the-face his-back gave when being-proud
ejus jussa contempsit. Nec tamen superbientem Deus
his commands he-scorned nor yet the-proud-one God
deseruit, qui ad revocandum hominem legem dedit, exhortantes
forsook who for recalling man the-law gave exhorting
angelos misit, in carne nostræ mortalitatis ipse apparuit.
angels sent in the-flesh of-our mortality himself appeared
Ergo post tergum stans nos admonuit, qui ad recuperationem
therefore behind the-back standing us he-admonished who to the-recovery

nos gratiæ etiam contemptus vocavit. Quod igitur generaliter
us of-grace even scorned called what therefore generally
simul potuit dici de cunctis, hoc necesse est specialiter
at-once could to-be-said about all this necessary it-is specially
sentiri de singulis. Quasi enim coram Deo positus quisque
to-be-felt about individuals as-if for before God placed each
verba monitionis ejus percipit, cum priusquam peccata
the-words of-admonition his perceives when before sins
perpetret, voluntatis ejus præcepta cognoscit. Adhuc enim
he-commits of-will his the-precepts he-knows still for
ante faciem ejus stare, est necdum eum peccando contemnere.
before face his to-stand is not-yet him by-sinning to-scorn
Cum vero derelicto bono innocentiæ, iniquitatem eligens
when but with-forsaken the-good of-innocence iniquity choosing
appetit, jam terga in ejus faciem mittit. Sed ecce adhuc et
he-seeks now the-back to his face he-turns but behold still even
post tergum Deus subsequens monet, qui etiam post culpam
behind the-back God following admonishes who even after the-fault
ad se redire persuadet. Aversum revocat, commissa
to himself to-return persuades the-turned-away he-recalls the-things-committed
non respicit, revertenti sinum pietatis expandit. Vocem
not he-regards to-the-one-returning the-bosom of-piety he-spreads the-voice
ergo post tergum monentis audimus, si ad invitantem
therefore behind the-back of-the-admonisher we-hear if to the-inviting
nos Dominum saltem post peccata revertimur. Debemus
us Lord at-least after sins we-return we-ought
igitur pietatem vocantis erubescere, si justitiam nolumus
therefore at-the-piety of-the-caller to-blush if justice we-will-not
formidare: quia tanto graviori improbitate contemnitur,
to-dread because with-so-much heavier wickedness he-is-scorned
quanto et contemptus adhuc vocare non dedignatur.
as also scorned still to-call not he-disdains

At contra admonendi sunt peccata carnis ignorantes,
but on-the-contrary to-be-admonished are the-sins of-the-flesh not-knowing
ut tanto sollicitius præcipitem ruinam metuant, quanto
that so-much more-carefully headlong ruin they-may-fear as
altius stant. Admonendi sunt, ut noverint, quia quo
higher they-stand to-be-admonished they-are that they-may-know that by-how-much
magis loco prominenti consistunt, eo crebrioribus
more in-a-place prominent they-stand by-so-much with-more-frequent
sagittis insidiatoris impetuntur. Qui tanto ardentius solet
arrows of-the-ambusher they-are-attacked who so-much more-ardently is-wont
erigi, quanto robustius se conspicit vinci; tantoque
to-be-roused as more-sturdily himself he-sees to-be-conquered and-so-much
intolerabilius dedignatur vinci, quanto contra se videt
more-intolerably disdains to-be-conquered as against himself he-sees
per integra infirmæ carnis castra pugnari. Admonendi sunt
through the-whole of-weak flesh camp it-is-fought to-be-admonished they-are
ut incessanter præmia suscipiant, et libenter proculdubio
that unceasingly the-rewards they-take-up and willingly beyond-doubt
tentationum quas tolerant labores calcabunt. Si enim
of-the-temptations which they-bear the-toils they-shall-tread-on if for
attendatur felicitas quæ sine transitu attingitur, leve fit
is-attended-to the-happiness which without passing is-reached light becomes
quod transeundo laboratur. Audiant quod per prophetam
what in-passing is-labored let-them-hear what through the-prophet
dicitur. Hæc dicit Dominus eunuchis: Qui custodierint
is-said these-things says the-Lord to-the-eunuchs who shall-keep
sabbata mea, et elegerint quæ volui, et fœdus meum
sabbaths my and shall-choose what I-willed and covenant my
tenuerint: dabo eis in domo mea et in muris meis
shall-hold I-shall-give to-them in house my and within walls my
locum et nomen melius a filiis et filiabus. Eunuchi
a-place and a-name better than sons and daughters eunuchs

quippe sunt, qui compressis motibus carnis, affectum in
indeed are those-who with-suppressed the-motions of-the-flesh the-affection in
se pravi operis abscidunt. Quo autem apud Patrem
themselves of-crooked work cut-off in-what moreover with the-Father
loco habeantur, ostenditur; quia in domo Patris videlicet
place they-are-held is-shown because in the-house of-the-Father namely
æterna mansione etiam filiis præferuntur. Audiant quod
in-the-eternal mansion even to-sons they-are-preferred let-them-hear what
per Joannem dicitur: Hi sunt qui cum mulieribus non
through John is-said these are who with women not
sunt coinquinati: virgines enim sunt, et sequuntur Agnum
are defiled virgins for they-are and they-follow the-Lamb
quocunque ierit. Et quod canticum cantant, quod
wherever he-shall-have-gone and that a-song they-sing which
nemo potest dicere, nisi illa centum quadraginta quatuor
no-one can say except those hundred forty four
millia. Singulariter quippe canticum Agno cantare, est cum
thousand singly indeed a-song to-the-Lamb to-sing is with
eo in perpetuum præ cunctis fidelibus etiam de incorruptione
him for ever before all the-faithful even over the-incorruption
carnis gaudere. Quod tamen electi cæteri canticum audire
of-the-flesh to-rejoice which yet the-elect other the-song to-hear
possunt, licet dicere nequeant, quia per charitatem quidem
can though to-say they-cannot because through charity indeed
in illorum celsitudine læti sunt, quamvis ad eorum præmia
in their loftiness glad they-are although to their rewards
non assurgant. Audiant peccatorum carnis ignari quod
not they-rise let-hear of-the-sins of-the-flesh the-ignorant what
per semetipsam de hac integritate Veritas dicit: Non omnes
through himself about this integrity the-Truth says not all
capiunt verbum hoc. Quod eo innotuit summum, quo
receive word this which in-that made-known as-highest in-that

denegavit omnium; et dum prædicit quia difficile capitur,
he-denied-it of-all and while he-foretells that with-difficulty it-is-received
audientibus innuit captum cum qua cautela teneatur.
to-the-hearers he-hints when-received with what caution it-is-to-be-held
Admonendi sunt itaque peccata carnis ignorantes, ut et
to-be-admonished are and-so the-sins of-the-flesh not-knowing that both
præeminere virginitatem conjugio sciant, et tamen se
to-surpass virginity marriage they-may-know and yet themselves
super conjuges non extollant, quatenus dum et virginitatem
above spouses not they-exalt so-that while both virginity
præferunt, et se postponunt; et illud non deserant
they-prefer and themselves they-put-after both that not they-forsake
quod melius esse æstimant, et se custodiant quo se
which better to-be they-reckon and themselves they-guard in-that themselves
inaniter non exaltant. Admonendi sunt ut considerent
vainly not they-exalt to-be-admonished they-are that they-consider
quod plerumque actione sæcularium vita continentium
that often by-the-action of-worldly-people the-life of-the-continent
confunditur, cum et illi ultra habitum assumunt opera, et
is-confounded when both those beyond (their)-habit take-up works and
isti juxta ordinem proprium non excitant corda. Unde
these according-to order their-own not rouse (their)-hearts whence
bene per prophetam dicitur: Erubesce, Sidon, ait mare. Quasi
well through the-prophet it-is-said blush Sidon says the-sea as-if
enim per vocem maris ad verecundiam Sidon adducitur,
for through the-voice of-the-sea to shame Sidon is-brought
quando per comparationem vitæ sæcularium atque in
when through comparison of-the-life of-worldly-people and in
hoc mundo fluctuantium, ejus qui munitus et quasi stabilis
this world tossing of-him who fortified and as-if stable
cernitur, vita reprobatur. Sæpe enim nonnulli ad Dominum
is-seen the-life is-reproved often for some to the-Lord

post carnis peccata redeuntes, tanto se ardentius in
after of-the-flesh sins returning so-much themselves more-ardently in
bonis operibus exhibent, quanto damnabiliores se de malis
good works show as more-damnable themselves for evils
vident. Et sæpe quidam in carnis integritate perdurantes,
they-see and often some in of-the-flesh integrity persisting
cum minus se respiciunt habere quod defleant, plene
when less themselves they-see to-have what they-may-bewail fully
sibi sufficere vitæ suæ innocentiam putant, atque ad
to-themselves to-suffice of-life their the-innocence they-think and to
fervorem spiritus nullis se ardoris stimulis inflammant.
the-fervor of-the-spirit with-no themselves of-ardor goads they-inflame
Et fit plerumque Deo gratior amore ardens vita
and it-comes-about often to-God more-pleasing with-love burning the-life
post culpam, quam securitate torpens innocentia. Unde et
after a-fault than with-security torpid innocence whence also
voce judicis dicitur: Remittuntur ei peccata multa,
by-the-voice of-the-judge it-is-said are-forgiven to-her sins many
quia dilexit multum. Et: Gaudium erit in cœlo super uno
because she-loved much and joy shall-be in heaven over one
peccatore pœnitente, magis quam super nonaginta novem
sinner repenting more than over ninety nine
justis, quibus non opus est pœnitentia. Quod citius ex
just-ones for-whom not need is of-penitence which more-quickly from
ipso usu colligimus, si nostræ mentis judicia pensemus.
the-very experience we-gather if of-our mind the-judgments we-weigh
Plus namque terram diligimus quæ post spinas exarata fructus
more for the-land we-love which after thorns plowed fruits
uberes producit, quam quæ nullas spinas habuit, sed tamen
abundant produces than that-which no thorns had but yet
exculta sterilem segetem gignit. Admonendi sunt peccata
cultivated a-barren crop bears to-be-admonished are the-sins

carnis ignorantes, ne superioris ordinis celsitudine se
of-the-flesh not-knowing lest of-a-higher order by-the-loftiness themselves
cæteris præferant, cum ab inferioribus quanta se melius
to-the-others they-prefer when by inferiors how-much themselves better
agantur ignorant. In examine namque recti judicis mutat
are-done they-know-not in the-weighing for of-the-right judge changes
merita ordinum, qualitas actionum. Quis enim consideratis
the-merits of-orders the-quality of-actions who for with-considered
ipsis rerum imaginibus, nesciat quod in natura gemmarum
the-very of-things images knows-not that in the-nature of-gems
carbunculus præferatur hyacintho? Sed tamen cærulei coloris
the-carbuncle is-preferred to-the-hyacinth but yet of-sky-blue color
hyacinthus præfertur pallenti carbunculo; quia et illi quod
the-hyacinth is-preferred to-a-pale carbuncle because both to-that what
naturæ ordo subtrahit, species decoris adjungit; et hunc
of-nature the-order withdraws the-appearance of-beauty adds and this
quem naturalis ordo prætulerat, coloris qualitas fœdat. Sic
which the-natural order had-preferred of-color the-quality defiles so
ergo in humano genere et quidam in meliori ordine
therefore in the-human race both some in a-better order
deteriores sunt, et quidam in deteriori meliores, quia et isti
worse are and some in a-worse better because both these
sortem extremi habitus bene vivendo transcendunt, et illi
the-lot of-the-lowest habit well by-living transcend and those
superioris loci meritum moribus non exsequendo diminuunt.
of-a-higher place the-merit by-character not by-fulfilling diminish

Quomodo admonendi qui peccata operum lugent, et qui solum cogitationum

XXIX · MOURNING DEEDS, AND MOURNING THOUGHTS

Those who weep for deeds must weep for each sin in its measure, trusting in mercy without the false security with which Shechem soothed the grieving Dinah. Those who weep for thoughts must ask whether they only delighted or consented, as Eve delighted and Adam consented, and know that sins kept from deeds are often sooner forgiven.

Aliter admonendi sunt qui peccata deplorant operum,
otherwise to-be-admonished are those-who the-sins deplore of-deeds
atque aliter qui cogitationum. Admonendi quippe sunt
and otherwise those-who of-thoughts to-be-admonished indeed are
qui peccata deplorant operum, ut consummata mala
those-who the-sins deplore of-deeds that the-consummated evils
perfecta diluant lamenta, ne plus astringantur in debito
perfect may-wash-away laments lest more they-be-bound in the-debt
perpetrati operis, et minus solvant fletibus satisfactionis.
of-the-committed deed and less they-pay with-the-weepings of-satisfaction
Scriptum quippe est: Potum dedit nobis in lacrymis in
written indeed it-is drink he-has-given us in tears in
mensura; ut videlicet uniuscujusque mens tantum pœnitendo
measure that namely of-each-one the-mind so-much by-repenting
compunctionis suæ bibat lacrymas, quantum se a Deo
of-compunction its-own may-drink the-tears as-much-as itself from God
meminit aruisse per culpas. Admonendi sunt ut
it-remembers to-have-dried-up through faults to-be-admonished they-are that
incessanter admissa ante oculos reducant, atque vivendo
unceasingly the-things-committed before the-eyes they-bring-back and by-living
agant, ut a districto judice videri non debeant. Unde David
they-act that by the-strict judge to-be-seen not they-ought whence David

cum peteret, dicens: Averte oculos tuos a peccatis meis,
when he-asked saying turn-away eyes your from sins my
paulo superius intulit: Delictum meum coram me est semper.
a-little above he-put offense my before me is always
Ac si diceret: Peccatum meum ne respicias postulo, quia
as if he-said sin my do-not regard I-ask because
hoc respicere ipse non cesso. Unde et per prophetam
it to-regard I-myself not cease whence also through the-prophet
Dominus dicit: Et peccatorum tuorum memor non ero,
the-Lord says and of-sins your mindful not I-shall-be
tu autem memor esto. Admonendi sunt ut singula quæque
you moreover mindful be to-be-admonished they-are that each every-one
admissa considerent, et dum per unumquodque erroris
the-things-committed they-consider and while through each of-error
sui inquinationem deflent, simul se ac totos lacrymis
their-own the-defilement they-weep at-once themselves and wholly with-tears
mundent. Unde bene per Jeremiam dicitur, cum Judææ
they-cleanse whence well through Jeremiah it-is-said when of-Judea
singula delicta pensarentur: Divisiones aquarum deduxit
the-several offenses were-weighed divisions of-waters has-brought-down
oculus meus. Divisas quippe ex oculis aquas deducimus,
eye my divided indeed from the-eyes waters we-bring-down
quando peccatis singulis dispertitas lacrymas damus. Neque
when to-sins several apportioned tears we-give nor
enim uno eodemque tempore æque mens de omnibus dolet;
for at-one and-the-same time equally the-mind for all grieves
sed dum nunc hujus, nunc illius culpæ memoria acrius
but while now of-this now of-that fault the-memory more-sharply
tangitur, simul de omnibus in singulis commota purgatur.
is-touched at-once of all in individuals moved it-is-purged

Admonendi sunt, ut de misericordia quam postulant,
to-be-admonished they-are that of the-mercy which they-ask
præsumant, ne vi immoderatæ afflictionis intereant. Neque
they-presume lest by-the-force of-immoderate affliction they-perish nor
enim pie Dominus ante delinquentium oculos flenda
for dutifully the-Lord before of-the-offenders the-eyes to-be-wept-for
peccata opponeret, si per semetipsum ea districte ferire
sins would-set if through himself them strictly to-strike
voluisset. Constat enim quod a suo judicio abscondere voluit,
he-had-wished it-is-certain for that from his judgment to-hide he-wished
quos miserando præveniens sibimetipsis judices fecit. Hinc
those-whom by-pitying anticipating to-themselves judges he-made hence
enim scriptum est: Præveniamus faciem Domini in confessione.
for written it-is let-us-anticipate the-face of-the-Lord in confession
Hinc per Paulum dicitur: Si nosmetipsos dijudicaremus,
hence through Paul it-is-said if ourselves we-judged
non utique judicaremur. Rursumque admonendi sunt, ut
not surely we-would-be-judged and-again to-be-admonished they-are that
sic de spe fiduciam habeant, ne tamen incauta securitate
so from hope confidence they-may-have that yet with-incautious security
torpescant. Plerumque enim hostis callidus mentem quam
they-grow-not-numb often for the-enemy cunning the-mind which
peccato supplantat, cum de ruina sua afflictam respicit,
by-sin he-trips-up when over the-ruin its-own afflicted he-sees
securitatis pestiferæ blanditiis seducit. Quod figurate
of-security pestilent with-the-blandishments he-seduces which figuratively
exprimitur, cum factum Dinæ memoratur. Scriptum quippe
is-expressed when the-deed of-Dinah is-recorded written indeed
est: Egressa est Dina ut videret mulieres regionis illius;
it-is gone-out has Dinah that she-might-see the-women of-the-region that
quam cum vidisset Sichem filius Hemor Hevæi, princeps terræ
whom when had-seen Shechem son of-Hamor the-Hivite prince of-land

illius, adamavit eam, et rapuit, et dormivit cum illa, vi
that he-loved her and seized and slept with her by-force
opprimens virginem; et conglutinata est anima ejus cum ea,
overpowering the-virgin and glued was soul his with her
tristemque blanditiis delinivit. Dina quippe ut mulieres
and-the-sad-one with-blandishments he-soothed Dinah indeed that the-women
videat extraneæ regionis, egreditur, quando unaquæque mens
she-may-see of-a-foreign region goes-out when each mind
sua studia negligens, actiones alienas curans, extra habitum
its-own pursuits neglecting the-actions of-others caring-for outside its-habit
atque extra ordinem proprium vagatur. Quam Sichem princeps
and outside order its-own wanders which Shechem the-prince
terræ opprimit, quia videlicet inventam in curis exterioribus
of-the-land overpowers because namely found in cares outward
diabolus corrumpit. Et conglutinata est anima ejus cum ea;
the-devil corrupts and glued was soul his with her
quia unitam sibi per iniquitatem respicit. Et quia cum
because united to-himself through iniquity he-regards and because when
mens a culpa resipiscit, addicitur, atque admissum
the-mind from fault comes-to-its-senses is-afflicted and the-thing-committed
flere conatur: corruptor autem spes ac securitates vacuas ante
to-weep tries the-corrupter moreover hopes and securities empty before
oculos revocat, quatenus utilitatem tristitiæ subtrahat, recte
the-eyes recalls so-that the-usefulness of-sadness he-may-withdraw rightly
illic adjungitur: Tristemque blanditiis delinivit. Modo enim
there it-is-added and-the-sad-one with-blandishments he-soothed now for
aliorum facta graviora, modo nil esse quod perpetratum
of-others the-deeds graver now nothing to-be what committed
est, modo misericordem Deum loquitur, modo adhuc
has-been now merciful God he-speaks-of now still
tempus subsequens ad pœnitentiam pollicetur; ut dum per
time following for penitence he-promises that while through

hæc decepta mens ducitur, ab intentione pœnitentiæ
these-things deceived the-mind is-led from the-intention of-penitence
suspendatur; quatenus tunc bona nulla percipiat, quam
it-may-be-held-back so-that then good-things none it-may-receive which
nunc mala nulla contristant: et tunc plenius obruatur
now evils none sadden and then more-fully it-may-be-overwhelmed
suppliciis, quæ nunc etiam gaudet in delictis.
with-punishments which now even rejoices in offenses
At contra admonendi sunt qui peccata cogitationum
but on-the-contrary to-be-admonished are those-who the-sins of-thoughts
deflent, ut sollicite considerent intra mentis arcana utrum
bewail that carefully they-consider within of-the-mind the-secret-places whether
delectatione tantummodo, an etiam consensu deliquerint.
by-delight only or also by-consent they-offended
Plerumque enim tentatur cor, et ex carnis nequitia
often for is-tempted the-heart and by of-the-flesh wickedness
delectatur, et tamen eidem nequitiæ ex ratione renititur,
is-delighted and yet to-the-same wickedness by reason resists
ut in secreto cogitationis et contristet quod libet, et
that in the-secret of-thought both it-saddens what pleases and
libeat quod contristat. Nonnunquam vero ita mens baratro
pleases what saddens sometimes but so the-mind by-the-abyss
tentationis absorbetur, ut nullatenus renitatur, sed ex
of-temptation is-swallowed that in-no-way it-resists but from
deliberatione sequitur hoc, unde ex delectatione pulsatur;
deliberation it-follows that by-which from delight it-is-struck
etsi facultas exterior suppetat, rerum mox effectibus interiora
and-if the-faculty outward be-at-hand of-things soon by-effects the-inward
vota consummat. Quod videlicet si justa animadversio
vows it-consummates which namely if the-just punishment
districti judicis respicit, non est jam cogitationis culpa, sed
of-the-strict judge regards not is now of-thought the-fault but

operis; quia etsi rerum tarditas foras peccatum distulit,
of-deed because even-if of-things the-slowness outside the-sin deferred
intus hoc consensionis opere voluntas implevit.
within it of-consent by-the-work the-will has-fulfilled
In primo autem parente didicimus quia tribus modis omnis
in the-first moreover parent we-have-learned that in-three ways of-every
culpæ nequitiam perpetramus, suggestione scilicet, delectatione
fault the-wickedness we-commit by-suggestion namely by-delight
et consensu. Primum itaque per hostem, secundum vero
and by-consent the-first and-so through the-enemy the-second but
per carnem, tertium per spiritum perpetratur. Insidiator
through the-flesh the-third through the-spirit is-committed the-lurker
enim prava suggerit, caro se delectationi subjicit, atque
for crooked-things suggests the-flesh itself to-delight subjects and
ad extremum spiritus victus delectatione consentit. Unde et
at the-last the-spirit conquered by-delight consents whence also
ille serpens prava suggessit, Eva autem quasi caro se
that serpent crooked-things suggested Eve moreover as-if the-flesh herself
delectationi subdidit, Adam vero velut spiritus suggestione ac
to-delight subjected Adam but as-if the-spirit by-suggestion and
delectatione superatus assensit. Suggestione itaque peccatum
delight overcome assented by-suggestion and-so sin
agnoscimus, delectatione vincimur, consensu etiam ligamur.
we-recognize by-delight we-are-conquered by-consent also we-are-bound
Admonendi sunt igitur qui nequitias cogitationis deflent,
to-be-admonished are therefore those-who the-wickednesses of-thought bewail
ut sollicite considerent in qua peccati mensura ceciderunt,
that carefully they-consider in what of-sin measure they-have-fallen
quatenus juxta ruinæ modum quam in semetipsis
so-that according-to of-the-ruin the-measure which in themselves
introrsus sentiunt, etiam mensura lamentationis erigantur,
inwardly they-feel also by-the-measure of-lamentation they-be-raised

ne si cogitata mala minus cruciant, usque ad perpetranda
lest if thought evils less torment even to to-be-committed
opera perducant. Sed inter hæc ita terrendi sunt, ut tamen
works they-lead but among these so to-be-terrified they-are that yet
minime frangantur. Sæpe enim misericors Deus eo citius
not-at-all they-be-broken often for merciful God the-more quickly
peccata cordis abluit, quo hæc exire ad opera non
the-sins of-the-heart washes-away the-more these to-go-out into works not
permittit; et cogitata nequitia quanto citius solvitur,
he-permits and thought wickedness by-how-much more-quickly is-loosed
quia effectu operis districtius non ligatur. Unde recte per
because by-the-effect of-work more-strictly not it-is-bound whence rightly through
Psalmistam dicitur: Dixi, pronuntiabo adversum me injustitias
the-Psalmist it-is-said I-said I-shall-declare against myself injustices
meas Domino, et tu remisisti impietatem cordis mei. Qui
my to-the-Lord and you have-remitted the-impiety of-heart my he-who
enim impietatem cordis subdidit, quia cogitationum injustitias
for the-impiety of-heart added because of-thoughts the-injustices
pronuntiare vellet indicavit. Dumque ait: Dixi, pronuntiabo
to-declare he-wished he-indicated and-while he-says I-said I-shall-declare
atque illico adjunxit, Et tu remisisti; quam sit super hæc
and at-once added and you have-remitted how is over these-things
facilis venia ostendit. Qui dum se adhuc petere promittit,
easy pardon he-showed who while himself still to-ask promises
hoc quod petere se promittebat, obtinuit; quatenus quia
this which to-ask himself he-was-promising he-obtained so-that because
usque ad opus non venerat culpa, usque ad cruciatum non
even to deed not had-come the-fault even to torment not
perveniret pœnitentia, sed cogitata afflictio mentem tergeret,
might-come penitence but thought affliction the-mind might-wipe
quam nimirum tantummodo cogitata iniquitas inquinasset.
which surely only thought iniquity had-defiled

Quomodo admonendi qui a peccatis quæ deflent, non abstinent; et qui cum abstineant, non deflent

XXX · LAMENTING WITHOUT FORSAKING, AND THE REVERSE

Those who weep and return to their sins are like the dog to its vomit and the sow to the mire; their weeping is a plea followed by enmity. Those who forsake sins without weeping must know that ceasing does not cancel the debt; the contrite and humbled heart is required.

Aliter admonendi sunt qui admissa plangunt, nec
otherwise to-be-admonished are those-who things-committed lament nor
tamen deserunt; atque aliter qui deserunt, nec tamen
yet forsake and otherwise those-who forsake nor yet
plangunt. Admonendi sunt enim qui admissa plangunt,
lament to-be-admonished are for those-who things-committed lament
nec tamen deserunt, ut considerare sollicite sciant
nor yet forsake that to-consider carefully they-may-know
quia flendo inaniter se mundant, qui vivendo se
that by-weeping vainly themselves they-cleanse who by-living themselves
nequiter inquinant, cum idcirco se lacrymis lavant, ut
wickedly defile when for-this-reason themselves with-tears they-wash that
mundi ad sordes redeant. Hinc enim scriptum est: Canis
clean to filth they-may-return hence for written it-is the-dog
reversus ad suum vomitum, et sus lota in volutabro
returned to his-own vomit and the-sow washed in the-wallowing-place
luti. Canis quippe cum vomit, profecto cibum qui pectus
of-mud the-dog indeed when it-vomits surely the-food which the-breast
deprimebat, projicit; sed cum ad vomitum revertitur, unde
was-pressing it-throws-up but when to the-vomit it-returns from-what
levigatus fuerat, rursus oneratur. Et qui admissa
lightened it-had-been again it-is-burdened and those-who things-committed

plangunt, profecto nequitiam, de qua male satiati fuerant,
lament surely the-wickedness with which ill sated they-had-been
et quæ mentis intima deprimebat, confitendo projiciunt,
and which of-the-mind the-inmost-parts pressed by-confessing throw-up
quam post confessionem dum repetunt, resumunt. Sus
which after confession while they-repeat they-take-back the-sow
vero in volutabro luti cum lavatur, sordidior redditur.
but in the-wallowing-place of-mud when it-is-washed filthier is-rendered
Et qui admissa plangit, nec tamen deserit, pœnæ
and he-who things-committed laments nor yet forsakes to-the-penalty
gravioris culpæ se subjicit; quia et ipsam quam flendo
of-a-heavier fault himself subjects because both the-very which by-weeping
potuit impetrare veniam contemnit, et quasi in lutosa aqua
he-could obtain pardon he-scorns and as-if in muddy water
semetipsum volvit, quia dum fletibus suis vitæ munditiam
himself rolls because while from-weepings his-own of-life the-cleanness
subtrahit, ante Dei oculos sordidas ipsas etiam lacrymas
he-withdraws before of-God the-eyes filthy the-very even tears
facit. Hinc rursum scriptum est: Ne iteres verbum in
he-makes hence again written it-is do-not repeat a-word in
oratione tua. Verbum namque in oratione iterare, est post
prayer your a-word for in prayer to-repeat is after
fletum committere quod rursum necesse sit flere. Hinc
weeping to-commit what again necessary may-be to-weep hence
per Isaiam dicitur: Lavamini, mundi estote. Post lavacrum
through Isaiah it-is-said wash-yourselves clean be after the-washing
enim mundus esse negligit, quisquis post lacrymas vitæ
for clean to-be neglects whoever after tears of-life
innocentiam non custodit. Et lavantur ergo et nequaquam
the-innocence not guards and they-are-washed therefore and by-no-means
mundi sunt, qui commissa flere non desinunt,
clean are those-who the-things-committed to-weep not cease

sed rursus flenda committunt. Hinc per quemdam
but again things-to-be-wept they-commit hence through a-certain
sapientem dicitur: Qui baptizatur a mortuo, et iterum
wise-man it-is-said he-who is-baptized from a-dead-body and again
tangit illum, quid proficit lavatio ejus? Baptizatur quippe
touches it what profits washing his he-is-baptized indeed
a mortuo, qui mundatur fletibus a peccato; sed post
from a-dead-body who is-cleansed with-weepings from sin but after
baptisma mortuum tangit, qui culpam post lacrymas repetit.
baptism the-dead touches who the-fault after tears repeats
Admonendi sunt qui admissa plangunt, nec tamen
to-be-admonished are those-who things-committed lament nor yet
deserunt, ut ante districti judicis oculos eis se esse
forsake that before of-the-strict judge the-eyes to-those themselves to-be
similes agnoscant, qui venientes ad faciem quorumdam
like they-recognize who coming to the-face of-certain
hominum, magna eis submissione blandiuntur; recedentes
men with-great to-them submission flatter withdrawing
autem, inimicitias ac damna quæ valent atrociter inferunt. Quid
moreover enmities and injuries which they-can atrociously inflict what
est enim culpam flere, nisi humilitatem Deo suæ devotionis
is for a-fault to-weep but humility to-God of-his devotion
ostendere? Et quid est post fletum prava agere, nisi
to-show and what is after weeping crooked-things to-do but
superbas in eum quem rogaverat, inimicitias exercere? Jacobo
proud against him whom he-had-asked enmities to-exercise James
attestante qui ait: Quicunque voluerit amicus esse sæculi hujus,
attesting who says whoever shall-wish a-friend to-be of-world this
inimicus Dei constituitur. Admonendi sunt qui admissa
an-enemy of-God is-constituted to-be-admonished are those-who things-committed
plangunt, nec tamen deserunt, ut sollicite considerent quia ita
lament nor yet forsake that carefully they-consider that so

plerumque mali inutiliter compunguntur ad justitiam, sicut
often the-wicked uselessly are-pricked to justice as
plerumque boni innoxie tentantur ad culpam. Fit quippe
often the-good harmlessly are-tempted to fault it-comes-about indeed
mira exigentibus meritis dispositionis internæ mensura, ut
wonderful with-demanding merits of-dispensation inward measure that
et illi dum de bono aliquid agunt, quod tamen non
both those while about good something they-do which yet not
perficiunt, superbe inter ipsa quæ etiam plenissime perpetrant
they-complete proudly among the-very which even most-fully they-commit
mala confidant; et isti dum de malo tentantur, cui
evils they-may-trust and these while by evil they-are-tempted to-which
nequaquam consentiunt, quo per infirmitatem titubant,
by-no-means they-consent the-more through weakness they-totter
eo gressus cordis ad justitiam per humilitatem verius
the-more the-steps of-the-heart to justice through humility more-truly
figant. Balaam quippe, justorum tabernacula respiciens, ait:
they-may-fix Balaam indeed of-the-just the-tents beholding says
Moriatur anima mea morte justorum, et fiant novissima
let-die soul my by-the-death of-the-just and let-be the-last-things
mea horum similia. Sed cum compunctionis tempus abscessit,
my of-these like but when of-compunction the-time departed
contra eorum vitam, quibus se similem fieri etiam
against their life to-whom himself like to-become even
moriendo poposcerat, consilium præbuit; et cum occasionem
by-dying he-had-asked counsel he-offered and when an-occasion
de avaritia reperit, illico oblitus est quidquid sibi
for avarice he-found at-once forgotten he-has whatever for-himself
de innocentia optavit. Hinc vero doctor et prædicator
of innocence he-had-wished hence but the-teacher and preacher
gentium Paulus, ait: Video aliam legem in membris meis,
of-the-Gentiles Paul says I-see another law in members my

repugnantem legi mentis meæ, et captivum me
fighting against-the-law of-mind my and captive me
ducentem in lege peccati, quæ est in membris meis. Qui
leading in the-law of-sin which is in members my who
profecto idcirco tentatur, ut in bono robustius ex ipsa
surely for-this-reason is-tempted that in good more-sturdily from the-very
infirmitatis suæ cognitione solidetur. Quid est ergo
of-weakness his-own knowledge he-may-be-made-firm what is-it therefore
quod ille compungitur, et tamen justitiæ non appropinquat;
that that-one is-pricked and yet to-justice not draws-near
iste tentatur, et tamen eum culpa non inquinat, nisi hoc
this-one is-tempted and yet him fault not defiles but this
quod aperte ostenditur, quod nec malos bona imperfecta
which openly is-shown that neither the-wicked good-things imperfect
adjuvant, nec bonos mala inconsummata condemnant?
help nor the-good evils unconsummated condemn
At contra admonendi sunt qui admissa deserunt,
but on-the-contrary to-be-admonished are those-who things-committed forsake
nec tamen plangunt; ne jam relaxatas æstiment culpas, quas
nor yet lament lest now remitted they-reckon the-faults which
etsi agendo non multiplicant, nullis tamen fletibus mundant.
even-if by-acting not they-multiply with-no yet weepings they-cleanse
Neque enim scriptor, si a scriptione cessaverit, quia
nor for a-writer if from writing he-shall-have-ceased because
alia non addidit, etiam illa quæ scripserat delevit; nec
others not he-has-added also those which he-had-written has-deleted nor
qui contumelias irrogat, si solummodo tacuerit,
he-who insults inflicts if merely he-shall-have-been-silent
satisfecit, cum profecto necesse sit ut verba præmissæ
has-satisfied since surely necessary it-is that the-words of-preceding
superbiæ verbis subjectæ humilitatis impugnet; nec debitor
pride with-words of-submissive humility he-assail nor the-debtor

absolutus est quia alia non multiplicat, nisi et illa quæ
acquitted is because others not he-multiplies unless also those which
ligaverat solvat. Ita et cum Deo delinquimus, nequaquam
he-had-bound he-loose so also when against-God we-offend by-no-means
satisfacimus si ab iniquitate cessamus, nisi voluptates quoque
we-satisfy if from iniquity we-cease unless the-pleasures also
quas dileximus, e contrario appositis lamentis insequamur.
which we-loved on the-contrary with-applied laments we-pursue
Si enim nulla nos in hac vita operum culpa maculasset,
if for no us in this life of-deeds fault had-stained
nequaquam nobis hic adhuc degentibus ipsa ad securitatem
by-no-means for-us here still living the-very for security
innocentia nostra sufficeret, quia illicita animum multa
innocence our would-suffice because unlawful-things the-mind many
pulsarent. Qua ergo mente securus est, qui perpetratis
would-strike with-what therefore mind secure is he-who with-committed
iniquitatibus ipse sibi testis est quia innocens non est?
iniquities he-himself to-himself witness is that innocent not he-is
Neque enim Deus nostris cruciatibus pascitur, sed delictorum
nor for God by-our torments is-fed but of-offenses
morbos medicamentis contrariis medetur, ut qui voluptatibus
the-diseases with-medicines contrary he-heals that we-who by-pleasures
delectati discessimus fletibus amaricati redeamus; et qui
delighted departed by-weepings embittered may-return and we-who
per illicita defluendo cecidimus, etiam a licitis
through unlawful-things by-flowing-away fell even from lawful-things
nosmetipsos restringendo surgamus; et cor quod insana
ourselves by-restraining may-rise and the-heart which mad
lætitia infuderat, salubris tristitia exurat; et quod
gladness had-poured-forth wholesome sadness may-burn-out and what
vulneraverat elatio superbiæ, curet abjectio humilis vitæ.
had-wounded the-elation of-pride may-cure the-abasement of-humble life

Hinc enim scriptum est: Dixi iniquis, Nolite inique agere;
hence for written it-is I-said to-the-wicked do-not wickedly act
et delinquentibus, Nolite exaltare cornu. Cornu quippe
and to-the-offenders do-not exalt the-horn the-horn indeed
delinquentes exaltant, si nequaquam se ad pœnitentiam
the-offenders exalt if by-no-means themselves to penitence
ex cognitione suæ iniquitatis humiliant. Hinc rursum dicitur:
from the-knowledge of-their iniquity they-humble hence again it-is-said
Cor contritum et humiliatum Deus non spernit. Quisquis
a-heart contrite and humbled God not despises whoever
enim peccata plangit, nec tamen deserit, cor quidem conterit,
for sins laments nor yet forsakes the-heart indeed bruises
sed humiliare contemnit. Qui vero peccata jam deserit, nec
but to-humble scorns he-who but sins now forsakes nor
tamen plangit, jam quidem humiliat, sed tamen cor conterere
yet laments now indeed humbles but yet the-heart to-bruise
recusat. Hinc Paulus ait: Et hæc quidem fuistis; sed abluti
refuses hence Paul says and these-things indeed you-were but washed
estis, sed sanctificati estis. Quia nimirum illos emendatior vita
you-are but sanctified you-are because surely them a-more-amended life
sanctificat, quos per pœnitentiam abluens afflictio fletuum
sanctifies whom through penitence washing the-affliction of-weepings
mundat. Hinc Petrus cum quosdam territos malorum suorum
cleanses hence Peter when some terrified of-evils their
consideratione conspiceret, admonuit, dicens: Pœnitentiam agite,
by-the-consideration he-beheld admonished saying penitence do
et baptizetur unusquisque vestrum. Dicturus enim baptisma,
and let-be-baptized each of-you about-to-speak-of for baptism
præmisit, pœnitentiæ lamenta, ut prius se aqua
he-put-first of-penitence the-laments that first themselves with-the-water
suæ afflictionis infunderent, et postmodum sacramento
of-their affliction they-might-steep and afterward by-the-sacrament

baptismatis lavarent. Qua igitur mente qui transactas
of-baptism they-might-wash with-what therefore mind those-who past
culpas flere negligunt, vivunt securi de venia, quando ipse
faults to-weep neglect live secure of pardon when the-very
summus Pastor Ecclesiæ huic etiam Sacramento addendam
highest Shepherd of-the-Church to-this even Sacrament to-be-added
pœnitentiam credidit, quod peccata principaliter exstinguit?
penitence believed which sins principally extinguishes

Quomodo admonendi qui illicita quorum sunt conscii laudant; et qui condemnantes, minime tamen cavent

XXXI · PRAISING SIN, AND CONDEMNING BUT DOING IT

Those who praise their sins sin more by mouth than deed, teaching others; like Sodom they proclaim their sin. Those who condemn what they still do witness against themselves; the servant who knew his master's will and did not do it will be beaten hard; such go down alive to hell.

Aliter admonendi sunt qui illicita quæ faciunt etiam
otherwise to-be-admonished are those-who unlawful-things which they-do even
laudant; atque aliter qui accusant prava, nec tamen
praise and otherwise those-who accuse crooked-things nor yet
devitant. Admonendi sunt enim qui illicita quæ faciunt
avoid(-them) to-be-admonished are for those-who unlawful-things which they-do
etiam laudant, ut considerent quod plerumque plus ore
even praise that they-consider that often more by-mouth
quam opere delinquant. Opere namque per semetipsos solos
than by-deed they-offend by-deed for through themselves alone
prava perpetrant; ore autem per tot personas
crooked-things they-commit by-mouth moreover through so-many persons
iniquitatem exhibent, quot audientium mentes iniqua
iniquity they-display as-many-as of-hearers the-minds wicked-things

laudantes docent. Admonendi ergo sunt, ut si eradicare mala
praising they-teach to-be-admonished therefore they-are that if to-uproot evils
dissimulant, saltem seminare pertimescant. Admonendi sunt,
they-neglect at-least to-sow they-dread to-be-admonished they-are
ut eis perditio privata sufficiat. Rursumque admonendi
that to-them perdition private suffice and-again to-be-admonished
sunt, ut si mali esse non metuunt, erubescant saltem videri
they-are that if evil to-be not they-fear they-may-blush at-least to-be-seen
quod sunt. Plerumque enim culpa dum absconditur, effugatur,
what they-are often for a-fault while it-is-hidden is-put-to-flight
quia dum mens erubescit videri quod tamen esse non
because while the-mind blushes to-be-seen what yet to-be not
metuit, erubescit quandoque esse quod fugit videri. Cum vero
it-fears it-blushes at-some-time to-be what it-shuns to-be-seen when but
pravus quisque impudenter innotescit, quo liberius omne
a-crooked each-one shamelessly becomes-known the-more freely every
facinus perpetrat, eo etiam licitum putat et quod licitum
crime he-commits the-more also lawful he-thinks-it and what lawful
suspicatur, in hoc proculdubio multiplicius mergitur. Unde
he-suspects in this beyond-doubt more-manifoldly he-is-plunged whence
scriptum est: Peccatum suum sicut Sodoma prædicaverunt, nec
written it-is sin their as Sodom they-proclaimed nor
absconderunt. Peccatum enim suum si Sodoma absconderet,
they-bid sin for its-own if Sodom bid
adhuc sub timore peccaret. Sed funditus frena timoris amiserat,
still under fear it-would-sin but utterly the-reins of-fear it-had-lost
quæ ad culpam nec tenebras inquirebat. Unde et rursum
which for fault not-even darkness sought whence also again
scriptum est: Clamor Sodomorum et Gomorrhæ multiplicatus
written it-is the-cry of-Sodom and Gomorrah multiplied

est. Peccatum quippe cum voce, est culpa in actione;
is sin indeed with voice is fault in action
peccatum vero etiam cum clamore, est culpa cum libertate.
sin but also with cry is fault with liberty
At contra admonendi sunt qui accusant prava,
but on-the-contrary to-be-admonished are those-who accuse crooked-things
nec tamen devitant, ut provide perpendant quid in districto
nor yet avoid(-them) that providently they-weigh what in the-strict
Dei judicio pro sua excusatione dicturi sunt, qui de reatu
of-God judgment for their excuse about-to-say they-are who of the-guilt
suorum criminum etiam semetipsis judicibus non excusantur.
of-their crimes even themselves as-judges not are-excused
Hi itaque quid aliud quam præcones sunt sui? Voces
these and-so what other than heralds are of-themselves voices
contra culpas proferunt, et semetipsos operibus reos
against faults they-bring-forth and themselves by-works guilty
trahunt. Admonendi sunt ut videant quia de occulta
they-drag to-be-admonished they-are that they-see that of hidden
jam retributione judicii est, quod eorum mens malum
already retribution of-judgment it-is that their mind the-evil
quod perpetrat illuminatur ut videat, sed non conatur ut
which it-commits is-illumined that it-may-see but not tries that
vincat; ut quo melius videt, eo deterius pereat,
it-may-conquer so-that the-more better it-sees the-more worse it-perish
quia et intelligentiæ lumen percipit, et actionis pravæ
because both of-understanding the-light it-receives and of-action crooked
tenebras non relinquit. Nam cum acceptam ad adjutorium
the-darkness not it-leaves for when the-received for help
scientiam negligunt, hanc contra se in testimonium
knowledge they-neglect it against themselves into testimony
vertunt; et de lumine intelligentiæ augent supplicia,
they-turn and from the-light of-understanding they-increase punishments

quod profecto acceperant ut possent delere peccata.
which surely they-had-received that they-might-be-able to-wipe-out sins
Quorum nimirum nequitia cum malum agit quod dijudicat,
whose surely wickedness when evil it-does which it-judges
venturam jam judicium hic degustat; ut cum æternis
the-coming already judgment here foretastes that when for-eternal
suppliciis servatur obnoxia, suo hic interim examine non
punishments it-is-kept liable by-its-own here meanwhile examination not
sit absoluta; tantoque illic graviora tormenta percipiat, quanto
it-is acquitted and-so-much there heavier torments it-receives as
hic malum non deserit, etiam quod ipsa condemnat. Hinc
here the-evil not it-forsakes even which itself condemns hence
enim Veritas dicit: Servus qui cognovit voluntatem Domini
for the-Truth says the-servant who knew the-will of-Lord
sui, et non præparavit, et non fecit secundum voluntatem
his and not prepared and not did according-to will
ejus, vapulabit multis. Hinc Psalmista, ait: Descendant in
his shall-be-beaten with-many hence the-Psalmist says let-them-go-down into
infernum viventes. Vivi quippe quæ circa illos aguntur
hell living the-living indeed what-things around them are-done
sciunt et sentiunt, mortui autem sentire nil possunt.
know and feel the-dead moreover to-feel nothing can
Mortui enim in infernum descenderent, si mala nesciendo
the-dead for into hell would-go-down if evils by-not-knowing
perpetrarent. Cum vero sciunt mala, et tamen faciunt, ad
they-committed when but they-know evils and yet do to
iniquitatis infernum viventes miseri sentientesque descendunt.
of-iniquity hell living wretched and-feeling they-go-down

Quomodo admonendi qui subito motu, et qui consulto peccant

XXXII · SUDDEN SINS, AND SINS BY DESIGN

Those overcome by sudden desire must keep watch like soldiers at night, with the sword on the thigh, not sleeping like a helmsman who has lost his tiller. Those who sin by deliberation sin more gravely and repent more slowly, sitting in the chair of pestilence; God punishes their pursuits more than their deeds.

Aliter admonendi sunt qui repentina concupiscentia
otherwise to-be-admonished are those-who by-sudden concupiscence
superantur, atque aliter qui in culpa ex consilio ligantur.
are-overcome and otherwise those-who in fault from deliberation are-bound
Admonendi quippe sunt quos repentina concupiscentia
to-be-admonished indeed are those-whom sudden concupiscence
superat, ut in bello præsentis vitæ se quotidie positos
overcomes that in the-war of-present life themselves daily placed
attendant, et cor quod prævidere vulnera non potest,
they-attend and the-heart which to-foresee wounds not can
scuto solliciti timoris tegant; ut occulta insidiantis
with-the-shield of-careful fear they-cover that the-hidden of-the-lurking
hostis jacula perhorrescant, et in tam caliginoso certamine
enemy darts they-may-dread and in so dark a-contest
intentione continua intra mentis castra se muniant.
with-intention continuous within of-the-mind the-camp themselves they-may-fortify
Nam si a circumspectionis sollicitudine cor destituitur,
for if from of-circumspection the-solicitude the-heart is-forsaken
vulneribus aperitur, quia hostis callidus tanto liberius pectus
to-wounds it-is-opened because the-enemy cunning so-much more-freely the-breast
percutit, quanto nudum a providentiæ lorica deprehendit.
strikes as bare from of-providence the-breastplate he-catches

Admonendi sunt qui repentina concupiscentia superantur,
to-be-admonished are those-who by-sudden concupiscence are-overcome
ut curare nimis terrena desuescant; quia intentionem
that to-care-for too-much earthly-things they-unlearn because intention
suam dum rebus transitoriis immoderatius implicant, quibus
their-own while in-things transitory too-immoderately they-entangle by-what
culparum jaculis transfigantur ignorant. Unde et per
of-faults darts they-are-pierced they-know-not whence also through
Salomonem vox percussi et dormientis exprimitur, qui ait:
Solomon the-voice of-one-struck and sleeping is-expressed who says
Verberaverunt me, sed non dolui; traxerunt me, et ego non
they-have-beaten me but not I-grieved they-dragged me and I not
sensi. Quando evigilabo, et rursum vina reperiam? Mens
felt when shall-I-awake and again wines find the-mind
quippe a cura suæ sollicitudinis dormiens verberatur
indeed from the-care of-its-own solicitude sleeping is-beaten
et non dolet, quia sicut imminentia mala non prospicit,
and not grieves because as the-impending evils not it-foresees
sic nec quæ perpetraverit agnoscit. Trahitur et nequaquam
so not-even what it-has-committed it-recognizes it-is-dragged and by-no-means
sentit, quia per illecebras vitiorum ducitur, nec tamen ad
feels because through the-allurements of-vices it-is-led nor yet to
sui custodiam suscitatur. Quæ quidem evigilare optat, ut
of-itself the-guard is-it-roused which indeed to-awake wishes that
rursum vina reperiat, quia quamvis somno torporis a sui
again wines it-may-find because although by-the-sleep of-torpor from of-itself
custodia prematur, vigilare tamen ad sæculi curas nititur,
the-guard it-be-pressed to-be-awake yet to of-the-world the-cares it-strives
ut semper voluptatibus debrietur; et cum ad illud
that always with-pleasures it-may-be-made-drunk and when to that
dormiat in quo solerter vigilare debuerat, ad aliud vigilare
it-sleeps in which skillfully to-watch it-ought to another-thing to-watch

appetit, ad quod laudabiliter dormire potuisset. Hinc superius
it-seeks to which laudably to-sleep it-could-have hence above
scriptum est: Et eris quasi dormiens in medio mari,
written it-is and you-shall-be as-if sleeping in the-middle of-the-sea
et quasi sopitus gubernator amisso clavo. In medio enim
and as-if a-drowsy helmsman with-lost the-tiller in the-middle for
mari dormit, qui in hujus mundi tentationibus positus,
of-the-sea sleeps he-who in of-this world the-temptations placed
providere motus irruentium vitiorum quasi imminentes
to-foresee the-motions of-rushing vices as-if the-impending
undarum cumulos negligit. Et quasi clavum gubernator
of-waves heaps neglects and as-if the-tiller the-helmsman
amittit, quando mens, ad regendam navem corporis, studium
loses when the-mind for steering the-ship of-the-body the-zeal
sollicitudinis perdit. Clavum quippe in mari amittere, est
of-solicitude loses the-tiller indeed in the-sea to-lose is
intentionem providam inter procellas hujus sæculi non tenere.
intention provident amid the-storms of-this world not to-hold
Si enim gubernator clavum sollicite stringit, modo in fluctibus
if for the-helmsman the-tiller carefully grips now in the-waves
ex adverso navem dirigit, modo ventorum impetus per
from the-opposite-side the-ship he-directs now of-the-winds the-onsets through
obliquum findit. Ita cum mens vigilanter animam regit,
the-oblique he-cleaves so when the-mind watchfully the-soul rules
modo alia superans calcat, modo alia providens
now some-things overcoming it-tramples now other-things foreseeing
declinat; ut et præsentia laborando subjiciat, et contra
it-avoids that both the-present by-laboring it-may-subdue and against
futura certamina prospiciendo convalescat. Hinc rursum de
future contests by-foreseeing it-may-grow-strong hence again of
fortibus supernæ patriæ bellatoribus dicitur: Uniuscujusque
the-strong of-heavenly fatherland warriors it-is-said of-each-one

ensis super femur suum, propter timores nocturnos.
the-sword upon thigh his because-of fears nocturnal
Ensis enim super femur ponitur, quando acumine sanctæ
the-sword for upon the-thigh is-placed when by-the-sharpness of-holy
prædicationis prava suggestio carnis edomatur. Per noctem
preaching the-crooked suggestion of-the-flesh is-subdued by night
vero cæcitas nostræ infirmitatis exprimitur, quia quidquid
but the-blindness of-our weakness is-expressed because whatever
adversitatis in nocte imminet non videtur. Uniuscujusque
of-adversity in the-night impends not is-seen of-each-one
ergo ensis super femur suum ponitur propter timores
therefore the-sword upon thigh his is-placed because-of fears
nocturnos, quia videlicet sancti viri dum ea quæ non
nocturnal because namely holy men while those-things which not
vident metuunt, ad intentionem certaminis parati semper
they-see they-fear for the-intention of-contest prepared always
assistunt. Hinc rursum sponsæ dicitur: Nasus tuus sicut
stand-by hence again to-the-bride it-is-said nose your as
turris quæ est in Libano. Rem namque quam oculis
a-tower which is in Lebanon a-thing for which with-the-eyes
non cernimus, plerumque odore prævidemus. Per nasum
not we-see often by-smell we-foresee through the-nose
quoque odores fetoresque discernimus. Quid ergo per nasum
also odors and-stenches we-discern what therefore by the-nose
Ecclesiæ, nisi sanctorum provida discretio designatur? Qui
of-the-Church but of-the-saints provident discernment is-designated which
etiam turri similis quæ est in Libano dicitur, quia discreta
also to-a-tower like which is in Lebanon is-said because discerning
eorum providentia ita in alto sita est, ut tentationum
their providence so on high placed is that of-temptations
certamina et priusquam veniant videat, et contra ea dum
the-contests even before they-come it-sees and against them when

venerint munita subsistat. Quæ enim futura prævidentur,
they-have-come fortified it-stands what for future-things are-foreseen
cum præsentia fuerint, minoris virtutis fiunt; quia dum
when present they-have-been of-less strength become because while
contra ictum quisque paratior redditur, hostis qui se
against the-blow anyone more-prepared is-rendered the-enemy who himself
inopinatum credidit, eo ipso quo prævisus est, enervatur.
unexpected believed by-that very-fact by-which foreseen he-is is-weakened
At contra admonendi sunt qui in culpa ex consilio
but on-the-contrary to-be-admonished are those-who in fault from deliberation
ligantur, quatenus provida consideratione perpendant, quia
are-bound so-that with-provident consideration they-weigh that
dum mala ex judicio faciunt, districtius contra se
while evils from judgment they-do more-strictly against themselves
judicium accendunt; ut tanto eos durior sententia feriat,
judgment they-kindle so-that so-much them a-harder sentence may-strike
quanto illos in culpa arctius vincula deliberationis ligant.
as them in fault more-tightly the-chains of-deliberation bind
Citius fortasse delicta pœnitendo abluerent, si in
more-quickly perhaps the-offenses by-repenting they-would-wash-away if in
his sola præcipitatione cecidissent. Nam tardius peccatum
them by-mere rashness they-had-fallen for more-slowly the-sin
solvitur quod et per consilium solidatur. Nisi enim
is-loosed which also through deliberation is-made-firm unless for
mens omni modo æterna despiceret, in culpa ex judicio
the-mind in-every way eternal-things despised in fault from judgment
non periret. Hoc ergo præcipitatione lapsis per
not it-would-perish in-this therefore by-rashness from-those-lapsed through
consilium pereuntes differunt, quod cum hi a statu
deliberation those-perishing differ that when these from the-state
justitiæ peccando concidunt, plerumque simul et in laqueum
of-justice by-sinning fall often at-once also into the-snare

desperationis cadunt. Hinc est quod per prophetam Dominus
of-despair they-fall hence it-is that through the-prophet the-Lord
non tam præcipitationum prava, quam delictorum
not so-much of-rash-acts the-crooked-things as of-offenses
studia reprehendit, dicens: Ne forte egrediatur ut ignis
the-pursuits rebukes saying lest perhaps go-forth like fire
indignatio mea, et succendatur, et non sit qui exstinguat,
indignation my and be-kindled and not there-be who may-extinguish
propter malitiam studiorum vestrorum. Hinc iterum iratus
because-of the-malice of-pursuits your hence again angry
dicit: Visitabo super vos juxta fructum studiorum vestrorum.
he-says I-shall-visit upon you according-to the-fruit of-pursuits your
Quia ergo peccatis aliis differunt peccata quæ per consilium
because therefore from-sins other differ the-sins which through deliberation
perpetrantur, non tam prave facta Dominus quam
are-committed not so-much crookedly done-things the-Lord as
studia pravitatis insequitur. In factis enim sæpe infirmitate,
the-pursuits of-crookedness pursues in deeds for often by-weakness
sæpe negligentia, in studiis vero malitiosa semper intentione
often by-negligence in pursuits but with-malicious always intention
peccatur. Quo contra recte beati viri expressione
it-is-sinned against-which on-the-contrary rightly of-the-blessed man in-the-expression
per Prophetam dicitur: Et in cathedra pestilentiæ non sedit.
through the-Prophet it-is-said and in the-chair of-pestilence not he-sat
Cathedra quippe judicis esse vel præsidentis solet. In cathedra
the-chair indeed of-a-judge to-be or of-a-presider is-wont in the-chair
autem pestilentiæ sedere, est ex judicio prava committere:
moreover of-pestilence to-sit is from judgment crooked-things to-commit
in cathedra pestilentiæ sedere, est et ex ratione mala
in the-chair of-pestilence to-sit is both from reason evils
discernere, et tamen ex deliberatione perpetrare. Quasi in
to-discern and yet from deliberation to-commit as-if in

perversi consilii cathedra sedet, qui tanta iniquitatis elatione
of-perverse counsel the-chair he-sits who with-so-great of-iniquity elation
attollitur, ut adimplere malum etiam per consilia conetur. Et
is-raised that to-fulfill evil even through counsels he-tries and
sicut assistentibus turbis prælati sunt qui cathedræ honore
as to-the-standing-by crowds preferred are those-who of-the-chair by-the-honor
fulciuntur, ita delicta eorum qui præcipitatione corruunt,
are-propped so the-offenses of-those who by-rashness fall
exquisita per studium peccata transcendunt. Admonendi
the-sought-out through zeal sins surpass to-be-admonished
ergo sunt, ut hinc colligant qui in culpa etiam se
therefore they-are that hence they-gather those-who in fault even themselves
per consilium ligant, qua quandoque ultione feriendi
through deliberation bind with-what at-some-time vengeance to-be-struck
sunt, qui nunc pravorum non socii, sed principes fiunt.
are those-who now of-the-crooked not companions but chiefs become

Quomodo admonendi qui minimis, sed crebris noxis, et qui minimas caventes gravibus aliquando immerguntur

XXXIII · SMALL FREQUENT SINS, AND GRAVE FALLS

Small but frequent sins fill the soul as drops fill rivers, and a small fault believed to be none is kept longer. Those who guard against small sins but fall into great ones are often swollen by their care in small things, like the Pharisees who strain out the gnat and swallow the camel.

Aliter admonendi sunt qui, licet minima, crebro
otherwise to-be-admonished are those-who although least-things frequently
tamen illicita faciunt; atque aliter qui se a
yet unlawful-things do and otherwise those-who themselves from
parvis custodiunt, sed aliquando in gravibus demerguntur.
small-things guard but sometimes in grave-things are-sunk

Admonendi sunt qui quamvis in minimis, sed tamen
to-be-admonished are those-who although in least-things but yet
frequenter excedunt, ut nequaquam considerent qualia,
frequently exceed that by-no-means they-consider of-what-kind
sed quanta committunt. Facta enim sua si despiciunt
but how-many they-commit deeds for their-own if they-despise
timere cum pensant, debent formidare cum numerant. Altos
to-fear when they-weigh they-ought to-dread when they-count deep
quippe gurgites fluminum, parvæ sed innumeræ replent guttæ
indeed whirlpools of-rivers small but innumerable fill drops
pluviarum. Et hoc agit sentina latenter excrescens, quod
of-rains and this does the-bilge-water secretly growing which
patenter procella sæviens. Et minuta sunt quæ erumpunt
openly the-storm raging and tiny are the-things-which break-out
membris per scabiem vulnera, sed cum multitudo eorum
on-the-limbs through scab wounds but when the-multitude of-them
innumerabiliter occupat, sic vitam corporis sicut unum grave
innumerably occupies so the-life of-the-body as one grave
inflictum pectori vulnus necat. Hinc videlicet scriptum est:
inflicted on-the-breast wound kills hence namely written it-is
Qui modica spernit, paulatim decidit. Qui enim peccata
he-who small-things despises little-by-little falls he-who for sins
minima flere ac devitare negligit, a statu justitiæ
least to-weep and to-avoid neglects from the-state of-justice
non quidem repente, sed partibus totus cadit. Admonendi
not indeed suddenly but by-parts wholly falls to-be-admonished
sunt qui in minimis frequenter excedunt, ut sollicite
are those-who in least-things frequently exceed that carefully
considerent quia nonnunquam in parva deterius, quam in
they-consider that sometimes in a-small worse than in
majori culpa peccatur. Major enim quo citius quia
a-greater fault it-is-sinned the-greater for the-more more-quickly that

sit culpa agnoscitur, eo etiam celerius emendatur; minor
it-is a-fault is-recognized the-more also quickly is-amended the-lesser
vero dum quasi nulla creditur, eo pejus quo et
but while as-if none it-is-believed by-so-much worse by-how-much also
securius in usu retinetur. Unde fit plerumque ut
more-securely in use it-is-retained whence it-comes-about often that
mens assueta malis levibus nec gravia perhorrescat,
the-mind accustomed to-evils light not-even grave-things dreads
atque ad quamdam auctoritatem nequitiæ per culpas nutrita
and to a-certain authority of-wickedness through faults nourished
perveniat; et tanto in majoribus contemnat pertimescere,
comes and so-much in greater-things scorns to-dread
quanto in minimis didicit non timendo peccare.
as in least-things it-has-learned not by-fearing to-sin
At contra admonendi sunt qui se a parvis
but on-the-contrary to-be-admonished are those-who themselves from small-things
custodiunt, sed aliquando in gravibus demerguntur, ut sollicite
guard but sometimes in grave-things are-sunk that carefully
seipsos deprehendant, quia dum cor eorum de custoditis
themselves they-detect because while heart their from guarded
minimis extollitur, ad perpetranda graviora ipso elationis
least-things is-lifted-up to committing graver-things by-the-very of-elation
suæ baratro devorantur; et dum foris sibi parva
their abyss they-are-devoured and while outside to-themselves small-things
subjiciunt, sed per inanem gloriam intus intumescunt,
they-subject but through empty glory within they-swell
languore superbiæ intrinsecus victam mentem etiam foras per
by-the-languor of-pride inwardly conquered the-mind even outside through
mala majora prosternunt. Admonendi ergo sunt qui se
evils greater they-lay-low to-be-admonished therefore are those-who themselves
a parvis custodiunt, sed aliquando in gravibus demerguntur,
from small-things guard but sometimes in grave-things are-sunk

ne ubi se stare extrinsecus æstimant, ibi intrinsecus
lest where themselves to-stand outwardly they-reckon there inwardly
cadant, et juxta districti judicis retributionem elatio minoris
they-fall and according-to of-the-strict judge the-retribution elation of-lesser
justitiæ via fiat ad foveam gravioris culpæ. Qui enim
justice the-way become to the-pit of-a-graver fault those-who for
vane elati, boni minimi custodiam suis viribus tribuunt,
vainly lifted-up of-good least the-guard to-their-own strength ascribe
juste derelicti culpis majoribus obruuntur; et cadendo discunt
justly abandoned by-faults greater are-overwhelmed and by-falling they-learn
non fuisse proprium quod steterunt, ut mala immensa
not to-have-been their-own that they-stood that evils immense
cor reprimant, quod minima bona exaltant. Admonendi
the-heart may-repress which least good-things exalt to-be-admonished
sunt ut considerent quod et in culpis gravioribus alto
they-are that they-consider that both in faults graver with-deep
reatu se obligant, et tamen plerumque in parvis quæ
guilt themselves they-bind and yet often in the-small-things which
custodiunt, deterius peccant, quia et in illis iniqua faciunt,
they-guard worse they-sin because both in those wicked-things they-do
et per ista se hominibus quod iniqui sunt tegunt.
and through these themselves from-men that wicked they-are they-cover
Unde fit ut cum majora mala perpetrant coram Deo,
whence it-comes-about that when greater evils they-commit before God
apertæ iniquitatis sit; et cum parva bona custodiunt coram
of-open iniquity it-is and when small good-things they-guard before
hominibus, simulatæ sanctitatis. Hinc est enim quod Pharisæis
men of-feigned holiness hence it-is for that to-the-Pharisees
dicitur: Liquantes culicem, camelum autem glutientes. Ac si
it-is-said straining-out the-gnat the-camel moreover swallowing as if
aperte diceretur: Minima mala discernitis, majora devoratis.
openly it-were-said the-least evils you-discern the-greater you-devour

Hinc est quod rursum ore Veritatis increpantur, cum
hence it-is that again by-the-mouth of-the-Truth they-are-rebuked when
audiunt: Decimatis mentham, et anethum, et cyminum;
they-hear you-tithe mint and dill and cumin
et relinquitis quæ graviora sunt legis, judicium, et
and you-leave what weightier are of-the-law judgment and
misericordiam, et fidem. Neque enim negligenter audiendum
mercy and faith nor for negligently to-be-heard
est quod cum decimari minima diceret, extrema quidem de
it-is that when to-be-tithed the-least he-said the-extreme indeed of
oleribus maluit, sed tamen bene olentia memorare; ut
herbs he-preferred but yet well smelling to-mention so-that
profecto ostenderet quia simulatores cum parva custodiunt,
surely he-might-show that dissemblers when small-things they-guard
odorem de se extendere sanctæ opinionis quærunt; et
the-odor of themselves to-spread of-holy reputation they-seek and
quamvis implere maxima prætermittant, ea tamen minima
although to-fulfill the-greatest-things they-pass-over those yet least-things
observant, quæ humano judicio longe lateque redoleant.
they-observe which by-human judgment far and-wide may-be-fragrant

Quomodo admonendi qui bona nec inchoant et qui inchoata non absolvunt

XXXIV · NOT BEGINNING, AND NOT FINISHING

Those who never begin must first be shown that what they love is vain, as Jeremiah was sent to root up before he planted and Peter rebuked before he built. Those who begin and do not finish must know that the soul is like a ship going upstream; the lukewarm are vomited out, worse off than the cold.

Aliter admonendi sunt qui bona nec inchoant, atque
otherwise to-be-admonished are those-who good-things not-even begin and
aliter qui inchoata minime consummant. Qui enim
otherwise those-who things-begun not-at-all complete those-who for
bona nec inchoant, non sunt eis prius ædificanda
good-things not-even begin not are for-them first to-be-built
quæ salubriter diligant, sed destruenda ea in
the-things-which wholesomely they-may-love but to-be-destroyed those-things in
quibus semetipsos nequiter versant. Neque enim sequuntur
which themselves wickedly they-busy nor for do-they-follow
quæ inexperta audiunt, nisi prius quam perniciosa sint ea
what untried they-bear unless first how pernicious are those-things
quæ sibi sunt experta, deprehendant, quia nec levari
which by-them are tried they-detect because not-even to-be-raised
appetit, qui et hoc ipsum quia cecidit nescit; et qui
seeks he-who even this very-thing that he-has-fallen knows-not and he-who
dolorem vulneris non sentit, salutis remedia non requirit.
the-pain of-the-wound not feels of-health the-remedies not seeks
Prius ergo ostendenda sunt, quam sint vana quæ
first therefore to-be-shown are how are vain the-things-which
diligunt, et tunc demum vigilanter intimanda quam sint utilia
they-love and then at-last watchfully to-be-intimated how are useful

quæ prætermittunt. Prius videant fugienda quæ
the-things-which they-pass-over first let-them-see to-be-fled the-things-which
amant, et sine difficultate postmodum cognoscant amanda
they-love and without difficulty afterward let-them-know to-be-loved
esse quæ fugiunt. Melius enim inexperta recipiunt,
to-be the-things-which they-flee better for untried-things they-receive
si de expertis quidquid disputationis audiunt, veraciter
if about tried-things whatever of-argument they-hear truly
cognoscunt. Tunc igitur pleno voto discunt vera bona
they-recognize then therefore with-full wish they-learn true good-things
quærere, cum certo judicio deprehenderint falsa se
to-seek when with-certain judgment they-shall-have-detected false-things themselves
vacue tenuisse. Audiant ergo quod bona præsentia et
emptily to-have-held let-them-hear therefore that the-good-things present both
a delectatione citius transitura sunt, et tamen eorum causa
from delight quickly about-to-pass are and yet for-their sake
ad ultionem sine transitu permensura; quia et nunc quod
to vengeance without passing about-to-last because both now what
libet invitis subtrahitur, et tunc quod dolet invitis
pleases from-the-unwilling is-withdrawn and then what pains for-the-unwilling
in supplicium reservatur. Itaque eisdem rebus terreantur
for punishment is-reserved and-so by-the-same things let-them-be-terrified
salubriter, quibus noxie delectantur; ut dum perculsa mens
wholesomely by-which harmfully they-are-delighted that while struck the-mind
alta ruinæ suæ damna conspiciens, sese in præcipitium
the-deep of-ruin its losses beholding itself to the-precipice
pervenisse deprehendit, gressum post terga revocet, et
to-have-come detects its-step behind its-back it-may-recall and
pertimescens quæ amaverat, discat diligere quæ contemnebat.
dreading what it-had-loved it-may-learn to-love what it-was-despising

Hinc est enim quod Jeremiæ misso ad prædicationem dicitur:
hence it-is for that to-Jeremiah sent to preaching it-is-said
Ecce constitui te hodie super gentes et super regna,
behold I-have-set you today over nations and over kingdoms
ut evellas et destruas, et disperdas et dissipes, et
that you-may-pluck-up and destroy and ruin and scatter and
ædifices et plantes. Quia nisi prius perversa destrueret,
build and plant because unless first crooked-things he-destroyed
ædificare utiliter recta non posset; nisi ab auditorum
to-build usefully right-things not he-could unless from of-hearers
suorum cordibus spinas vani amoris evelleret, nimirum
his the-hearts the-thorns of-vain love he-plucked-up surely
frustra in eis sanctæ prædicationis verba plantaret. Hinc
in-vain in them of-holy preaching the-words he-would-plant hence
est quod Petrus prius evertit, ut postmodum construat,
it-is that Peter first overturns that afterward he-may-build
cum nequaquam Judæos monebat quid jam facerent,
when by-no-means the-Jews he-was-admonishing what now they-should-do
sed de his quæ fecerant, increpabat dicens: Jesum
but about those-things which they-had-done he-was-rebuking saying Jesus
Nazarenum virum approbatum a Deo in vobis, virtutibus
of-Nazareth a-man approved by God among you by-powers
et prodigiis et signis quæ per illum fecit Deus in
and wonders and signs which through him did God in
medio vestri, sicut vos scitis: hunc definito consilio
the-midst of-you as you know him by-the-determinate counsel
et præscientia Dei traditum, per manus iniquorum
and foreknowledge of-God delivered through the-hands of-the-wicked
affigentes interemistis, quem Deus suscitavit solutis doloribus
fastening you-have-slain whom God raised with-loosed the-pains
inferni: ut videlicet crudelitatis suæ cognitione destructi,
of-hell that namely of-cruelty their by-the-knowledge destroyed

ædificationem sanctæ prædicationis quanto anxie quærerent,
the-building of-holy preaching the-more anxiously they-might-seek
tanto utiliter audirent. Unde et illico respondet: Quid
the-more usefully they-might-hear whence also at-once answers what
ergo faciemus, viri fratres? Quibus mox dicitur: Agite
therefore shall-we-do men brothers to-whom soon it-is-said do
pœnitentiam, et baptizetur unusquisque vestrum. Quæ
penitence and let-be-baptized each of-you which
ædificationis verba profecto contemnerent, nisi prius salubriter
of-building words surely they-would-scorn unless first wholesomely
ruinam suæ destructionis invenissent. Hinc est quod Saulus
the-ruin of-their destruction they-had-found hence it-is that Saul
cum super eum cœlitus lux emissa resplenduit, non jam
when over him from-heaven a-light sent-forth shone not now
quid recte deberet facere, sed quid prave fecisset, audivit.
what rightly he-ought to-do but what crookedly he-had-done heard
Nam cum prostratus requireret, dicens: Quis es, Domine?
for when prostrate he-asked saying who are-you Lord
Respondetur protinus: Ego sum Jesus Nazarenus, quem
it-is-answered forthwith I am Jesus of-Nazareth whom
tu persequeris. Et cum repente subjungeret: Domine, quid
you persecute and when suddenly he-added Lord what
me jubes facere? Illico adjungitur: Surgens ingredere
me do-you-command to-do at-once it-is-added rising enter
civitatem, et ibi dicetur tibi quid te oporteat facere. Ecce
the-city and there it-shall-be-said to-you what you it-behooves to-do behold
de cœlo Dominus loquens persecutoris sui facta corripuit,
from heaven the-Lord speaking of-persecutor his the-deeds rebuked
nec tamen illico quæ essent facienda monstravit. Ecce
nor yet at-once what were to-be-done he-showed behold
elationis ejus fabrica jam tota corruerat, et post ruinam
of-elation his the-structure already wholly had-collapsed and after ruin

suam humilis ædificari requirebat; et cum superbia destruitur,
his humble to-be-built it-was-seeking and when pride is-destroyed
ædificationis tamen verba retinentur; ut videlicet persecutor
of-building yet the-words are-held-back that namely the-persecutor
immanis diu destructus jaceret, et tanto post in boni
monstrous long destroyed might-lie and so-much afterward in good
solidius surgeret, quanto prius funditus eversus a pristino
more-solidly might-rise as first utterly overturned from former
errore cecidisset. Qui ergo nulla adhuc agere bona
error he-had-fallen those-who therefore no yet to-do good-things
cœperunt, a rigiditate antea suæ pravitatis, correctionis
have-begun from the-rigidity before of-their crookedness of-correction
manu evertendi sunt, ut ad statum postmodum rectæ
by-the-hand to-be-overturned are that to the-state afterward of-right
operationis erigantur, quia et idcirco altum silvæ
working they-may-be-raised because also therefore the-tall of-the-forest
lignum succidimus, ut hoc in ædificii tegmine sublevemus;
tree we-cut-down that it in of-the-building the-roof we-may-raise
sed tamen non repente in fabrica ponitur, ut nimirum
but yet not suddenly in the-structure it-is-placed that surely
prius vitiosa ejus viriditas exsiccetur, cujus quo plus in
first the-faulty its greenness be-dried-out of-which by-how-much more in
infimis humor excoquitur, eo ad summa solidius levatur.
the-lowest the-moisture is-boiled-out the-more to the-highest more-solidly it-is-raised
At contra admonendi sunt qui inchoata bona
but on-the-contrary to-be-admonished are those-who begun good-things
minime consummant, ut cauta circumspectione considerent
not-at-all complete that with-cautious circumspection they-consider
quia dum proposita non perficiunt, etiam quæ fuerant
that while purposed-things not they-perfect even what had-been
cœpta convellunt. Si enim quod videtur gerendum sollicita
begun they-tear-up if for what is-seen to-be-carried-on with-careful

intentione non crescit, etiam quod fuerat bene gestum
intention not grows even what had-been well done
decrescit. In hoc quippe mundo humana anima quasi more
decreases in this indeed world the-human soul as-if in-the-manner
navis est contra ictum fluminis conscendentis: uno in loco
of-a-ship is against the-current of-a-river climbing one in place
nequaquam stare permittitur, quia ad ima relabitur, nisi
by-no-means to-stand is-permitted because to the-depths it-slides-back unless
ad summa conetur. Si ergo incohata bona fortis operantis
to the-highest it-strive if therefore begun good-things the-strong of-the-worker
manus ad perfectionem non sublevat, ipsa operandi remissio
hand to perfection not raises the-very of-working slackening
contra hoc quod operatum est, pugnat. Hinc est enim quod
against this which wrought is fights hence it-is for that
per Salomonem dicitur: Quis mollis et dissolutus est in
through Solomon it-is-said he-who soft and dissolute is in
opere suo, frater est sua opera dissipantis. Quia videlicet
work his brother is his-own works of-one-scattering because namely
qui cœpta bona districte non exsequitur, dissolutione
he-who begun good-things strictly not carries-out by-the-dissoluteness
negligentiæ manum destruentis imitatur. Hinc Sardis Ecclesiæ
of-negligence the-hand of-the-destroyer imitates hence of-Sardis to-the-Church
ab angelo dicitur: Esto vigilans, et confirma cætera quæ
by the-angel it-is-said be watchful and strengthen the-other-things which
moritura erant, non enim invenio opera tua plena coram Deo
about-to-die were not for I-find works your full before God
meo. Quia igitur plena coram Deo ejus opera inventa non
my because therefore full before God his works found not
fuerant, moritura reliqua etiam quæ erant gesta prædicebat. Si
had-been about-to-die the-rest even which were done he-foretold if
enim quod mortuum in nobis est ad vitam non accenditur,
for what dead in us is to life not is-kindled

hoc etiam exstinguitur, quod quasi adhuc vivum tenetur.
this also is-extinguished which as-if still living is-held
Admonendi sunt ut perpendant quod tolerabilius esse
to-be-admonished they-are that they-weigh that more-tolerable to-be
potuisset recti viam non arripere, quam arrepta post tergum
could-have of-right the-way not to-seize than seized behind the-back
redire. Nisi enim retro aspicerent, erga cœptum studium
to-return unless for back they-looked toward the-begun pursuit
nullo torpore languerent. Audiant ergo quod scriptum est:
with-no torpor they-would-languish let-them-hear therefore what written is
Melius erat eis non cognoscere viam justitiæ, quam post
better it-was for-them not to-know the-way of-justice than after
agnitionem retrorsum converti. Audiant quod scriptum est:
acknowledgment backward to-be-turned let-them-hear what written is
Utinam frigidus esses, aut calidus; sed quia tepidus es, et
would-that cold you-were or hot but because lukewarm you-are and
nec frigidus nec calidus, incipiam te evomere ex ore meo.
neither cold nor hot I-shall-begin you to-vomit out-of mouth my
Calidus quippe est qui bona studia et arripit et consummat;
hot indeed is he-who good pursuits both seizes and completes
frigidus vero est qui consummanda nec inchoat. Et sicut
cold but is he-who things-to-be-completed not-even begins and as
a frigore per teporem transitur ad calorem, ita a calore
from cold through lukewarmness one-passes to heat so from heat
per teporem reditur ad frigus. Quisquis ergo amisso
through lukewarmness one-returns to cold whoever therefore with-lost
infidelitatis frigore vivit, sed nequaquam tepore superato
of-unbelief the-cold lives but by-no-means with-lukewarmness overcome
excrescit ut ferveat, procul dubio calore desperato, dum
grows that he-may-glow beyond doubt with-heat despaired-of while
noxio in tepore demoratur, agit ut frigescat. Sed sicut
harmful in lukewarmness he-lingers acts that he-may-grow-cold but as

ante teporem frigus sub spe est, ita post frigus tepor
before lukewarmness cold under hope is so after cold lukewarmness
in desperatione. Qui enim adhuc in peccatis est, conversionis
in despair he-who for still in sins is of-conversion
fiduciam non amittit. Qui vero post conversionem tepuit,
the-confidence not loses who but after conversion grew-lukewarm
et spem quæ esse potuit de peccatore subtraxit. Aut
even the-hope which to-be could of a-sinner has-withdrawn either
calidus ergo quisque esse, aut frigidus quæritur, ne tepidus
hot therefore each to-be or cold is-sought lest lukewarm
evomatur; ut videlicet aut necdum conversus, adhuc de
he-be-vomited that namely either not-yet converted still about
se spem conversionis præbeat, aut jam conversus in
himself hope of-conversion he-may-offer or already converted in
virtutibus inardescat; ne evomatur tepidus, qui a calore
virtues he-may-burn lest he-be-vomited lukewarm who from the-heat
quem proposuit torpore ad noxium frigus redit.
which he-purposed by-torpor to harmful cold returns

Quomodo admonendi qui mala clam et bona palam faciunt; ac qui versa vice

XXXV · HIDDEN EVIL, AND HIDDEN GOOD

Those who hide their evil and display their good sell an eternal reward for passing praise, like whitewashed tombs. Those who hide their good and let evil be thought of them harm others by example; good works must be hidden so that we are not praised, yet shown for the glory of the Father, and no stumbling block set before the blind.

Aliter admonendi sunt qui mala occulte agunt, et
otherwise to-be-admonished are those-who evil-things secretly do and
bona publice; atque aliter qui bona quæ faciunt
good-things publicly and otherwise those-who the-good-things which they-do
abscondunt, et tamen quibusdam factis publice mala de
hide and yet by-certain deeds publicly evil-things of
se opinari permittunt. Admonendi enim sunt qui
themselves to-be-thought allow to-be-admonished for are those-who
mala occulte agunt, et bona publice, ut pensent humana
evil-things secretly do and good-things publicly that they-weigh human
judicia quanta velocitate evolant, divina autem quanta
judgments with-how-great speed they-fly-away the-divine moreover with-how-great
immobilitate perdurant. Admonendi sunt ut in fine rerum
immobility endure to-be-admonished they-are that on the-end of-things
mentis oculos figant, quia et humanæ laudis attestatio
of-the-mind the-eyes they-fix because both of-human praise the-attestation
præterit, et superna sententia, quæ et abscondita penetrat,
passes and the-heavenly sentence which even hidden-things penetrates
ad retributionem perpetuam convalescit. Dum igitur occulta
for retribution perpetual grows-strong while therefore hidden
mala sua divinis judiciis, recta autem sua humanis oculis
evils their to-the-divine judgments right-things moreover their to-human eyes

anteponunt, et sine teste est bonum quod publice faciunt, et
they-put-before both without witness is the-good which publicly they-do and
non sine æterno teste est quod latenter delinquunt. Culpas
not without an-eternal witness is what secretly they-offend faults
itaque suas occultando hominibus, virtutesque pandendo, et
and-so their by-hiding from-men and-virtues by-displaying both
unde puniri debeant abscondentes detegunt, et unde
whence to-be-punished they-ought hiding they-uncover and whence
remunerari poterant, detegentes abscondunt. Quos recte
to-be-rewarded they-could uncovering they-hide whom rightly
sepulcra dealbata speciosa exterius, sed mortuorum ossibus
sepulchers whitened fair outwardly but of-the-dead with-bones
plena Veritas vocat, quia vitiorum mala intus contegunt,
full the-Truth calls because of-vices the-evils within they-cover
humanis vero oculis quorumdam demonstratione operum, de
to-human but eyes of-certain by-the-display works with
solo foris justitiæ colore blandiuntur. Admonendi itaque
the-mere outside of-justice color they-coax to-be-admonished and-so
sunt, ne quæ agunt recta despiciant, sed ea meriti melioris
they-are lest what they-do right they-despise but those of-merit better
credant. Valde namque bona sua dijudicant, qui ad eorum
they-believe very for good-things their they-judge-meanly who for their
mercedem sufficere humanos favores putant. Cum enim pro
reward to-suffice human favors think when for for
recto opere laus transitoria quæritur, æterna retributione
right work praise transitory is-sought by-eternal retribution
res digna vili pretio venundatur. De quo videlicet
a-thing worthy at-a-cheap price is-sold about which namely
pretio percepto Veritas dicit: Amen dico vobis, receperunt
price received the-Truth says amen I-say to-you they-have-received
mercedem suam. Admonendi sunt ut considerent quia
reward their to-be-admonished they-are that they-consider that

dum pravos se in occultis exhibent, sed tamen exempla
while crooked themselves in secret-things they-show but yet examples
de se publice in bonis operibus præbent, ostendunt
of themselves publicly in good works they-offer they-show
sequenda quæ fugiunt, clamant amanda quæ oderunt, vivunt
to-be-followed what they-flee they-cry to-be-loved what they-hate they-live
postremo aliis, et sibi moriuntur.
finally for-others and for-themselves they-die
At contra admonendi sunt qui bona occulte faciunt,
but on-the-contrary to-be-admonished are those-who good-things secretly do
et tamen quibusdam factis publice de se mala opinari
and yet by-certain deeds publicly of themselves evil-things to-be-thought
permittunt, ne cum bona semetipsos actionis rectæ virtute
allow lest while by-good themselves of-action right by-the-virtue
vivificant, in se alios per exemplum pravæ æstimationis
they-quicken in themselves others through the-example of-crooked estimation
occidant; ne minus quam se proximos diligant, et cum
they-kill lest less than themselves their-neighbors they-love and while
ipsi salubrem potum vini sorbeant, intentis in sui
they-themselves the-wholesome draft of-wine sip with-intent on their
consideratione mentibus pestiferum veneni poculum fundant.
consideration minds the-pestilent of-poison cup they-pour
Hi nimirum in uno proximorum vitam minus adjuvant, in
these surely in one of-their-neighbors the-life less help in
altero multum gravant, dum student et recta occulte
the-other much they-burden while they-strive both right-things secretly
agere, et quibusdam factis, ad exemplum de se
to-do and by-certain deeds for an-example about themselves
prava seminare. Quisquis enim laudis concupiscentiam
crooked-things to-sow whoever for of-praise the-desire
calcare jam sufficit, ædificationis fraudem perpetrat, si
to-tread-down already suffices of-edification the-fraud commits if

bona quæ agit, occultat; et quasi jactato semine
the-good-things which he-does he-hides and as-if with-the-thrown seed
germinandi radices subtrahit, qui opus quod imitandum
of-sprouting the-roots he-withdraws who the-work which to-be-imitated
est, non ostendit. Hinc namque in Evangelio Veritas dixit:
is not shows hence for in the-Gospel the-Truth said
Videant opera vestra bona, et glorificent Patrem vestrum qui
let-them-see works your good and glorify Father your who
in cœlis est. Ubi illa quoque sententia promitur, quæ longe
in heaven is where that also sentence is-brought-forth which far
aliud præcepisse videtur, dicens: Attendite ne justitiam
other-thing to-have-commanded seems saying take-heed lest justice
vestram faciatis coram hominibus, ut videamini ab eis.
your you-do before men that you-may-be-seen by them
Quid est ergo quod opus nostrum et ita faciendum est
what is-it therefore that work our both so to-be-done is
ne videatur, et tamen ut debeat videri præcipitur, nisi
lest it-be-seen and yet that it-ought to-be-seen it-is-commanded but
quod ea quæ agimus, et occultanda sunt, ne ipsi
that those-things which we-do both to-be-hidden are lest we-ourselves
laudemur, et tamen ostendenda sunt, ut laudem cœlestis
be-praised and yet to-be-shown are that the-praise of-the-heavenly
Patris augeamus? Nam cum nos justitiam nostram coram
Father we-may-increase for when us justice our before
hominibus facere Dominus prohiberet, illico adjunxit: Ut
men to-do the-Lord forbade at-once he-added that
videamini ab eis. Et cum rursus videnda ab hominibus bona
you-may-be-seen by them and when again to-be-seen by men good
opera nostra præciperet, protinus subdidit: Ut glorificent
works our he-commanded forthwith he-added that they-may-glorify
Patrem vestrum qui in cœlis est. Qualiter igitur videnda
Father your who in heaven is how therefore to-be-seen

essent, vel qualiter non videnda, ex sententiarum fine
they-were or how not to-be-seen from of-the-sentences the-end
monstravit, quatenus operantis mens opus suum et propter
he-showed so-that of-the-worker the-mind work its-own both for-the-sake-of
se videri non quæreret, et tamen hoc propter cœlestis
itself to-be-seen not might-seek and yet it for-the-sake-of of-the-heavenly
Patris gloriam non celaret. Unde fit plerumque ut
Father the-glory not might-conceal whence it-comes-about often that
bonum opus et in occulto sit, cum fit publice; et rursus
a-good work both in secret is when it-is-done publicly and again
in publico, cum agitur occulte. Qui enim in publico bono
in public when it-is-done secretly he-who for in public by-good
opere non suam, sed superni Patris gloriam quærit, quod
work not his-own but of-the-heavenly Father the-glory seeks what
fecit abscondit; quia solum illum testem habuit, cui placere
he-did hides because only him as-witness he-had whom to-please
curavit. Et qui in secreto suo bono opere deprehendi ac
he-took-care and he-who in secret by-his good work to-be-detected and
laudari concupiscit; et nullus fortasse vidit quod exhibuit,
to-be-praised desires even-if no-one perhaps saw what he-showed
et tamen hoc coram hominibus fecit, quia tot testes in
even yet this before men he-did because so-many witnesses in
bono opere secum duxit, quot humanas laudes in corde
good work with-him he-brought as-many-as human praises in heart
requisivit. Cum vero prava æstimatio, in quantum sine
he-sought when but crooked estimation in as-much-as without
peccato valet, ab intuentium mente non tergitur, cunctis
sin it-is-able from of-the-beholders the-mind not is-wiped to-all
mala credentibus per exemplum culpa propinatur. Unde
evil believing through the-example fault is-given-to-drink whence
et plerumque contingit, ut qui negligenter de se
also often it-happens that those-who negligently about themselves

mala opinari permittunt, per semetipsos quidem nulla
evil-things to-be-thought allow through themselves indeed no
iniqua faciant; sed tamen per eos qui se imitati fuerint,
wicked-things do but yet through those who them imitated shall-have
multiplicius delinquant. Hinc est quod Paulus immunda
more-manifoldly they-offend hence it-is that Paul unclean-things
quædam sine pollutione comedentibus, sed imperfectis
certain without pollution eating but to-the-imperfect
tentationis scandalum sua hac comestione moventibus dicit:
of-temptation the-stumbling-block by-their this eating moving says
Videte ne forte hæc licentia vestra offendiculum fiat infirmis.
see lest perhaps this liberty your a-stumbling-block become to-the-weak
Et rursus: Et peribit infirmus in tua conscientia frater,
and again and shall-perish the-weak in your conscience the-brother
propter quem Christus mortuus est. Sic autem peccantes
for whom Christ died has so moreover sinning
in fratres, et percutientes conscientiam eorum infirmam,
against brothers and striking conscience their weak
in Christum peccatis. Hinc est quod Moyses cum diceret:
against Christ you-sin hence it-is that Moses when he-said
Non maledices surdo, protinus adjunxit: Nec coram cæco
not you-shall-curse the-deaf forthwith added nor before the-blind
pones offendiculum. Surdo quippe maledicere, est absenti
you-shall-put a-stumbling-block the-deaf indeed to-curse is the-absent
et non audienti derogare: coram cæco vero offendiculum
and not hearing to-detract-from before the-blind but a-stumbling-block
ponere, est discretam quidem rem agere, sed tamen ei qui
to-put is a-discreet indeed thing to-do but yet to-him who
lumen discretionis non habet, scandali occasionem præbere.
the-light of-discretion not has of-scandal an-occasion to-offer

De exhortatione multis exhibenda, ut sic singulorum virtutes adjuvet, quatenus per hanc contraria virtutibus vitia non excrescant

XXXVI · EXHORTING MANY AT ONCE

When many with different vices hear one sermon, the preacher's voice must be tempered so that it suits each and yet stays one, cutting like a two-edged sword: humility preached to the proud without frightening the timid, zeal to the meek without inflaming the wrathful, and so for each pair.

Hæc sunt quæ præsul animarum in prædicationis
these are the-things-which the-prelate of-souls in of-preaching
diversitate custodiat, ut sollicitus congrua singulorum
the-diversity should-guard that careful suitable of-individuals
vulneribus medicamina opponat. Sed cum magni sit studii
to-the-wounds medicines he-may-apply but when of-great it-be zeal
ut exhortandis singulis serviatur ad singula, cum valde
that in-exhorting individuals it-be-served to individual-things when very
laboriosum sit unumquemque de propriis sub dispensatione
laborious it-be each-one in their-own under the-dispensation
debitæ considerationis instruere, longe tamen laboriosius est
of-due consideration to-instruct far yet more-laborious it-is
auditores innumeros ac diversis passionibus laborantes, uno
hearers innumerable and with-diverse passions laboring at-one
eodemque tempore voce unius et tanta arte vox
and-the-same time by-the-voice of-one and with-so-great art the-voice
temperanda est, ut cum diversa sint auditorum vitia, et
to-be-tempered is that when diverse are of-the-hearers the-vices both
singulis inveniatur congrua, et tamen sibimetipsi non
for-individuals it-be-found suitable and yet to-itself not
sit diversa; ut inter passiones medias uno quidem ductu
it-be diverse that among the-passions middle by-one indeed stroke

transeat, sed more bicipitis gladii tumores cogitationum
it-may-pass but in-the-manner of-a-two-edged sword the-swellings of-thoughts
carnalium ex diverso latere incidat, quatenus sic superbis
carnal from different side it-may-cut so-that so to-the-proud
prædicetur humilitas, ut tamen timidis non augeatur metus,
be-preached humility that yet to-the-timid not be-increased fear
sic timidis infundatur auctoritas, ut tamen superbis non
so into-the-timid be-poured authority that yet in-the-proud not
crescat effrenatio. Sic otiosis ac torpentibus prædicetur
grow unbridledness so to-the-idle and torpid be-preached
sollicitudo boni operis, ut tamen inquietis immoderatæ
solicitude of-good work that yet in-the-restless of-immoderate
licentia non augeatur actionis. Sic inquietis ponatur modus,
the-license not be-increased of-action so on-the-restless be-set a-limit
ut tamen otiosis non fiat torpor securus. Sic ab
that yet for-the-idle not become torpor secure so from
impatientibus exstinguatur ira, ut tamen remissis ac lenibus
the-impatient be-extinguished anger that yet in-the-remiss and gentle
non crescat negligentia. Sic lenes accendantur ad zelum, ut
not grow negligence so the-gentle be-kindled to zeal that
tamen iracundis non addatur incendium. Sic tenacibus
yet to-the-wrathful not be-added burning so into-the-tenacious
infundatur tribuendi largitas, ut tamen prodigis effusionis
be-poured of-giving generosity that yet for-the-prodigal of-pouring-out
frena minime laxentur. Sic prodigis prædicetur parcitas, ut
the-reins not-at-all be-loosed so to-the-prodigal be-preached thrift that
tamen tenacibus periturarum rerum custodia non augeatur.
yet in-the-tenacious of-perishing things the-guarding not be-increased
Sic incontinentibus laudetur conjugium, ut tamen jam
so to-the-incontinent be-praised marriage that yet already
continentes non revocentur ad luxum. Sic continentibus
continent not be-recalled to wantonness so to-the-continent

laudetur virginitas corporis, ut tamen in conjugibus despecta
be-praised virginity of-the-body that yet in spouses despised
non fiat fecunditas carnis. Sic prædicanda sunt bona,
not become the-fruitfulness of-the-flesh so to-be-preached are good-things
ne ex latere juventur et mala. Sic laudanda sunt bona
lest from the-side be-helped also evil-things so to-be-praised are good-things
summa, ne desperentur ultima. Sic nutrienda sunt ultima,
highest lest be-despaired-of the-lowest so to-be-nourished are the-lowest
ne dum sufficere creduntur, nequaquam tendatur ad summa.
lest while to-suffice they-are-believed by-no-means it-be-striven to the-highest

De exhortatione quæ uni adhibenda est contrariis passionibus laboranti

XXXVII · EXHORTING ONE TORN BY CONTRARY PASSIONS

Harder still is preaching to one person who suffers contrary vices, such as sadness from circumstance and gladness from temperament, or haste and fear. Like a physician treating a grave disease in a weak body, the preacher must meet both at once.

Et gravis quidem prædicatori labor est, in communis
and heavy indeed for-the-preacher the-labor is in of-common
prædicationis voce, ad occultos singulorum motus causasque
preaching the-voice for the-hidden of-individuals motions and-causes
vigilare, et palæstrarum more in diversi lateris arte
to-watch and of-wrestling-schools in-the-manner in of-different side the-art
se vertere; multo tamen acriori labore fatigatur, quando
himself to-turn much yet with-sharper labor he-is-wearied when
uni e contrariis vitiis servienti prædicare compellitur.
to-one of contrary vices being-slave to-preach he-is-compelled
Plerumque enim quis lætæ nimis conspersionis existit; sed
often for someone of-glad too-much temperament is but

tamen eum repente tristitia oborta immaniter deprimit.
yet him suddenly sadness having-arisen monstrously presses
Curandum est itaque prædicatori quatenus sic tergatur
to-be-cared-for it-is and-so by-the-preacher so-that so be-wiped-away
tristitia quæ venit ex tempore, ut non augeatur lætitia quæ
the-sadness which comes from the-time that not be-increased the-gladness which
suppetit ex conspersione; et sic frenetur lætitia quæ ex
is-at-hand from temperament and so be-curbed the-gladness which from
conspersione est, ut tamen non crescat tristitia quæ venit ex
temperament is that yet not grow the-sadness which comes from
tempore. Iste gravatur usu immoderatæ præcipitationis,
the-time this-one is-burdened by-the-habit of-immoderate rashness
et aliquando tamen ab eo quod festine agendum est,
and sometimes yet from that which hastily to-be-done is
eum vis præpedit subito natæ formidinis. Ille gravatur
him the-force hinders suddenly of-born fear that-one is-burdened
usu immoderatæ formidinis, et aliquando tamen in eo
by-the-habit of-immoderate fear and sometimes yet in that
quod appetit, temeritate impellitur præcipitationis. Sic itaque
which he-seeks by-the-temerity is-driven of-rashness so and-so
in isto reprimatur subito oborta formido, ut tamen non
in this-one let-be-repressed the-suddenly arisen fear that yet not
excrescat enutrita diu præcipitatio. Sic in illo reprimatur
grow-out the-nourished long rashness so in that-one let-be-repressed
repente oborta præcipitatio, ut tamen non convalescat
the-suddenly arisen rashness that yet not grow-strong
impressa ex conspersione formido. Quid autem mirum
the-impressed from temperament fear what moreover wonder
si mentium medici ista custodiunt, dum tanta
if of-minds the-physicians these-things guard while with-so-great
discretionis arte se temperant, qui non corda sed corpora
of-discernment art themselves temper who not hearts but bodies

medentur? Plerumque enim debile corpus opprimit languor
heal often for a-weak body oppresses a-sickness
immanis, cui languori scilicet obviari adjutoriis fortibus
monstrous to-which sickness namely to-be-met with-aids strong
debet, sed tamen corpus debile, adjutorium forte non sustinet.
it-ought but yet the-body weak an-aid strong not bears
Studet igitur qui medetur, quatenus sic superexistentem
strives therefore he-who heals so-that so the-overlying
morbum subtrahat, ut nequaquam supposita corporis
disease he-may-withdraw that by-no-means the-underlying of-the-body
debilitas crescat, ne fortasse languor cum vita deficiat. Tanta
weakness grow lest perhaps the-sickness with the-life fail with-such
ergo adjutorium discretione componit, ut uno eodemque
therefore an-aid discernment he-composes that at-one and-the-same
tempore et languori obviet et debilitati. Si igitur medicina
time both the-sickness it-may-meet and the-weakness if therefore the-medicine
corporis indivise adhibita servire divisibiliter potest (tunc
of-the-body undividedly applied to-serve dividedly can then
enim vere medicina est, quando sic per eam vitio
for truly medicine it-is when so through it to-the-vice
superexistenti succurritur, ut etiam suppositæ conspersioni
overlying help-is-brought that also to-the-underlying temperament
serviatur), cur medicina mentis una eademque prædicatione
it-is-served why the-medicine of-the-mind by-one and-the-same preaching
apposita, morum morbis diverso ordine obviare non valeat,
applied of-character the-diseases in-diverse order to-meet not can
quæ tanto subtilior agitur, quanto de invisibilibus tractatur?
which so-much more-subtle is-done as about invisible-things it-deals

Quod aliquando leviora vitia relinquenda sunt, ut graviora subtrahantur

XXXVIII · LESSER VICES LEFT FOR GREATER

When two vices press at once, the preacher must first help against the one that leads more quickly to death, even letting the other grow for a time. Paul promised the weak praise from the authorities for doing good, granting a lesser thing to take away a worse.

Sed quia plerumque dum duorum vitiorum languor irruit,
but because often while of-two vices the-sickness rushes-in
hoc levius, illud fortasse gravius premit; ei nimirum
this more-lightly that perhaps more-heavily presses to-that surely
vitio rectius sub celeritate subvenitur, per quod festine
vice more-rightly with speed help-is-brought through which hastily
ad interitum tenditur. Et si hoc a vicina morte restringi
to death it-is-tended and if this from near death to-be-restrained
non potest, nisi illud etiam quod existit contrarium crescat
not can unless that also which is contrary grow
tolerandum prædicatori est, ut per exhortationem suam
to-be-tolerated by-the-preacher it-is that through exhortation his
artificioso moderamine unum patiatur crescere, quatenus
with-artful moderation one he-allow to-grow so-that
possit aliud a vicina morte retinere. Quod cum
he-may-be-able the-other from near death to-hold-back which when
agit, non morbum exaggerat, sed vulnerati sui, cui
he-does not the-disease he-heaps-up but of-wounded-one his to-whom
medicamentum adhibet, vitam servat, ut exquirendæ salutis
medicine he-applies the-life he-keeps that to-be-sought of-health
congruum tempus inveniat. Sæpe enim quis a ciborum
a-suitable time he-may-find often for someone from foods

se ingluvie minime temperans, jamjamque pene superantis
himself in-gluttony not-at-all restraining now-now almost of-overcoming
luxuriæ stimulis premitur, qui hujus pugnæ metu territus,
lust by-the-goads is-pressed who of-this fight by-fear terrified
dum se per abstinentiam restringere nititur, inanis gloriæ
while himself through abstinence to-restrain he-strives of-empty of-glory
tentatione fatigatur: in quo nimirum unum vitium nullatenus
by-the-temptation is-wearied in which surely one vice in-no-way
extinguitur, nisi aliud nutriatur. Quæ igitur pestis ardentius
is-extinguished unless the-other be-nourished which therefore plague more-ardently
insequenda est, nisi quæ periculosius premit? Tolerandum
to-be-pursued is but that-which more-dangerously presses to-be-tolerated
nunquam est ut per virtutem abstinentiæ interim arrogantia
never is-it that through the-virtue of-abstinence meanwhile arrogance
contra viventem crescat, ne eum per ingluviem a vita
against the-living-man grow lest him through gluttony from life
funditus luxuria extinguat. Hinc est quod Paulus, cum
utterly lust extinguish hence it-is that Paul when
infirmum auditorem suum perpenderet, aut prava adhuc
weak hearer his he-weighed either crooked-things still
velle agere, aut de actione recta humanæ laudis retributione
to-wish to-do or in action right of-human praise in-the-recompense
gaudere, ait: Vis non timere potestatem? bonum fac, et
to-rejoice says do-you-wish not to-fear the-power good do and
habebis laudem ex illa. Neque enim ideo bona agenda
you-shall-have praise from it nor for therefore good-things to-be-done
sunt ut potestas hujus mundi nulla timeatur, aut per hæc
are that power of-this world no be-feared or through these
gloria transitoriæ laudis sumatur. Sed cum infirmam mentem
the-glory of-transitory praise be-taken but when the-weak mind
ad tantum robur ascendere non posse pensaret, ut et
to such strength to-ascend not to-be-able he-weighed that both

pravitatem vitaret simul et laudem; prædicator egregius ei,
crookedness it-might-avoid at-once and praise the-preacher excellent to-it
admonendo aliquid obtulit, et aliquid tulit. Concedendo enim
by-admonishing something offered and something took-away by-granting for
lenia, subtraxit acriora; ut quia ad deserenda cuncta simul
gentle-things he-withdrew sharper-things that because to forsaking all-things at-once
non assurgeret, dum in quodam suo vitio animus familiariter
not it-could-rise while in a-certain its-own vice the-mind familiarly
relinquitur, a quodam suo sine labore tolleretur.
is-left from a-certain its-own without labor it-might-be-lifted

Quod infirmis mentibus omnino non debent alta prædicari

XXXIX · NO LOFTY THINGS FOR WEAK MINDS

The preacher must not stretch his hearer's mind beyond its strength, lest the string break; deep truths are hidden from the many. Paul gave milk, not solid food; Moses veiled his face; the uncovered cistern brings guilt; and the cock sings loudly in the night, softly toward dawn.

Sciendum vero est prædicatori, ut auditoris sui animum ultra
to-be-known but it-is by-the-preacher that of-hearer his the-mind beyond
vires non trahat, ne, ut ita dicam, dum plus quam valet
its-strength not he-draw lest that so I-may-say while more than it-is-able
tenditur, mentis chorda rumpatur. Alta enim quæque
it-is-stretched of-the-mind the-string be-broken lofty for whatever-things
debent multis audientibus contegi, et vix paucis aperiri.
ought from-many hearers to-be-covered and scarcely to-few to-be-opened
Hinc namque per semetipsam Veritas dicit: Quis putas
hence for through himself the-Truth says who do-you-think
est fidelis dispensator et prudens, quem constituit dominus
is the-faithful steward and prudent whom has-appointed the-lord

super familiam suam, ut det illis in tempore tritici
over household his that he-may-give to-them in season of-wheat
mensuram? Per mensuram quippe tritici exprimitur modus
the-measure through the-measure indeed of-wheat is-expressed the-measure
verbi, ne cum angusto cordi incapabile aliquid tribuitur,
of-the-word lest when to-a-narrow heart uncontainable something is-given
extra fundatur. Hinc Paulus ait: Non potui vobis loqui
outside it-be-poured hence Paul says not I-could to-you speak
quasi spiritalibus, sed quasi carnalibus. Tanquam parvulis in
as-if to-spiritual but as-if to-carnal as to-little-ones in
Christo lac vobis potum dedi, non escam. Hinc Moyses a
Christ milk to-you to-drink I-gave not food hence Moses from
secreto Dei exiens, coruscantem coram populo faciem
the-secret-place of-God going-out his-shining before the-people face
velat, quia nimirum turbis claritatis intimæ arcana non
veils because surely to-the-crowds of-brightness inmost the-secrets not
indicat. Hinc per eum divina voce præcipitur, ut is qui
he-indicates hence through him by-the-divine voice it-is-commanded that he who
cisternam foderit, si operire neglexerit, corruente in
a-cistern shall-have-dug if to-cover he-shall-have-neglected with-falling into
ea bove vel asino, pretium reddat; quia ad alta scientiæ
it an-ox or an-ass the-price he-shall-render because to the-deep of-knowledge
fluenta perveniens, cum hæc apud bruta audientium corda
streams coming when these with the-brute of-the-hearers hearts
non contegit, pœnæ reus addicitur, si per verba ejus in
not he-covers to-punishment guilty he-is-assigned if through the-words his into
scandalum, sive munda sive immunda mens capiatur. Hinc
scandal whether clean or unclean a-mind be-caught hence
ad beatum Job dicitur: Quis dedit gallo intelligentiam?
to blessed Job it-is-said who gave to-the-cock understanding
Prædicator etenim sanctus dum caliginoso hoc clamat in
the-preacher for holy while dark this he-cries in

tempore, quasi gallus cantat in nocte, cum dicit: Hora est jam
time as-if a-cock sings in the-night when he-says the-hour is now
nos de somno surgere. Et rursum: Evigilate justi, et nolite
for-us from sleep to-rise and again awake you-just and do-not
peccare. Gallus autem profundioribus horis noctis altos edere
sin the-cock moreover at-deeper hours of-the-night loud to-utter
cantus solet; cum vero matutinum jam tempus in proximo
songs is-wont when but the-morning already time in near
est, minutas ac tenues voces format, quia nimirum qui
is small and thin sounds it-forms because surely he-who
recte prædicat, obscuris adhuc cordibus aperta clamat, nil
rightly preaches to-dark still hearts open-things cries nothing
de occultis mysteriis indicat, ut tunc subtiliora quæque
of hidden mysteries he-indicates that then subtler whatever-things
de cœlestibus audiant, cum luci veritatis appropinquant.
of heavenly-things they-may-hear when to-the-light of-truth they-draw-near

De opere prædicationis et voce

XL · THE WORK AND THE VOICE OF PREACHING

The preacher must preach more by deeds than by words. Like the cock that beats its wings before crowing, he must first rouse himself by good works, correct his own faults, and weep for his own sins before he rebukes those of others.

Sed inter hæc ad ea quæ jam superius diximus, charitatis
but among these to those-things which already above we-said of-charity
studio retorquemur, ut prædicator quisque plus actibus quam
by-the-zeal we-are-turned-back that preacher each more by-actions than
vocibus insonet, et bene vivendo vestigia sequacibus imprimat
by-voices resound and well by-living footprints on-followers impress

potius, quam loquendo quo gradiantur ostendat. Quia et
rather than by-speaking where they-should-walk show because also
gallus iste, quem pro exprimenda boni prædicatoris specie in
cock that which for expressing of-the-good preacher the-figure in
locutione sua Dominus assumit, cum jam edere cantus parat,
speech his the-Lord takes-up when now to-utter songs he-prepares
prius alas excutit, et semetipsum feriens vigilantiorem
first his-wings shakes and himself striking more-wakeful
reddit, quia nimirum necesse est ut hi qui verba sanctæ
renders because surely necessary it-is that those who the-words of-holy
prædicationis movent, prius studio bonæ actionis evigilent,
preaching stir first by-the-zeal of-good action awake
ne in semetipsis torpentes opere, alios excitent voce; prius
lest in themselves torpid in-work others they-rouse by-voice first
se per sublimia facta excutiant, et tunc ad bene
themselves through sublime deeds they-shake and then to well
vivendum alios sollicitos reddant; prius cogitationum alis
living others careful render first of-thoughts with-the-wings
semetipsos feriant; quidquid in se inutiliter torpet, sollicita
themselves they-strike whatever in themselves uselessly is-torpid by-careful
investigatione deprehendant, districta animadversione corrigant;
investigation they-detect by-strict punishment they-correct
et tunc demum aliorum vitam loquendo componant; prius
and then at-last of-others the-life by-speaking they-order first
punire propria fletibus curent, et tunc quæ aliorum
to-punish their-own-things with-weepings they-take-care and then what-things of-others
punienda sunt denuntient; et antequam verba exhortationis
to-be-punished are they-announce and before the-words of-exhortation
insonent, omne quod locuturi sunt, operibus clament.
sound all which about-to-speak they-are by-works they-cry

PART FOUR

Qualiter prædicator omnibus rite peractis ad semetipsum redeat, ne hunc vel vita vel prædicatio extollat

I · HOW THE PREACHER MUST RETURN TO HIMSELF

When preaching flows well, the preacher's mind may swell with secret joy, so he must humble himself, remembering his weakness. God often leaves rulers imperfect in some small thing, to keep them from pride. The writer, an ugly painter of a fair man, asks the good man to hold him up with prayer, a plank in this life's shipwreck.

Sed quia sæpe dum prædicatio modis congruentibus ubertim
but because often while preaching in-ways suitable abundantly
funditur, apud semetipsum de ostensione sui occulta
is-poured-out with himself over the-display of-himself with-secret
lætitia loquentis animus sublevatur, magna cura necesse est
gladness of-the-speaker the-mind is-lifted with-great care necessary it-is
ut timoris laceratione se mordeat, ne qui aliorum
that of-fear with-the-laceration himself he-bite lest he-who of-others
vulnera medendo ad salutem revocat, ipse per negligentiam
the-wounds by-healing to health recalls himself through neglect
suæ salutis intumescat, ne proximos juvando se deserat,
of-his-own health swell lest his-neighbors by-helping himself he-desert
ne alios erigens cadat. Nam quibusdam sæpe magnitudo
lest others raising he-fall for to-some often the-greatness
virtutis occasio perditionis fuit; ut cum de confidentia
of-virtue the-occasion of-perdition has-been so-that when from confidence
virium inordinate securi sunt, per negligentiam inopinate
of-strength inordinately secure they-are through negligence unexpectedly
morerentur. Virtus namque cum vitiis renititur, quadam
they-died virtue for when against-vices it-strives with-a-certain
delectatione ejus sibimetipsi animus blanditur; fitque
delight of-it to-itself the-mind flatters and-it-comes-about

ut bene agentis mens metum suæ circumspectionis
that well of-the-doer the-mind the-fear of-its-own circumspection
abjiciat, atque in sui confidentia secura requiescat; cui
casts-away and in of-itself confidence secure rests to-which
jam torpenti seductor callidus omne quod bene gessit
now torpid the-seducer cunning all that well it-has-done
enumerat, eamque quasi præ cæteris præpollentem in tumore
enumerates and-it as-if beyond the-others excelling in the-swelling
cogitationis exaltat. Unde agitur, ut ante justi
of-thought exalts whence it-is-brought-about that before of-the-just
judicis oculos, fovea mentis sit memoria virtutis; quia
judge the-eyes a-pit of-the-mind is the-memory of-virtue because
reminiscendo quod gessit, dum se apud se erigit, apud
by-remembering what it-has-done while itself with itself it-raises with
humilitatis auctorem cadit. Hinc namque superbienti animæ
of-humility the-author it-falls hence for to-the-proud soul
dicitur: Quo pulchrior es, descende, et dormi cum
it-is-said by-how-much more-beautiful you-are go-down and sleep with
incircumcisis. Ac si aperte diceretur: Quia ex virtutum
the-uncircumcised as if openly it-were-said because from of-virtues
decore te elevas, ipsa tua pulchritudine impelleris ut
the-beauty yourself you-raise by-the-very your beauty you-are-driven that
cadas. Hinc sub Jerusalem specie, virtute superbiens anima
you-may-fall hence under of-Jerusalem the-figure by-virtue proud the-soul
reprobatur, cum dicitur: Perfecta eras in decore meo, quem
is-reproved when it-is-said perfect you-were in beauty my which
posueram super te, dicit Dominus; et habens fiduciam
I-had-placed upon you says the-Lord and having confidence
in pulchritudine tua, fornicata es in nomine tuo.
in beauty your committed-fornication you-have in name your
Fiducia quippe suæ pulchritudinis animus attollitur,
by-the-confidence indeed of-its-own beauty the-mind is-raised

cum de virtutum meritis læta apud se securitate gloriatur.
when of of-virtues the-merits with-glad with itself security it-glories
Sed per hanc eamdem fiduciam ad fornicationem ducitur;
but through this same confidence to fornication it-is-led
quia cum interceptam mentem cogitationes suæ decipiunt,
because when the-intercepted mind thoughts its-own deceive
hanc maligni spiritus per innumera vitia seducendo
it malignant spirits through innumerable vices by-seducing
corrumpunt. Notandum vero quod dicitur: Fornicata
corrupt to-be-noted but that it-is-said committed-fornication
es in nomine tuo; quia cum respectum mens superni
you-have in name your because when the-regard the-mind of-the-heavenly
rectoris deserit, laudem protinus privatam quærit, et sibi
ruler forsakes praise forthwith private it-seeks and to-itself
arrogare incipit omne bonum, quod ut largitoris præconio
to-arrogate it-begins every good which that of-the-giver to-the-praise
serviret accepit; opinionis suæ gloriam dilatare desiderat,
it-might-serve it-received of-reputation its-own the-glory to-spread it-desires
satagit ut mirabilis cunctis innotescat. In suo ergo
it-busies-itself that wonderful to-all it-may-become-known in its-own therefore
nomine fornicatur, quæ legalis thori connubium
name commits-fornication (she)-who of-the-lawful bed the-union
deserens, corruptori spiritui in laudis appetitu substernitur.
forsaking to-the-corrupting spirit in of-praise the-craving is-laid-under
Hinc David ait: Tradidit in captivitatem virtutem eorum, et
hence David says he-delivered into captivity strength their and
pulchritudinem eorum in manus inimici. In captivitatem
beauty their into the-hands of-the-enemy into captivity
etenim virtus, et pulchritudo in manus inimici traditur,
for strength and beauty into the-hands of-the-enemy is-delivered
cum deceptæ menti antiquus hostis ex boni operis
when over-the-deceived mind the-ancient enemy from of-good work

elatione dominatur: quæ tamen virtutis elatio, quamvis
the-elation rules which yet of-virtue elation although
plene non superat, utcunque tamen et electorum animum
fully not it-overcomes in-some-way yet even of-the-elect the-mind
sæpe tentat; sed cum sublevatus destituitur, destitutus ad
often tempts but when lifted-up it-is-abandoned abandoned to
formidinem revocatur. Hinc etenim David iterum ait: Ego dixi
fear it-is-recalled hence for David again says I said
in abundantia mea, non movebor in æternum. Sed quia
in abundance my not shall-I-be-moved for ever but because
de confidentia virtutis intumuit, paulo post quid pertulit
from confidence of-virtue he-swelled a-little after what he-bore
adjunxit: Avertisti faciem tuam a me, et factus sum
he-added you-turned-away face your from me and made I-am
conturbatus. Ac si aperte dicat: Fortem me inter virtutes
troubled as if openly he-should-say strong me among virtues
credidi, sed quantæ infirmitatis sim derelictus agnovi. Hinc
I-believed but of-how-great weakness I-am abandoned I-recognized hence
rursum dicit: Juravi et statui custodire judicia justitiæ
again he-says I-have-sworn and resolved to-keep the-judgments of-justice
tuæ. Sed quia ejus virium non erat manere in custodia quam
your but because of-his strength not it-was to-remain in the-keeping which
jurabat, debilitatem suam protinus turbatus invenit. Unde
he-was-swearing weakness his forthwith troubled he-found whence
et ad precis opem repente se contulit, dicens: Humiliatus
also to of-prayer the-help suddenly himself he-betook saying humbled
sum usquequaque, Domine; vivifica me secundum verbum
I-am altogether Lord quicken me according-to word
tuum. Nonnunquam vero superna moderatio priusquam per
your sometimes but heavenly governance before through
munera provehat, infirmitatis memoriam ad mentem revocat,
gifts it-advance of-weakness the-memory to the-mind recalls

ne de acceptis virtutibus intumescat. Unde Ezechiel propheta
lest from received virtues it-swell whence Ezekiel the-prophet
quoties ad contemplanda cœlestia ducitur, prius filius
as-often-as to contemplating heavenly-things he-is-led first son
hominis vocatur; ac si hunc aperte Dominus admoneat,
of-man is-called as if him openly the-Lord should-admonish
dicens: Ne de his quæ vides, in elatione cor subleves,
saying lest over these-things which you-see in elation the-heart you-lift
cautus perpende quod es; ut cum summa penetras,
cautious weigh what you-are that when the-highest-things you-penetrate
esse te hominem recognoscas, quatenus dum ultra te
to-be yourself a-man you-may-recognize so-that while beyond yourself
raperis, ad temetipsum sollicitus infirmitatis tuæ freno
you-are-snatched to yourself careful of-weakness your by-the-bridle
revoceris. Unde necesse est ut cum virtutum nobis copia
you-be-recalled whence necessary it-is that when of-virtues to-us the-abundance
blanditur, ad infirma sua mentis oculus redeat, seseque
flatters to weak-things its-own of-the-mind the-eye may-return and-itself
salubriter deorsum premat; nec recta quæ egit, sed
wholesomely downward press nor the-right-things which it-has-done but
quæ agere neglexit aspiciat; ut dum cor ex memoria
which to-do it-neglected regard that while the-heart from the-memory
infirmitatis atteritur, apud humilitatis auctorem robustius
of-weakness is-worn-down with of-humility the-author more-sturdily
in virtute solidetur. Quia et plerumque omnipotens Deus
in virtue it-be-made-firm because also often almighty God
idcirco Rectorum mentes quamvis ex magna parte perficit,
therefore of-rulers the-minds although in great part he-perfects
imperfectas tamen ex parva aliqua parte derelinquit; ut cum
imperfect yet in small some part leaves that when
miris virtutibus rutilant, imperfectionis suæ tædio
with-wonderful virtues they-glow of-imperfection their by-the-weariness

tabescant, et nequaquam se de magnis erigant,
they-may-waste-away and by-no-means themselves over great-things raise
dum adhuc contra minima innitentes laborant; sed quia
while still against the-least striving they-labor but because
extrema non valent vincere, de præcipuis actibus non
the-least-things not they-are-able to-conquer of principal acts not
audeant superbire.
they-may-dare to-be-proud
Ecce, bone vir, reprehensionis meæ necessitate compulsus, dum
behold good man of-reproof my by-the-necessity compelled while
monstrare qualis esse debeat Pastor invigilo, pulchrum
to-show what-kind to-be ought the-Shepherd I-am-watchful a-beautiful
depinxi hominem pictor fœdus; aliosque ad perfectionis littus
I-have-painted man a-painter ugly and-others to of-perfection the-shore
dirigo, qui adhuc in delictorum fluctibus versor. Sed in hujus
I-direct who still in of-offenses the-waves am-tossed but in of-this
quæso vitæ naufragio orationis tuæ me tabula sustine, ut
I-beg life the-shipwreck of-prayer your me with-the-plank sustain that
quia pondus proprium deprimit, tui meriti manus me levet.
because the-weight my-own presses-down of-your merit the-hand me may-raise